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Moral teaching of the Catholic Church, Bishop Malone wrote, “is true of all candidates of all parties.”

We reject the idea that candidates satisfy the requirements of rational analysis in saying their personal views should not influence their policy decisions,” Bishop Malone wrote.

“We reject the idea that candidates satisfy the requirements of rational analysis in saying their personal views should not influence their public policy decisions; the implied dichotomy — between personal morality and public policy — is simply not logically tenable in any adequate view of both,” he said.

“This POSITION,” Bishop Malone added, “would be as unacceptable as would be the approach of a candidate or officeholder who pointed to his or her personal commitments as qualification for public office, without proposing to take practical steps to translate these into policies and practical programs. This is true of all candidates of all parties.”

Bishop Malone also said that it is 

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Students, it’s that time again...

By Prent Browning
Voice Staff Writer

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The First Day of School...

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PUBLIC Vs PRIVATE MORALITY

Bishops defend religious politics

Also warn politicians against using religion for vote-getting

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Violence against homosexuals denounced

SAN FRANCISCO (NC) — Archbishop John R. Quinn of San Francisco has denounced violence against homosexuals as "not the way of the church."

In a letter to bishops of three archdioceses, Archbishop Quinn asked them to communicate to priests and others "the utter incompatibility of such acts of violence with a witness to the Gospel.

Praise for Catholic schools

WASHINGTON (NC) — The value-oriented education offered by Catholic schools makes them a "treasured national resource among all American schools," according to U.S. Secretary of Education Terrel Bell. His comments appeared in the September issue of Momentum, the Journal of the National Catholic Educational Association.

Malta bishops to defy government

(Updated) (NC) — Catholic Church officials in Malta plan to re-open all their schools on the island in September despite the government's refusal to license eight of them, said a spokesman for the Archdiocese of Malta. Licenses were withheld because of the church's refusal to comply with a new education law which prevents Catholic secondary schools from charging tuition or accepting contributions. The bishops of Malta have said they cannot afford to operate the schools without charging tuition.

Ordinations of former Anglicans continue

(Updated) (NC) — Two more former priests of the Anglican Communion were ordained Catholic priests in August under 1980 Vatican rules which apply only to Catholic diocese in the United States. Father Patrick Eastman, formerly an Anglican priest in Great Britain, was the first non-American ordained under the Vatican permission. He and Father Patrick Sutton, a native of Charleston, W.Va., were the 21st and 22nd to being Catholic ministry under the special norms. Twenty of the 22 are married, and 13 have been ordained in the past eight months.

Group pickets 'porno' seller nationwide

(Updated) (NC) — Demonstrators protesting the sale of what they called "anti-Christian porno magazines" picketed more than 400 stores in at least 300 cities Aug. 6. The demonstration was organized by the Minnesota-based National Federation for Decency, which also called for a boycott of the convenience stores unless they stop selling magazines like Playboy and Penthouse.

Limit science's use of embryos, priests ask

WASHINGTON (NC) — Two Catholic Ethicists, testifying before a House subcommittee studying new reproductive technologies, urged protection for human embryos and for society. Father Donald McCarthy, director of education of the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, urged legislation to prohibit the deliberate destroying, freezing or experimentation of embryos except for therapeutic reasons. Jesuit Father Richard McCormick, Georgetown University ethics professor, said artificial insemination by donor, in vitro fertilization or even using a donor, surrogate wombs, embryo freezing and the commercializing of these procedures would not be ethical because the possible harm to the values of society outweighs individual benefits.

O'Fallon, Mo. (NC) — For a suburban parish in western Missouri, in the pot of gold at the end of the rainbow ended up at the front door.

An anonymous male caller told Father James J. Benz, associate pastor of Assumption Parish in O'Fallon, Mo., a small community 30 miles northwest of St. Louis, that he should check the mailbox.

He went to the front door and found a brown paper bag with $24,000 in cash.

"The biggest astonishment is 'Why us? Why would anyone have done it?,'" said Father Thomas J. Brunner, assumption pastor. "I'm grateful but a bit humbled because of the added responsibility."

"The person who wanted to make a sizable donation," Father Benz said. "I figured it would be a few hundred dollars stuffed in an envelope."

When he opened the front door and saw the bag sticking out of the box, he shook it first to make sure nothing was in it. "I looked at first and thought it was a joke."

Father Benz said the man was turning the bag away from himself to open it, he looked in to find wads of $20 bills wrapped in rubber bands.

O'Fallon police and FBI officials could not trace the money to any thief, but a St. Louis County woman claimed she was entitled to part because she believed her estranged husband donated it.

Father Benz said he later spoke with the woman's husband, who denied leaving the money. The priest also said the voice was different from the man who donated the money.

Where the money will go is uncertain, Father Brunner said.

"The needs are here," he added, noting the number of people who need help paying rent, medical bills, utilities and house payments.

Women to aid bishops with pastoral letter

WASHINGTON, (NC) — A nun and four other women have been named consultants to the bishops' committee drafting a national pastoral letter on women. They are Sister Anne Carr of the Sisters of the Blessed Virgin Mary, who teaches systematic theology at the University of Chicago; Mary Brabec, assistant professor in counseling psychology at Boston College; Tohette Eugene, assistant professor of education, society and black church studies at Colgate Rochester Divinity School in Rochester, N.Y.; Rhonda Chervin, philosophy professor at Loyola Marymount University in Los Angeles; and Theme Perkins, who teaches Scripture at Boston College.

USCC protests Uganda 'atrocities'

WASHINGTON, (NC) — The U.S. Catholic Church has protested atrocities committed in Uganda by the Ugandan military, which has called the U.S. government "to take particular and urgent interest" in the situation.

Father Bryan J. Hehir, USCC secretary for Social Development and World Peace, in a Aug. 10 statement criticized the Ugandan government for publicizing the atrocities, which included cases of torture, rape and killing.

Kenya Church aids drought victims

NAIROBI, Kenya (NC) — The church in Kenya has launched a food aid campaign for victims of severe drought from a church office in the East African nation. The campaign is aimed at helping people in areas of the country where crops have failed and drought-starved family farms lack money with which to purchase food.
Vatican scores pluses and minuses at world population conference

Won’t endorse plan, but priest sees some improvement in values

By NC News Service

MEXICO CITY (NC) — The Vatican declined endorsing the population plan of the International Population conference, which ended this week, because the plan supports artificial birth control programs and other policies objectionable to the Holy See.

The World Plan of Action adopted by the United Nations-sponsored conference encourages methods of family planning that the Catholic Church finds morally unacceptable," said Bishop Jan Schotte, who headed the delegation. Bishop Schotte is vice president of the Vatican Justice and Peace commission.

However, a Vatican delegate to the Conference said that he saw "a slight advance" in international attitudes on population matters which the Vatican considers important.

Msgr. James T. McHugh said that the seven-member delegation's most notable success was in pushing for an amendment to the conference World Plan of Action which says abortion should not be promoted as a method of family planning.

The plan includes "some valuable proposals with regard to development, the important role of the family, migration and aging," but the Vatican also cannot approve "those sections that assert for individuals, including unmarried adolescents, the prerogatives that belong to married couples in regard to sexual intimacy and parenthood," Bishop Schotte said.

The Vatican took the stand "in light of its understanding of the nature of the human person, the sacredness of life, marriage and sexuality," he said.

The Vatican also declined endorsing the plan developed 10 years ago at the last international population conference, held in Bucharest, Romania, which established the role of governments in population planning. The Mexico City conference was designed to update the 1974 recommendations, which it said were "valid."

Among its recommendations to governments, the Mexico conference called for increasing funds to make voluntary birth control methods and education more widely available.

The conference also adopted a statement on reproduction and the family which included sections saying:

• All couples and individuals have the right to "decide freely and responsibly the number and spacing of their children." To exercise the right they must have "access to the necessary education, information and means to regulate their fertility."

• Governments are urged to ensure that adolescents receive adequate education on the "importance of the family," the rights and obligations of parents, and changing individual and cultural values. That should include sex and family life education.

• Legislation and policies on the family should not use coercion or discrimination to achieve population goals.

The conference also said that governments should "take appropriate steps to help women avoid abortion" as a means to reduce maternal death and illness. It said that abortion "in no case should be promoted as a method of family planning." Msgr. McHugh said that the delegation had pushed for the abor-
tion statement and considered its adoption one of the delegation's major successes.

The conference said that family planning should be included as a "health measure in maternal and child health programs." The goal should be to reduce births "too early or too late in the mother's life," increase spacing between births, lower high birth rates, and give "special consideration" to the needs of mothers who have just given birth, or who are still breast-feeding.

The conference said that economic development programs "must reflect the inextricable links between population, education, environment and development."

The Vatican has argued that making population control the cornerstone of development policy is "simpleistic and unreal." It has urged more aid to families to help them achieve decent living.

Bishop's drug charity' criticized

BOGOTA, Colombia (NC) — Bishop Dario Castrillon, secretary general of the Latin American Episcopal Conference (CELAM), has been criticized for accepting charity money from a drug dealer.

The bishop, from Pereira, Colombia, said he distributed the cash to the poor. He said that a repentant drug dealer might wish to help the offer.

