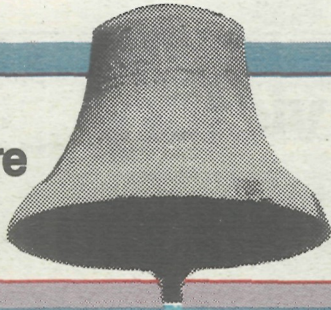


Youth oasis

Vizcaya-like center will inspire young to prayer —Page 12



AIDS

Help offered—Page 3

Letter to victim—Page 16

THE VOICE

Vol. XXXII No. 17

Catholic Archdiocese of Miami

Price 25¢

Friday, August 23, 1985

Pope's visit Boosted the faith, reached Islamics

By Bill Pritchard
NC News Service

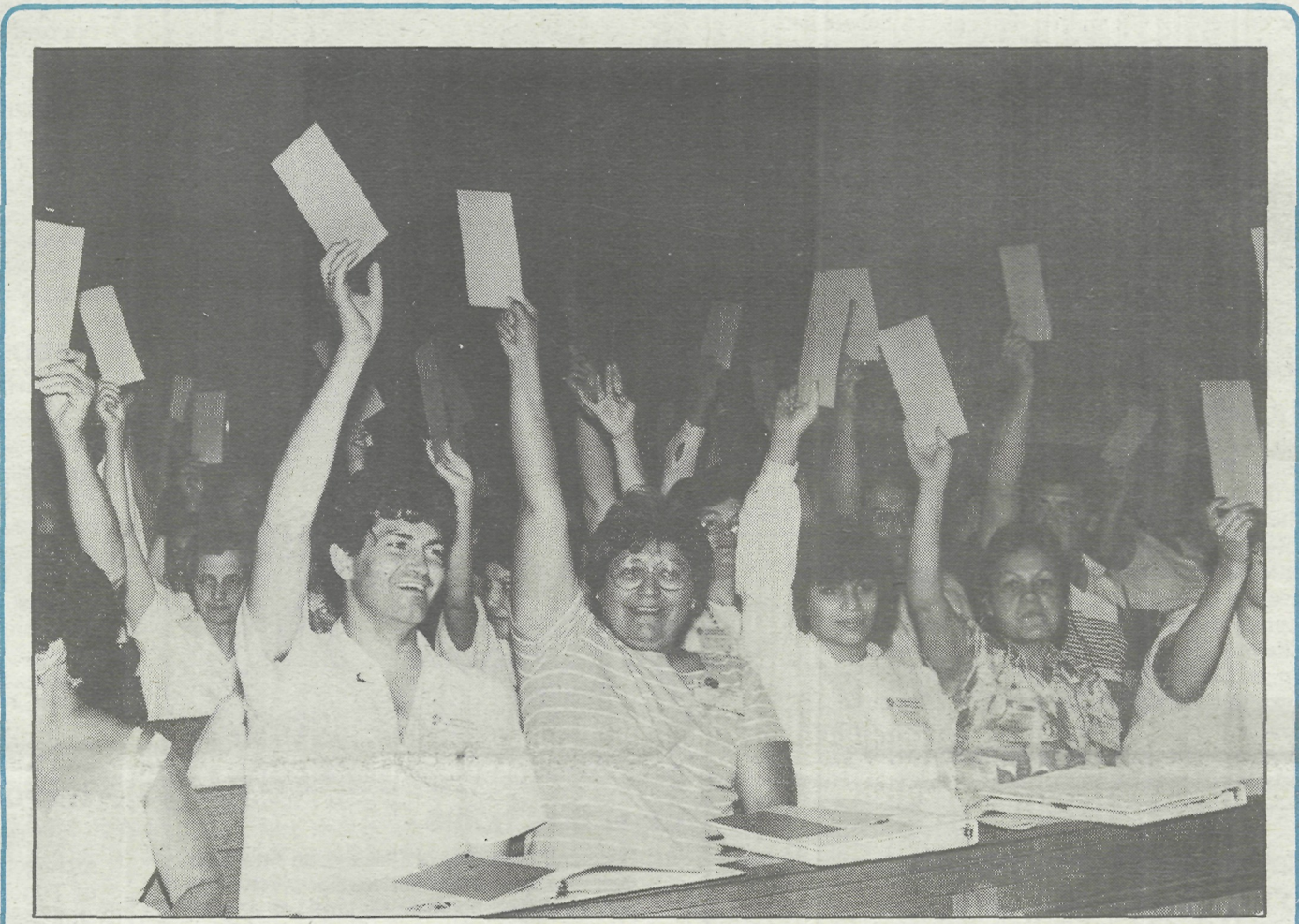
Pope John Paul II's journey to Africa Aug. 8-19 was two trips in a sense: one to bolster the growing Catholic Church in sub-Saharan Africa, the other to build bridges to Islam.

For the first 11 days, the pope focused on telling African Catholics to make the church their own, but in concert with church teaching.

He also told local Catholics that the church in Africa has begun a "new evangelization" which would deepen the faith on the continent.

The pope's major encounter with Islam lasted only a few hours on the last day, but it involved a first-ever address by the Pope to thousands of Moslem youths on their own ground.

Speaking Aug. 19 in a stadium at Casablanca, Morocco, Pope John Paul said Christian-Moslem Dialogue "is today more necessary than ever. It follows from our fidelity to God and supposes that we know how to know God through faith and to witness to him through word and action in a



Hispanic green

Catholics of Hispanic background from around the United States met, 1200 strong, in Washington to discuss their needs and their place in the Church and voted by color-coded cards (green was 'si') above. See stories on page 5, Archbishop McCarthy's comments on page 11. (Voice photo by Araceli Cantero)

world that is always more secularized and sometimes even atheist."

1st By Moslems

The Pope was the first in history to be invited to a Moslem country by its religious leader.

Morocco's King Hassan II, who invited the pope, is civil and religious leader of the country. He claims to be the 36th descendant of Mohammed,

founder of Islam, and is a major leader in the majority Sunni branch of the faith.

The king is also head of the Moslem League's committee on Jerusalem. He and the pope talked about the status of Jerusalem during the visit, according to Vatican officials, but no details of their discussion were released.

Aboard the papal airplane bound for Morocco, the pope said the Holy

See shared the view of Moslems "that Jerusalem should have a special status as a central point, the capital of three monotheistic religions, and that (it) should not only (be) the capital of Israel but should be the religious capital of three monotheistic religions."

But, he added, "how that should be realized is another question."

Pope John Paul's message for (Continued on page 9)

Rights bill opposed as aiding abortion

WASHINGTON (NC) — Msgr. Daniel F. Hoye, General Secretary of the U. S. Catholic Conference, reiterated to the nation's bishops Aug. 14 that the USCC will not back a controversial civil rights bill unless it contains anti-abortion provisions.

"Only the right to life is a legitimate civil right," he said.

In a memo to the bishops, Msgr. Hoye reasserted the church's commitment to civil rights.

Through testimony and other statements, the USCC previously has said it backs the principles of the proposed bill — the Civil Rights Restoration Act, H.R. 700 (informally, the "Grove City bill") but believes that the legislation must contain safeguards so it is not used to promote abortion.

The Hoye memo noted that the bishops are blamed as a "stumbling

block" to the bill's success and have been under pressure from the Congressional Black Caucus, whose members seek to expedite passage of the measure.

The bill would override a Supreme Court ruling which held that if a university or other higher educational institution is found guilty of discrimination in a given program, only federal funds to that program — not the entire university — can be cut off. The ruling involved Grove City College.

The Restoration Act would extend the civil rights provisions to the entire university.

The 1972 anti-discrimination law known as Title IX has been interpreted as requiring abortion-related services for women at federally funded universities.



Pope embraces young girl at Mass in Cameroon. (NC photo)

Abortion foes score victory with family planning bill

WASHINGTON (NC) — Abortion opponents scored two wins, one loss and what one called "a net victory" when Congress wrapped up family planning legislation included in a major foreign aid authorization bill approved shortly before its August recess.

Both House and Senate approved a joint House-Senate conference committee version of the bill dropping House language condemning the People's Republic of China for its reputed abortion practices.

But bowing to the wishes of the House the conference committee also refused to re-instate funds for the United Nations Fund for Population Activities, which many pro-lifers claim has been abetting forced abortions of women in China. Likewise, the conference committee eliminated a Senate proposal to permit funding of international family planning organizations which use their own, non-government funds for abortion-related activities.

The Reagan administration has banned funding of such groups.

The congressional actions thus maintained the current Reagan administration ban on funding of groups linked to abortion and allow President Reagan to decide whether to fund the U.N. agency

or not, solely at the his own discretion, according to legislative analysts for pro-life organizations.

"It's a net victory," Richard Doerflinger, assistant director of the U.S. bishops' Committee for Pro-Life Activities, said of the U.S. bishops' Committee for Pro-Life Activities, said of the congressional action.

The fight over the U.N. fund is therefore likely to move to the White House.

"It's going to be up to President Reagan to take necessary steps to implement pro-life policy in this area," said Douglas Johnson, National Right to Life Committee Legislative Director.

USCC urges support of parental rights bill

WASHINGTON (NC) — The U.S. Catholic Conference wants congressional support for proposed legislation ensuring working parents the right to take parental leave for the birth, adoption or sickness of a child. The bill, H.R. 2020, the Parental and Disability Leave Act, would also permit temporary leave for disabilities. The bill calls for the establishment of a national commission to study parental leave salary issues. In a letter mailed to Congress, Msgr. Daniel F. Hoye, USCC general secretary, urged senators and representatives to co-sponsor the legislation, which he termed a "modest" effort and step toward "pro-family" policies.

Episcopal diocese's study opposes Star Wars defense

WASHINGTON (RNS) — A study of the nuclear arms race by the Episcopal diocese here opposes the MX missile and the Reagan administration's Star Wars plans. The 120-page draft report, "The Nuclear Dilemma: A Search for Christian Understanding," analyzes the moral, ethical, political and security implications of the arms race between the United States and the Soviet Union. The report of the 15-person study team, organized under the Washington Episcopal Diocese Peace Commission, is based on testimony from more than 45 military and political experts and policy makers.

Rabbi to head interfaith center at Catholic college

ST. PAUL, Minn. (RNS) — One of Minnesota's best known Jewish leaders has been appointed director of an interfaith center at a Roman Catholic college. He is Rabbi Max A. Shapiro, who recently retired as spiritual leader of Temple Israel in Minneapolis, the largest Jewish congregation in the state, after 30 years in the post. The Reform rabbi has now been appointed director of the new Center for Jewish-Christian Learning at St. Thomas College, Minnesota's largest private educational institution.

Scholar researches meaning of 'two-door' churches

RICHMOND, Ky. (RNS) — Students of architecture may want to supplement their studies of Tudor houses with examinations of two-door churches after Susan Willis completes a project she is pursuing in central Kentucky. Willis, a professor of home economics at Eastern Kentucky University here, has been given a \$3,500 grant from the Kentucky Heritage Council to conduct a survey of such churches in 15 counties. Although she has been unable to find any documentation of the origin of the 19th-century style, Willis said, "It is widely agreed that the doors were intended to separate lady and gentleman worshippers from each other as they entered and seated themselves, men on the right and women on the left."

Soviets watching religious groups in Lithuania

BROOKLYN, N.Y. (NC) — A New York-based non-profit agency has obtained Soviet documents detailing surveillance procedures used to monitor religious associations in Lithuania. Ginte Damusis, associate director of Lithuanian Catholic Religious Aid, said the 18 pages of documents "reaffirm what we already know" but that for the first time "we have the information from the prosecutors." The documents fall into three categories. Some provide specific information about the various religious groups in Lithuania. Some summarize 40 sermons delivered by Lithuanian priests, while others provide details on the procedures used by the Council for Religious Affairs, which monitors church activity in Lithuania.

Church is 'too white' says Bishop Lyke of Cleveland

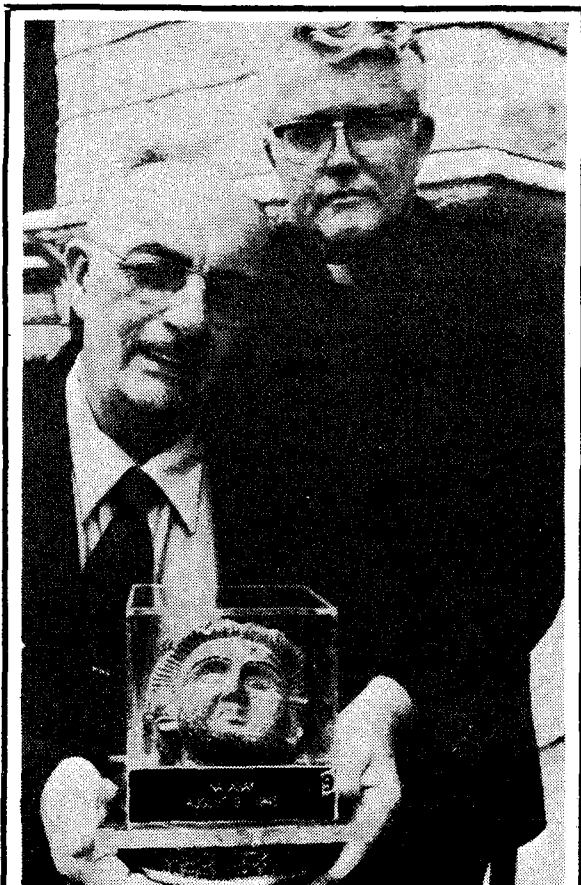
(Undated) (NC) — The Catholic Church "is still oppressively too white," Auxiliary Bishop James P. Lyke of Cleveland said at the National Office of Black Catholics' workshop in Atlanta. The July workshop was one of two recent national meetings of Black Catholics. Three national organizations of black religious leaders meeting in Baltimore also discussed how to express to the church and society their black religious identity, vision and mission in the United States. At the Atlanta meeting Bishop Lyke said that all too often, "the church has been slow to be in the forefront, slow to make necessary changes, and relate to the needs of today and of each unique culture."

Catholics form 'supergroup' to improve health care

CHICAGO (NC) — Nineteen Catholic health-care groups, which together manage one-fourth of the Catholic hospital beds in the United States, have formed a kind of "supergroup" to make Catholic health care stronger. The move is a response to major changes in U.S. health care, including the often aggressive competition of the growing for-profit hospital chains. The new Consolidated Catholic Health Care, or CCHC, was incorporated in June. At a meeting in Chicago, representatives of the member groups elected the first board of directors, with Sister Kathleen Popko, head of the Sisters of Providence Health and Human Service System in Springfield, Mass., as chairwoman.

Ohio bishop writes pastoral urging end to steel strike

ST. EUBENVILLE, Ohio (NC) — Bishop Albert H. Ottenweller of Steubenville has urged the United Steelworkers union and the Wheeling-Pittsburgh Steel Corp. to return to the bargaining table and warned of the consequences if the steel company shuts down. "We are fearing for our economic lives in this valley," the bishop said in a pastoral letter. Approximately 8,200 steelworkers here picketing nine Wheeling-Pittsburgh plants in Ohio, Pennsylvania and West Virginia to protest the company's decision to exercise court-approved power to void its labor agreement and cut wages and benefits as a step out of bankruptcy.



Angel flies home

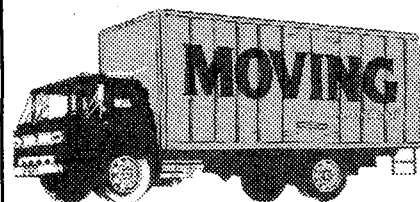
Raymond Gallagher of Chicago, an American flyer who was aboard the bomber which dropped the atomic bomb on Nagasaki on August 9, 1945m returned the head of an angel statue which once adorned the Nagasaki Cathedral in Chicago. Gallagher presented the head to Jesuit Father John O'Malley who returned it to the cathedral. (NC photo from World Wide.)

Syracuse diocese names first lay missionary

SYRACUSE, N.Y. (NC) — The Diocese of Syracuse has named its first-ever lay missionary, inaugurating a pilot program that diocesan officials hope will eventually send local people throughout the world. Syracuse teacher Martha Swan, 26, was appointed the first lay missionary by Bishop Frank J. Harrison of Syracuse. She was to go to Leon, Nicaragua, that country's second largest city, where she will perform educational and social ministry.

Atty. General Meese warns Knights of growing secularism

WASHINGTON (NC) — Secularism is pushing out traditional religious beliefs, Attorney General Edwin Meese III warned Knights of Columbus delegates at their annual national convention in Washington. U.S. Education Secretary William J. Bennett, speaking to the Knights the same day, charged the Supreme Court with failing to recognize America's religious heritage. Traditional beliefs are being "pushed out of the public square" by a "secular religion of self."



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THE VOICE

(ISSN 8750-538)

Average Weekly paid circulation 45,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

Ana Rodriguez-Soto-News Editor
Prentice Browning-Staff Writer
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Archdiocese of Miami
Weekly Publication

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Weekly Publication

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Miami Shores, FL

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Advertising, Classified
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N.Y. Diocese AIDS center

NEW YORK (NC) — The Archdiocese of New York announced Aug. 20 that it would embark on a "comprehensive plan for the study and care of AIDS patients," with assistance to be provided by sisters of Mother Teresa's order, the Missionaries of Charity.

A vacant convent will be used, the announcement said, for housing some AIDS patients who do not require hospital care. "Mother Teresa and the Missionary Sisters have volunteered to care for the patients of the shelter, with medical backup provided by the New York Medical College and St. Clare's Hospital," the archdiocese said.

For study of AIDS (Acquired Immune Deficiency Syndrome), a disease most often found among male homosexuals, the archdiocese is joining with New York Medical College to establish a center, the announcement said. The college and its 35 affiliate hospitals, the announcement said, treat at least a third of the acute AIDS patients on a given day.

St. Clare's is an archdiocesan hospital in Manhattan. As part of the plan, the archdiocese will establish a special unit at the hospital to treat AIDS patients. The hospital will also

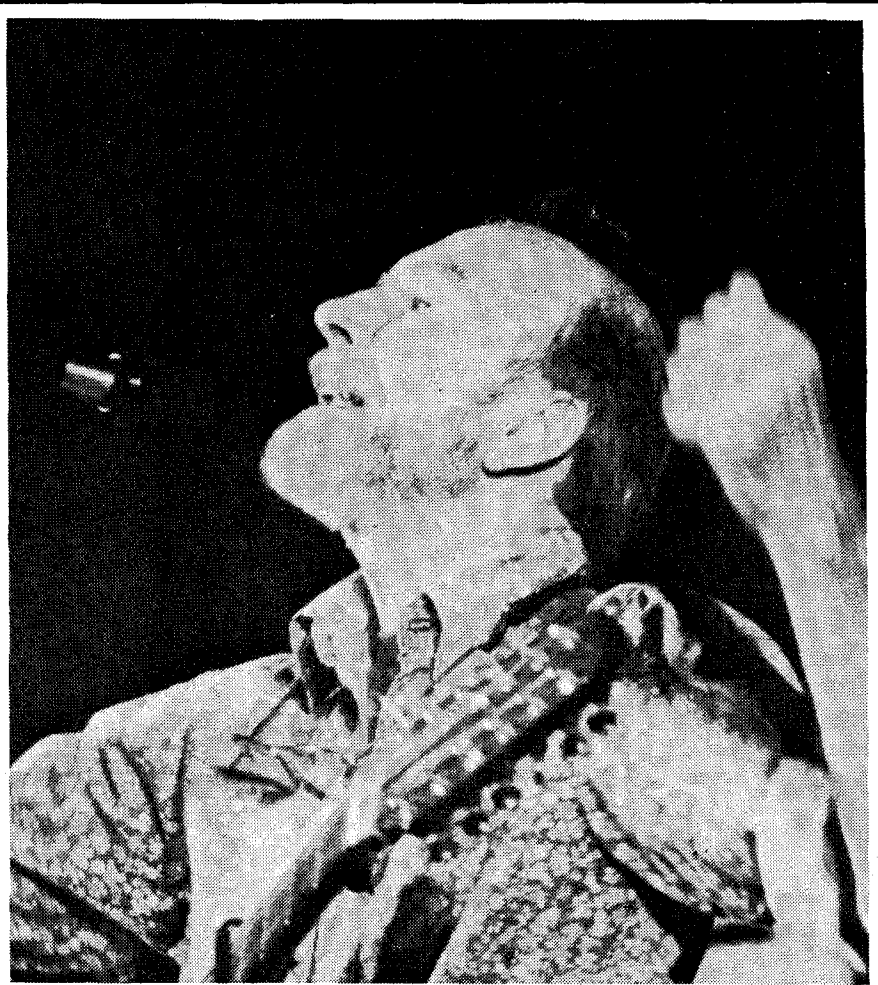
establish an AIDS clinic and offer home care for follow-up work with AIDS patients, the archdiocese said. Already, it said, archdiocesan hospitals treat 10-20 percent of all AIDS patients in New York City.

The archdiocese also said it was investigating the situation of children with AIDS and would establish a special program for them if it found one was needed.

News that the archdiocese was planning an AIDS program first came from Cardinal John J. O'Connor of New York Aug. 17.

His comments were widely reported and aroused considerable interest. The cardinal and other archdiocesan staff, together with Medical College and St. Clare's officials, then held meetings Aug. 19 and 20 to develop details of the announcement.

Cardinal O'Connor's announcement of plans for the care of AIDS patients held special interest for New Yorkers because he has been at odds with much of the homosexual community, particularly over the issue of employing practicing homosexuals in archdiocesan institutions and more generally over his insistence that homosexual behavior is morally wrong.



Seeger of songs

Famed folk singer/composer Pete Seeger entertains the audience at the 15th anniversary meeting of the Campaign for Human Development at St. John's University in Collegeville, Minn. (NC photo)

TEXAS LAW SAYS

Child abuse confession not protected

By Jerry Filteau
NC News Service

If a penitent confesses acts of child abuse to a priest in Texas, a 1975 state law would require that the priest decide between breaking the seal of confession or breaking the law, Texas Attorney General Jim Mattox said in an opinion Aug. 12.

Mattox said he personally believed in protecting the confidentiality of a person's relationship with a confessor or spiritual adviser, but "the law is set by the legislature."

"No one can defend child abuse," said Holy Cross Brother Richard Daly, executive director of the Texas Catholic Conference. But a law that deters an abuser from talking to a priest or makes a priest a criminal for

not going to the police only makes an already bad situation worse, he said.

Texas Catholic Conference general counsel John P. Darrouzet said in a telephone interview that he considers the opinion "very shallow" and thinks it would not stand up to a court test. He nevertheless issued a brief to the Texas bishops suggesting they warn their priests to be careful in dealing with any information or allegations of child abuse which they learn outside confession, such as in a counseling

situation.

Catholic Church law says any priest who violates the seal of confession is automatically excommunicated, and only the Holy See can reinstate him in the church. Many other churches have explicit laws forbidding clergy to violate pastoral confidentiality.

Civil laws usually respect that confidentiality, often termed the "priest-penitent privilege," although the extent of protection may vary.

In Washington, Father James Pro-

vost, executive coordinator of the Canon Law Society of America and a leading U.S. specialist in church law, said he had heard that a number of recent state child abuse reporting statutes have been written in language so strict as to put the priest-penitent relationship "seriously in jeopardy."

In the United States, he said, it is state rather than federal law which generally sets the civil standards of priest-penitent confidentiality, and the law varies from state to state.

Miami and 2 other dioceses' pro-life pledges working

NC News Service

During the past year, the archdioceses of Boston, New York and Miami publicly pledged to do everything within their power to aid women through crisis pregnancies.

Pro-life directors in each of the archdioceses said that since these public pronouncements their pregnancy hotline numbers — all of which are advertised in the Yellow Pages under "Clinics: Abortion," "Clinics: Pregnancy Help" or "Pregnancy Counseling" — have been ringing more often.

But each director was quick to add that the widely publicized announcements were not signaling a break from past practices. Rather, they said, they were reiterations of longstanding archdiocesan policies.

Calls to the Boston Archdiocese's pregnancy hotline number have almost doubled since Cardinal Bernard F. Law in January publicly offered financial assistance to any woman who needed help to carry her pregnancy to term, according to Leslie Collins, who directs the archdiocese's Pregnancy Help office.

"We received 1,450 calls during the 12-month period of 1984. In the six-month period between Jan. 1 and June 30, 1985, we got 1,206 calls," she said.

Father Daniel Kubala, Respect Life director for the Miami Archdiocese, said calls to the archdiocese's seven regional Respect Life offices have increased "about 25 percent" since Archbishop Edward A. McCarthy's offer of help received widespread publicity in March.

All told, he said, Miami's Respect Life offices talk to about 100 women a week.

According to Marie Zaccario, Human Life coordinator for the New York Archdiocese, "there has been a real upsurge in phone calls" since last October, when Cardinal John J. O'Connor's pledge to aid pregnant women was publicized.

All three archdioceses have 24-hour hotlines which offer the woman free pregnancy tests and referrals to organizations which can meet her specific needs.

The Boston Archdiocese had pro-life committees in 160 parishes, many of which have expanded their services to provide for practical concerns, such as baby clothes and furniture, said Mrs. Collins.

A counselor figures out with the pregnant woman if she's covered by insurance or is eligible for any government aid. Various organizations provide for her remaining needs.

The Miami offices provide discount medical services to pregnant women who do not have adequate medical insurance or cannot qualify for Medicaid. Those who can't pay the discounted fee are assisted by other groups, said Father Kubala.

Their respective archdioceses pick up the tab if any amount remains uncovered, said Father Kubala and Mrs. Collins.

New York's Catholic Home Bureau offers free medical care at no charge to the pregnant mother, according to Dominican Sister Una McCormack, executive director.

"We have a cardinal who wants to make having a baby as easy as having an abortion. And having a baby is certainly more expensive than having an abortion," she said.

All of the dioceses contacted place pregnant women who need housing in private or group maternity homes. Some even pay rent for women who are living on their own but need assistance.

Father Kubala in Miami said the archdiocese continues to help women who need assistance after the baby is born.

"But we don't pay the rental on the graduation gown for the kid," he said, laughing.

Sacramental fees banned

ERIE, Pa. (NC) — Bishop Michael J. Murphy has decreed that no fees may be set anywhere in the Erie Diocese for the celebration of funerals, baptisms or weddings, but the bishop did not rule out free-will offerings.

Bishop Murphy said that he was taking the action "with a confident spirit that priestly service will conform more fully to Christ in his disposition of humble, self-giving and self-sacrificing ministry."

The bishop also limited pastor's appointments to six years. He said that "any extension of tenure will be contingent upon the discretion of the diocesan bishop."

In the Archdiocese of Miami, as in many other dioceses across the country, fees for sacramental rites are set by individual parishes, and pastors' tenure is not limited.

D'Escoto's fast 'unChristian,' say Mexican Bishops

MEXICO CITY (NC) — The Mexican Bishops' Conference has said Maryknoll Father Miguel D'Escoto's "fast for peace" in Nicaragua "was not a Christian fast but a hunger strike."

The statement was issued with no reference to the fact that in July, five Mexican bishops had joined in a solidarity fast and encouraged members of their dioceses to show support for Father D'Escoto.

Speaking on behalf of the Mexican bishops, Father Ricardo Cuellar-Romo, general secretary of the conference, told reporters that "what (Father) D'Escoto did was to call for political attention by utilizing fasting, which is a misuse of a Christian practice."

On July 7, the 52-year-old priest, Nicaragua's foreign minister, began a fast which lasted 29 days to "ignite an evangelical uprising" against U.S. government funding of anti-Sandinista "contra" rebels in Nicaragua.

"In the words of (Father) D'Escoto," said Father Cuellar-Romo, "how can we identify and where have we seen this 'evangelical insurrection' which he claims to have ignited?"

The secretary said the evangelical roots of Father D'Escoto's fast were unclear and the action cannot be considered a Christian practice. He dismissed the solidarity shown by the basic Christian communities and Religious in Mexico as not indicative of the majority of Catholics in Mexico.

"There is much more obedience (of the hierarchy) than disobedience," he said, "and more communion than separation."

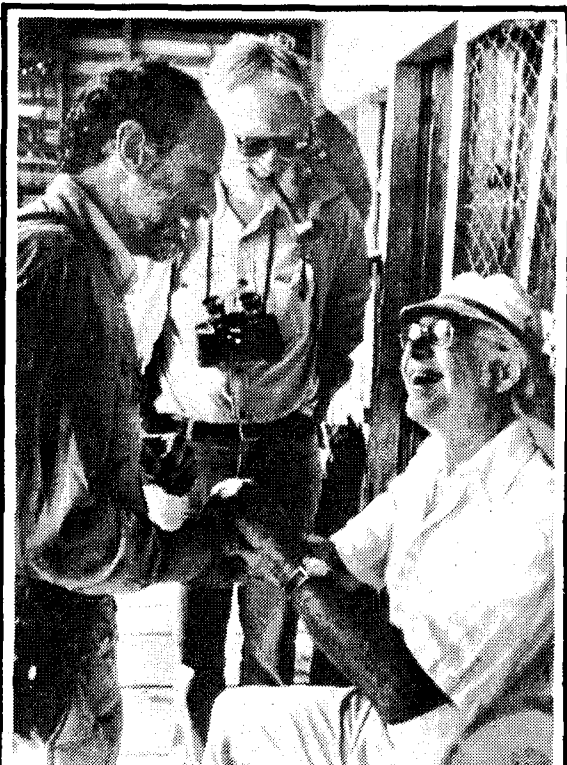
On Aug. 9 members of the basic Christian communities of the greater Mexico City area expressed opposition to the Mexican bishops' stance on the fast. An estimated 1,000 members demonstrated in front of the U.S. Embassy against what they termed President Reagan's "terrorist policy toward Nicaragua."

The demonstrators prayed and recited the rosary for several hours. In a country like Nicaragua, said one demonstrator, "where Christians played a major role in the revolution, Reagan is not only against Nicaragua, but also God."

After embassy guards complained that the demonstrators were too near the entrance to the building, Mexico City police moved the demonstrators back several yards, where they continued chanting, "With fasting and prayer, we will overcome aggression."

Italian priest thinks church shouldn't condemn polygamy

NAIROBI, Kenya (NC) — An Italian Comboni Fathers missionary in Kenya said he thinks the church is taking too narrow a view in its condemnation of polygamy in Africa. The practice of taking more than one wife is looked on from the outside "as a man enjoying two wives," said Comboni Father Franco Moretti. "We (the European church) have that kind of sexy look at it." Polygamy, in part, is tied to the needs of African farm families for working hands and to the value placed on having children. Father Moretti, who works in Kenya's Central Province, said polygamy is accepted as a value in African life. He said the church should deal with polygamy by looking at it "from an African point of view, which is not looking at polygamy as an evil." Pope John Paul II said in Nairobi that polygamy "directly negates the plan of God which was revealed from the beginning." He said the practice is "contrary to the equal personal dignity of men and women who, in matrimony, give themselves with a love that is total and, therefore, unique and exclusive."



Captives Freed

After being held for more than a day by Nicaraguan rebels, from left, Bob Heifetz of San Francisco, Tom Caufield of Berkeley, Calif., and Shubert Frye of Port Jarvis, N.Y., discuss their ordeal in San Carlos, Nicaragua. They were among 29 Americans from Witness for Peace, who were captured and then released. (NC photo from UPI-Reuter.)

Polish priest named bishop in city that birthed Solidarity

VATICAN CITY (NC) — A Polish priest who has edited the Catholic newspaper in the industrial port city of Gdansk has been named auxiliary bishop of the Gdansk Archdiocese, the Vatican said. Msgr. Zygmunt Pawlowicz was named by Pope John Paul II to the position in the Baltic shipping center, where the now-outlawed trade union Solidarity was born. Gdansk has been the site of worker unrest, before and after the Solidarity era.

Mass held in hut as congress opens in Nairobi

NAIROBI, Kenya (NC) — More than 20 cardinals, 200 bishops and 700 priests concelebrated Mass in English and Swahili on a dais built to resemble a thatched-roof hut as the 43rd International Eucharistic Congress opened in Nairobi. Tens of thousands of Kenyans and foreigners attended the Mass in Nairobi's Uhuru (Freedom) Park. Cardinal Maurice Otunga of Nairobi, the official host of the congress, welcomed the crowds. Cardinal Joseph Cordeiro of Karachi, Pakistan, Pope John Paul II's personal emissary, greeted the pilgrims on behalf of the Vatican.

Ireland must unite says Cardinal O'Faich

DROGHEDA, Ireland (NC) — The only "long-term" solution to the violence in Northern Ireland is a united Ireland, according to Cardinal Tomas O'Faich, primate of the Catholic Church in Ireland. "Any other solution really is going to lead Protestants and Catholics apart. You're still going to have essentially a Catholic South and a North that will try to maintain itself as a Protestant state," said Cardinal O'Faich, archbishop of Armagh, Northern Ireland. "A political solution in contemporary Northern Ireland is just impossible," Cardinal O'Faich said in an interview with the Providence Visitor, the newspaper of the Diocese of Providence.

Priest paves way for pilgrims to visit shrine

KNOCK, Ireland (NC) — Convinced that pilgrims would flock to the Shrine of Our Lady of Knock in northwestern Ireland if an airport were available, a local priest successfully launched a private fund-raising campaign to help pay for it, despite some opposition. The government has already contributed \$11.2 million to the project, helping to build an 8,300-foot runway in the remote Connacht region of rural Ireland. But it declined to provide additional funding after a study indicated the proposed airport would lose money. Msgr. James Horan, a local priest who conceived the idea for the international airport after Pope John Paul's 1979 visit to the shrine, disagreed with the report.

Walesa pays tribute to slain shipyard workers

GDANSK, Poland (NC) — Nobel Peace Prize winner Lech Walesa placed a wreath at a monument dedicated to slain shipyard workers to mark the fifth anniversary of strikes which led to the founding of the independent trade union, Solidarity. Walesa, who founded and headed the now-outlawed union, later joined 4,000 people at a Mass in Gdansk, where his parish priest, Father Henryk Jankowski, called on workers not to abandon the values which led to Solidarity's founding. "Do not lose these values which then enlightened you and should command you always," he said.

Economic pastoral letter called 'revolutionary' by bishop

HONG KONG (NC) — The draft of the U.S. bishops' pastoral letter on the economy is a "revolutionary" document, especially important to Asia and the Third World, said Archbishop Anthony Soter Fernandez of Kuala Lumpur, Malaysia. The archbishop, chairman of the Office for Human Development of the Federation of Asian Catholic Bishops, says the document provides a model for Christian political-economic analysis. "(It) imposes on us in the Third World the urgency of analyzing, from the Christian perspective, our own concrete economic situations, in the context of the web of regional and economic, political and military (situations)," he said.

Statue of Mary 'moved' say people in Irish town

BALLINSPITTLE, Ireland (NC) — Crowds of up to 10,000 are traveling daily to the tiny Irish town of Ballinaspittle, in the wake of reports that the statue of Mary at a local shrine had been observed moving. On the night of July 22, Catherine O'Mahony and her 17-year-old daughter, Clare, stopped at the shrine "to say a few prayers." Suddenly, Miss O'Mahony said, the statue of Mary appeared to open its hands and moved forward. "She was rocking toward us, going back and forth as if someone was pushing her," she said. Bishop Michael Murphy of Cork and Ross said that all natural explanations would be examined before declaring the movements supernatural.

Egyptian farmers need machines, according to CRS official

CAIRO, Egypt (NC) — A shortage of workers has made machines indispensable to Egyptian farmers, according to an official at Catholic Relief Services in Cairo. With the oil boom of the 1970s, millions of Egyptians left their country for the more prosperous Gulf states. Machines, formerly considered an unnecessary expense, became necessary, said John Kerr, an administrator in the CRS Cairo office. The flight of workers hurt farmers the worst, said Ahmed E. Baghat, an engineering consultant for CRS. As a result of the flight, CRs began adjusting its programs to help the farmers.

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Take charge, Hispanics told

1,200 Delegates at Third National Encuentro told to 'accept ownership' of Church

By Laurie Hansen

WASHINGTON (NC) — Hispanic Catholics must accept "ownership of the church," declared Hispanic migrant workers and professionals, bishops and high school students, homemakers and a labor leader who participated in Third National Hispanic Pastoral Encuentro.

More than 1,200 delegates attended the national meeting at The Catholic University of America Aug. 15-18. They represented the 25,000 Hispanics from 133 dioceses throughout the country who for two years took part in small-group discussions nationwide to prepare for the meeting.

'We become owners of the Church. We want to take care of our Church, "nuestra Iglesia."'

The long list of "commitment" guidelines dealing with the issues of evangelization, integral education, social justice, youth and leadership that resulted from the conference defines "church ownership."

Each guideline begins with the words, "We the Hispanic people," and is a task to be completed by the people, rather than a demand directed toward the clergy or church hierarchy.

Youth called top priority

WASHINGTON (NC) — Reaching Hispanic young people must be a No. 1 priority for Hispanic Catholics, delegates at the Third National Hispanic Pastoral Encuentro emphasized.

The conference was the first encuentro at which each participating diocesan delegation included at least one young person.

While the number of Hispanic young people continues to rise, the majority are estranged from the church, according to the third encuentro's "working document," written using information gathered in small-group meetings throughout the country.

Over one-half of the Hispanic population is younger than 25, the document said.

At the encuentro national meeting, delegates pledged to minister to youth by:

- Creating a national office for Hispanic Youth Pastoral ministry.
- Implementing a pastoral plan for youth ministry for use at the parish, diocesan, regional and national levels.
- Striving to change the educational systems so that Hispanic youth receive education that takes into account their culture in order to be integrated into U.S. society.
- Creating leadership training programs for youth.
- Seeking funds for scholarships and youth programs.
- Encouraging young people to fight injustices by setting an example of "practical Christianity."

The youth delegates also committed themselves to act as missionaries to other young people and to value the importance of bilingual and bicultural guidance from adults.

The Encuentro process "has given all the participants a personal experience of being church. We become owners of the church. We want to take care of our church, 'Nuestra Iglesia.' We want to be responsible for our church," said Archbishop Patricio Flores of San Antonio, Texas, who gave the homily at the closing liturgy in the National Shrine of the Immaculate Conception.

Cesar Chavez, nationally known farm labor organizer, called the encuentro "a marvelous first step" saying that "when the people feel it's theirs... the church, unions, whatever... that's when the dynamic takes place."

Chavez was one of the many delegates who met in small and large groups, modeling and revising recommendations before voting upon them.

'We are Church'

Spirits were high at the national meeting as participants sang, danced, played the guitar and formed friendships with delegates from other parts of the country. Many dressed in colorful clothing typical of the Latin American nations from which they or their ancestors came.

"Hispanic People: Prophetic Voice" was the theme of the third encuentro. Previous encuentros were held in 1972 and 1977.

Since the Second Vatican Council, "We no longer belong to the church; we are the church," stated Archbishop Roberto Sanchez of Santa Fe, N.M. Until recently, he said, Hispanic Catholics "were passive and just listened. Now we are to be agents, missionaries and constructors of the church."

Encuentro delegates voted to support a series of nine "prophetic pastoral lines" as well as their list of "commitments." The "prophetic pastoral lines" say that Hispanics choose the family as the core of pastoral ministry, make a "preferential option" for the poor and the young, want a pastoral plan that responds to the daily concerns of the Hispanic people, wish to act as an evangelizing church, promote leadership, support integral education that is sensitive to cultural identity, promote and exemplify justice and value women in the family, church and society.

The delegates' "commitments" include a pledge to continue to promote "Christian base communities," support the creation of pastoral centers



Hispanics move in procession for the opening Mass of the Third National Hispanic Pastoral Encuentro at the National Shrine of the Immaculate Conception in Washington, D.C. (NC photo)

Papal video praises values

WASHINGTON (NC) — In a videotaped message in Spanish, Pope John Paul II told delegates to the Third National Hispanic Pastoral Encuentro that the recommendations they propose to the U.S. bishops should increase evangelization efforts in their "social, cultural and family surroundings, which are so rich in human and religious values and yet at the same time, are in such need of God."

"Let your families be small domestic churches that give testimony of an authentic and profound Christian faith," the pontiff told the delegates.

"Let them be homes where your children are formed according to the commandments of our Lord, where they are initiated in the faith, where they are taught purity, where they are prepared for life."

He suggested they propose high goals for Hispanic young people. "Educate them to the moral and spiritual values of the Holy Spirit over and above egoistic and materialistic tendencies. Infuse them with confidence."

for leadership training, become involved in parent-teacher associations and on school boards, support the rights of every worker with or without legal residency papers to receive a just salary, and help the efforts of the U.S. bishops on behalf of immigrants and the undocumented.

In addition, the delegates committed themselves to request that the media denounce violence to the family, youth, women, undocumented workers, migrants, refugees, farmworkers, factory employees and those in jail; advocate the "renewal of the traditional parish in order that it be open and effectively multicultural"; create a national office for Hispanic youth ministry; and participate in planning and decision-making at all levels of church life.

Political?

Asked during a press conference if the delegates needed to deal with so many "political" issues, Archbishop Roger Mahony of Los Angeles responded that the third encuentro participants "obviously have to relate their faith lives and the life of Christ to reality."

The issues, he added, are "not necessarily political. We are touching on real issues that affect real people's lives. The Gospel has to do that."

In their final assembly on Sunday, Cardinal Bernard Law of Boston told the delegates that the greatest gift Hispanics can offer to the North American church is their "testimony of how the Catholic faith can penetrate a culture — opening it to the

(Continued on page 8)

Delegates: Bishops listening now

WASHINGTON (NC) — Delegates left the Third National Hispanic Pastoral Encuentro with a stronger sense of commitment on the part of the church to address the concerns of Hispanic Catholics.

"They're being more responsive to us when we speak. It's about time they begin to listen to us," said Florence Marquez, 54, of San Jose, Calif. "The church needs to recognize our cultural values and accept us as we are. We have a lot to offer."

Marquez was one of 1,200 delegates who attended the encuentro at The Catholic University of America Aug. 15-18.

Sylvia Sanchez, from the Institute on Hispanic Liturgy in St. Petersburg, Fla., said the significance of the encuentro was that the bishops were looking for recommendations from the people and not setting policy themselves.

"Not all of the bishops live with the people. They don't understand the reality of the Hispanic community," she said. "The main thing now is that the bishops are asking the delegates to tell them what our reality is."

She said the enthusiasm of the delegates reflected their hope that something constructive would result from the weekend but also hid some of the apprehension they felt.

"People are wondering, 'Will the bishops look at this seriously?'" she said.

Any apprehension some delegates might have had, said Lydia Hernandez of San Jose, was eased by a videotaped message from Pope John Paul II.

"The fact that he took the time to make that tape legitimized the encuentro," she said.

Sanchez said that the fact that the

official language of the encuentro was Spanish also helped legitimize the church's expressed concern for the community.

"If the liturgy is not related to the reality of the people, they will not respond," she added.

Sister Rita Brereton of St. Paul Parish in Boston said learning the language is not enough.

"Priests and religious need to be trained in the Hispanic reality. They need to know that Hispanics look up to their priest; they need to understand the significance of a home visit, the significance of an offer of coffee. All these little things add up to so much," said Sister Brereton, a member of the School Sisters of Notre Dame.

"This (the encuentro) gives Hispanics an opportunity to convey that message to the bishops, and the bishops want to hear that," she said.