However, Bishop Castrillon was criticized by fellow bishops including the president of the Colombian Episcopal Conference, Bishop Hector Rueda of Bucaramanga. Bishop Rueda said that although the money went to the poor, the end does not justify the means.

Bishop Libardo Ramirez of Armenia said that "though one may have the best intentions, if one receives money from these sort of people, one is virtually applauding their illicit activities." Bishop Ramirez said that he had been approached in the past by a prominent drug smuggler who offered money for charity, but had rejected the offer.

Attempts by Colombian drug smugglers to contribute to church programs has become known in the country as "narco-charity." The phenomenon is not new.

PROJECTED GROWTH — The world had about 300 million people at the time of Christ, but its population is now 16 times as great, or 4.8 billion. Most of the increase has come in the last 100 years, thus the term "popula-
tion explosion." The World Bank sees the population at 11 billion in the next 65 years, double its 1980 level.

Among its recommendations to governments, the conference adopted one of the delegation's major successes. The conference said that family planning should be included as a "health measure in maternal and child health programs." The goal should be to reduce births "too early or too late in the mother's life," increase spacing between births, lower high birth rates, and give "special consideration" to the needs of mothers who have just given birth, or who are still breast-feeding.

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Smithsonian exhibit to highlight Vatican's support for science

Part of art, media projects that will show Church to world

Second in a two-part series

BY JOHN THAVIS

VATICAN CITY (NC) — The Vatican is preparing to show that is not stranger to science as it pursues projects which have taken more of its image, messages and treasures into the 20th century.

The Vatican agreed in April to work with the Smithsonian Institution on a proposed exhibit on science and the Vatican, said Silvio Bedini, keeper of the rare books at the Smithsonian.

"The Vatican and science are seen as two worlds that don't go together," Bedini said. "That's an extremely wrong view. The Vatican has supported science very strongly, but no historian has written about it.

"This will in no sense, however, be an apology for the church," Bedini added.

Along with the science project and art tours in various countries, the Vatican is reproducing priceless manuscripts and producing documentary films about the papacy and issues facing the church as it shows itself to the world.

Papal interest

Bedini came to Rome in June to begin research on the science project and line up artifacts for the show. He said he had a "shopping list" of about 150 items, many of which came from the Vatican's museums, libraries and archives.

"The pope has been very interested in reassessing church history and re-aligning the church with modern science," Bedini said.

No financial agreement has been reached with the Smithsonian, Bedini said, but an eventual arrangement may include royalties for the Vatican.

Royalties are a potential key to financial security for the Vatican, he said, as the cultural departments, as the Vatican library discovered after its recent agreement to let a West German publisher reprint Vatican manuscripts.

Before the agreement, Archbishop Alfons Stickler, recently-retired prefect of the library, had throughout the 1970s sought — without success — outside financial support for library renovations.

"Paul VI said my plan to update the library was good, but that there was no money," Stickler said.

Then Bedini, a West German, who prepared reproducings near-perfect facsimiles of Vatican manuscripts, using laser technology and volume production, said, was an agreement that gives the Vatican a 17 percent royalty on all sales of the facsimiles.

Using TV

The Vatican museums used a similar agreement — exclusive reproduction rights — in financing a painstaking cleaning of the Sistine Chapel, Pope John Paul II said, in reassessing church history and re-creating the world's "incomparable cultural heritage".

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Vatican sources say the TV opera- tion is a high priority of the pope, who often has used Catholics to use modern mass media as a bridge between faith and culture.

**Father Bruce Ritter**

**HE WAS, ONCE, SOMEBODY'S CHILD**

Surgeons in battlefield aid stations separated the wounded into three categories: the slightly wounded that could safely wait for medical attention; those so severely injured that medical help was useless; and the others, less seriously wounded who might live if helped immediately.

They called it triage.

You're into a lot of things that make you feel pretty sick about yourself. Bruce. I don't have any clothes. All my stuff was ripped off. I had a gold bracelet for a friend. It turned out to be stolen. We can't get you out of that mess even without an attorney.

There's a warrant out for my arrest. Bruce. I pawned a gold bracelet for a friend who surprised to be stolen. We can't get you out of that mess even without an attorney.

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Bruce, he said. I'm a stripper in a male burlesque joint: four Joh'ns like me they stick a five dollar bill in my jock strap. I'm really glad you're back, Pete. Gretchen and I refuse to turn any kid away.

Thanks much for your help and prayers.

Peter is already almost dead, and maybe the one way he feels he can reassert some control over his life is to talk about the Lord's lost sheep. He is not the cuddly innocent lamb that just happened to wander away from the pack. In biblical categories, I think it's fair to say that Pete is a sinner — the kind over whom heavenly angels weep and who turn away from the path of right and turn back to God. Pete can't do that without God's help. He is dead. Pete really wants to end his life but he's not certain he can begin again either. Only the Lord can give the massive life support systems he needs to make it and to carry through with the metaphor — places like Covenant House must exist as the intensive care units for these dying children. We have to help him, we have to help him, we have to help him.

"I was afraid to leave out any details — like when you go to confession."

He relaxed and took a deep breath. I think I'll go downstairs and talk to Bill about that job. Is Ol/Ol come downstairs and talk to Bill about that job? Now. He looked down at his low slung jeans with some amusement. I can't go for an interview in these.

"I think maybe the only way he can feel he's making any real control if his life is to talk about the Lord's lost sheep. He is not the cuddly innocent lamb that just happened to wander away from the pack. In biblical categories, I think it's fair to say that Pete is a sinner — the kind over whom heavenly angels weep and who turn away from the path of right and turn back to God. Pete can't do that without God's help. He is dead. Pete really wants to end his life but he's not certain he can begin again either. Only the Lord can give the massive life support systems he needs to make it and to carry through with the metaphor — places like Covenant House must exist as the intensive care units for these dying children. We have to help him, we have to help him, we have to help him.

I agree every child should have a chance. Enclosed is my contribution of $_.

NAME: __________
ADDRESS: __________
STATE: __________
ZIP: __________

Please send this coupon with your donation to:
COVENANT HOUSE/ LAFAYETTE CENTER
P.O. Box 1004
Times Square Station
New York, NY 10123

LIFE ON THE STREET IS A DEAD END
Priests in politics ban 'not absolute'

WASHINGTON (NC) — When the Vatican press office said that the church is taking a critical look at priests holding political office is a "categorical prohibition," this did not mean that bishops have no control over priests, that law in particular cases, says an American church law expert.

In response to press questions by National Catholic News Service, Father James Provost, executive director of the canon Law Society of America, said that the term "categorical prohibition" until now, Vatican press office means simply that Canon 285 is a universal law. And since no clause is attached to the dispensation from that to the Holy Office in a diocese, a diocesan bishop can give such a dispensation under provisions of Canon 87, he said.

"Avoiding clash"
A U.S. church official said the parties being criticized 'try to avoid an irremovable clash. 'The effort has been to string (the case) out as long as possible' in hopes of reaching an agreement between the bishops and priests into a formal order. The agreement prevented the priests from publicly pursuing their priestly duties while holding their government jobs."

Brandonologists are said to be working the priests' of the Vatican Congregation for the Doctrine of the Faith.

Cardinal Boff said in a recent interview that Marxism is useful to some theologians in the development of liberation theology. He incorporates aspects of Marxist social-economic analysis or the social ministries of the church in his work. However, he said that the basic criticism is that 'levates theology that which in reality should be a social ethic or a social theory, even if naturally these coincide with fundamental postulates of the Gospel. 'The cardinal's remarks were reported in a private interview published in August in Herder Correspondence, a West German publication.

Making theology of social theories is "an abuse" of theology, he added.

No condemnation
Cardinal Ratzinger said that the church is not condemning anyone in its critique of liberation theology and, specifically, Peruvian church law expert. Father Gustavo Gutierrez, author of several books of liberation theology and a theology professor at the Catholic University of Lima, Peru.

Last April, the Peruvian bishops said they were studying the works of Father Gutierrez but were not ready yet to issue a public evaluation of his thought. Peruvian church sources have said that the bishops were studying the works of Father Gutierrez at the request of the Vatican.

Father Gutierrez has often said that he incorporates aspects of Marxist social analysis into his works but that as a theologian he does not take partisan political stands.

Cardinal Ratzinger said church authorities do not have an official position on liberation theology. He said that his criticisms are "only part of the process of forming an opinion."

The comments on liberation theology were contained in an 11-page question and answer format based on notes taken at a private meeting between the cardinal and a group of theologians.

Liberation theology "mixes two levels, that which is Christianity and that which is social ethics," Cardinal Ratzinger told Herder Correspondence."

"I can't deduce from the Gospel of Mark or the Letter to the Galatians what I should do in South America. This is simply a foolishness," he said.

Cardinal airs liberation theology problem

ROMA (NC) — The church is taking a critical look at liberation theology because the ideas behind it try to raise social theories to the level of theology, said Father Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

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VATICAN CITY (RNS)—While expressing concern over the state of the church in Puerto Rico, where Protestant churches have won many converts in recent years, Vatican officials had no comment on reports there that the pope plans to visit the island in October.

"Yes, we have noticed a growing influence of religious sects from North America in the island," said a ranking South American member of the Roman Curia. "But some of these groups are more cults than Christians."

Puerto Rican bishops say that Pope John Paul II will make a pastoral visit there on Oct. 12, but officials here would not say such a trip was scheduled.

The bishops' political responsibility statement and platform testimony deal with life-related issues, including abortion, nuclear war, human rights, nutrition, housing, education and health care. "There is a particular emphasis upon abortion and nuclear war," Bishop Malone added.

The bishops seek "not only to address Catholics and others who share our moral convictions but to make a religiously informed contribution to the public policy debate in our pluralistic society," Bishop Malone wrote.

"So far, we have been able to participate in some dialogue on abortion, nuclear war, human rights, and economic issues. But we have not expressed any formal policy regarding these issues," he added.

The statement did not mention any candidates or political parties by name.

Both Democrats and Republicans have included religious-oriented appeals in their campaigns.

Rep. Geraldine Ferraro, a Catholic who also runs for the future of the world's poor.

The bishops say: "Yes, we have noticed a growing influence of religious sects from we are able to say we support issues as an expression of political partisanship."

He said they are "the first Catholic bishops to establish a framework of moral guidance for using Catholicism, other persons of good will in making their decisions on political candidates and participating in political campaigns.

The bishops say: "Our priority is to address the moral and ethical questions that arise in the political sphere."

The bishops say: "We believe that the Church has a moral responsibility to participate in the public dialogue on issues of common concern."

The bishops say: "Our role is to provide a moral voice in the public sphere."

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Ferraro, Cuomo maintain it's not wrong to separate abortion views, politics

By NC News Service


In separate interviews published in The New York Times, the two Democrats, both Catholics, took issue with a statement released by Bishop James Malone of Youngstown, Ohio, president of the U.S. Catholic Conference.

Bishop Malone said it is "not logically tenable" for candidates to set up a dichotomy "between personal morality and public policy."

"Though we are good Catholics," Ferraro said of herself and Cuomo, "we shouldn't impose our religious views on others in our political life."

Ferraro, who also said she had considered becoming a nun at age 16, described her religion as "very personal" and said she hoped it would not be a campaign issue.

Cuomo said the way church teaching should relate to public policy is "not dogma. It's a political judgment."

Ferraro, interviewed on a flight to Los Angeles, said the bishops "have the right to be critical, as do other people," but "I am convinced what I am doing is right."

She also said that the question of moral values and public policy "is more than just the abortion issue."

Cuomo also argued for applying the question of moral values to a full range of issues but said each issue should be judged on its own merits.

"There is a Catholic law on homosexuality," he told The Times. "There is a Catholic law on birth control. There is a Catholic law on abortion. I accept the Catholic law. There is no Catholic law on what you have to do about imposing birth control on others."

Abortion, nuclear war linked — U.S. bishops

Present testimony to GOP, Democrats

DALLAS (NC) — The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, told the Republican Party platform committee that the bishops regard protection of life from abortion and nuclear war as questions of human survival itself.

The testimony was identical to testimony presented earlier to the Democrats.

The USCC said that the "fundamental insight" of Catholic social teaching is "the dignity of the human person" and expressed particular concern about nuclear war and abortion.

"Some wrongly regard abortion and nuclear war as altogether separate and unrelated issues, applauding our actions on one and opposing our views on the other," the bishops said in the USCC testimony to both parties.

"We see as clearly as anyone that they are two issues; we know that each presents a different set of problems requiring different solutions. But it is clear to us that the sanctity — indeed, the survival — of human life is at stake in both," the testimony said.

"It is likewise clear that in both cases our nation faces grave problems which cry out for a redirection of public policy," the testimony added.

The testimony addresses 12 other issues as well, including civil rights, political corruption, energy, the economy, education, foreign policy, health, human rights, immigration, poverty, the environment and regional conflict in the world.
WASHINGTON (NC) — Moral reflection on economic issues requires raising questions about U.S. practices and policies without regard to party or administration, Archbishop John J. O’Connor of New York said in the annual Labor Day statement issued by the U.S. Catholic Conference.

Archbishop O’Connor said the pastoral letter on the economy being prepared by the U.S. bishops, like the bishops’ previous letter on war and peace, will help open public debate to more explicit moral analysis.

“In doing so, the church is not ‘intruding’ in political affairs or adding an alien issue to the public debate. Rather it is seeking to make clear the human and moral consequences of the technical choices we make as a nation,” Archbishop O’Connor said.

Labor Day was observed Sept. 1.

Archbishop O’Connor, chairman of the USCC’s Committee on Social Development and World Peace, said there is room for debate about the size and style of the state’s role in society and the economy.

“But the principle that the state has a positive, active role to play, especially in defense of the poor, is beyond question in Catholic teaching,” he said.

He appealed to Catholics and others to participate in the dialogue about economic justice that will be sought by the bishops’ pastoral letter.

“I do not believe that Catholics can conscientiously sit out the debate over economic justice in different times and in different social and economic settings,” Archbishop O’Connor said.

He said the upcoming pastoral on economic issues shows “the consistency with which the church has expressed its concern for economic justice in different times and in different social and economic settings.”

Archbishop O’Connor said the U.S. bishops have also pressed its concern for economic justice in different times and in different social and economic settings, “just the this-worldly emphasis and Christian beliefs require certain answers,” he said.

Archbishop O’Connor’s statement traced the tradition of Catholic teaching on economic justice from the church's teaching on economic justice from the Industrial Revolution to Pope John Paul II’s encyclical, “Laborem Exercens, (On Human Work).” He said the U.S. bishops have also issued documents over the years which have called for reforms such as minimum wage legislation, government regulation of public service, public housing and the right of labor to organize and bargain collectively.

This history of Catholic statements on economic issues shows “the consistency with which the church has expressed its concern for economic justice in different times and in different social and economic settings,” Archbishop O’Connor said.

He said the upcoming pastoral on the economy thus is “a continuation of a long and important tradition in the church.”

ARCHDIOCESE OF MIAMI
La Arquidiocesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del KxmK Edward E. McCarthy, que todos

La Arquidiocesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del KxmK Edward E. McCarthy, que todos
Palm Beach Gardens — The new Cathedral of St. Ignatius Loyola, 9909 N. Military Trail, will be dedicated by Archbishop Edward A. McCarthy of Miami at 5:30 p.m. on Saturday, Oct. 6.

Founded in 1970 by the late Archbishop Coleman F. Carroll, former Archbishop of Miami, St. Ignatius Loyola parish has in 14 years moved from humble beginnings in the Palm Beach Gardens High School, where Masses were first celebrated, to the rank of a cathedral in which it was elevated by Pope John Paul II on July 17 when the Holy Father established approximately 75 feet skyward including a metal cross bridge ing an open, inverted arch.

St. Ignatius Loyola, now the Cathedral parish of the new Palm Beach Diocese, was founded 14 years ago by Archbishop Coleman Carroll.

According to the Fr. George Garcia, director of Religious Education, more than 1,000 religious education directors who teach at the elementary, high school and adult education levels throughout South Florida, have already registered for the sessions. The seminar mark the beginning of the fifth year of an evangelization program initiated by Archbishop Ed- ward A. McCarthy who will celebrate Mass for participants at 3 p.m.

Keynote speaker will be the Fr. Robert Hater, a priest of the Archdiocese of Cincinnati specializing in Pastoral Theology and Catechetical at the University of Dayton.

Formally Archdiocesan Director of Religious Education in Cincinnati, the priest is the author of "Ministry Explosion," "Ministry in the Catholic High School," and numerous other publications.

Father Hater will speak at 9:45 a.m. on the subject, "Come Follow Me—Our Challenge to Minister" which will consider the relationship of God's kingdom and presence to daily lives with special application to the family, work, and the Christian community.

At 2 p.m. he will discuss "Hope-filled, Yet Broken — Our Call to Hea l and Forgive," emphasizing the role of parish in healing and reconciliation through effective ministry. Reference will also be made to the Sacrament of Reconciliation.

Workshops at 11 a.m. will feature discussions on catechetical strategies at all levels of education from kindergarten to adult. Sessions following the luncheon will include the sacraments, peace and justice, broken families, sex education, high school marriage mini-courses, adult catechesis and Bible-sharing from the standpoint of love and Christian witness.

"Challenge '84" is the theme of a one-day seminar for catechists which will be sponsored by the Archdiocese of Miami Religious Education Dept. on Saturday, Sept. 15 at Nativity Catholic Church, Fort Lauderdale, group was broken early in 1974 for a multi-purpose center which included a chapel, religious education classrooms and supporting facilities. In 1983, Father Frank Flynn announced plans for the building of a permanent church now nearing completion. The multi-purpose center is being converted into a parish family center and the new cathedral has been constructed at an angle to the center for convenience.

Some 1,000 worshipers will be accommodated in the new Cathedral which will be the scene of Solemn Rites of Installation of Bishop Designate Thomas Daily of Boston as First Bishop of Palm Beach at 5 p.m. on Wednesday, Oct. 24.

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New Cathedral’s dedication set
Candidates’ Poll
Primary Election 1984
ARCHDIOCESE OF MIAMI
FLORIDA CATHOLIC CONFERENCE

The following poll of all major national and state candidates for political office is being published this week by the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election.