Farmworkers' plight is still terrible, church unit finds

WILSON, N.C. (RNS) — Three religious leaders who toured farmworker camps on the East Coast in July found migrants living in the same appalling conditions depicted 25 years ago in Edward R. Murrow's famous account of their lives, "The Harvest of Shame."

"Up through North Carolina, there have been some serious problems. I think the churches ought to be actively involved in this," said Tyrone Pitts of New York City.

The lot of farmworkers on the Eastern Seaboard is so awful that it attracted a three-member team from the National Council of Churches' Racial Justice Working Group. The team, which included Pitts, spent two weeks touring labor camps and outreach projects for migrants from the orchards of New York to the orange groves of Florida.

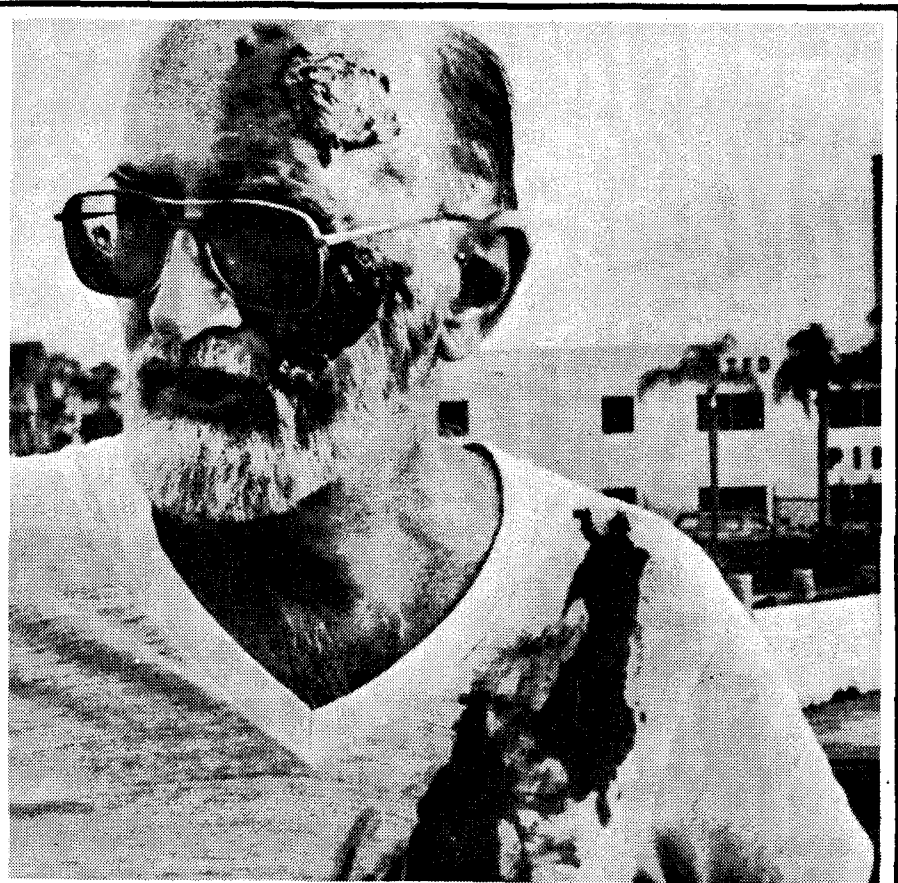
Joining Pitts throughout the national tour were Karen Woodall of Tallahassee, Fla., and Frank Williams of

Fayetteville, N.C. Each of the three hopes the work will strengthen the burgeoning network of church-affiliated farmworker advocacy groups in places as diverse as Gettysburg, Pa. and Belle Glade, Fla.

Woodall, who directs Impact, an interreligious legislative network in Florida, said work in one eastern state should affect laws in others.

"It'll have an impact up and down the (migrant) stream," she said. "As we can hit some key states and change the legislation, it'll ultimately impact the whole East Coast."

During the trip, the National Council team took pictures and taped conversations with church workers, migrants, seasonal laborers and some growers to document problems and determine how the council and its 32 member denominations can help. A report on the trip should be complete by late September. The team discussed its work during a visit to Wilson, a small town in eastern North Carolina.



LARGO 'DIE-IN' — Wearing makeup to simulate effects of nuclear war, John Lineham takes part in a "die-in" demonstration in Largo, Fla., with about 60 others commemorating the bombing of Hiroshima. Lineham, a former priest, is a member of Immanuel House, a Christian peace group in St. Petersburg, Fla. (NC photo)

Chavez, UFW seek grape boycott support

OAKLAND, CALIF. (RNS) — Amid charges they are attempting a "last ditch effort to gain control of the farm workers," United Farm Workers of America president Cesar Chavez and his union have shoved into gear public opinion machinery they hope will generate support of a boycott of table grapes. The effort is reminiscent of the bitter confrontation of nearly 20 years ago that eventually led to grower concessions and laws to protect farm laborers.

According to the UFW, however, those laws have failed and the plight of the farm worker remains nearly as bad as it was two decades ago in the heyday of the UFW grape boycott that saw field strikes and, in some cases, violence.

Grower representatives, however,

claim the UFW has failed to represent its members well, "delivering boycotts and strikes rather than contracts," in the words of Dan Haley, vice president of governmental affairs of the Western Growers Assn.

In an interview to be published in the Aug. 19 Catholic Voice, newsweekly of the Catholic Diocese of Oakland, Calif., Chavez said the boycott seeks three things:

- Industry-wide signing of a legally binding "pre-contract" guaranteeing free and fair elections.
- Binding assurance that companies will bargain in good faith if a union wins farm worker approval in those elections.
- Banning of five major toxic chemicals used in growth of table grapes.

According to Chavez, the boycott effort was announced a year ago to allow major groups the time necessary to garner membership approval of boycott resolutions. Only in recent days has the UFW assigned staff to the project and begun in earnest to secure endorsements and widespread support, he said.

The tactic has apparently worked, and the 1.7 million-member United Church of Christ has endorsed the boycott as have the AFL-CIO, New York's Central Conference of Rabbis, Boston's city council, Massachusetts' state legislature (both houses), the city council of Berkeley, Calif., and a number of other municipal governments.

Massachusetts Senator Edward Kennedy recently placed his political

weight on the UFW scale, as has the state's Gov. Michael S. Dukakis.

At least two Roman Catholic bishops have endorsed the boycott — Bishop Kenneth J. Povich of Lansing, Mich., and Bishop John J. Fitzpatrick of Brownsville, Texas.

In addition, Archbishop-designate Roger Mahony of Los Angeles recently issued a highly negative evaluation of California's Agricultural Labor Relations Act (ALRA) on the 10th anniversary of the law's adoption. Archbishop Mahony was the first chairman of the California Agricultural Labor Relations Board created by the ALRA.

Chavez was a key in writing of that law, but today charges that the administration of California Gov. George Deukmejian has emasculated it.

The soft-spoken UFW field general claimed farm workers "do not have entry into the law. We are seeking a way to go around it" to achieve what it had originally intended.

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CRS defends use of Ethiopia funds

Former staffers accused Church agency of mismanagement in Times article

Annual report shows dramatic aid increase

NEW YORK (NC) — Catholic Relief Services dramatically increased its relief and development aid abroad last year, according to figures in its 1984 annual report.

Funding of the U.S. bishops' overseas aid agency leaped by an unprecedented \$95 million over the 1983 total, to more than \$437 million. Its 1984 expenditures also reached a new record at more than \$407 million, some \$62 million higher than the previous year.

Despite its growth, CRS actually decreased its internal expenditures for staff salaries and a number of other institutional costs that do not translate directly into assistance to aid recipients, the report said.

It reported that only about \$9 million, or under 3 percent of the

\$407 million disbursed, went to administration, fund-raising and publicity costs.

Some \$219 million, or 54 percent, went to development assistance; \$103 million, or 25 percent, went to disaster and emergency relief; \$59 million, or 14 percent, went to general assistance for aged, ill, orphans or indigent; and \$17 million, or 4 percent, was devoted to refugee relief and resettlement.

A large portion of the \$30 million excess of revenue over expenses in 1984 was attributable to the massive surge in cash donations to CRS in the last two months of the year, when Americans suddenly became aware of famine crisis in Ethiopia.

starving Ethiopians made the American public generally aware of the problem last October, CRS has received about \$50 million.

It was allocated \$30 million, which it says was raised specifically for Ethiopia, for use in feeding and development projects in that country. The other \$20 million is to be spent in 17 other African countries whose problems are especially severe.

Figures released at the press conference showed that of the \$30 million allocated for Ethiopia, \$8.1 million had been spent by July 31, and reimbursement was expected for some of that.

Asked whether donors who gave last winter with the understanding that emergency food aid was necessary to save lives might feel misled to find that most of their gift was still in the bank unused, Pezzullo said. "I imagine some people thought we were going to go out and buy food with the money. But we have told people we are engaged in a series of activities. I think our contributors understand."

He said that in the initial period of the Ethiopian fund raising, CRS told donors that their gifts would be used for transporting food to the hungry. Money received from these donors was put in a fund separate from other Ethiopian receipts.

But after the contributions grew to such large dimensions, Pezzullo said, CRS stopped saying it was raising funds just for food distribution and began talking of development.

"It would be an improper stewardship of funds to plow all that money into a single country in a six-month period," CRS spokeswoman Beth Griffin told Religious News Service in a separate interview.

She said CRS officials had concluded that it would be "most appropriate" to use some of the money to "prevent this (famine) situation from happening in the future" in other African countries.

From Religious News Services
NEW YORK — Responding to criticism of Catholic Relief Services' Ethiopia program, CRS director Lawrence Pezzullo called a recent article in the *New York Times* a "gross distortion" of the agency's response to the crisis.

"We're not ashamed of one of the things we did," he said at a news conference the day the story appeared.

'CRS has acted responsibly both in its handling of funds and in fulfillment of its mandate to assist the needy.'

— Bishop James Malone, NCCB president

The *Times* reported assertions by former CRS staff members that the agency misled donors and that instead of using the money to get as much food as possible to the starving, it has kept much of it for long-range development projects.

The newspaper also alleged that money earmarked for the poor has been used for overhead and other unrelated expenses, charges CRS denies.

James MacGuire, a former CRS officer in Burundi who left the agency for private employment in 1979, was quoted as saying that CRS and the U.S. government's Agency for International Development "have permitted hundreds of thousands to die whilst, despite ample funds available, they squabbled over who would pay

for what in Ethiopia."

In a statement released in Washington, Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said he believes "CRS has acted responsibly both in its handling of funds and in fulfillment of its mandate to assist the needy," and the CRS staff has his "full confidence."

At the press conference, Pezzullo acknowledged that CRS and AID had a disagreement — recently resolved in CRS's favor — over who would pay for inland transportation of food. But he said prior to the agreement CRS

went ahead and paid for the transportation.

CRS is the main private distributor of the U.S. government's Food for Peace commodities in Ethiopia. "At no point was any food offered to us allowed not to move because of not paying inland transportation," Pezzullo said.

It would not be possible, he added, for CRS to get any more food through the "pipeline" in Ethiopia than at present.

Currently, he said, food distributed by the agency is going to 1.7 million Ethiopians, and plans are underway for some expansion into areas that previously have been inaccessible because of rebel activity.

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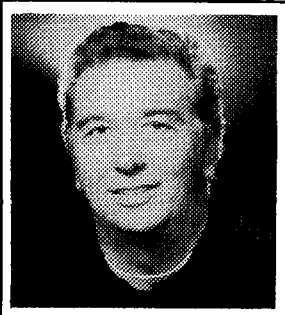
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Bishops' anti-poverty program praised

COLLEGEVILLE, Minn. (NC) — The Campaign for Human Development provides "eloquent testimony" to the fact that American Catholics heeded the Second Vatican Council's call for social justice, but challenges remain, speakers told CHD's 15th anniversary celebration.

Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, reminded participants that CHD was founded by the U.S. bishops in 1970 to meet the challenge of Vatican II and to address the social unrest, racism and poverty of the United States in the 1960s.

Its goals are to support programs that help eradicate poverty, educate the non-poor about the reality of poverty and change attitudes.

In his speech to the more than 1,400 persons from 47 states who attended the Aug. 11-14 conference, Bishop

Malone noted that during the last 15 years, CHD has raised more than \$120 million in contributions from U.S. Catholics.

Through that assistance and the work of thousands of groups, discriminatory laws have been changed, tenants have obtained decent housing; workers have united and formed their own businesses, the disadvantaged have received health care, and voting rights for blacks, Hispanics and other minorities have been enhanced.

Bishop Malone termed such work "eloquent testimony" to a concern for social justice, but added that CHD and other Catholic agencies must expand efforts to foster acceptance of the church's social teachings by Catholics, because "the needs today in many ways are more severe than they were 15 years ago."

According to Bishop William B. Friend of Alexandria-Shreveport, La., CHD's history is that of "people dar-

ing to seek justice."

"To be daring is to be full of hope. Hope is the energy that drives people to want to change the way things are," said the bishop, chairman of the committee that oversees CHD.

But "people with hope and daring" never turn to hatred or violence, he said. "They dare to seek new ways for the system to function so it will be more just and more sensitive to the needs of people, especially those who are most vulnerable."

"Our hope comes from what we have done, what we have accomplished," he said.

Nonetheless, "we face the reality that there are more poor people today than 15 years ago; our cities are deteriorating; more people are out of work; small businesses are going bankrupt; farms are being foreclosed, and people are being disenfranchised."

"Some may see this as a reason for hopelessness. But we know different-

ly," the bishop added.

Beatrice Cortez, a self-described one-time poor Hispanic housewife from San Antonio, Texas, who now chairs CHD's national committee, was living proof that the hope is not in vain.

When CHD began, she said, she was merely "a statistic... a poor person with no options."

That changed when she fought an unsuccessful battle to save a neighborhood school. That fight led to her involvement in other efforts to obtain city services, promote voter education, and other projects.

She added that when she first got involved in community issues, a priest told her, "Beatrice, do it, stand up and fight for your family and your community. I couldn't believe it: The church was giving permission, encouraging me to act," she said. "This kind of church works for justice. This kind of church I like."

Take charge of Church, Hispanics at Encuentro told

(Continued from page 5)

presence of the kingdom of God."

While agreeing with Cardinal Law that the Hispanic people have accomplished much in recent years, Archbishop Flores pointed out in his homily Sunday that there is much left to do.

"While most of us here are well and

strong, we know that many of our brothers and sisters are still weak," Archbishop Flores said, citing the poor, oppressed and persecuted.

The fear that the recommendations surfacing at the third encuentro would not be acted upon, but instead gather dust in libraries, prompted discussion at the conference.

The delegates suggested coordination of teams to promote and implement the recommendations, periodic evaluations, continued formation of base Christian communities and the development of workshops.

Those Hispanics not yet involved in the encuentro process should be contacted, the delegates said in another list of recommendations. They advocated publicity of the third encuentro at colleges and in parish-sponsored spiritual renewal programs, organization of a "Sunday of the Tercer

(Third) Encuentro," and planning a national encuentro every five years.

A third-encuentro-editing committee will create a new document combining the recommendations that surfaced at the national meeting and those released in a "working document" which include specific suggestions from encuentro participants in regions throughout the United States.

The committee plans to present the new document to the U.S. bishops' Ad Hoc Committee for Hispanic Affairs.



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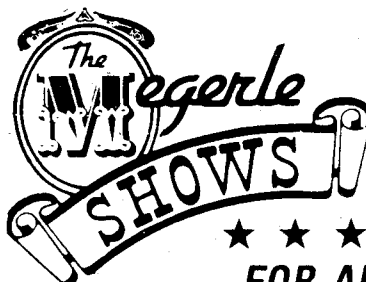
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Pope urges Moslem-Christian links

Continued from page 1)

Morocco's tiny, all-foreign Catholic community was to work with and understand their Moslem neighbors.

The church in Morocco ministers to foreign Catholics working or traveling there, but little else. It does not seek converts, because proselytizing by non-Moslems is a punishable offense.

The pope made no attempt to evangelize in his speech to Moroccans at the stadium. He said that "the church affirms that all men, especially men of living faith, ought to respect each other, get over all discrimination, live together and serve universal brotherhood."

He tried, however, to explain Christian belief in a description of the Christian view of Christ.

"You know that for Christians, Jesus provides an intimate knowledge of the mystery of God and provides filial communion of his gifts, if they acknowledge him and proclaim him Lord and Savior," the pope said.

Great teacher

Moslems regard Jesus as a prophet of God and a great teacher, but give him no divine character. They regard Mohammad, a seventh-century native of what is now Saudi Arabia, as the last and greatest prophet of God.

The pope's approach to Moslems was not limited to Morocco.

Earlier on his trip he met regularly with Moslem leaders at stops in sub-Saharan Africa, stressing common points of faith between Islam and Christianity, such as the belief in one God. He also stressed the notion of cooperation for the common good.

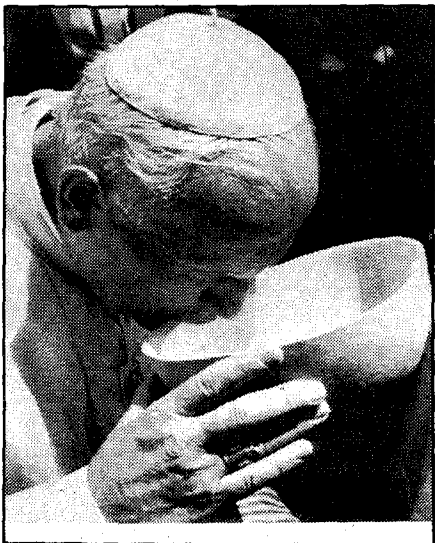
But topping his agenda in the six black African nations he visited was the future of the Catholic Church.

"Make church with Peter," he told African Catholics soon after arriving on the continent. He repeated that call for maintaining strong links between Rome and Africa in several ways during the trip.

The pope also linked his trip to the 18th-century missionaries, saying he was following in their footsteps, although under easier and friendlier



A woman in Yaounde, Cameroon (above) wears a program tied to her head while awaiting the arrival of Pope John Paul II. Below and right: After arriving in Togo, the pope drinks from a calabash in a traditional welcoming rite and pauses to greet a young girl. (NC/UPI Reuters photos)



conditions.

At the same time, he told the African bishops that it is their job to carry out a "new evangelization" of African Catholicism, deepening and spreading it.

Staying within the Roman fold while not becoming a copy of the American or European churches is a tough issue which the pope noted in comments to Catholic intellectuals in Yaounde, Cameroon.

He called Africanization of the church "a difficult question" and urged the intellectuals to seek a "fully Christian and fully African faith" and to make the search "in union with your bishops."

The remarks showed the pope's concern for maintaining the church's lines of authority, another concern he repeated several times during the trip.

Many Catholics

Africa will have 100 million Catholics by the end of the century, say church officials. It already has about 70 million Catholics in a continental population of about 513 million.



The end-of-century number would give Africa the largest Catholic population in the developing world, after South America.

Those statistics are very much on Pope John Paul's mind, said Joaquin Navarro-Valls, head of the Vatican press office.

Also very much on the pope's mind are potential dangers to the faith in Africa from insufficient formation.

If the new evangelization is not carried out vigorously, "formation in the faith... often remains at an elementary stage, and sects can easily take advantage of that ignorance," he told the bishops of Africa.

Africans are a religious people, and the pope has recognized that. He spoke of their "spontaneous religiosity" in a Mass homily in Togo.

But the pope and the bishops are also worried that this religious impulse could bring problems for the church without their strong direction.

African "religiosity" has not only produced strong mainline Christian churches, but also many home-grown spinoffs of Christianity. Zaire and Nigeria, among other nations, have large and powerful native Christian sects which incorporate elements of traditional African faiths.

'Subconscious'

In a document on Christianity and

traditional religions, the bishops of Cameroon said that the traditional beliefs "control the subconscious" of most Africans.

One of those traditions is polygamy — taking more than one spouse. The pope sharply attacked this widespread practice during a homily in Kenya.

He said the polygamy "directly negates the plan of God which was revealed from the beginning." He said the practice is "contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive."

Pope John Paul also showed concern for Africa's Catholic youth. He urged them to develop their faith through Catholic education and other routes.

Young people are a major part of the African population. In Cameroon, for instance, 43.4 per cent of the population is 15 or under.

The pope warned the continent's leaders against disappointing youths. At a Mass in Bangui, Central African Republic, he said that increasing educational opportunities are good for the young. But he also warned that they may rebel if, after receiving an education, "they do not see the fruits of which they dream" because there is no employment. Frustration could lead to "anger, to revolt."

Clergy, Botha far apart on S. Africa

PRETORIA, South Africa (NC) — Talks between Christian leaders and South African President Pieter Botha failed to resolve differences because "we hardly began to communicate at all," according to Archbishop Denis Hurley of Durban, South Africa.

The archbishop, a member of a delegation of Catholic, Anglican, Methodist, Presbyterian and Congregational churchmen, made the comment after a meeting with Botha to discuss ways of ending South Africa's racial conflicts.

The meeting followed Botha's Aug. 15 hard-line national address, in which the president reiterated earlier proposals for limited changes in the country's policy of apartheid, strict racial separation.

Archbishop Hurley, at a news conference following the session with Botha, said "the two separate percep-

tions of South Africa's reality were so different that we hardly began to communicate at all."

The Catholic archbishop said Botha "did not really answer any of the issues we raised. We haven't anything substantial to take with us as a result of this meeting."

The church leaders' meeting with Botha also was marked by the absence of Anglican Bishop Desmond Tutu of Johannesburg, Nobel peace prize winner, who had sought a private meeting with the president for several weeks.

Bishop Tutu declined to attend the session with the other church officials because he thought it would be ineffective. As a condition for the meeting Botha had demanded that the bishop renounce civil disobedience.