The poll was developed by the Florida Catholic Conference, Thomas A. Horkan, Jr., Executive Director, in conjunction with the editors of Florida’s Catholic papers and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-to-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

UNITED STATES CONGRESS—1984

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

1. **RIGHT-TO-LIFE:** Would you support passage in the Senate of the Equal Rights Amendment in its original form, without language excluding abortion from its scope?

2. **WAR/PEACE:** Would you support the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both superpowers?

3. **HUNGER:** Would you support an increase in real funding for food and nutrition programs for low income people?

4. **E.R.A.:** Would you support passage of the Equal Rights Amendment Resolution in its original form, without language excluding abortion from its scope?

5. **EDUCATION:** Would you support increased real funding for food and nutrition programs for low income people?

6. **HOUSING:** Would you support a program using federal matching funds to provide up to three months of cash assistance to intact families where the father is unemployed and has exhausted unemployment benefits.

7. **DECENCY ON CABLE T.V.:** A state law prohibiting the broadcasting of indecent material on cable television systems.

FLORIDA LEGISLATURE—1984

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

1. **RIGHT-TO-LIFE:** Protection of the unborn child by every legal means including ratification of a constitutional amendment.

2. **WAR/PEACE:** Would you support the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both superpowers?

3. **CAPITAL PUNISHMENT:** The death penalty.

4. **WELFARE REFORM:** A program using federal matching funds to provide up to three months of cash assistance to intact families where the father is unemployed and has exhausted unemployment benefits.

5. **EDUCATION:** Assistance to students in nonpublic schools with services which have been held to be constitutional (i.e., loan of textbooks, bus transportation, remedial services, counseling).

6. **E.R.A.:** Ratification of the Equal Rights Resolution in its original form, without language excluding abortion from its scope.

7. **DECENCY ON CABLE T.V.:** A state law prohibiting the broadcasting of indecent material on cable television systems.

KEY TO POLL

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Could Christians end world hunger?

NEW YORK (RNS) — If American Christians took a hard look at their personal resources and redefined their priorities, they could wipe out world poverty, say John and Sylvia Ronsvalles, an Illinois evangelical Christian research team.

Taking inflation and taxes into account, Americans today are 65 percent richer than they were 20 years ago, but church giving rose only 13 percent over the same period, the couple report in a new book, "The Hidden Billions: The Potential of the Church in the U.S.A."

Studying per capita income statistics compiled by the U.S. Department of Commerce Bureau of Economic Analysis, the Ronsvalles estimated that an additional $100-$300 billion would be available for mission and evangelical activities if Christians obeyed the biblical command to "tithe" — the Old Testament term for giving 10 percent of one's income to godly pursuits.

Today the average American Christian gives just 1.6 percent of his or her income to the church, which last year amounted to $21.5 billion, less than the nation spent on TVs, stereo and video games.

Of that $21.5 billion, 80 percent was used for congressional expenses, leaving only 20 percent for mission and evangelism, in the United States and abroad. But as the level of giving approaches 10 percent, the ratio would slowly reverse itself, and at the 2.5 percent giving level congregational expenses would be taken care of.

Because many American Christians never actually see or mix with the poor, and fear that money they give to the church will line the pockets of bureaucrats, they are not generous in their giving.

But the Ronsvalles think that these attitudes can be changed, through a method they call "yoking." What they hope to do is give a human face to the impersonal statistics of world hunger by pairing each of the country's 4,600 counties with a specific Third World country.
Personal lesson in suffering

Recently I spent a week in Mercy Hospital. The doctors had discovered that there was a narrowing in one of the arteries of my neck and as a precaution against possible future trouble recommended I have surgery.

There is a sense in which going to a hospital these days is a pleasant experience. Physicians are kind and solicitous. One's every need is met by smiling, caring nurses. They are smiling even when they awaken you at midnight to give you a pill.

Through such an experience, one becomes all the more admiring of, and grateful for, the men and women who devote their lives with skill, patience and cheer, to caring for their brothers and sisters who are ill.

One becomes more conscious, more sympathetic, of those among us who are called upon to carry the cross of suffering. One reflects on the special meaning of suffering in the life of a member of the Archdiocese.

As Our Holy Father pointed out in his recent Apostolic letter on the Christian Meaning of Human Suffering, (Salvifici Doloris, Feb. 2, 1984, No 19-21):

"Every man has his own share in the redemption. Each one is also called to share in that suffering through which the redemption was accomplished... In bringing about the redemption through suffering, Christ also raised human suffering to the level of the redemption. Thus each man in his suffering can also become a sharer in the redemptive suffering of Christ, "

Through their sufferings, in a certain sense, men repay the infinite price of the passion and death of Christ."

As St. Paul says, "We are... fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us." (Romans 8, 17-8)

"We are affected in every way... always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies... knowing that He who raised the Lord Jesus, will raise us also with Jesus:" (II Corinthians, 4; 8-14)

The redemption accomplished through the love of Christ always open to all love expressions in human suffering. The Redemption lives on and develops as the Church, the body of Christ. Through it every human suffering, by reason of union with Christ, completes the sufferings of Christ.

Those who suffer with Christ are carrying out an irreplaceable service. Suffering clears the way for grace which transforms human souls."

"I'VE BEEN a priest 30 years and the 'sine qua non', that which you cannot do without, is that the father presides."

The father, he said, must be involved in the child's moral and spiritual development and be willing to "walk down the (church) aisle" with his children.

Mgr. Donnelly was impressed with the dedicated attitude of the school's newly appointed principal, Joe Latorraca, a 15 year veteran of teaching and administrating in New Jersey schools.

Latorraca says he plans "to know each student as soon as possible and treat each one as an individual."

HE ALSO hopes to establish the kind of school spirit and traditions that you see in schools that have been in existence for a couple of years."

The tuition is $800 a year for kindergarten and $1,000 for 1-4. A discount is offered for parents with more than one child attending the school.

Farther south on University Drive is the St. David elementary school which encompasses grades K through 3 in a recently completed two-story building behind the church."

LIKE ST. MALACHY, there are plans to open up 5 new grades at a rate of one per year. The school also has pre-school facilities.

The average class size for the 110 students drawn mostly from public schools in the Davie area will be 25-30.

There are five faculty members at the school in addition to principal Mariann Kiar who will also double as administrative assistant Karen Mosley.

ST. DAVID school will be built on a philosophy of traditional values.

"WE ARE TRYING to establish a school where teachers instill a respect for adults in the child by having the children stand up when a teacher or adult enters the room" said administration.

"For this reason suffering has a special value in the eyes of the Church. It is something good before which the Church bows down in reverence with all the depth of her faith in the redemption." (Salvifici Doloris)

"Those who suffer with Christ are carrying out an irreplaceable service. Suffering clears the way for grace which transforms human souls. Suffering has other dimensions. It un-leashes love as individuals, organizations and institutions respond to brothers and sisters in need. Those who suffer and those who care for them should have a special place in the hearts of the people of the Church of Miami."

Devotedly yours in Christ
Edward A. McCarthy
Archbishop of Miami

3 Parishes open new schools this year

(Continued from page 1)

also plans for the completion of a ballfield on church property.

To Mgr. Donnelly, however, the "bricks and mortar" are the lesser part of what a Catholic school should offer.

The pastor, who interviewed all applicants to the position of principal and spoke with all the parents of students, demands that religion be an integral part of the student's education — and not just during school hours.

The Very Reverend Emilio Vallina, V.F.P. - to Chaplain, Our Lady of Charity Council No. 5110, Knights of Columbus, Miami, effective August 7, 1984.


The Reverend Dionisio Dramas - to Associate Pastor, St. Agatha Church, and Campus Minister for Florida International University, both in Miami, effective August 1, 1984.

The Rev. Jose Menendez - to Archdiocesan Director of Youth Ministry, effective August 7, 1984.

Upon nomination by their Superiors:

The Reverend Thomas Scanlon, OMI - Assistant Chaplain, Cardinal Newman high School, West Palm Beach, effective July 1984.

The Reverend Bernard Justen, SDB - to Associate Pastor, St. Philip Benizi Church, Belle Glade, effective August 10, 1984.

OFFICIAL

ARCHDIOCESE OF MIAMI

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Prayers for Nagasaki

Women and children pray for victims of the world's second atomic bomb explosion during a Mass at Urakami Cathedral in Nagasaki, Japan. American forces bombed the city Aug. 9, 1945, near the end of World War II. (NC/UPI photo)

Pro-lifers arrested

Police officers carry a pro-life demonstrator from the Women's Suburban Clinic in a Philadelphia suburb. Police arrested 19 of the protestors and charged them with "defiant trespass." Pro-lifers claimed that abortions were being performed in the clinic. (NC photo)

Knights meet

Vice President George Bush makes a point during a speech to the Knights of Columbus at the organization's annual meeting in Denver. (Below) Knights in formal attire stand at attention during the meeting. (NC photos)

Pope's vehicle

In Pierreville, Quebec, Sister Jeannette Gouremont takes a picture of the "popemobile" that will be used when Pope John Paul II tours Canada next month. The 11,000-pound vehicle is designed to protect the pope from possible attack during the Sept. 9-20 visit. (NC/UPI photo)
Religion in politics—where to draw line

At this time of year there is a lot of hue and cry about religion in politics, both from the candidates and from various interest groups, and it is important that we sort a few things out as we make important decisions in this electoral year.