Bishop Tutu, an advocate of non-violent methods of achieving change, refused to do so.

The Rev. Jerry Falwell, however, a Baptist minister from the United States who heads the Moral Majority, did meet with Botha privately and praised the South African government's "progress." Falwell blamed the news media for misleading the world about the country and urged the purchase of krugerrands, the nation's currency.

The inter-church delegation had presented Botha with a statement calling for four immediate actions: an announcement of government intent to abolish apartheid; a call for a national constitutional convention; the initiation of talks with recognized black leaders; and the end to the government state of emergency which gives authorities wide powers to detain people and take such other actions as censoring the news media.

Escalating rioting and violence has

ripped across South Africa for nearly a year. The state of emergency was imposed on major areas of the country in July.

The church leaders — four blacks, four whites and one mixed-race clergyman — said in the statement presented to Botha that "we are utterly convinced that unless people see a significant substantial move from apartheid to sharing, there will be no end to the unrest."

Botha said after the meeting that the government would investigate "a few allegations" of police misconduct during the unrest.

Black and other non-white mobs have been blamed for some recent violent killings and assaults, but the police and army are reportedly responsible for most of the 600 deaths during unrest since September 1984.

African Church has grown up

Speakers declare at Eucharistic Congress

NAIROBI, Kenya (NC) — "The power of Christ's Gospel has been revealed in Africa," Pope John Paul II declared at a Mass Aug. 18 closing the 43rd International Eucharistic Congress, the first ever in black Africa.

The pope's comments at the final event of the congress echoed reflections by other speakers throughout the eight-day gathering who saw in the

"We need not carry the burden of names such as the 'dark continent' ... Light can emanate from here," he said. "Africa is not just a recipient passively taking what is offered, but is vibrant with creativity and can give and enrich" others.

Auxiliary Bishop James Lyke of Cleveland, Ohio, one of the U.S. bishops at the congress, offered a similar analysis when he said in an interview that African Catholics have been engaged longer in the process of indigenization, or interweaving the faith with their culture, than black Catholics in the United States have.

Within the last decade, he said, the music and liturgical rhythms of Africa, as well as some deeper elements in the African church, have begun to make their way into the United States.

Cardinal Joseph Cordero of Karachi, Pakistan, who as papal delegate represented the pope for most of the congress, also praised the growth of Catholicism in Africa during the opening Mass of the congress in Nairobi's Uhuru (Freedom) Park.

Catholics are still a minority in



Mother Teresa of Calcutta prays with other Missionaries of Charity during the 43rd Eucharistic Congress in Nairobi, Kenya. Pope John Paul II presided over several events at the congress as part of his visit to Africa. (NC/Wide World photo)

Africa, and African Catholics are a minority among the world's Catholics, he said, but the strength of their witness is greater than their size would suggest.

Some 20 cardinals, 200 bishops and 700 priests concelebrated that opening Mass in English and Swahili before a crowd of thousands, and a similar crowd at the same site marked the closing Mass a week later.

Among speakers at the congress was American Cardinal Joseph L. Bernardin of Chicago, the only North American to address the full congress, who in his Aug. 14 address linked hunger for the Eucharist with hunger for peace and justice.

He said that the "deepest hunger" of all people is peace. But the children of the world "are held hostage by

great sums of money spent each year on the worldwide arms race... Tragically, at present more resources are being committed to the destruction of human life than to saving it."

The theme of the congress was "The Eucharist and the Christian Family," and a number of speakers, including the pope, took the occasion to urge strong family values, including opposition to abortion, sterilization and artificial birth control.

Pope John Paul urged couples to reflect God's love in their own "fruitful love," saying that each new child is "a renewed invitation to love with still greater generosity."

During the closing Mass the pope also presided over the renewal of marriage vows by hundreds of Catholic couples.

'We need not carry the burden of names such as the "dark continent" ... Light can emanate from here.'

Cdl. Maurice Otunga, Nairobi

meeting a symbol of the fledgling African church now come of age, with some 70 million Catholics across the continent.

Cardinal Maurice Otunga of Nairobi, who hosted the congress, declared in an opening address Aug. 11 that Africa's church has a message to give the world and is no longer just a passive receiver of missionary activity.

Salvador bishops:

Peace through dialogue still possible

SAN SALVADOR, El Salvador (NC) — El Salvador's bishops said they have not given up hope for a peace process based on dialogue, despite a virtual breakdown in talks aimed at ending their country's civil war.

In a pastoral letter titled "Reconciliation and Peace," the Salvadoran bishops said they, too, were feeling the weight of their country's five-year conflict.

"Observing the somber panorama of our land, we, like many of you, have felt the temptations to give up on dialogue as a means for achieving the peace which is so longed for.

"Nevertheless, overcoming the first reaction, we have dedicated ourselves to examining the difficulties which have impeded the peace process," the bishops said in the 18-page letter released this month in San Salvador.

Primary among those difficulties, they said, is the question of the "true intentions" of the government and the guerrillas and whether their calls for dialogue are based on good faith or tactical considerations.

The two sides met twice in 1984, and bishops moderated the meetings. Although there have been rumors of a third round of talks, there is little hope they will occur in the near future.

"The dialogue process has fallen into a dangerous stalemate which could end in total failure," the bishops said. They said if the talks fail, "the country would be plunged into an uncontrollable spiral of violence which would have incalculable consequences."

Even now, they said, El Salvador is facing "a military escalation which is about to be unleashed."

The bishops criticized guerrilla

forces for their campaign of economic sabotage and said although the guerrillas say they have wide popular support, "there is no clear way in which this can be ascertained."

The bishops also warned against a "manipulation of Christian faith" and said that the greatest danger of such manipulation "comes from extreme left-wing groups, or those linked to these groups."

"We need a conversion, a change of heart," said the bishops. Dialogue will be possible "if we all assume an attitude of reconciliation, of re-encounter among Salvadorans who are currently separated politically, economically, ideologically and socially," they said.

"Yes, dialogue is extremely difficult, but it is the only human and Christian alternative for achieving peace," they said.

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'I have a special pride in my heart for our Hispanic people who have a sense of responsibility for the Church, who have a great tradition of deep faith-filled and enlightened commitment to the Church.'

Miami's Fr. Mario Vizcaino (right) joins southeastern U.S. participants in meet. (Voice photo by Arcell Cantero)



Devotedly Yours

Hispanics tell Church of needs

By Archbishop McCarthy

Dearly beloved:

I am at 31,000 feet again aboard a Pan American 727, returning to Miami from Washington, D.C. I really had not intended to write this letter, but there are a number of people of the Archdiocese aboard, and Father Jose L. Hernando, Patricia Stockton and Father Robert Lynch all inquired as they spotted me whether I will write one of my usual "Devotedly Yours" letters. So here goes!

We are returning from a fascinating experience of Church — the Third Encuentro (meeting) of Hispanic American Catholics in our nation's capital. The some 1,200 participants were predominantly lay. Two Cardinals, some 60 bishops, 100 priests and quite a few religious women joined their lay brothers and sisters in this four-day period of pondering together a pastoral plan on how to be true to the Gospel in responding to the critical spiritual, cultural, social and economic needs of Hispanics in the United States.

The meeting was the conclusion of many months of preparation through sessions and consultations and surveys on the diocesan and regional levels. Actually, in Miami some 15,000 Hispanic homes had been visited.

The principal areas of discussion centered on evangelization, education, social justice, youth and leadership. Through an intriguing process, the conference worked in smaller discussion groups to clarify basic principles and determine objectives and guidelines for implementation.

Subjects included church development, family life, spiritual,

socio-economic political and multi-cultural education, use of the media, support of schools, human rights of the worker, of women, of immigrants, youth programs and leadership development.

Committees worked through the night to collate the conclusions of the individual discussion groups and to develop statements that would represent a consensus of the thinking of all the participants. On the discussion group level, as well as on the general assembly level, participants voted by raising either a green card (approve), a red card (disapprove) or a yellow card (reservations).

At the end of the process in the closing general session, all statements and proposals received virtually a unanimous showing of green cards. The proposals will now be presented to the bishops for implementation and approval.

Practically all the proposals seem well thought through and in keeping with the best ideals of the Church. They resulted from much study of and deep loyalty to Church teaching.

It occurred to me that this method of a collegial approach to pastoral problems might well become a model of the Vatican II Church for more widespread use. Some features of the process and many conclusions could be incorporated in the process of the Synod we are planning for the Archdiocese of Miami.

The meeting reflected many attractive Hispanic characteristics. It was prayerful and faith-filled, with beautiful, spirited and inspiring liturgies and prayer services. It welcomed with great joy an address by the Holy Father through the

magic of the motion picture. There was much patience, good cheer, fun. There was affirmative applause and even singing to celebrate significant achievements. Women held prominent roles.

I liked the way the consensus evolved and modified areas of disagreement. A statement that women should participate in the ministry of the Church "at all levels" was discreetly changed lest the conference seem to be disloyal to the Church on the subject of women priests.

A statement about illegal refugees was reworded so as to win a consensus. Some general statements that seemed not to recognize any efforts to aid Hispanics were modified. The tendency to see the solution to problems largely in the behavior of others shifted to reflection as well on the role the Hispanics themselves need to play.

I realize that I am hopelessly biased in favor of our Archdiocese, but I could not help but note the contribution Miami made to the success of the conference. Bishop Roman was the principal celebrant and homilist of one of the convention Masses and an active contributor of his wisdom and spirituality in the discussions.

Father Mario Vizcaino, Maria Luisa Gaston and other members of the staff of the Southeast Regional Office for Hispanic Affairs, located in Miami, evidently had contributed their special gifts toward planning the smooth running conference, and were frequently visible in leadership roles.

Father Juan Sosa, Executive Director of our Ministry of Worship and Spiritual Life and new Pastor of St. James Parish, was in charge

of all the ceremonies and some of his music was used. I spotted a few familiar Miami faces in the choir. And a "gringo" — Father Robert Lynch, former Rector of St. John Vianney Seminary and now Associate General Secretary of the National Conference of Catholic Bishops — was a liaison of the Bishops' Conference with the Encuentro.

Even more significant for me, he was my gracious host during the conference at the Staff House, where the highly gifted and dedicated priests who serve the United States Bishops Conference reside.

Yes, as I and a number of the Miamians who participated in the Encuentro watch the sun setting in the western sky as we fly toward home sweet home, I have a special pride in my heart for our Hispanic people who have a sense of responsibility for the Church, who have a great tradition of deep, faith-filled and enlightened commitment to the Church.

Come to think of it, I am proud that the Church in these days, when some prophets of gloom are yielding to pessimism, is revealing the youthful vigor and resiliency that should be expected from the promise of Jesus that He would be with us until the end of the world.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Catholic League goes statewide

Catholics all over Florida will have easy access to a defender of their rights when the Catholic League for Religious and Civil Rights begins opening chapters across the state.

The move will come soon, according to Henry Ferro, a Miami attorney who heads the League's South Florida chapter, the only one in the state until now.

Ferro said three Florida bishops — from Orlando, St. Petersburg and Palm Beach — already have given approval for a League presence in their dioceses, and contacts have been established with the remaining three.

He expects membership in the Florida League to increase to 1800 from the current 900 families in Dade and Broward counties. The League's

national headquarters is in Milwaukee, Wisc.

The group's mission is to defend and protect the civil rights of religious people, especially Catholics, in an increasingly secular society. Most recently, the South Florida chapter protested the showing of the anti-Catholic play "Sr. Mary Ignatius Explains It All For You," and rallied the

community against a series of virulently anti-Catholic posters which were being plastered on storefronts and abandoned buildings.

As a sign of the League's growing prominence in South Florida, Ferro recently was asked to become a member of the Advisory Board on Inter-group Relations of the Dade County School Board.

Oasis

Planned Youth Center to inspire prayer in Vizcaya-like atmosphere

By Prent Browning
Voice Staff Writer

The Casba. Greek and Moorish columns. Terraced pools.

These words may conjure up exotic visions of the Arabian Nights or Far Eastern palaces, but they actually describe plans for a very unique Youth Center to be built behind La Salle High School, near Biscayne Bay.

The Archdiocese of Miami's planned spiritual retreat center for youth will feature a hall, an outdoor amphitheatre, a chapel and reflecting pool and a 20-room residence which is currently used as a convent — all dressed in a gilded style of South Florida's own "palace," Vizcaya.

And appropriately so.

The land on which the Youth Spiritual Center will sit once formed part of the estate of James Deering, the man whose vision and fortune built Vizcaya. The Archdiocese purchased the property in the 1940s.

Almost 40 years later, it is the small, domed chapel, itself of minor historical interest, that set the tone for the project.

Originally called "The Casba," the chapel was built by Deering in 1917, and is a replica of Islamic tombs for holy men found in Northern Africa.

The structure stood neglected and vandalized in the underbrush for many years until Youth Ministry Director Fr. Jose Menendez enlisted the help of young volunteers to clear away the vegetation.

With the aid of Miami architect Jose Gelabert-Navia and assistants working for cost, the structure was restored and renamed St. John the Baptist Chapel last year by the Archdiocese.

It contains the original tile from North Africa, Italian marble and ancient Roman door columns, in addition to an icon painted by a local artist and a large bronze candelabra.

A terraced pool leads to what was once a system of canals, bridges and lagoons connected to Vizcaya. Now, a concrete wall and a statue of Mary mark the end of the site.

The hall, according to plans by Gelabert-Navia, will have large glass windows in the architectural style of Vizcaya, and will be used for meetings and lectures.

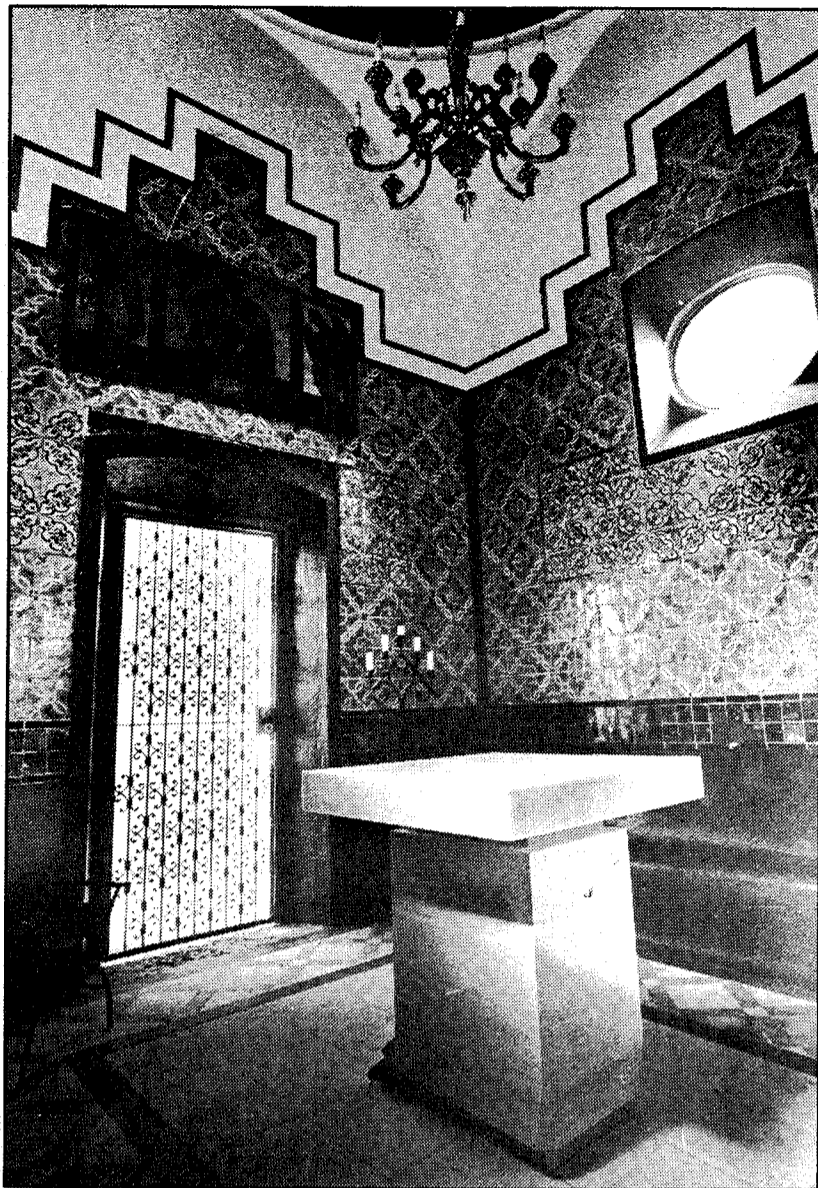
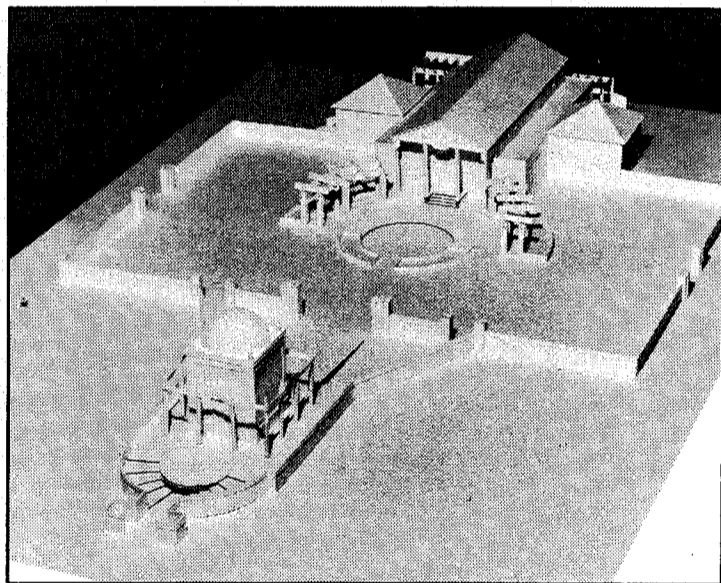
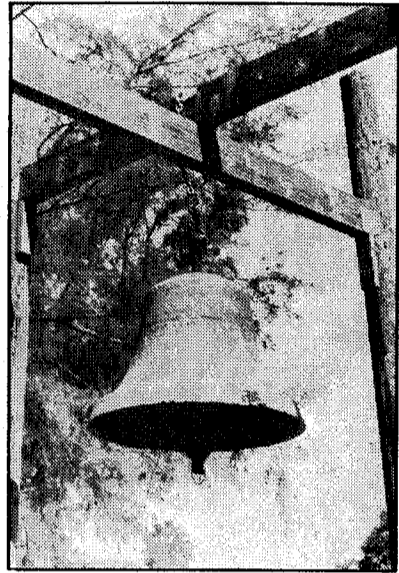
Outside the hall there will be Greek columns and wooden trellises framing an amphitheatre that could be used for concerts or outdoor Masses.

The property is separated from the Deering estate only by a narrow mangrove-covered waterway.

"We wanted to build a retreat house but not break the environment or flavor of Vizcaya," says Fr. Menendez, who is supervising the design.

For the past year and a half, young people from all over the Archdiocese have made use of two small wooden buildings, located adjacent to La Salle High School, for retreats and meetings.

The new facilities, says Fr. Menendez, would be able to accommodate retreats of 200 to 300 teenagers. There is so much room that



(LaVoz photo/Araceli Cantero)

The interior of St. John the Baptist Chapel (top right), is a mosaic of African tiles. Left, a model of the plans for the Youth Center shows the addition of a hall and outdoor amphitheatre. On the grounds of the center is the old Gesu school bell (top left), one of the oldest school bells in South Florida. Below, Fr. Menendez sits by the terraced pool that once opened into a system of canals and now contains a statue of Mary. (Voice photos/Prent Browning).

several separate youth activities could be going on at the same time.

Despite the physical beauty of the proposed center, in the shadow of the fantastic wealth of Vizcaya, Fr. Menendez is very direct about its spiritual purpose.

"We want to make this a retreat house, not a ping pong center," he says. "If they find Jesus Christ they find everything. If they don't, it doesn't matter how many millions they have, they have nothing."

"Our advertising campaign," he adds, "is, 'Help us to offer our children an alternative to drugs, crime and corruption.'"

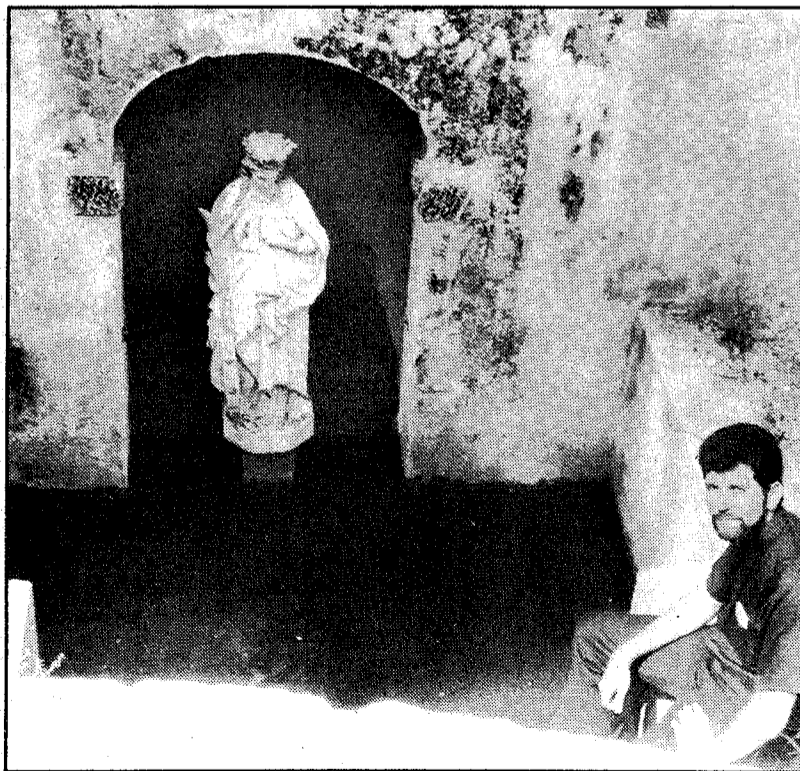
Fr. Menendez is currently trying to raise \$300,000, a surprisingly low sum, for the construction of the project.