The truth is most people welcome the Church into public issues—when they agree with the Church's view. That is considered basic moral leadership by the bishops. But when they disagree with the bishops they say, "Stay out of politics. What do you know about public policy?"

This all centers around the question of public versus private morals. That concept is particularly useful to vote-conscious politicians who welcome Church backing but not her moral mandates.

Bishop James Malone, head of the U.S. Catholic Conference, the public policy arm of the bishops, issued a statement rejecting the

EDITORIAL

plea by some politicians and groups that so-called private morality should not enter into public policy.

It is partly a matter of semantics and partly a matter of where you draw the line.

Semantics: Child abuse is certainly a private matter, isn't it? It takes place within the home and within the family. Yet, everyone favors public laws against child abuse, and no one would object to the Church speaking out in this area.

But what about a private area such as sexual matters? Fornication, for instance. Judeo-Christian law forbids it and, indeed, most states have had laws against it, at least until recent years. But as a practical matter the laws have usually been enforced, laws not been necessary to be resolved by the individuals or the civil courts. In recent years it has become a practical judgment that this area is best left out of criminal law even though it sometimes has public ramifications (abortion, V.D., etc.).

The point is, you cannot make one simple rule as to where religion should or should not come into public policy. What you have to do is make a reasonable, informed judgment. And that is what Bishop Malone, in effect, is saying. He is saying that for a politician to make public policy judgments he cannot conveniently segregate everything into public and private.

The bishops have stated that they will not endorse candidates. But they also state that they, as any other group of American citizens, have a right to speak up on issues and define the moral dimensions for Catholics and others interested.

In that regard, they indicate that it is not rational to say a politician can simply ignore his private beliefs in forming public policy. One need not be a dogmatic stave to given beliefs, but neither can they be ignored.

Can a politician say he believes it to be immoral to discriminate, yet vote for a law that discrimates? Could a congressman who

sought the Vietnam war was immoral vote for more napalm at that time? Most did not.

Politicians openly draw on their sense of morality in forming public policy and do not hesitate to say so in most instances.

There is, however, one key area where public versus private morality becomes a major theme. That is, of course, abortion. And we will discuss that next week.

Letters to the Editor

Injustice in Nicaragua

To The Editor:

I have many friends and acquaintances of the Archdiocese and to those who are concerned about the tragedies occurring in Central America, particularly in Nicaragua. I have just returned from 12 days in Nicaragua and traveling with 14 others as "Witnesses for Peace", an ongoing project of U.S. Catholics, who make sure that a group goes every 2 weeks.

We visited Managua, Esteli, Ocotor, Jalapa, Jinron (The last four have all been repeatedly attacked by the "contras") and two resettlement communities. These are for refugees coming down from the mountains where their isolated farms have been attacked and members of their families killed and kidnapped by the "contras" coming across from bases in Honduras.

Nothing was closed to us. We went where we chose. We were made welcome everywhere. We talked to hundreds of people, Nicaraguans, men, women and youth, to sisters, missionaries, priests to soldiers, farmers, shopkeepers, students, teachers.

They said to us — "Remember our suffering, we know it is not the U.S. people but the U.S. government that causes our suffering. Our government (the Samanistas) helped us understand that."

We saw and heard children crying in the night, the day, crying they woke because there had been attacks on their towns. We saw children with distended stomachs because the cows had been killed or driven over the border into Honduras by the "contras", who want to stop everything good and helpful.

We saw widows, orphans, whose husbands and fathers had been tortured, dismembered, killed before them.

We saw new houses, new schools, new health clinics, all built by the Sandinista government. We saw children's dining rooms where daily a hot meal is provided for hundreds of children whose families cannot do so. We heard that teachers, nurses, technicians, leaders, have been raped, tortured, killed by the "contras".

The U.S. government has been demanding that the Nicaraguan government hold national elections, the U.S.-backed "contras" threaten to kill anyone who works in the elections.

During our visit to the U.S. Embassy, where we went to tell one experience, we met such hardcases of heart that one man and two women in our group cried.

How can one make sense of all this? What can we do as Christians to whom Jesus said, "What you do to others, you do to me, love one another"? I beg that each of us pray deeply about the agonizing situation that we open ourselves to truth and love and be willing to admit the sins of ourselves and our country.

The U.S. Administration justifies its actions against Nicaragua by saying the Sandinista government has not kept all its 1979 promises. How can this poorest country in Central America, the s.i.o of Arkansas, poorer than either Mississippi or Arkansas, go on with business as usual when the most powerful country in the world is bullying it?

Further: since the current administration has not kept all its 1979 or 1980 promises... does that mean an outside country can invade and try to overthrow our government?

I beg for responsible citizens' actions, demanding our legislative and executive leaders that this "secret" war against the poor of Nicaragua be stopped.

In hope and pain, in the Lord,
Sister Majore Fisher
2415 N. Tyler
Little Rock, Arkansas

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

Bar at parish saddens the spirit

To the Editor:

The article in last week's Voice, "Pompano parish mixes spirits with the spirit", put me into shock, unbelief, horror at what I was reading and then a great sadness settled deep in my own spirit.

My husband and I were owners of a neighborhood tavern (bar) in Florida for 31 years. After his death, I was left to operate the bar for 10 years.

In all those years I never saw a person helped by drinking alcoholic beverages. So-nialitys exist, but certainly no holiness was ever produced by alcohol! A temporary feeling of euphoria is evident but the lasting effect are, guilt, depression, loneliness and a depleted money supply. Drinking alcohol is a carnal thing and wages war upon the soul. Only the "New Wine of the Holy Spirit of God" produces the happiness and holiness sought by Father Reynolds at St. Henry's in Pompano.

We all know of the many homes broken, lives and health ruined, children abused. I feel certain this project at St. Henry's is a work of Satan and its effect will be far reaching and disastrous. It is a scandal to our Protestant brothers and sisters and to sincere Roman Catholics alike.

Frances Stroud
Davie

PAGE 14 / Miami, Florida / THE VOICE / Friday, August 24, 1984
Teaching the young to share

After the parish council meeting, two professional people - a family practice physician and general building contractor - made this observation:

"When we were young our parents taught us to use envelopes and bring them every Sunday to Mass for the collection. For some reason, we did not do this for our own children and now we realize that was a mistake."

I am not here going to speculate about the reasons why these two parents, and many others like them, failed to carry on such a tradition. Instead, this column will describe a new unique and practical program which encourages children from grammar through high school to make use of envelopes for weekly worship.

Called "Teaching the Young to Share", this project flows out of the sacrificial giving concept for adults often mentioned in these pages. That idea stresses how we should return to God in gratitude for what we have received for sharing with part of them with others through a percentage contribution to the parish and to the poor.

"Teaching the Young to Share" is based upon three principles: our youth, including very small children, possess abundant gifts of time, talent and treasure; they need to share these possessions with others; these youngsters require motivation, training and a practical vehicle to develop this habit of sharing.

FIRST OF all, America's young people have much to share. Obviously, each person in the United States possesses time and talents which can and should be employed in some manner to ease others' burdens. In addition, however, many of our youth earn or receive more treasures of money than we might expect.

Secondly, we believe our youth from earliest ages should share and be trained to share their gifts of time, talent and treasure for these reasons:

• Sharing with others brings satisfaction, peace and joy to the giver's heart.

• Sharing with others builds up our family, community, Church and world.

• Sharing with others means we are following Jesus' words and example.

BY FR. JOSEPH M. CHAMPLIN

For example, my high school senior niece in California, saving money for the fall when she en- expect in our finite world to understand the infinite. Sometimes we get hints of explanations. I found one day longed for others to bear our children, was two or three. The doctor wanted to give her a shot, she didn't want it, he asked me to hold her still. I did and the doctor gave her the shot. She looked at me, tears in her eyes, with both reproach and bewilderment. I was her loving father, I only did not understand the other was my mother, she wouldn't understand, not then.

If faith must strengthen us to meet the tragedies in our lives, to help us carry the burdens we are given, we must not also be surprised if such things come to us. The question for the believer is not "Why me?" but, remembering how Our Lord Jesus Christ suffered, "Why not me?"

Believing in Jesus Christ, living in a way that serves the least of those among us as our faith compels us to do, there are many joys and comforts, but there is no magic. There's no promise of health, wealth and popularity. All may come but as a reward of faith. Heaven is our destination.

St. Teresa of Avila wrote: "Let nothing disturb you, nothing frighten you; all things are passing but God never changes; patient endurance attains what we desire."

The Lord is walking in the park

By Frank Morgan

The Lord is walking in the park

Reminiscing about his experiences overseas, Bob Hope once said, "I attended Cardinal Spellman's midnight mass for the troops in Viet Nam, but I was dead tired and fell asleep. So the next morning I called upon the Cardinals. Tifer?" he believed. "That's all right, Bob," Cardinal Spellman said, "I once saw your show at Loew's State and did the same thing."***

In his will, Patrick Henry wrote: "I leave all my property to my family; there is one more thing I wish to entrust to them and that is the Christian religion. If they have that, and I had not given them a thing, they would be rich, and if they have not that and I had given them all the world, they would be poor."