He is counting on volunteer help from the people who would use the retreat center. Part of the property has already been sodded by Sts. Peter and Paul Boy Scout Troop.

In the meantime, Youth Ministry is raising money through fund-raising meals, raffles, and a three-day, \$175 cruise to Nassau, scheduled for the weekend of Oct. 25.

However long it take to collect enough money and resources for the project, it's apparent that once completed the youth center could become a popular retreat spot.

With a beautiful view of Biscayne Bay, the area is bordered by thick palm trees and mangroves. Foxes,



raccoons, and other animal life abound in what Fr. Menendez regards as an oasis of nature only a few minutes from downtown Miami.

Taking a few moments to reflect on the project in the shade of the many trees on the property, the Youth Ministry director speaks about a statue of the Virgin Mary

that greets people at the entrance gate, saying it is symbolic of her intercession in bringing people closer to Jesus.

But the peace of the land itself is an intercession.

"You feel better the presence of the Lord away from the noisies of civilization," he says.

South Africa's Church

Catholic bishops have long fought racism

By A. K. Donnelly

CAPE TOWN, South Africa (NC) — The Catholic Church in South Africa has been in conflict with racism for decades — even the racism it admits has existed within the church.

The first European callers to the territory were India-bound Catholic Portuguese who built a small church on the southern African coast in 1501. However, the first permanent colonizers, in the 1650s, were Dutch Calvinists who banned public existence of the Catholic Church until 1804.

In the 19th century, South Africa was a mission country. Most missionaries, like the rest of society, conformed with "European" and "native" divisions in church institutions, although individual bishops spoke out against the system.

However, when the white supremacist National Party came to power in 1948, the social segregation which had been assumed was written into law. The Immorality Act made sex between people of different race punishable by imprisonment and outlawed marriages of whites to people of any other ethnic group. The Groups Areas Act enforced residential apartheid and gave rise to wholesale social engineering, such as enforced relocation of several million people — mostly black.

In 1951 a church hierarchy was set up, with dioceses established. In 1952, the bishops issued their first pastoral letter, calling for Christian values in race relations.

"Non-Europeans" were urged to prepare themselves for the duties connected with the rights they hoped to enjoy. Discrimination on the grounds of color was said to be an offense against human dignity.

Five years later, noting that since their earlier statement nothing had changed, the bishops issued another pastoral letter. White supremacy, they said, had become an absolute.

"It overrides justice, it transcends the teaching of Christ," they said. "It is a purpose dwarfing every other purpose, an end justifying any means."

The bishops said that "profound differences" between sections of the population made immediate integration impossible, and change would have to be gradual, but added:

"It is a sin to humiliate one's fellow man. A change must come, otherwise our country faces a disastrous future."

Church segregation

In that letter, the bishops admitted that there was segregation in church groups, schools, seminaries, convents, hospitals and social life.

"We are hypocrites if we condemn apartheid in South African society and condone it in our own institutions," the bishops said. White South Africans were urged to consider apartheid's "evil and un-Christian character, the injustice that flows from it, the resentment and bitterness it arouses, the harvest of disaster that it must produce."

In 1960 — the year when nearly 70 blacks were killed by police near Sharpeville — the bishops of South Africa and neighboring countries cited a need for just wages and higher education opportunities for blacks. They noted the evils of migratory labor, under which millions of blacks were allowed to travel to the cities to work but were not allowed to have their families with them.

They also condemned legislation limiting the free association of persons of equal educational standing on grounds of color.

Two years later, the bishops said they "dare not remain silent and passive" in the face of the racial injustices in the country. After the Second Vatican Council, the bishops claimed council support for their opposition to apartheid.

Continued protests

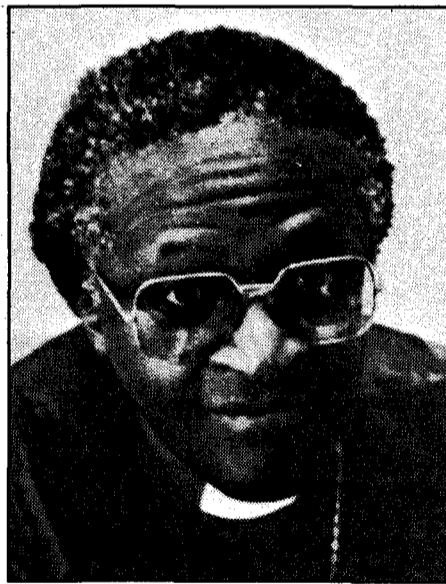
In the early 1970s, the bishops ended the legally enforceable apartheid at the country's main major seminary in Pretoria by admitting black students for the priesthood. There were no repercussions. Since then, the bishops have continued to speak and act against racial discrimination.

Here are some of the highlights of the hierarchy's actions:

- 1972: The bishops issued their "Call to Conscience" in which they said: "The record



While Episcopal Bishop Desmond Tutu won the Nobel Peace Prize in 1984 for his work against apartheid, the country's Catholic bishops have been denouncing the practice of racial segregation since the early 1950s. Above, troops in an armored personnel carrier watch as mourners return home from a funeral mass during the recently-imposed state of emergency. (NC photos)



shows that we have failed to cope with racism and reduce discrimination. But a bold and sustained effort is not yet beyond us, even at this stage. While the evil exists, no one may rest."

- 1975: Catholic schools accepted black students, and schools of other denominations followed. After a period of confrontation with the government, the situation was accepted. State schools remained segregated.

- 1976-77: Black youths boycotted schools. The bishops said the disturbances that followed reflected a wider frustration of black youths unwilling to grow up in a separate society.

They condemned alleged police torture and killings and said, "It is clear that the black people of the republic have passed the point of no return, and no temporary suppression by violence can give hope of any safety for the children and prevent the horrors of civil war in the future."

The bishops also committed themselves to eradicating racial discrimination against persons in church institutions and in private homes and to suppress church seating arranged in racially reserved blocks.

'It is a sin to humiliate one's fellow man. A change must come, otherwise our country faces a disastrous future.'

1957 Pastoral letter, South Africa's Catholic bishops

- 1980: Blacks boycotted schools and universities to protest unequal education facilities, and the bishops spoke in favor of a unified educational system.

- 1981: St. Peter Seminary, formerly the black twin of Pretoria's St. John Vianney Seminary for whites, has reopened after a period of campus disturbances. Students of all races are now at both seminaries.

As winter began, Auxiliary Bishop Stephen Naidoo of Cape Town pleaded with the government concerning the plight of thousands of homeless squatters around the city. Soon afterward, Archbishop Denis Hurley of Durban, president of the Southern African Catholic Bishops' Conference, led several thousand people in rain and cold in an ecumenical service to protest the forced relocation of blacks from their homes near Durban.

- 1982: At a meeting of bishops in Pretoria, Archbishop Hurley said that the evolution of the church was "a fact of our time."

"The evolution... from declarations, resolutions, findings and recommendations to implementation and action is painful and precarious," he said. "Social attitudes are among the toughest fibers in the world."

- 1983: Led by Cardinal Owen McCann of Cape Town, the bishops wrote Defense Minister Magnus Malan to defend the rights of conscientious objectors to the draft. A month later they denounced a new constitution which gave limited parliamentary representation to Colored and Indian South Africans but excluded blacks, the majority.

- 1984: The bishops said they would like to see racially separated Catholic women's groups united.

In midyear, five black priests protested Pope John Paul II's gift of a medal to Prime Minister Pieter Botha. They said they would deny the pope a cup of water if he visited their parishes. Archbishop Hurley reminded one of the priests that even Jesus had dinner with sinners, and a month later the pope repeated his condemnation of South Africa's racial policies.

Editorial Page

Giving religion bad name again

Once again we have well-known religious leaders giving religion a bad name, though in different ways.

First, you have that weird Indian guru in Oregon, Bhagwan Rajneesh, the one who has taken over a couple of towns and has a fleet of 90—that's ninety—Rolls-Royces. He has maintained much mystical silence until recently. Now he has opened his mouth and out came reality.

There is no God, he informs us. "God is the greatest lie invented by man." He also does not believe in helping the poor. Let other religions do that, he says. "I am the rich man's guru."

That is what he does not believe in. What he does believe in is sex. "It is fun. There is nothing serious about it." And if his followers have orgies, "it is up to the people."

This bearded Mosaic-looking mystic is beneath it all nothing but a dirty old man. The only mystery is that any woman would go near him.

EDITORIAL

Then in a more important vein, there is the Rev. Jerry Falwell who, after skipping about in South Africa for five days, has become the chief apostle of that country's white racist government. After being wined, dined and transported by President Botha, he concluded that the country has made "progress" and that we should continue supporting them all the way.

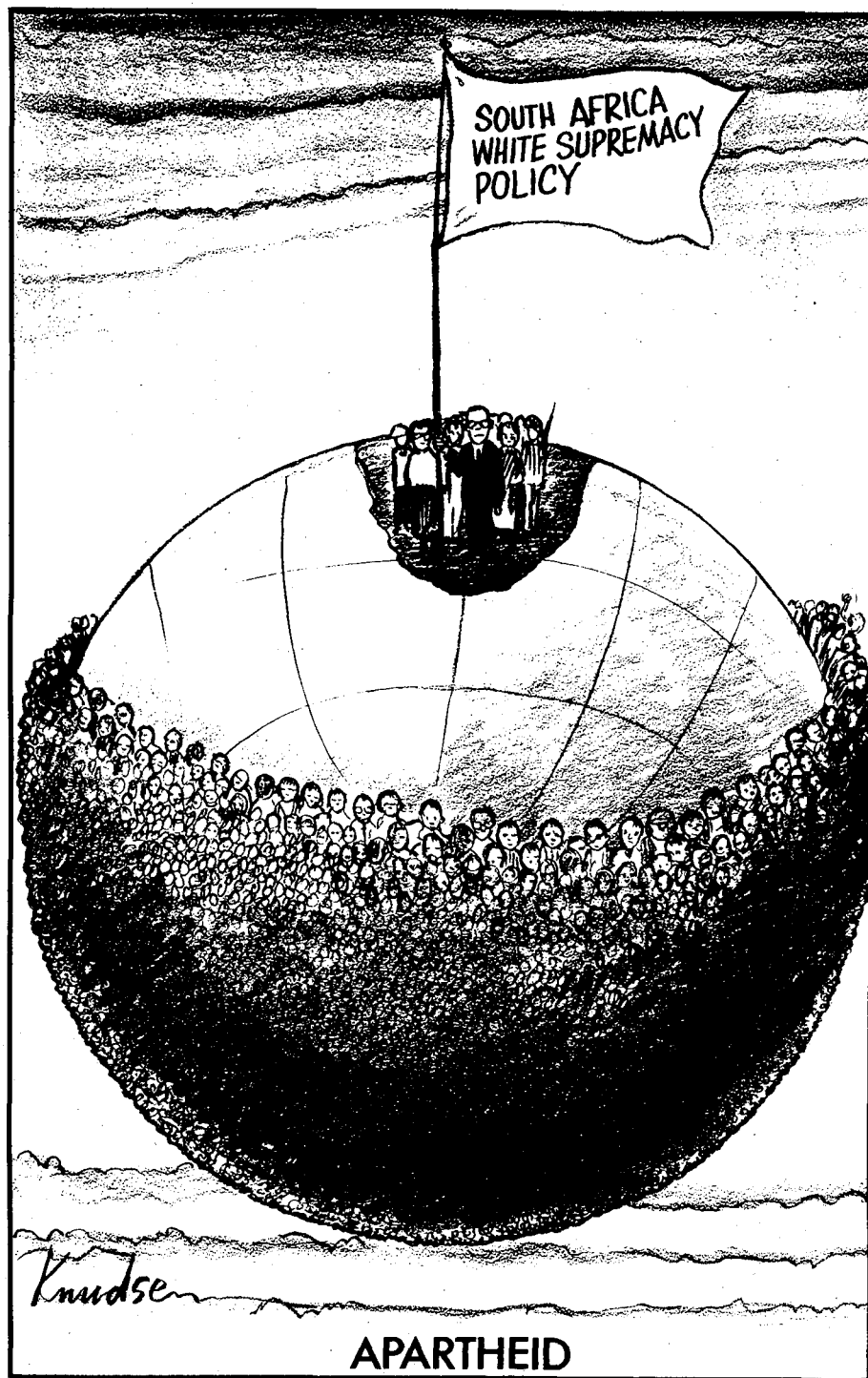
He says nothing about the indignity of that country's 25 million black people being told they can not participate in governing their own country, being told when and where to come and go. Blacks there are being ruled in every aspect of their lives, yet they have absolutely no participation in the government that is ruling them.

Yes, there can be differences of opinion on what strategy is best to bring about change in that country. But Falwell is not debating strategy. He is taking the position of the ruling group which is denying basic freedoms to the black people of South Africa, thereby siding with injustice.

He stood side by side with Botha during the speech in which he stated adamantly that he would never allow equality to exist. Oh, Botha will allow a little freedom here and a little there as a tactic to ease the pressure but he will never allow the historically native South African to help run his own country.

It is obvious from the princely treatment he received there that Falwell's mind was already made up before he went to South Africa. It is obvious that he does not relate to the oppressed, the victims of injustice but to the selfish and self-serving establishment in a racist country.

Other Christian leaders who live there full-time have cried out for change, reasonable gradual change. The Pope, while in Africa, cried out for change. Jerry cried out for the privileged.



The Rajneesh's own words inadvertently say it best about some religious leaders. Though he was referring to his own enlightenment, one might interpret it differently when he said: "I am full of it."

Letters

Bishops err on Masons

To the Editor:

I have written to your newspaper before and I felt I had to write again because I read another article (July 26 issue) concerning Masonry and Catholicism, and again I had to prove how wrong you were.

You see, Freemasonry does *not* promote any sort of religion. It seems to me that the bishops and all those who oppose Freemasonry are always looking for the right opportunity to get in their cheap shots.

If you will, I would like to present to you a bit of history. During the Inquisition of the Roman Catholic Church, just how many innocent people were burned at the stake because they had a different point of view than that of the church? Maybe hundreds. I don't see your newspaper condemning that.

And now you go on about how you expect non-Masons to accept Masonry with open arms, even after you said all those things about Masonry.

That is the most hypocritical thing I have ever heard. I certainly didn't expect that of fellow Catholics.

For the first time in my life, I am disgusted at the people who run the Roman Catholic Church, although not the Church itself, because I will

always be a devout Catholic.

I hope you will give thought to what I have just said because I am sure that there are many people who feel the same way about this as I do.

I advise you and your staff to abstain from writing reports and articles of which you obviously know nothing about.

Noel Alonso
Hialeah
Secty. Lodge "Atanasio
Gonzalez Orozco" A.J.E.F.

Coverage of school rulings praised

Dear Editor:

Congratulations to *The Voice* and to staff writer Prent Browning for the article "Schools here hurt by ruling" (July 2 issue).

The U.S. Supreme Court has thrown yet another punch at Catholic schools with its twin rulings against federal education programs being conducted in Catholic schools.

Once again, the Court has moved to deny Catholic parents their fair share of the benefits of the tax dollars they pay.

Significantly, the twin rulings were made not on the basis of the rule of law, but on the predilection of five justices for anti-Catholicism.

Even Chief Justice Warren Burger

What's wrong with 'friends of the fetus'?

To the Editor:

A recent spate of editorial comment and essays by syndicated columnists have been critical of the Justice Department's Amicus brief in two abortion-related cases that are now under review by the Supreme Court.

As usual, the criticism is broad-based and we learn little that is specifically wrong with the document, leading one to believe that the editors have not read the brief or that its contents are unusually compelling.

There have been accusations of

hypocrisy and political opportunism leveled at the Reagan Administration, and columnist Ellen Goodman recently accused the President and his minions of being friends of the fetus.

Now in some circles, such as the ACLU, Planned Parenthood or the American College of Obstetrics and Gynecology, such friendship is a very bad thing and they feel it could lead to all manner of evil doings.

Goodman is very upset that the fetus should have friends. She seems to desire that the fetus only meet abortionists who are not friendly in any sense.

As a matter of fact, the abortionists have killed about 1.5 million unborn babies yearly since 1973 — oops, I should say fetuses.

We must not transgress the boundary of approved nomenclature, for to do so would tend to humanize the debate and we can't do that lest we find ourselves looking at the fetus as a friend. Goodman and the editors tell us that would be very, very, very bad.

It could lead to motherhood, infancy, childhood and worst of all, fatherhood, which could ruin someone's lifestyle and that would be very, very bad — right, Ellen?

But are we not diminishing our own value by making an enemy of the being we once were? Can our society kill 1.5 million of its own yearly without harming its own soul?

Richard McMunn
Director of Publications
Catholic League for Religious &
Civil Rights, Milwaukee

Bart T. Heffernan, M.D.
Fort Lauderdale

Philadelphia's block collection

Knowledgeable observer of the Catholic Church in the United States would probably be startled by a statement that the clergy in Philadelphia know their people as well as any priests in the United States.

They would be surprised to learn that the spiritual shepherds in Philadelphia parishes have on file detailed information about every family or person and have visited each residence within the past year.

'It takes a month or six weeks to complete the block collection and means most of the clergy's work week is given over to four or five hours daily of knocking on doors.'

This, however, is the case. Moreover, that situation has existed for decades.

Annually in the falls pastors and associate pastors of the large archdiocese get out the files, put on their walking shoes and gear up for the "block collection."

Several weeks prior to the actual visitation the pastor mails out information to every parishioner in a packet which includes the annual report, a schedule of the proposed calls and the block collection envelope.

The last item is for a donation to help support the parish, usually for some specific purpose. But it also has printed on the outside of a form seeking

BY FR. JOSEPH M. CHAMPLIN



the usual data we secure on a census card.

A week or so before a specific home or block will be visited, the pastor mails out a post card reminder to every unit indicating that the clergy will be stopping by on such and such day either in the afternoon or evening.

The parish bulletin also lists each week what streets will be visited by whom and on which day.

It takes a month or six weeks to complete the block collection and means most of the clergy's work week is given over to four or five hours daily of knocking on doors.

On a typical day, for example, the priests leave the rectory around 3:00 p.m. supplied with 40-50 of last year's census cards (the information from the previous envelopes having been transferred to more permanent cards). In a large, busy parish he may bring along an 8th grade student who rings doorbells a few houses before him to announce his impending arrival.

The residents usually have the envelope ready and the priest checks their new data against last year's card. He visits briefly with them, even asking to meet each member of the household including the children. The priest then blesses the house and residents before moving on. Ordinarily, his visit may take 5-10 minutes.

The clergy either keep at the task until 8:00 p.m. and then return for supper or stop at 5:00 p.m. for dinner and return to the work of visitation from 6:00 - 9:00 p.m.

Some parishes leave a gift or remembrance at each home — a post card photo of the Pieta, a medal, a house blessing card. In one particular parish, the priests will often find families have kept all mementoes received over the past seven years.

Father James Shields, who serves as spiritual director at St. Charles Borromeo seminary and assists at weekends in a Philadelphia parish, helps with annual visitation at the church. His schedule makes it possible to take part only two days a week, but he judges this a valuable experience and profitable pastoral work.

The priest not only gets to know parishioners better through the visitation, but quite naturally will unearth numerous situations in need of spiritual help. Most clergy, like Father Shields, maintain a separate notebook of such cases (new parishioners, lapsed Catholics, marriages requiring validation, family problems) for future follow up.

"The 'block collection' does produce significant income (about \$35,000 for one church). I was surprised when one pastor with a school told me he had a balanced budget even though the weekly offerings were below regular standards. The revenue from this parish visitation appeared to make the difference.

Seminarians at St. Charles recall well their childhood and teenage days when the family was concerned about "getting the envelope ready for Father" and anxiously anticipating his visit.

Some of the clergy today grumble about the enormous time and energy expended during September and October on this project and others regret the money element connected with the parish visitation. Overall, however, there appears to be strong agreement that the block collection's positive effects far outweigh its negative aspects.

In any event, it surely enables the clergy to know their parishioners.

Truth and consequences

The people who gave us that controversial advertisement that appeared last October in the New York Times, insisting that Catholics really don't have to agree that abortion is an unmitigated evil, are back. They are circulating a new advertisement among some potential signers that expresses solidarity with the original signers and opposition to those who reacted against the original advertisement.

The letter that accompanies the new advertisement explains, "We are writing to ask you to join us in protesting the reprisals that have been taken against the signers of the Catholic Statement on Pluralism and Abortion.

"The initial threat to members of religious communities has extended to many other signers and affected many Catholic institutions. It is clearly part of a larger attempt to silence all voices that differ from the voice of the hierarchy."

In the new advertisement, there is a statement that sums up the position: "We believe that Catholics who, in good conscience, take positions on the difficult question of legal abortion and other controversial issues that differ from the official hierarchical position act within their rights and responsibilities as Catholics and citizens."

One of the members of the committee who drafted the new statement, Dr. Marjorie Maguire, said the statement was concerned with the right to speak opinions within the Church without fear of reprisal. Frances Kissling, executive director of

BY DALE FRANCIS



Catholics for Free Choice, sponsoring organization for this and the original advertisement, gave as an example of reprisals what she said had happened to Marjorie Maguire's husband, Dr. Daniel Maguire, a theology professor at Marquette University. She said that, since January, speaking engagements had been cancelled at four Catholic colleges because he had signed the original advertisement.

What is needed in a little plain talk and honesty. It is not reprisals that these dissenters are talking about, it is consequences. As Catholics, claiming to act in good conscience, and as citizens in a free country, they have a right to say what they want to say. What they don't have a right to claim is that there should be no consequences as a result of their decision.

To use the example the leader of Catholics for Free Choice used, Dr. Maguire established himself in contradiction to what is generally agreed to be the teaching of the Catholic Church. He exercised

what he considered was his right. But he can't claim exemption from consequences. A Catholic college that planned to have him as a speaker before his public declaration has every right to adjust to thinking about him on the basis of his freely made decision. That's not reprisal, that's accepting the facts. You can't have it both ways. You can't with any honesty claim you have a right to proclaim your version of the truth in opposition to the teaching of the Church, and then weep that you're suffering reprisals when you are taken seriously. You can't claim the right to proclaim your own version of truth unless you're willing to accept the logical consequences of your position.

Religious who signed the original statement were asked to reconsider or to leave their religious communities. First of all, the Catholic position on abortion is firmly established, it's not something imposed by the hierarchy. Those who teach within the Church are expected to teach what the Church teaches. If they come to the conscientious decision they can't do that then they should accept the logical consequence that they shouldn't be a part of the teaching community.

The problem isn't that people are denied the right to express views contrary to the teaching of the Church, the problem is they aren't willing to accept the fact that every exercise of what you believe to be truth carries with it consequences. You can't have one without the other.

(Dale Francis is a nationally syndicated columnist)

Time capsules

A TV evangelist recently announced that there are 572 different sins. He received thousands of requests for the list from people who thought they were missing something.

In the 1770's Captain James Cook claimed Australia for England. While there, he asked a native for the name of a large animal that was nearby. The native answered, "Kangaroo", which in the language of the native meant, "I do not understand you."

The world, not content to misname this noble creature for more than two centuries, added insult

to injury by calling its offspring a joey.

During the Civil War, a melody was written by a Northern boy who fought for the South. It was found on his body by the composer's father, a Northern officer who found his mortally wounded son on the battlefield. General Daniel Sickles was so moved by the tragedy that he ordered the composition played at the boy's funeral. The haunting strains of the melody caught on and soon "Taps" was adopted by all the units of the American armed forces.

Then there's the story of the very wicked man who was hated by all. After a sudden illness, he died. At his funeral no one would eulogize him.

In desperation, the funeral director asked, "Won't someone come forth and say a good word about the deceased?"

Finally, a little old man in the rear of the chapel rose from his seat and came forward.

"Wonderful," said the undertaker, "Now tell us the good word."

"His brother was worse," was the reply.

By Frank Morgan



Exactly '572 sins'

A teacher in space

Sharon Christa McAuliffe, 36, a New Hampshire social studies teacher and mother of two, has been selected to be the first U.S. teacher and first private citizen to soar above the Earth as a space-shuttle passenger in January 1986.

BY
ANTOINETTE
BOSCO



President Reagan deserves congratulations for choosing a teacher for this honor, thereby giving recognition to the crucial position of teachers. They have the awesome, everyday opportunity to communicate the love and mystery of learning to youths.

The administration didn't make it easy for teachers to apply, as I discovered in talking to a friend, Charles Olivea of Connecticut.

A history teacher, he told me that once he saw how much work the application entailed, he had to reconsider whether he wanted to go through with it. The extensive application required that he go through "a great deal of demanding thinking," as Olivea put it.

What the National Aeronautics and Space Administration required was virtually a life history, including detailed answers on motivation, qualifications and expectations. Each teacher applying was asked to propose a project to carry out during the flight.

"I spent three weeks thinking and one week writing," Olivea said. He added that many fellow teachers gave up after taking a look at the application.

I was particularly interested in motivation. Why would a teacher with a comfortable life want to risk this flight?

Olivea answered, "For two reasons. The first, for the honor, privilege and glory of being the first private citizen in space. That's not egotism but romanticism."

For Olivea, however, the main reason "by far, was to see the planet Earth as one of the great works of God, to see God as physicist, but also to see all the color and vision that shows God to be an artist."

Olivea explained that ever since the Soviets launched their Sputnik Satellite in 1957, when he was quite young, the whole notion of being able to see the planet from on high was "extraordinary" to him. It meant, he said, seeing the Earth truly as our mother, because in entering space one "leaves the womb."

Even though he was not a finalist, Olivea said the time, effort and work in applying for the space trip was worth it, for it forced him to look inward and think about why he chose to be a teacher.

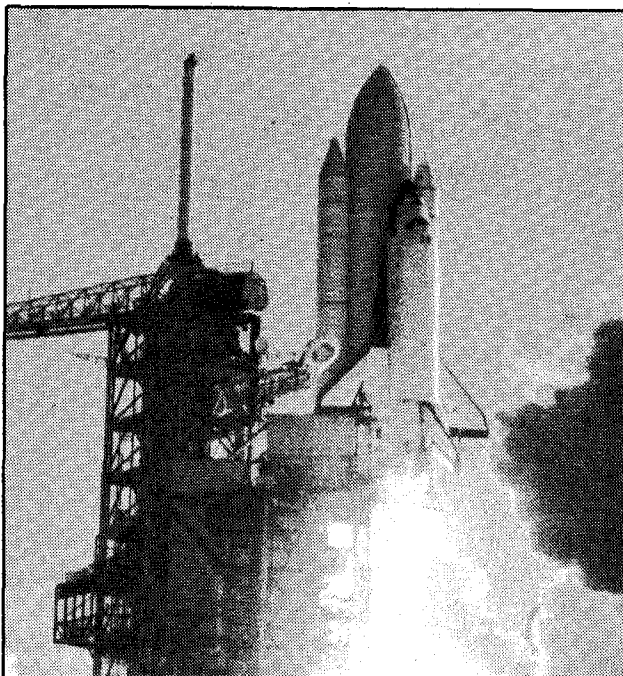
On television newscasts, Mrs. McAuliffe spoke of the bond between herself and the other teachers who were finalists. She said there would be "one body up there" but she'd be carrying the spirit of all the others with her.

I think this was just the boost teachers needed this year. They've come under attack, often unfairly, for not doing much more than a minimal job considering the overall lackluster performance of U.S. children when their learning is judged by test scores.

When more than 10,000 teachers, the number that applied for the space trip, do the self-examination and work that the application required, it indicates to me that there must be a spark of excitement communicated from teacher to student in our classrooms.

President Reagan said he gave the nod to a teacher as the first private U.S. citizen in space to signify the importance of the profession. His vote of confidence just might inspire others to recognize that teachers, the guardians of our children's learning, have a very special position.

(NC News Service)



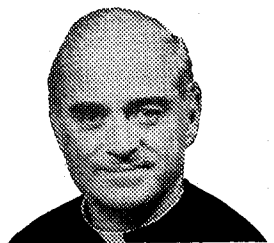
Letter to an AIDS victim

A worried mother from the Midwest wrote to me about her son who was sick in a New York hospital. She asked me to visit him, and I went to see him that very day. Before entering his room, the nurse made me put on a surgical mask, gloves and a gown. He and I talked for a long time before he got the courage to tell me he had AIDS. I wrote him a note a few days later:

Dear _____:

Your humble resignation and peaceful spirit in the face of death was obviously the fruit of deep prayer and genuine sorrow.

BY FR.
JOHN CATOIR



In spite of everything, you have managed to maintain a real sense of hope. You not only believe in God's love and forgiveness, but you count on it in a quiet, grateful way. And rightly so, because the Lord's love is closer to you than your own heartbeat. Maybe they'll find a cure in time, maybe by some miracle you will get well. I hope so, and I'll pray for your intention.

You must know that I do not judge you. My heart goes out to you at this time of sickness and humiliation. I know you've been rejected by many. That must be a special kind of pain. I will be keeping you and all those who suffer from AIDS in Mass and prayer. The church is Christ and I dare to speak for the church and for Him when I tell of God's love for you.

Don't take this amiss, but in His day, Jesus reached out to the lepers, and He comforted them in spite of the fact that the laws of the day demanded that they be cast off. No one could go near them without being ritually defiled. Jesus ignored that prohibition; He told them all about the wonders of God's love. I know He is doing the same thing for you right now, because your heart is so open to Him.

There are those who scorn homosexuals in the name of religion. No concession is made to human weakness, no mercy is shown, no encouragement given. But they forget how much Jesus loved people who were rejected

by others. Although His compassion did not ignore the fact of sin, He nevertheless loved everyone, saint and sinner alike, with a tender mercy beyond all human comprehension.

I am glad you told your mother. She has a right to know, and she will stand by you. Be assured that you are loved by all who abide in the heart of Christ. He is the Vine, we are the branches. Be grateful always for your faith. If you use it well, the Lord will be your strength and your joy. God bless you.

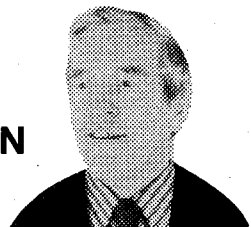
For a free copy of the Christopher News Notes, "Human Sexuality," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"YOU'RE ALL REALLY SWELL NOT TO MENTION HOW I RUINED THE STEAKS AT THE LAST COOKOUT."

What's the same about marriage?

BY
TOM
LENNON



Q. Would you write more about marriage please? (Texas)

A. Probably the most noteworthy thing to say about marriage in America today is that it's not what it used to be.

Once upon a time (not too long ago) the husband was usually the breadwinner and the wife was usually the homemaker.

This arrangement has, in many cases, been replaced by dual career partnerships. The wife may turn out to be an executive with a job not terribly different from her husband's. And both may be good cooks at home.

Once upon a time husband and wife came from similar backgrounds. Now, for example, interfaith marriages are becoming more and more common.

Not a few couples are living together before they marry, an arrangement that was for the most part frowned upon by U.S. society in earlier years.

But an outstanding mark of today's marriages is the frequency with which they come to an end. For almost every marriage that is successful, another is likely to end in divorce.

Even among Catholics the permanency of marriage seems to be turning into a thing of the past for some. The divorce rate among Catholics is keeping pace with that of the population at large in many instances.

All this raises the question of whether anything is still the same about marriage.

And the answer is yes, some things will always be true about the sacred union between a wife and husband. A few examples:

If you enter this state of life focusing solely on what you're going to gain from it, you will soon be in trouble.

But if you give careful consideration to the freedoms you must renounce in marriage, chances are you will come to an understanding of the fact that love involves sacrifices sometimes.

You also may come to see that the partners in every marriage are to some extent incompatible. He may be a Democrat, she a Republican. He may like the Talking Heads, she may hate them. And so on.

In the interests of a successful and permanent Christian marriage for you, could you put on your thinking cap in the next few weeks and ponder these questions:

When you think of marriage, do you think only of what you hope to gain from it?

What are some things you might contribute to your marriage?

What are some freedoms people must renounce when they marry? Do you think they gain any freedoms? What might some of these be?

Are you incompatible now with any members of your family? How do you deal with this incompatibility?

What will you do if you are neat as a pin and your marriage partner is as messy as a tornado?

What will you do if you discover after you're married that your partner likes to go to bed late and sleep late, while you like to go to bed early and get up early?

Who must give in to whom — and when — and why — and how often?

(Send questions to Tom Lennon, 1312 Mass. Av. N.W., 20005.)

More on child abuse

Dear Dr. Kenny: How lightly we still tread when it comes to protecting children from abuse by parents and family members. Your column answering the concerned neighbor made many good points. However, I think you are still afraid to label physical punishment as abuse and to separate the word "discipline" from physical punishment.

The neighbor used the term "beaten." You used the term "spanking." As Ann Landers has written, when one takes up a switch, strap, paddle, we can assume the line between legitimate punishment and abuse has been crossed. If one must physically punish, the point is reached with the bare hand, when the spanking does hurt the parent as much as the child. So one is not likely to overdo.

Can we hope to end war, terrorism, to come to ps with violence, while we cling to the belief that it is actually a "good" thing to hit children in the home? (Illinois)

The letter our reader refers to asked what to do about a neighbor "who whips her 3-year-old with a belt when he misbehaves, as often as twice a week." I recommended first that she discuss it with her husband; second, that she talk with her neighbor; and, if that failed to improve the situation, report it to the welfare department.

I work with abusive parents and no one abhors child abuse more than I. Yet the focus must be on the outcome: to successfully reduce the possibility of abuse. How this is best accomplished is open to discussion.

Our reader suggests that my step-by-step approach is a cop-out. Confronting the neighbor and/or reporting it to the welfare department may sound appropriate, but it is much wiser to know the situation before you take action.

In three recent incidents of reported physical



BY
DR. JAMES
AND MARY
KENNY

abuse, two children ran away and the third attempted suicide. In each case, the reporter assumed she was making matters better. In fact, she placed the child in a shattering dilemma.

Two children felt overwhelming guilt for inadvertently initiating serious charges against their parents. The third child was removed from a home that had many other strengths and she desperately missed her family.

The bottom line when we think we see child abuse is to stop it without making matters worse. By discussing the matter with her husband first, she has the chance to examine her own feelings and find alternatives for possible intervention.

Talking with the neighbor before reporting to the welfare department means trying the approach with the least serious consequences first.

Unfortunately, an anonymous call to the welfare department is easier than following carefully graded steps.

The welfare department must take each complaint of child abuse seriously. No matter how careful they may be in their investigation, a premature or unfounded complaint can cause a family great pain and erode parental authority. The children can learn to provoke their parents, then turn them in. Or the children may feel great guilt.

The parents, may begin to doubt themselves even more. While arousing these problems may be necessary, it must not be done frivolously.

While it may seem safer to put the matter immediately into the hands of trained investigators, we must be very clear that our suspicions are warranted. The argument between verbal discipline and the woodshed approach has been going on a long time.

Be sure you can distinguish child abuse and a spanking. It is easy to use words like "whipped" and "beaten" to prejudice the case. Generally, reportable physical abuse must be severe enough to leave bruises or cuts still visible 12 to 24 hours later.

Verbal child abuse, with sarcasm and put-downs, is often harder for the child to handle than physical abuse. Should we report that? A spanking that is brief and immediate has the advantage of being over, and while it may warm the body, it is less apt to tarnish the soul.

Our reader suggests that spanking be done only with the bare hand. I would add that it should only be done in the presence of another and when a parent is free from anger. While these are sound rules, breaking them does not necessarily indicate reportable child abuse.

Child abuse is a serious problem and the laws to report it are good. However they can be used to hassle rather than help. Not every hard spanking needs to be investigated by the state.

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

(NC News Service)

When I was in school—2004 A.D.

A few years ago on vacation I suggested we stop by my old rural school which has long since been converted into a farm home. On the way I described it as a picturesque one room rural school of the past nestled in a little park surrounded by woods.

My family listened pleasantly and as we approached, I said, "It's here on the left, right past this little grove of trees." My husband slowed down and there it was — a dilapidated lopsided structure bereft of paint, half-sunken into a dusty and cluttered farmyard. I was non-plussed and quiet.

There was a long moment of silence and then out of the back seat in senatorial tones my sixteen year-old son said, "We are now looking at the place where Mom walked through snowdrifts to get an education. It is a great moment in history." He got brussel sprouts for dinner.

We've had much laughter about it since. I don't believe I ever told about trudging through snowdrifts but I have talked about walking a mile to school on bitterly cold days when they demurred against walking two blocks on similar days.

I've also fallen into familiar parental prattle about how many spelling words I had to study when they complained about theirs and how I had to write term papers by hand as they cussed the typewriter.

I suppose this habit of proclaiming we had it tougher is as old as family life. I can hear Noah's children saying to theirs, "You think this is bad. How would you like to have been cooped up in a boat for forty days with nothing but animals and rain?"

And I recall numerous adults in my childhood telling us how easy we had it. They had to carry in wood, light a furnace and thaw water to drink be-

BY
DOLORES
CURRAN



fore they could start school. As for "modern conveniences," they envied us ball point pens and spoke of ink bottles, leaky fountain pens, and ink blotches on papers which had to be completely re-copied.

It makes me fantasize on what my present 16 year-old will tell his children when he's 35 in the year 2004. "You think this is tough. All you have to do is sit in front of a VCR in an air-conditioned classroom. We had to listen to boring teachers in 95 degree heat."

"Quit complaining about the word processor. I had to type and retype all my papers."

"So you don't like carrying a calculator. We had to learn math tables and calculate in our minds."

"The metric system is easier than the one we had to learn. We measured everything in inches, feet and yards. All you have to do is add zeroes. So enough griping about geometry."

"I don't want to hear any more how your floppy disks won't fit into your jeans pocket. I carried heavy books back and forth in a book bag we wore on our backs."

"So you didn't get the hour you wanted for video-Spanish. We had to stand in line for four hours, pulling cards and changing courses till we

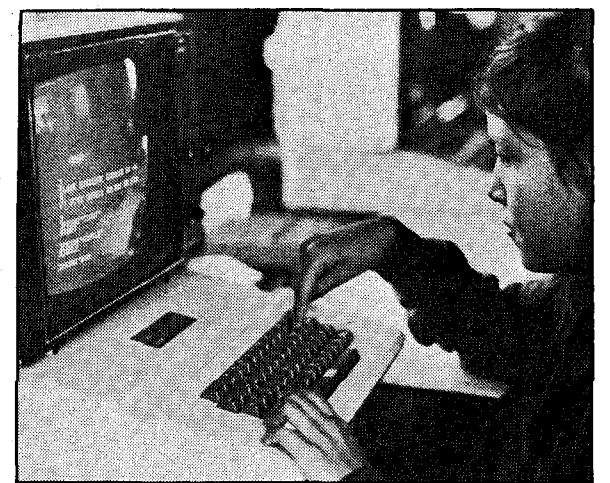
got a schedule that worked."

"I wish we could have just pressed buttons to take tests. We had to write answers and wait forever for the teacher to correct tests. You get a grade two minutes after you're done."

All these things might be said by my son. But one day, my fantasy grandchild, clever as she is sure to be, will stop him in his tracks.

"Yeah, Dad, maybe things were rougher then. But we have one thing worse. Your parents couldn't plug into a computer at any time and find out how you're doing or what homework is missing. How would you have liked that?"

And my son will shut up.
(c. 1985 Alt Publishing Co.)



Family Nights

Opening prayer

Our Father in Heaven, how grateful we are for being able to share this evening as a family. Tonight we pray especially for our grandparents and ask you to bless them in a very special way. Thank you, Father, for making grandparents for us to learn from and for us to love. Amen.

Lesson

Young Family

(If grandparents are in town, have them over for dinner and an evening of "Honor Grandparents." Share little gifts, their favorite treat, balloons, big red hearts to wear with "Hurrah for Grandma ___ and Grandpa ___" on

them.) For families whose grandparents are not in the same town or are deceased: materials: photos of grandparents, writing paper, pens, crayons, telephone. Share different pictures of grandparents, if available. Share some fun stories together about the grandparents. Each person write a letter or draw a picture saying how very dear and very much they are loved. Plan to mail them tomorrow. Telephone grandparents later in the evening and let each family member have a chance to visit.

Middle Years Family

(If grandparents are in town). Have them over and prepare an "Honor Grandparents Night." Plan a "this is your life" and share all sorts of fun in-

formation about them. Try to make it a surprise if possible. If they're out of town mail them a "thank you letter" from the family for being terrific grandparents.

Adult Family

Materials: Bible, Read aloud Deuteronomy 4:9 and 2 Timothy 1:5. Recall some old stories about grandparents, What is so different about life today? If you could change one thing today, what would it be?

Snack

Watermelon or a grandparent's favorite dessert.

Entertainment

Hold a watermelon-seed spitting

contest.

Sharing

1. Share a time someone felt super-happy during the last week.
2. Share a moment when someone was really sad.
3. Share a time someone felt God's presence in a comforting way.

Closing prayer

Dearest Lord Jesus, praise you, wondrous Jesus! Bless us as we strive to serve you daily. Help us to continue to grow in your love. Thank you for tonight and for our grandparents. Amen.

Sunday, August 25, 1985

READINGS :

Joshua 24:12, 15-17, 18; Ephesians 5:21-32; John 6:60-69.

Be as faithful as Joshua

'The church cautions us that life's value-systems often clash with, or question, what we believe.'

BACKGROUND:

The book of Joshua seldom provides readings for the Liturgy of the Word. But its central figure, the ancient Jewish leader, Joshua, was supremely important in the history of Israel. The book itself is important since it is the connection between the more ancient stories of God's people, all gathered in the Pentateuch, and their record as a society.

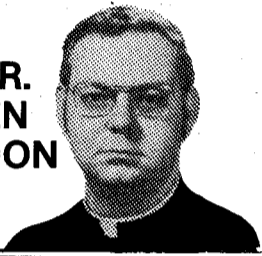
Joshua himself, whose very name means "salvation" in Hebrew, as does the name of the Lord, called his people to be faithful to God. Being true to God was their ultimate destiny; God himself was, in the last analysis, their genuine guardian and guide.

In the second reading this Sunday, the epistle to the Ephesians impresses upon us the principles and instincts that denote characteristically Christian behavior. The epistle frequently appears in

the Liturgy of the Word.

St. John's Gospel continues in the readings this Sunday. In previous weeks, the Gospel spoke of Jesus as the bread of life. Earlier, the Sunday readings revealed Jesus' compassion for the crowds. This Sunday's readings speak of the Lord's followers' reaction to his words about the "bread of life," and in turn, Christ's response to them. Altogether, they join to give us John's lesson of what faith-filled life in the age of the messiah will be.

BY FR. OWEN CAMPION



REFLECTION:

In every vocabulary, certainly, the values of humaneness, compassion, and mercy are synonymous with "Christianity." No Christian, treasuring in her or his heart the thought of the peace-loving, healing Good Shepherd, and blessing the memory of that healing in a personal experience, ever would



see "Christianity" in any other dimension.