Lord Beaverbrook's servants always referred to him as "the Lord." When Winston Churchill called at Arlington House he was told by the butler, "I am sorry, sir, but the Lord is walking in the park."

"Oh," said Churchill. "On the lake, I presume?"
Behind the Marian image

Aug. 15 was the Feast of the Assumption of Mary into heaven. To understand devotion to the mother of Jesus, however, one must go further than the trappings of popular piety. Forget about the plastic statue, the halo and the blue veil. Forget about the words "handmaiden," "obedient," "victim," "submissive." If you want to know the woman behind the image, you have to think about her first as a woman.

Theologian Doris Donnelly tells about a time in her own life when she was a grief-striken woman. She rediscovered Mary in that time of need, but first she had to uproot the image of "a docile, domesticated and vapid girl and find a tough young woman who deliberately counted herself among the marginalized, who knew safety was an illusion, who was alive to the tragic, who wept, who laughed and who chose life every inch of the way." She discovered Mary as a mature, committed woman.

Consider the crucifixion. Mary once saved her infant Son in a flight for life, but 33 years later she was powerless to help Him. She could only stand by the cross. She stayed to the end and helped take Him down. The Pieta shows her cradling Him in her arms, the wounded, bloody body of her Son.

Mary was a woman of faith and courage, a model for women everywhere. Blessed be the great Mother of God, Mary Most Holy.

BY FR. JOHN CATOIR

Getting through school

Q. School life is fun. I meet new friends and usually have a good time. But every once in a while I don't feel like going to school. Is it okay to stay home but then get behind in my school work? How does one manage to get through 12 years of school?

A. A number of problems must be dealt with in your question. The first concerns school life. The main reason young people aren't sent to school has nothing to do with fun, meeting new friends or having a good time, even though all three of these things sometimes happen at school.

BY TOM LENNON

Education is mainly concerned with such things as sharpening your mental skills, increasing your fund of information, exposing you to new ideas, telling you about the past so that you may better understand the present and helping you prepare for life in the future.

THESE AND other educational tasks are not always easy. They can be very difficult and involve hard struggles. Sometimes it's tempting to shut the books and give up for a day—or even longer.

But if you base your actions exclusively on your feelings, you're headed for trouble. Right now you may skip school for a day just because you "don't feel like going." Later on you may skip work for a day...and then two days...and longer. Then your boss will finally fire you.

At this time of your life it is important that you learn about duties as well as rights. Unless sickness or some other serious obstacle prevents attendance, I think you should go to school every day, no matter how you feel. There are times when you must tough it out.

PERHAPS YOUR biggest question, however, is: "How does one get through 12 years of school?"

One might ask also: "How does one get through 9,000 days of work in an office or factory?"

Or: "How can a person cook more than 10,000 meals in a lifetime?"

The answer is to be found in the simple title of a weekly TV program, "One Day at a Time." Don't be thinking about 12 years, or 9,000 days, or 10,000 meals. That way leads to madness!

You have only the task of today. Often that task is both fun and challenging.

BUT SOMETIMES it is difficult, almost impossible. At such times one must slowly develop courage, patience and endurance and toughness of spirit.

If, however, you run away from "hard" tasks and from other crosses of life, you will never find lasting happiness. You will not even know the satisfaction and joy that result from hanging in there when the going gets tough.

Dear Dr. Kenny:
The single adult is an identified anywhere. No typical organization or church program has ever been addressed to the single adults.

Believe me, there are many problems to face for the person who remains single — the greater per-
centage of the population.

Does anyone who is married give moral support to a single adult? How many come to the aid of a single member so they can have a breather?

I find the greatest need is for support of a single man or woman when they are caring for an aged or ill parent, brother or sister. Perhaps a Religious is not always present, but they know someone is available when there is a need. There are no isolates to help the single person — Pennsylvania.

I am sympathetic to your position, but am not sure what you are asking. Do you wish for more understanding in your role as a single? Are you asking for the church to set up support groups for singles? Or are you asking to be accepted into a support group?

Last year, four sets of Dallas parents threw a graduation party for their collective graduates. They rented a hotel for the teenage girls.

The bus was really a safety measure,” one mother said. “We’re concerned parents and we want to protect our kids. For the party, we rented a margarita machine, and, of course, we had a keg of beer. We wanted to make sure that the kids who had the chance to drink would not be driving home in their own cars.”

The result was numerous phone calls from angry parents. “They were furious at us for serving alcoholic beverages to their kids. Look, I don’t like kids drinking, either. But the fact is they are going to drink beer. If we let them do it at home, where can we control the amount and provide the bus. Let’s face reality. High school seniors are bound to drink beer. If we didn’t have a keg of beer, nobody would have wanted to come to the party.”

One of the mothers who objected vigorously, “I told my kids, ‘If you have the chance to drink would not be driving home in their own cars.’”

The problem is that parents always inherit the mine-
sight of thinking that the grass is always greener on the other side of the fence. Everyone spends time wanting to be somewhere else.

You might focus on some of the good aspects of being single. It is not clear what permanent commit-
ments you face, but in most cases as a single you are free from pressures which means you are free to develop latent talents. Use your free-
don creativity.

BY DR. JAMES AND MARY KENNY

Parents, adolescents, and beer

Parents, adolescents, and beer

Snack

Taffy apples, or apple crisp.

Entertainment

Hold a “story-make-up” Have someone start a make-believe story, talk for one minute, have each family member add to it. Anything can happen.

Sharing ideas

1. Take turns sharing what the favorite time of day is for each person.
2. Each share one thing he especially looking forward to this coming fall.
3. Each share a moment he felt

Closing prayer

— Scripture: Romans 11:33-36

— Suggested prayer: Lord, prepare our family for the fresh adventure of this fall season. Help us to be aware of your presence in this time of transi-
tion. Thank you, dearest Lord, for this past summer and for the growth and awareness it has brought to us all. Thank you, too, for our Family Nights, Amen.

Miami, Florida / THE VOICE / Friday, August 24, 1984 / PAGE 17

FAMILY LIFE

The difficulties of single life

BY DR. JAMES AND MARY KENNY

Family Night

Opening prayer

Thank you, dear Lord, for sum-
mer. Thank you for the good fruits, the music of rain showers, de-
sert dust devils that dash against the open plains, and warm, clear, star-
filled nights. Thank you, too, for the splendor and excitement. For parents and for families without children the neighbor-
hood will be suddenly quiet.

(There will be moments of reflection, for time again is passing.) Tonight, let us pause in thanksgiving for “sum-
mer.”

The Reylis

Lesson

Young Family Materials: construction paper, notebook, paper, crayons, glue or scotch tape, one piece of yard. Make a “Family Summer Memory Book.”

Put in special dates of outings, fun moments, fictional stories, everyone’s height and weight (Mom and Dad, too), and one thing each would like to do next summer. See it to look at in May.

Yearly Family Materials: daily calendar, paper, pencils. Look back over the summer months. Everyone chooses his favorite moment, day, or week dur-
ning the summer. If all could share the summer again, would the family do anything different? What? What was the funniest things that happened this summer? The worst thing? Take turns sharing. Make a list of things the family would like to do next sum-
mer. Put away until next May.

Adult Family Materials: poster board, pens. Make a poster with two columns lists: one column for good deeds ac-
complished by each person or the family together; second column, write what God was present in the family over the summer.

(Examples: prayers answered, special moments, natural experiences.) Place it near a family gathering place. Entitle the poster, “Family Summer with the name”

Snack

Taffy apples, or apple crisp.

Entertainment

Hold a “story-make-up.” Have someone start a make-believe story, talk for one minute, have each family
Q. Seven years ago I was married in a civil ceremony to a divorced man. My parish priest told me that I would never be happy or have any peace of mind between myself and God. To this day I have no regrets. Our one child was baptized, and we have received different answers. Please find a priest you feel you can be married in another state? I am a divorce and have received different answers. Please find a priest you feel you can be married in another state?

A. Procuring an actual, successful abortion is one of the serious sins by which a person incurs automatic excommunication, according to our church law. The lifting of any excommunication, it no longer exists.

Tribunal officials generally make every effort to conclude the case in spite of this lack if sufficient, reliable information is available from other sources. Please find a priest you feel you have confidence in and tell him just what you told me. I will pray that something can be done for you and your family.

Q. 1 read in our Catholic paper your position regarding marrying a man of first cousins. We know a dispensation is possible from the church, but civil laws limit such marriages.

A. My only suggestion is to find a good attorney and follow his advice. Most states which prohibit first-cousin marriages also provide sanc-

Ex-wife won’t cooperate

The reading from Paul’s letter to the Romans reminds us clearly that God’s ways were different from those of humanity. God was not obliged to follow our rules or customs.

The gospel reading from Matthew is an important one because of the question that is asked. Jesus asked his disciples, “Who do you say that I am?” They had to come up with an answer. Incidentally, some people claimed that Jesus was Elijah because of a widespread Old Testament belief that Elijah would return.

Reflection:

“Who do you say that I am?” Incidentally, some people claimed that Jesus was Elijah because of a widespread Old Testament belief that Elijah would return.