Christianity is never harsh or bitter. It is at times, however, starkly honest.

This Sunday's readings interestingly develop that point. In the first reading, Joshua counsels the ancient Jews that God brought them from slavery to freedom, from hopelessness to life. St. Paul, writing to the Christians of Ephesus, and read in the second reading, offers Jesus as the great model —

fidelity to him as the one, direct path to fulfillment in human life and in heaven.

Those pictures painted by Joshua and the Apostle Paul can be most appealing. But, we must remember to discard our rose-tinted glasses and walk away from our wishing wells. We are in the middle of life.

In the Gospel, the Church situates us amid lie and cautions us that life's value-systems and circumstances very often clash with, or question, what we believe. Some observers of the times would call the Twentieth Century the most evil of all. After all, violence, war, death, and brutality are everywhere. But, they have always been part of human life.

The Church has lived through its twenty centuries. It has seen many abandon its community because accepting that community's faith and morals was too hard. The Church does not negotiate — neither did Jesus. Rather, it holds firm. So must we.

The Church's message in this Liturgy of the Word is not threatening, however. In Christ, it tells us, it the strength and understanding we need — for anything. And that strength and understanding become a part of us in the presence of Jesus, in his Sacrament and in his word.

Weighing all of our crosses

Q. Jesus says we are to take up our cross and follow him. Where does this cross come from? Is it God's will for you? Is it man's doing? Or just circumstances? (Massachusetts)



BY FR. JOHN DIETZEN

A. The crosses which burden each of our lives come usually from three directions. The first and most common are those which result from the normal processes of daily living. These may be physical realities, such as illness, material disasters of various kinds and so on.

Or they may be the burdens of the emotional, intellectual and spiritual frailties which cause pain to ourselves and, in sometimes mysterious ways, infect our relationships with each other.

The second source of our crosses is hurt done to us — deliberately or undeliberately — by the sinfulness of others, especially by those closest to us.

The third type of crosses, which I believe are for most people the heaviest, are those which result from our own sinfulness and infidelities, in other words from our own (vague perhaps but nonetheless real) consciousness of having contributed to the lack of harmony and peace in our own and others' hearts and lives.

It is the prevalence and weight of these last crosses which make it necessary for God to insist as often and strongly as he does on the limitless power of his forgiving and healing love. When people deny or doubt that they can ever be forgiven of some particularly hurtful sin, I am convinced that most of the time they really are wondering whether even God can make things right again.

It is, I believe, one of the great acts of faith and one of the great steps toward holiness, to trust that he can and will bring about this healing and wholeness.

To answer your question, any and all of these may be the crosses Jesus asks us to take up daily and follow him. They may not be the ones we would choose or the ones we think "fit" us.

But they happen to be ours. And in some mysterious way we find they do fit us uniquely, as do the graces we receive to carry them.

Q. My question is about the assumption of the Blessed Virgin Mary. Our family has three different ideas:

She ascended into the clouds with the apostles looking on much as we picture the ascension of Jesus; she was taken into heaven as she slept;

legend.

We're not even sure about where Mary spent the last days or years of her life. Some have said in Ephesus, perhaps living there with the apostle John. The more likely place, according to tradition, seems to be near Jerusalem.

'In some mysterious way we find (our crosses) do fit us uniquely, as do the graces we receive to carry them.'

and before the dogma of the assumption was pronounced (1950), all possibilities were probed including examination of her grave, which they found to contain no body. (Pennsylvania)

A. The church has no teaching whatsoever about such details. Its belief in the assumption is simply that, when the time or her earthly life was finished, God took her body and soul into heaven.

There is a pious legend according to which some of the apostles opened her tomb after her burial and found it empty. But, according to any evidence available to us, it is only a

Since the place of her burial, if there was a burial, has been apparently unknown since the earliest days of the church, no examination of the tomb could have occurred in modern times.

(A new brochure, "Infant Baptism: Catholic Practice Today," is available free of charge by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701)

(Questions for this column should be sent to Father Dietzen at the same address.)

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NBC offers potpourri of fall shows

A street-wise priest, three femme fatales who share a home in Miami, and believe it or not, Dean Martin's son and an 88-inch sidekick are some of the featured characters who will appear in NBC's new fall line-up of shows.



BY
JAMES
BREIG

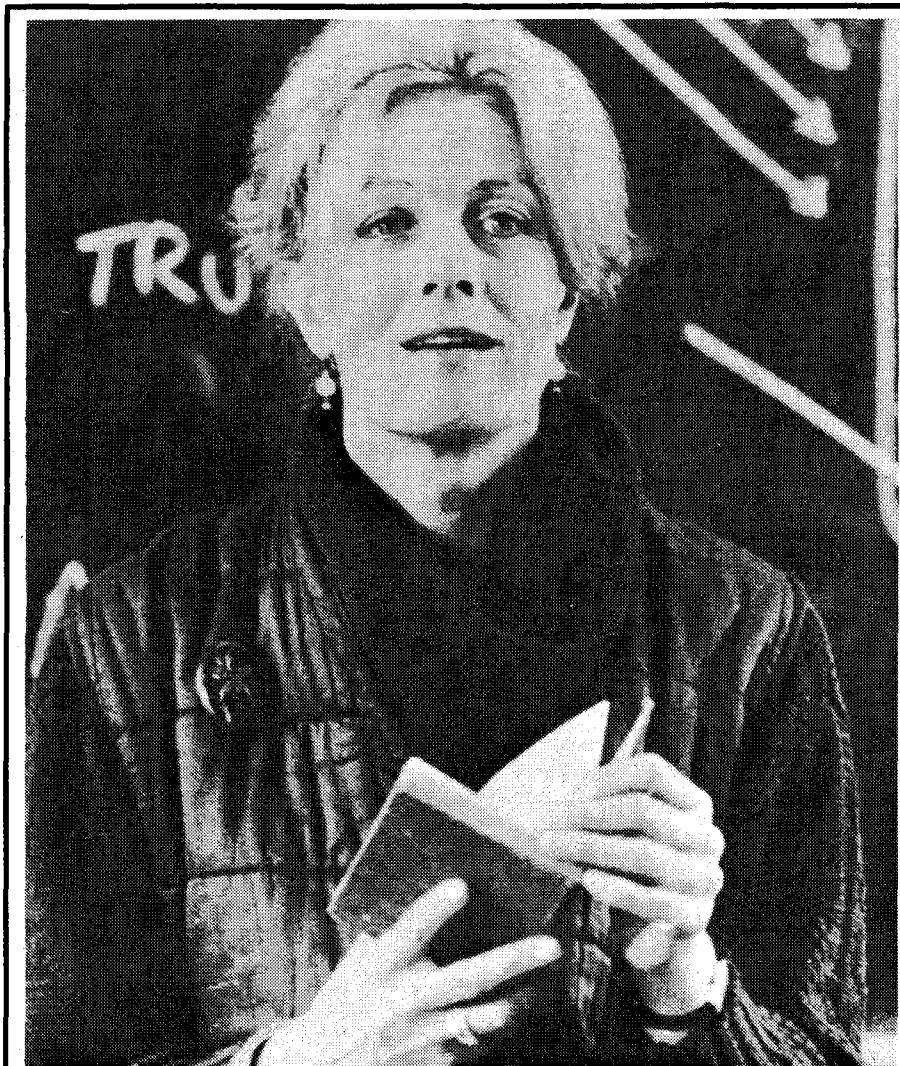
If you watch "Entertainment Tonight," you know that NBC is starting to regain some of its success of previous years after a lengthy sojourn in the basement of Ratingsland. It has done so with a combination of goodies like "Cheers" and "St. Elsewhere" and junk like "Hunter." The same sort of mix describes their six Autumn offerings.

So, with no further ado, here are NBC's newborns (but, remember that all quoted material comes from the network and in no way indicates how I feel about the programs; I'll let you know that in upcoming columns):

- "Hell Town" has already been discussed in this space on several occasions. A two-hour pilot last Spring established the look and feel of this series about an urban priest trying to save the people of a depressed area from the evils of drugs, poverty, crime and degradation. Robert Blake stars as an ex-con turned priest. "He's a strong priest," says NBC, "but he's no saint." Viewers will decide whether to canonize the show.

- "The Golden Girls" has already received a great deal of attention for several reasons, among them its willingness to make aging stars the focus rather than Hollywood newcomers. Comedy veterans Bea Arthur of "Maude," Betty White of various shows and Rue McClanahan of "Mama's Family" co-star as women sharing a home in Miami. Behind the scenes is the creator of "Soap," so I wouldn't look for anything sweet or sentimental.

- "227" is another comedy about blacks debuting this Fall (cf. CBS and "Charlie and Com-



REDGRAVE TRIUMPH — Vanessa Redgrave plays dedicated Yorkshire schoolteacher whose personal life is changed by an encounter with a drifter in "Wetherby." The USCC says Redgrave and the supporting cast is excellent. Because it has some violence and bedroom scenes it received an A-III rating, adults. (NC photo).

pany"). There used to be a collection of such programs, but they have been missing in recent years. This one stars Marla Gibbs, who played Florence on "The Jeffersons," one of the original sitcoms about blacks. In her new show, Miss Gibbs plays a busybody "who tries to orchestrate the lives of her neighbors from the stoop of #227."

- "Amazing Stories" is a half-hour anthology (I told you last week that there will be a lot of anthologies on the networks this Fall so let's all learn how to spell anthology). This one is under the guidance of Steven Spielberg, the

director who has the golden touch in movies ("E.T." etc.) and who began on TV. In this series, which seems to have "The Twilight Zone" as its daddy, a new story will appear each week, focusing on "the bright side of the fairy tale, stories of humor, whimsy and fantasy." And that makes it a perfect lead-in for:

- "Alfred Hitchcock," who, no doubt, would be delighted that he has been disinterred to host, long after his death, a half-hour—all together now—anthology. If you saw his show in the Fifties and Sixties, you'll remember the episodes which will appear on this

series because new stories will not be filmed; instead, old ones will be updated. Suspense, horror and irony are the bywords for this anthology.

- "Misfits of Science" has become, long before its debut, a joke because of its silly title and even sillier premise. In this hour-long drama, Dean Martin's son and his 88-inch sidekick create a race of superheroes by experimenting on nature's mistakes. I bet you think I'm kidding. I'm not. Unfortunately, neither is NBC.

Those are the new series on that network, but there is other news to share. Some of the NBC's planned made-for-TV flicks include Raymond Burr returning as Perry Mason, Andy Griffith and Don Knotts reuniting in Mayberry, Fred Astaire and Gene Kelly teaming up in a detective story, Barbara Eden coming back as a genie, and a biography of John Lennon. (With all those nostalgia trips, I can forecast that, in 1998, NBC will air "Return of the Misfits of Science" ... Then again, maybe not.)

Other special films will look at the Mafia, alcoholism, rape and vampires. You know, the usual.

Scheduled mini-series include two about dictators: "Peter the Great," starring Maximilian Schell, and "Mussolini: The Untold Story," starring George C. Scott. Of lesser interest are "The Long Hot Summer" and "Sidney Sheldon's Rage of Angels: The Story Continues" (now there's a catchy title).

On Saturday mornings while you snooze, your children will have two new NBC shows to scope. They are "Punky Brewster," an animated version of the nighttime comedy, and "The Gummi Bears," about a "mythological race of charming, idealistic bears who fight evil in the world." The latter is from the Disney studios.

So much for NBC. In the next column, ABC's Fall schedule gets the once-over.

'Back to the future' is fun trip

BACK TO THE FUTURE A-III, PG

A teen-age boy is transported back through time and obliged to serve as matchmaker for his parents or face retroactive non-existence. A major problem is that his mother-to-be finds him far more attractive than she does his father-to-be. Funny and clever with a bit of genuine sentiment, this is better than average entertainment for a fairly wide audience. Unfortunately, there is the usual casual resort to profanity and the usual depiction of violence as manly and uplifting and of parents as far less competent than their offspring. Then, too, though there is no depiction of it, there is a troubling implicit acceptance of sexual promiscuity as standard teen-age behavior.

FOLLOW THAT BIRD A-I, G

In this first Sesame Street movie, a do-gooder type persuades Big Bird that he should be living with his own kind, the feathered kind, and she places him with the Dodo family in the distant Midwest. Pining for home, Big Bird

Capsule reviews

heads East and immediately becomes the innocent object of a birdhunt. In the Sesame Street style, the movie maintains a gentle, whimsical spirit rather than going for the big laughs. As such it succeeds very well, though it will probably work best with younger children and least well with teen-agers.

SUMMER RENTAL A-II, PG is an innocuous little comedy with some fairly vulgar sequences and not enough humor to redeem it. There is nothing original in this film.

John Candy gives his usual adequate performance with Richard Crenna and Rip Torn stealing scenes in supporting roles.

PEE WEE'S BIG ADVENTURE A-II, PG Pee Wee Herman is loose in his first full-length feature. Pee Wee's search for his stolen bike takes him on a madcap chase from the Alamo to the Warner Brothers' sound stages.

If you happen to be a fan of Pee Wee's particular brand of puerile humor you might enjoy this picture; I found it to be about 90 minutes too long.

Hear the Joyful Noise Ensemble

The gospel music group, The Joyful Noise Ensemble, is once again presenting free performances of "The Witness" an exuberant musical of the life of Jesus as seen through the eyes of Peter.

The Joyful Noise has reunited its ministry with that of Food for the Poor, a Pompano-based charity which provides extensive aid to the poor in Haiti and Jamaica and has received the blessings of Archbishop Edward A. McCarthy.

The Joyful Noise has performed throughout the state of Florida, often returning by popular demand to the same parishes. Donations from every performance go to Food for the Poor.

To book the group for a performance at your parish, call Chris Dorman at 972-5603.

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Office of Worship schedules workshops

The following is the Fall/Winter/Spring schedule of Archdiocesan Workshops and Evenings of Reflection:

Archdiocesan Workshops for New Eucharistic Ministers

Sept. 21 — Visitation, North Miami.
Oct. 12 — St. Andrew, Coral Springs.
Nov. 23 — St. Joachim, South Dade.
Dec. 14 — Nativity, Hollywood.
Jan. 11, 1986 — St. Bernard, Sunrise.
Feb. 8 — Immaculate Conception, Hialeah.
March 8 — Little Flower, Hollywood.
April 12 — St. Timothy, S.W. Dade.

All workshops are on Saturdays from 10 a.m. 'til 3 p.m.

Requirements for commissioning:

1) Candidates must be recommended in writing by their pastors (or if institutions, by their chaplains or spiritual directors);

2) Candidates must attend one full day of training... five-hour presentation.

Fee: \$5.00 per person, payable in advance. *Reservations required!*

Procedure: Letter of recommendation should include the following:

1) Names of all those candidates being recommended from a given parish or institution;

2) Check to cover their expenses (includes lunch), payable to the Office of Worship and Spiritual Life;

3) Specification of which workshop your candidates will be attending; please also specify how many will attend English sessions and how many the Spanish.

Deadline for reservations is the Wednesday prior to the workshop being attended.

Archdiocesan Workshops for Lectors
Sept. 21 — St. George, Ft. Lauderdale.
Nov. 9 — St. Bernadette, Hollywood.
December 7 — St. Augustine, Coral Gables.

Jan. 25, 1986 — San Isidro, Pompano Beach.

Feb. 15 — St. Catherine of Siena, S.W. Dade.

March 8 — St. Charles Borromeo, Hallandale.

All workshops are on Saturdays from 10 a.m. 'til 3 p.m.

Fee: \$5.00 per person (includes lunch), payable in advance to Office of Worship and Spiritual Life. *Reservations required!*

Please specify which workshop your lectors will be attending. Deadline for reservations is the Wednesday prior to the workshop being attended.

Evenings of Reflection for (all)

Liturgical Ministers

Mon. Sept. 16 — Our Lady Queen of Martyrs, Ft. Lauderdale.

Mon. Oct. 28 — St. Benedict, Hialeah.

Tues. Nov. 12 — St. Agatha, W. Miami.

Sat. Dec. 14 — St. Peter, Big Pine Key.

Mon. Jan. 20, 1986 — St. David, Davie.

Mon. Feb. 10 — St. Bartholomew, Miramar.

Tues. Mar. 18 — St. Michael the Archangel, Miami.

Tues. Apr. 22 — Epiphany, So. Miami.

No Fee, but *Reservations Required!* Deadline for reservations is the weekend prior to the date of the workshop specified.

Presentation is for all Liturgical Ministers: Eucharistic Ministers, Lectors, Ushers, Altar Servers, Musicians, Sacristians, Environment Artists, Deacons, Clergy, etc.

Pertinent Information:

Office of Worship and Spiritual Life, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Phone: Dade — 757-6241;

Broward — 522-5776, Ext. 351.

Madonna Academy celebrates 25th

Madonna Academy in Hollywood announces the celebration of its Silver Anniversary of service and educational achievement in the Archdiocese of Miami. Jubilee activities will commence with a Pontifical Mass offered by Archbishop McCarthy on September 15 at 10:00 AM in the school auditorium. Guests of honor will include Sister Eugene Marie, SSND, founding principal of the school. ^A friends of Madonna are welcome to attend the Mass.

Madonna Academy is an Archdiocesan high school for college bound young women.

The enrollment is approximately 500 students. The faculty numbers 32 strong, 28 per cent of whom are religious sisters. The school is under the educational leadership of the School Sisters of Notre Dame, Baltimore Providence.

Madonna's Silver Jubilee celebration will continue throughout the 1985-86 school year. Other activities include a fifties dance sponsored by the Parents and Friends Association of Madonna Academy on October 5; the Annual Chamadonna Fashion Show on November 9; an alumnae reunion day on November 30; an in-school Silver Anniversary Week in January; and a formal dinner dance at the Surf Club in Miami on April 5.

Head trauma unit opens at Bon Secours hospital

NORTH MIAMI — South Florida's first specialized head trauma rehabilitation unit will open Thursday, Sept. 19, at Bon Secours Hospital, 1050 N.E. 125th St., North Miami.

The 10-bed unit is designed to provide intensive rehabilitation for victims of serious head injuries. Head injured patients frequently suffer from complex disabilities such as disturbances in thought pro-

cesses, behavioral changes and physical problems.

Each year, more than one million people in the U.S. suffer head injuries. Presently, many head-injured patients from Florida are sent out of state for rehabilitation. The opening of the head trauma unit at Bon Secours Hospital allows patients to receive rehabilitation close to home and

allows family members to participate in the rehabilitation program. The hospital will also offer counseling for families on the nature and treatment of head injuries.

Fr. Connolly scholarship set

The Greater Miami Chapter of Women In Communications has established a memorial scholarship in the name of Father Donald Connolly, who died on Aug. 1.

The director of Communications for the Archdiocese of Miami was the first man in the nation to be accepted as a member of WICI with an honorary status in 1971.

Father Connolly was a benefactor of the Miami Chapter which provides scholarships to collegians interested in careers in communications, and gave the invocation at the organization's annual benefit, "Date With the Press."

All contributions are tax deductible and may be forwarded to Marjorie L. Donohue, a past chapter president, and professional associate of Father Connolly, at 440 NE 110 Terr., Miami, FL 33161.

Archbishop's prayer pastoral available

The Daughters of St. Paul have printed in Spanish the Archbishop's pastoral letter on prayer. Sample copies are available in the Archbishop's Office and additional copies may be purchased from the Daughters of St. Paul.

Barry offers new masters program

Flexibility is the name of the game in the new graduate program offered at Barry University this fall, the first university in South Florida to do so. The M.A. in University Studies is targeted at career persons who desire professional advancement and personal enrichment.

Students can chart their choice of courses in the 36-credit program. A

final project and report complete the work, rather than a comprehensive exam. Seven years are permitted from the date of initial enrollment to complete degree requirements.

More than 300 colleges and universities across the country offer the new master's program in general or liberal studies according to Dr. Andre Cote, dean of the School of Arts and Sciences at Barry University.

The program is a natural advancement for persons who have completed a bachelor's degree in professional studies.

For further information, call the Admissions Office at Barry University, 758-3392.

Supplement II ready in October

The Catechetical Center is in the process of preparing supplement II for the audio-visual catalog. Due to unforeseen delays the supplement will not be ready before late October.

Please visit the Center to preview the 54 new programs or call for information — 757-6241, ext. 399.

Haitian-Cuban entrants eligible for food stamps

The Florida Department of Health and Rehabilitative Services, after consulting with the Immigration and Naturalization Service, has determined that Cuban-Haitian entrants with an I-94 (type I-213) card with a valid stamp are eligible to participate in the Food Stamp Program.

Anyone who may be eligible should go to a local Food Stamp office and request an application. If the request is turned down, contact Legal Services of Greater Miami, 649-5150 or 693-6810.

It's a Date

St. Timothy church will host a meeting of divorced, separated and singles at 7:30 p.m. on Sept. 2nd. All faith welcome. The parish hall will be the location. 102nd Miami Ave.

The Catholic Alumni Club of South Florida will host a concert of the singing Capitanelli Family, a nationally known Christian music group on Aug. 23rd at 8 p.m. in the Convocation Hall at St. Thomas U. Admission free.

The North Dade Respect Life Office hosts their second annual luncheon at the Miami Shores Country Club on Sept. 7, at 11:30 a.m. Archbishop McCarthy will be special guest. All proceeds from this luncheon will benefit women and their families. Tickets \$15. For more information, call the North Dade Respect Life Office, 653-2921.

The Queen of Peace Fraternity of the Secular

Franciscan Order will hold its regular monthly meeting on Sept. 1, at St. Richard Parish Center, 7500 S.W. 152 Street, Miami, at 1:00 p.m. Any men or women who are professed and all those aspiring to membership are invited. Inquirers and visitors are welcome.