Reflection:

“For you,” he said to them, “‘Who do you say that I am?’ Undoubtedly, this is one of the most important questions in the Gospel, for it is the one that requires an answer of personal faith. Additionally, it must be answered with it.

We could answer with the words of the catechism formula, “You are God, the Second Person of the Blessed Trinity.” But Jesus didn’t ask who the catechism said he was. He asked each of us.

He wanted to know what we had to say — what our response would be. It’s a particularly troublesome question because it cannot be answered with words alone. If we answer as Peter did, then we have to be willing to live a life that proves we believe what we say.

The question is most difficult because it can only be answered satisfactorily with life...”

The question is most difficult because it can only be answered satisfactorily with life... (Father Black welcomes your letters and comments and will answer as many of them as possible. Send to: 2300 Elliston Place, Nashville, TN 37203.)
It would be difficult to come up with a clearer contrast than the one provided by Bill Cosby and John Ritter when the two actors separately discussed their upcoming comedy series for the Fall.

In their remarks, the two men offered polls-apart opinions on television's role in upholding family life, traditional values and marriage.

"LET'S GO FIRST to Mr. Ritter, who has played Jack Tripper for years on ABC's "Three's Company," a sitcom which has laid claim to representing all that is nasty about TV's portrayal of sexuality. The series is smarmy, tasteless, sophomoric and simple-minded.

This Fall, Mr. Ritter will be taking his character into a revamped series entitled "Three's A Crowd." In his new show, Mr. Ritter will no longer be living with two men on a platonic basis while pretending to be a homosexual. Now he will move in with his girlfriend. When reporters asked the actor if he was worried about reaction to his series about gay lovers, he responded, according to reports, with jokes. Then, realizing the reporters did not share his flippan attitude, he answered more seriously.

Here is some of what he said: "THE THING that makes this all right with me is that they both love each other from the bottom of their hearts. My character wants to get married, but Vicky can't fit marriage into her value system. The fact that her parents used to fight and are divorced makes it difficult for her to commit to a marriage. It's she who suggests we live together."

After joking that their relationship was "really adultery" (and getting no laughs), Mr. Ritter went on: "None of us are Baptist fundamentalists. We don't believe every word of the New Testament is the word of God. I'm a Christian. I believe what we're showing is that single behavior is not the only type of behavior we live with. I lived with my wife for two years... So if that be sin, so be it... The idea that our series might be immoral never occurred to me. I never looked at it like that. I didn't think we were poisoning the minds of the youth of America."

At the other end of the gamut is Bill Cosby, who will debut on NBC this Fall in a new comedy entitled "The Bill Cosby Show" (clever, no?) Discussing why he is returning to television after succeeding in "I Spy" and failing in another sitcom, Mr. Cosby had this to say: "I watch TV a lot. But if I see one more car crash, one more man..."

"I'm not involved in this series to make money. But, at the risk of sounding like a missionary, I think television needs more shows which provide legitimate family entertainment. I'll be proud if our show does that. That's why I'm here."

I DON'T BELIEVE I have to add much more to that. Can you guess which series I'll be tuned in to this autumn?

(Annually, the Humanitas Awards are given to programs which "affirm the dignity of the human person and probe the meaning of human life." They are given by the Human Family Educational and Cultural Institute, headed by Paulist Father Eilwood Kier, who also hosts "Insight." The winners this year include "Family Ties" for an episode in which the husband was tempted to commit adultery; "Hill Street Blues" for a segment on an officer's agony over the shooting of a child; and "Choices of the Heart" for the TV movie starring Melissa Gilbert as Jean Donovan, one of the Catholic missionaries slain in El Salvador.)

By James Breig

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Beginning this year, Monsignor Pace High School will be sponsored by its neighbor St. Thomas University - only 1200 feet away. The school has been in operation since 1870. The move is based on the call by Pope John Paul II's appeal to religious orders to move into areas where religious work is needed. The Archdiocese of Miami has been asked to assist in the new school. Archbishop Edward McCarthy of Miami is also anxious to have diocesan schools be run by religious communities to free up more diocesan priests for service in the parishes in the new boundaries of the Archdiocese of Miami. St. Thomas University has been involved in the Spanish Catholic University of Catechumenian Order which brings to Miami a seven hundred year tradition in education.

During the next year of transition, Fr. William Hennessy will remain as Pastor. Joining him from the Augustinian community at St. Thomas will be Father John C. Maloney, O.S.A. who will be Co-principal. Other members of the Augustinian will be Fr. Maloney over the next five years. Fr. Maloney brings extensive experience in his new position. Having served in Florida for thirteen years, he was Vice President for Student Affairs and Dean of the Graduate School at St. Thomas University. He taught high school in Washington, DC and was Headmaster of Austin Preparatory School in Reading, Massachusetts.

Calling for the new arrange-ments, Fr. Pat O'Neill, O.S.A., Pres-ident of St. Thomas University from stated "we welcome this opportunity for inter-institutional cooperation. Over the years we hope to share facili-ties in religious education and com-puter services. It makes sense for two Catholic schools adjacent to one an-other to cooperate rather than work without understanding the au-tonomy of each."

Fr. Hennessy who has been at Pace High School for seventeen years is equally enthusiastic about the move. "The association with St. Thomas University will strengthen our programs and provide an oppor-tunity for our faculty and staff for con-tinuing education and planning a tuition remission program at each school for faculty and their families."

Over the years many Pace gradu-ates have enrolled at St. Thomas: "We are hoping that this will be the place for seniors at Pace to enroll in inter-loge-level courses at the neighboring University. This will be expanded now that St. Thomas will be the spon-soring institution.

Mass celebrates
Fr. Junipero Serra Members and wives of the Palm beach County Serra Club will attend a special Mass at the Immaculate Conception Church on Spencer Drive in Wet palm Beach at 6:15 pm, Aug. 27, to commemo-rate the 225th anniver-sary of the death of Father Junipero Serra, an 18th century Spanish Franciscan missionary, best known for the foun-ding of nine of California's 21 mis-sions.

During the bicentennial of his death, it is expected that Pope John Paul II will declare Serra "venerable". the first step in the proc-ess of canonization of a saint. The next step would be beatification, which requires verification of at least one miracle. Four miracles of healing through prayer are under current in-vestigation. The third and final step is the canonization itself.

The move is part of an international observance by Serra Clubs throughout the world. The Wet Palm Beach Serra International president, Mat-thew McCloskey IV, to a ceremony placing a wreath at the statue of Father Serra in the capitol building. Father Serra is the patron of Serra International, an organization of over 15,000 lay men dedicated to the promotion of vocations to the religious life and to continuing Catholic adult education.

Sr. Marie Klinkhamer Sister Marie Carolyn Klinkhamer, O.P., the former Margaret Lane - whose funeral was held Aug. 4 in Norfolk, Va. She was 67 years of age and in the 45th year of religious profession as a member of the Adrian Dominici-an Congregation.

Sister Marie Carolyn was born in Detroit, Michigan to Maurice and Anne Klinkhamer. She completed her ele-menary and high school education at St. Mary Academy, Royal Oak and attended the University of Detroit prior to her entrance to the Congregation in 1938.

Her scholastic ability led to a Master of Arts degree in History and a doctorate of Philosophy from the Catholic University of America. Highly qualified and endowed as a professor she taught history at Barry College, the Catholic University of America, Norfolk State College and Norfolk State University in Virginia. She was Chairperson of the Graduate University, the Catholic University of America, Norfolk State College and Norfolk State University, Va. She was Chairperson of the Graduate De-partment of History and served as Department Chair. She was also a member of the Dean's Advisory Committee and served as Professor of St. Dominic College, St. Charles, Ill.

It's a Date

The Catholic Daughter of the America's Court Palm Beach #780 will have a covered picnic at the Pastoral Center of St. Johns Church at 4100 S. Dixie West Palm Beach. Meeting follows. Anyone interested in becoming a member should call 653-1609. The Widow and Widowers Club of Broward County will have a social gathering on Sept. 2 from 6 p.m. to 9 p.m. at the Wilton Manors Recreation Hall at 509 N.E. 2nd Place, Fort Lauderdale. For information call 735-8363 or 566-1180.

The Catholic Widow and Widowers Club of Hollywood will have their monthly meeting - social on Sept. 4 at Nativity Parish Hall at 700 S.E. 15th Court. Dinner at 7:30 p.m. Bowling Sept. 15. For more information call Joan at 981-2508 or Doris at 431-8275 after 6 p.m.

The North-Dade Catholic Widows-er's Club will hold a meeting - social on Aug. 24 at 7:30 p.m. at Visitacion Church following 8 p.m. Her-ald 835-2699 or 431-8275.

Good Shepherd Catholic Church will be the location of a two part talk on "The Church's Understanding of Marriage and Annulments" by Fr. Andrew Anderson, Director of the Mar-ginal Study, on Sept. 4 and 11 from 7:30 to 9:30 pm. The church is located at 14187 S.W. 5-6 p.m. on Friar. There will be a 3-week pro-gram on how to interpret the Bible beginning Sept. 21. Aug. 24 at 9:30 to noon or 7 to 9:30 p.m. Offering $25.

The Chaminade High School Class of '74 will have its 15th class reunion on Sept. 7 at 7 p.m. in the Chaminade cafeteria. Call coach Vince Zappon for reservations at 989-5150.

The North-Dade Catholic Singles Club will attend a Mass in St. Mary's, 53. For more in-formation call John Gina at 760-0467 or Joanna Casale 989-9896.

PAGE 20 / Miami, Florida / THE VOICE / Friday, August 24, 1984
Thanksgiving Novena to St. Jude

Dear St. Jude, Apostle and martyr, great in virtue and rich in miracles, Newman of Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse in my great need and humbly beg to you to use your powerful intercession and assist me. Help me in my present need. Prayer is the key to the gate of heaven. Amen. Thanks to St. Jude for your prayers answered. Publication promised. J.R.

Thanksgiving Novena to St. Jude

Holy Spirit, You who make me see everything and who show me the way to reach my ideal, You who gave me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life a guide and comforter, I, in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be, I wish to be with You even in extreme need. Amen. Thank you for your love towards me and my loved ones. Per- son may pray this three consecutives days without making your wish. Then promise to publish this dialogue as soon as your favor has been granted. D.E.

Classified Rates: $1.50 per line. Monthly $38.00 for school year 1984-85. Publication promised. M.C.J.

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Mary had to struggle at times to keep her faith in God and to discover what her mission in life was, even though she didn’t understand completely what was happening. It was precisely her capacity to believe in the midst of difficult situations that made Mary so great.

When Jesus died on a cross, Mary experienced fully what Pope John Paul II calls “the sign of contradiction.” She saw her son humiliated, tortured, killed — the son she thought destined “to rule over the house of Jacob forever.” Yet Mary remained faithful, while many others ran away.

It is easy to forget that the women and men who knew Jesus during his life on earth didn’t have the same perspective on him that we do today in light of the Resurrection and Pentecost. Mary, alone with Peter, John and the other disciples, lived her faith in the context of uncertainty and confusion. “They did not understand what he meant.”

Yet it was precisely her capacity to believe in the midst of difficult situations that made Mary — and these others — so great. It is also this that makes them relevant to us today.

By Sister Christine Allen, RSM
NC News Service

A double edged sword

By Father John Castelot
NC News Service

Imitate Mary. Is that realistic advice?

Consider these points: A man cannot imitate his motherhood; a woman cannot imitate her virginal motherhood. No one can imitate her Immaculate Conception, which was a completely free and extraordinary gift from God.

What then? In his theological portrait of Mary, Luke highlights her role as the first Christian disciple.

She heard the word of God and kept it. That can be imitated. Mary was chosen to be the mother of God’s son because she...
GOD in the Human Situation

A model for women—and men

By Katharine Bird

Contemporary women can find in Mary a fitting model for their 20th-century lives, said Bishop Matthew Clark of Rochester, N.Y., in an April 1982 pastoral letter on women.

Many Catholic feminists today are turning to Mary in their search for a "strong, caring model, a woman faithful to herself and to the church," noted Sister of Mercy Patricia Smith. But Mary can't be restricted to women alone, Sister Smith said in an interview. Mary is a "model for all faithful men and women." Sister Smith teaches theology at St. Mary's Seminary and University in Baltimore, Md.

In his pastoral letter, Bishop Clark said that when Mary's "place in the life and continued ministry of the church is recognized and understood, the place of all women in the church is assured." Women, he said, are "integral co-workers, as necessary to the incarnation of Christ in our world as Mary was to the first incarnation."

Both Bishop Clark and Sister Smith regard Mary as a woman of action and strength. "There is nothing vapid or sentimental about her," said the bishop. "She is a woman with her feet planted firmly on the earth."

Mary shows us "what it is to be Christian: to believe in God — to stand firm — to serve others. She heard the word of God and acted on it," said Sister Smith.

In response to student requests, Sister Smith developed a popular course on Mary. Often the Mercy Sister finds that people's understanding of Mary has a lot to do with their understanding of God. Those who view God as one who calls human beings to cooperate with him in his work in the world are likely to think of Mary in this light too. They look at the Annunciation, for instance, and see a woman cooperating with God in that work, Sister Smith says.

She added that Mary keeps us "rooted in history." Because Mary is a woman who bore a son, she keeps us "from believing in a totally spiritualized Christ."

THE SCRIPTURES present Mary as "a woman of her time, the wife of a poor working man, the mother of a wandering rabbi," Sister Smith said.

Mary aligns herself most clearly with the poor and the oppressed in her song, "The Magnificat," said Sister Smith. "It has ever been the task of the church to let the poor see a loving God." Mary shows us "what it is to be Christian: to treat all with dignity and respect, because all were made in the image of God," she added. "It has ever been the task of the church to let the questions of the day challenge and deepen her understanding."

Bishop Clark pointed out in his pastoral letter. In today's world, a proper understanding of Mary's role and that of woman might mean taking a fresh look at the way women participate in the church, he suggested. He called for an ongoing dialogue in his diocese and in the church to find creative ways for women to participate more fully in the life of the church.

"It is this kind of dialogue between believers and their culture... which under the guidance of the Holy Spirit keeps us growing toward the full stature of Christ," he concluded.

Bishop Matthew Clark of Rochester, N.Y. and Sister Patricia Smith say Mary can be a model for both men and women of the 20th century. She was "a woman of her time, the wife of a poor working man, the mother of a wandering rabbi," said Sr. Smith, (see photo).
Rosary bonds strangers in train wreck

By Cori Fugere

WINOOSKI, VT. (NC) — In moments, Gerald Schreiber’s peaceful early morning train ride through the rustic Vermont countryside was shattered by terror and a life and death struggle.

When the Montrealer train violently left the tracks at 7 a.m. on July 7, five persons were killed and 150 injured.

Pinned in the mangled remains of his sleeper car, Schreiber found out that faith in God can unite two total strangers. As he waited anxiously for his rescue, he heard a woman cry out from an adjacent car. When she asked if he would pray the rosary with her, he agreed. Invisible to each other, but bonded together by their faith and their fear, the two other passengers in the car, a woman and a man, were praying because they wanted to live.

But Schreiber, who is a systems engineer for Westinghouse Electric Corp., knew he also had to take care of injuries. He recognized that his left arm was broken, so he made a splint from a piece of the compartment wall and tore ties from his bedsheets, breaking a front tooth in the process.

He then took another piece of wood and poked it through his broken window. He moved it when he heard voices outside, and stopped when he heard a man call attention to the moving piece. “It stopped,” the man said. Schreiber quickly moved it again because he knew rescue workers had spotted his signal, and he wanted them to know he was alive.

Meanwhile the recitation of the rosary continued, and finally workers with picks and axes broke through the bottom of Schreiber’s 4-by-5 sleeper car compartment that had slowly been shrinking as the wreckage shifted.

Schreiber had been headed from Baltimore to Montreal to visit friends. He had expected, he said, a trip that was “nifty, relaxing and non-hectic.”

A grateful survivor of a tragic derailment of the Amtrack Montrealer train on July 7 in Williston, Vt., Gerald Schreiber of Glen Burnie, Md., said that praying the rosary with a woman in the next car kept hope alive until rescuers arrived.

THE VOICE / Friday, August 24, 1984

Detonating potatoes

I often wonder if I would truly enjoy cooking today had it not been for Sister Helene. Probably not, but it’s comforting to think a sister might have something to do with my non-talent.

SISTER HELENE was our home economics teacher in the days boys took shop and girls studied home economics. I was never clear what the class had to with economics other than Sister Helene fined us if we wasted too much sugar or flour or did something like melt the tin measuring cups onto the stove burners.

Now that I look back on it, I’m sure she did not like cooking at all. I remember her more than once saying, as she sifted flour or ran for the fire extinguisher, “For this they sent me for a master’s in English!”

There were other hints, like her being absent on days we were supposed to make soufflés or things requiring separating whites from yolks. She had unique forms of discipline, too, like putting a canning pan over your head and tapping it with a rolling pin to get your attention.

I’m sure it was Sister Helene’s inspiration that led me to conclude there are basically four species of cooking utensiles and appliances:

A. Those that can burn you: waffle iron, frying pan, spoon pulled from bubbling oatmeal, etc.
B. Those that can gouge or cut you: knives of all sizes, potato peeler, etc.
C. Those that can mangle various parts of your body: eggbeater, can opener, meat grinder, etc.
D. Those that can, if dropped at the correct angle, either break your foot or let the air out of your cushioned linoleum floor: rolling pin, meat tenderizing mallet, lids from pressure cooker, etc.

OF COURSE, there are sophisticated appliances and gadgets now that can do horrifying things to you — juicers and food processors, to name only two.

This is not mentioning the microwave oven which can burn the gold edging off a dish in a dramatic display of sparks, or blow open its own door by detonating a potato. I was thinking about all this when husband popped his head around the corner. “What’s for dinner?” he babbled.

“You guys in shop always had it easy,” I snapped at him. (You may correspond with Hilda Young by writing Box 19219, Oakland, Cal. 94619.)

(You may correspond with Hilda Young by writing Box 19219, Oakland, Cal. 94619.) (Copyright © 1984 by NC News Service)