The St. Joseph Fraternity of the Secular Franciscan Order invites anyone interested to next meeting on Sept. 1st and every first Sunday of the month at St. Anthony's Church hall 901 N.E. 2nd St. Ft. Lauderdale at 1 p.m.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on Sept. 6, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, at 7:30 p.m. Refreshments - live music. Non-Members \$3.00 - For information call Sam 989-2558, Pat 566-4466 or Mary 921-0685.

Sisters 'tell their story' in new book

Reviewed by Don Zirkel

When Archbishop Thomas Kelly of Louisville, Ky., told a group at St. James Cathedral in Brooklyn, N.Y., that it's hard to explain U.S. nuns to Rome, a woman in the audience expressed concern that the sisters weren't allowed to explain themselves. That's the purpose of "Midwives of the Future," subtitled "American Sisters Tell Their Story."

Beginning from a common starting point, the pre-Vatican II religious life "strictly governed by men," 19 sisters tell of the subsequent groaning and growing, the implosions and explosions, toward creative expressions of womanhood.

Some are clearly feminists, others are not; some feel crippled by the insti-

tutional church, others dance joyfully within it. They are not clones. That is the charm of the book.

It has all the elements of an anthology of short stories: compression and intensity of effect, character development and conflict resolution, revealing incidents which help explain each other. The chapters are short histories, or perhaps "herstories."

Most of these authors began as school teachers in a society where everyone dressed the same, looked the same, functioned the same. There was no reason to believe that individual gifts lurked anywhere beneath the surface. An occasional moment of fame was being photographed on a softball field or roller coaster, in full habit. More than the habits have changed.

Loretto Sister Maureen McCormack tells what the activist nuns are doing now: fasting to highlight injustice, praying in their rooms instead of the chapel, giving workshos and retreats, challenging the U.S. government and the institutional church, socializing with men, marching in the streets, creating their own liturgies, wearing jeans, promoting women's rights, designing their own jobs. Are they "midwives of the future" or have they gone too far?

The authors base their new lifestyles on pretty good authorities. One is Vatican II's declaration the "Only in freedom can one direct oneself toward holiness."

Another is the warning from Karol Wojtyla, the future John Paul II,

"Persons blocked by authoritarian structures from participation in decision-making on their own behalf or for the common good of groups to which they belong, become malformed, closed in personality, stunted in maturation, alienated and estranged from the persons or groups suppressing their initiative and dominating their lives."

With Rome at odds with 24 nuns who signed an abortion-related ad, and with even the docile Carmelites expressing "disgust" at the "very hard tone and polemical content" of a Vatican letter, we have more than a little squabble among nuns. If you are willing to hear their side of the story, "Midwives of the Future" is a good place to start.

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

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us, St. Jude, worker of miracles, pray for us. Publication promised. MILLIE

With grateful thanks to Blessed Mother & St. Anthony for favors granted. S.S.

Thanks to St. Jude for prayers answered. Publication promised. J.R.H.

Thanks to St. Jude for prayers answered. Publication promised. E.T.

Thanks to St. Jude for prayers answered. Publication promised. V & D

Thanks to St. Jude for prayers answered. Publication promised. I.G.P.

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

Thanks to Infant Jesus of Prague for prayers answered. Publication promised. D.V.G.

Thanks to St. Jude & Holy Spirit for prayers answered. Publication promised. J.S.N.

Thanks to St. Jude, Holy Spirit, Mary & Joseph for prayers ans. Publication promised. D.W.

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Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked. Say 3 Our Fathers, 3 Hail Marys and Glories. St. Jude prayer for us and all who invoke your aid. Amen. I have had my request granted. Publication promised. Thanks for miracle. N.D.

THANKSGIVING NOVENA TO ST. JUDE
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PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. F.D.A.

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ORACION AL ESPIRITUA SANTO
Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos para que yo alcance mi ideal. Tu que me das el don Divino de perdonar y olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo, yo quiero en este corto dialogo agradecerte por todo y confirmar que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos en la gloria perpetua. Gracias por tu misericordia para conmigo y los mios. Gracias Dios mio. M.M.

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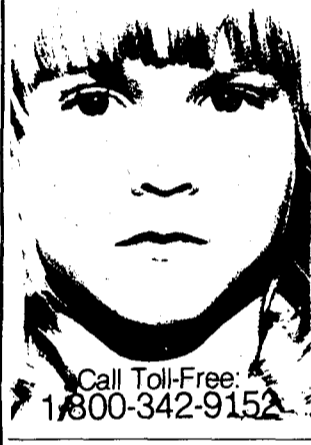
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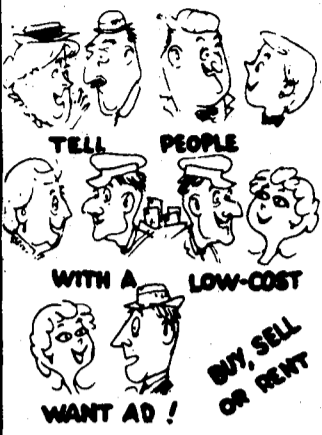
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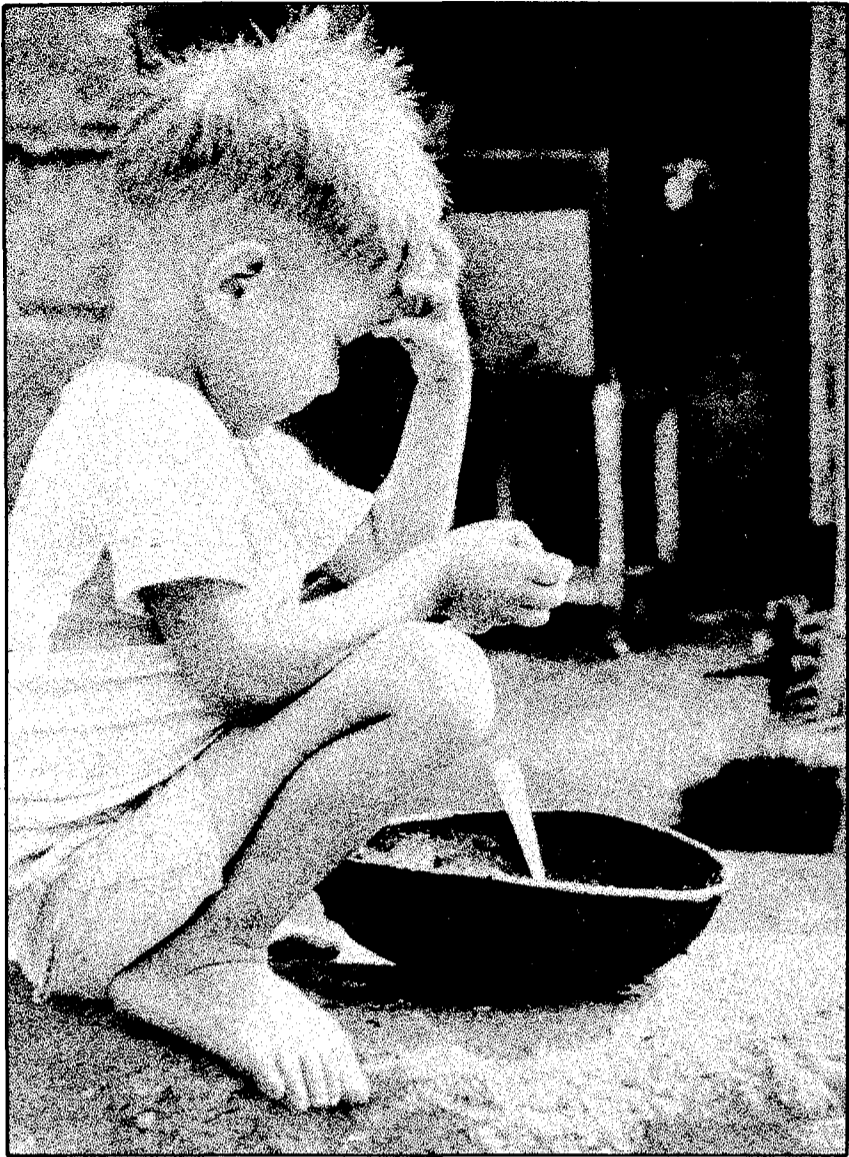
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— A hungry child...

Variations on a

By David Gibson
NC News Service

Justice: the word is heard so frequently in today's church that it appears to rank among the priorities of Christian living.

But what is justice? Who does the work of justice — and why?

To study about justice is not at all like learning to type or taking swimming lessons, in which cases, if you pay close attention, things will fall into place rather quickly and neatly.

Instead, the field of justice is intricate — interrelating some of the most important and complicated concerns of the human family: It is concerned with protecting human rights; fostering human dignity; promoting access by all people to the resources and life of society.

So, where do discussions of justice begin? What are some building blocks for group discussions of justice?

- First, many discussions of social justice examine the belief that there are connections — vital links — among all people: a common concern to be respected and listened to; a common hope for the world's

future; a common desire for happiness.

This attitude regarding the connections among people is seen in someone like Mother Teresa of Calcutta, who not only thinks the poor should be served, but believes others should learn from the poor.

When there is a belief that all people are somehow connected, the following questions may arise in a group: Are there ways not just to respond to each other's needs, but

'The concern for social justice seems less remote and much more urgent when the "facts" include the stories of real people — unemployed parents ... abused children.'

to take responsibility for one another? Should this be done? To what extent can people really express a responsibility for one

Thinking it over

Resolving questions of justice

How can a group of people begin to discuss questions about justice?

"I'd begin by asking what occupations and professions" the group's members are in, said Edward Marciniak, president of the Institute of Urban Life in Chicago. He is well-known for his lectures and writings on the place of Christianity in the workplace.

"I approach it this way because the basic vehicles of Justice are in the places we work or are called to," Marciniak said. It is important "to think through the justice issue in terms of" the workplace.

"I'm a businessman with a large company," Marciniak continued. The institute "works with established institutions or grass-roots groups to revitalize inner-city neighborhoods."

Because of financial losses two years running, the institute decided to cut back on personnel. The justice issue in that difficult decision was deciding what principles to follow, Marciniak noted. The institute developed three guidelines:

- To cut back on personnel across the board, from top to bottom, regardless of rank and salary.
- To explain to employees in a face-to-face discussion why they were being let go.

- To encourage early retirement by those who qualified for it.

Workplace policies such as these are matters of justice, Marciniak said, "because they deal with relationships between men and women." Discrimination against minority-group members was another workplace issue cited by Marciniak.

He recognizes it is not easy for a solitary employee to take a justice stand. "Change is never easy. You're dealing with habits and unchanged patterns," he said. "Find others who understand the situation and work together." Finding others of like mind provides "support and motivation" as individuals work for justice.

Marciniak recalled a time in the early 1950s when he was involved in negotiations to integrate Washington, D.C., hotels. Marciniak was international vice president of the Newspaper Guild then, which included black members.

A new hotel at the time badly wanted business, Marciniak explained. He said the guild told the hotel management: "We'll bring our business but these are our conditions."

The hotel agreed and the guild's annual convention marked the first time blacks were allowed to register in a previously all-white Washington, D.C., hotel.

Southern intruder

By Father John Castelot
NC News Service

Amos was a shepherd who also tended sycamore trees, incising the young fruit to speed its maturation. His lifestyle differed almost totally from that of the people living in the sophisticated cities of the northern kingdom of Israel, which had split from the south after King Solomon's death.

But the story of Amos reflects the truth of what St. Paul was to write much later: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong" (I Corinthians 1:27).

It was Amos, a man from Judea's hills, that God sent to prophesy to the northerners. But Amos had three strikes

against him before he even began.

He was a southerner sent to preach in the north, a rustic sent to admonish city slickers, an uncomplicated person given a mission to people for whom he had absolutely no sympathy. In fact, their way of life revolted him.

Still, he answered God's call, and he carried out his task with courage and surprising ingenuity, given his background. The collection of sermons which bears Amos' name opens with him preaching in the north's central shrine: Bethel. Here he was sure of a large audience.

He began by denouncing Israel's enemies: Philistia, Tyre, Edom, Ammon, Moab, Judah. Then, without pausing for breath, he lashed out at Israel. The effect was stunning.

Amos had elicited the people's good will by itemizing the crimes of their enemies. Then, without warning, he put them in the same category with their enemies:

"They sell the just man for silver and the poor man for a pair of sandals. They trample the heads of the weak into the dust of the earth, and force the lowly out of the way" (Amos 2:6-7).

The concern shown by Amos for the rights of disadvantage and exploited people is paramount in the sermons of all God's spokesmen. Thus we read that when the Israelite people had decided on a fast to obtain God's favor, and nothing happened, they complained: "Why do we fast, and you do not see it? Afflict ourselves and you take no note of it?"

God's answer came through the prophet: "(This) is the fasting that I wish: releasing those bound unjustly untying the thongs of the yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked with you see them, and not turning your back on your own" (Isaiah 58:3, 3-5).

58:3, 3-5). If anything, Jesus intensified the call for social justice. His every action was a lesson in love for the poor, the exploited, the outcast. He linked together the two great commands to love God and love neighbor, and he removed all limits from the concept of "neighbor."

The writers of the New Testament repeated Jesus' teaching insistently. For them, a professed love of God had to be accompanied by the pursuit of justice.

theme of justice

another?

• In discussions of social justice, it helps to be aware of some facts — perhaps some statistics on poverty, homelessness, abortion, unemployment. But these discussions tend to thrive only when the human faces behind the statistics are seen.

The concern for social justice seems less remote — and much more urgent — when “the facts” include the stories of real people — employed parents whose family has disintegrated; abused children.

In light of the points above, it seems you don't have to be a Christian to be concerned about justice. The face of a hungry child speaks a universal language.

But if you are a Christian, the discussion of social justice will likely take on a special character.

• For Christians, reflections on justice are often sparked by the Beatitudes or the parable of the Good Samaritan. How Jesus treated victims of prejudice and society's outcasts is likely to become the model for justice.

Thus, among Christians, a discussion of justice can easily lead

to an examination of what the life of Jesus implies for life today.

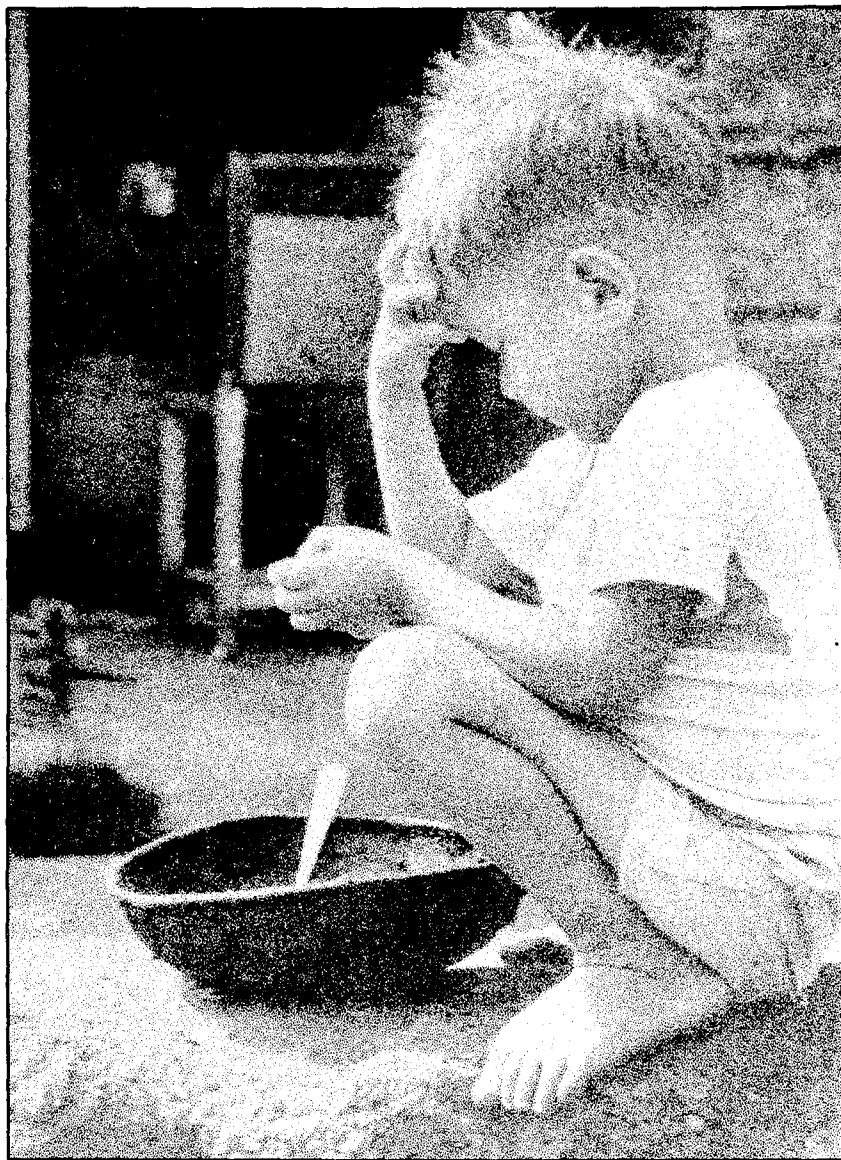
• Again, among Christians, to speak of the rights and the dignity of human beings is to speak of the image of God in all people. It becomes an exploration of something sacred.

• And, among Christians, discussions about building a just society become more than explorations of kindness or fairness or human compassion. Christians begin to ask how one becomes a participant in God's plan of action for the world.

This brief list of building blocks for discussions of social justice is hardly exhaustive. Many points and questions could be added to it, like this one:

Can social justice really be achieved in this imperfect world?

But I can just see the discussion of that question as it develops among a group of Christians. They'd begin to talk about whether or not worldly success is the criterion for evaluating our participation in God's work... about the value in all efforts to infuse the world with hope... the sacredness of every life...



... speaks a universal language

'The least one can do...'

Charity, justice begin at home—then what?

By Joe Michael Feist
NC News Service

On a cloudy, cool and rather dreary Washington, D.C., day last December, Father Rollins Lambert rode down Massachusetts Ave., past fluttering flags outside the stately embassies that line the thoroughfare.

That day he had a special destination and intent: He was headed for the South African Embassy, to demonstrate against apartheid and provoke his own arrest.

Why did this priest feel it necessary to be arrested? Apartheid, South Africa's system of racial segregation, is evil, Father Lambert said later.

“To be silent in the face of such evil may look like acceptance of it; to make a statement or gesture in protest is the least one can do,” he added.

Father Lambert would be the first to say that working for justice does not require one to march in protests or be arrested. But what does it require?

In a recent interview, Father Lambert, African affairs adviser for the U.S. Catholic Conference Office of International Justice and Peace, talked about this.

“In a positive sense, justice and charity do begin at home,” Father Lambert said. “We have to think about what others in the family have a right to or a right to expect.”

This includes, but is not limited to, material goods such as food, clothes and shelter. But there are also emotional and psychological rights, Father Lambert indicated.

“It really is unjust for a husband or wife to deprive each other of the time and attention and love that they are entitled to, or to deprive their children of these things. For example, if one member of the other spends all his or her time working or



Auxiliary Bishop Emerson Moore of New York leads a group of seven black bishops as they picket the South African Embassy in Washington to protest that government's policy of racial segregation. “To be silent in the face of such evil may look like acceptance of it,” said Fr. Rollins Lambert, African affairs advisor for the U.S. bishops. “To make a statement or gesture in protest is the least one can do.” (NC photo)

in some recreational pursuit, that's unjust,” he said.

The next step, for church and society, continued Father Lambert, “is to extend the search for justice beyond the family” — to the neighborhood, nation and world.

Father Lambert thinks there must be awareness of “structural injustice,” such as exists in South Africa. There, he said, the whole system is designed to subjugate the black majority population.

To begin working for justice, it is of course necessary to know and understand a given situation, he said.

“Ignorance is an excuse for not doing anything,” said Father Lambert. But when that ignorance is penetrated by whatever means, the person is under somewhat of an

obligation to become informed and act for justice.

Again using South Africa as an example, Father Lambert said that once informed, every U.S. citizen “has three people in the Congress to turn to.” At the least, he added, the individual can communicate general feelings and let his representatives know apartheid is considered a serious problem.

“That's very important these days with cities and states contemplating divestment” or withdrawal of their investments in South Africa, he said.

It is vital, the priest believes, for people to organize to fight injustices.

“Suppose you have racial or ethnic tension in a community. People can organize to combat the injustices that are usually the cause of the tensions.

It might have to do with delivery of services, police action or inaction, or enforcement of city housing laws. Sometimes a parish group can tackle these things and get some action,” said Father Lambert.

To Father Lambert, a Chicago archdiocesan priest, it is very important for Christians to be concerned about public affairs. Here he quotes from the New Testament letter of James:

“If a brother or sister has nothing to wear and no food for the day, and you say to them, ‘Goodbye and good luck! Keep warm and well fed,’ but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless (2:15-17).”

Fr. Peyton:

His priesthood was the answer to a prayer

TUCSON, Ariz. (NC) — Holy Cross Father Patrick Peyton was a young man of 30 when he lay on his deathbed and beseeched the Holy Mother to heal him. When she answered his prayers, he pledged to her that he would spend his life promoting devotion to her, particularly through the family rosary.

At age 76 today, Fr. Peyton is known the world over for his impact on family prayer life. His slogan, "The family that prays together stays together," which sprang from the Albany, N.Y. Family Rosary Crusade he founded, has become recognized by people of all faiths.

'He attributes his faith to accept life's challenges to his daily praying of the rosary as a child.'

Also the creator of "Family Theater," 40 years ago, Fr. Peyton told the *Arizona Catholic Lifetime*, the newspaper of the diocese of Tucson, he felt called to "go to the ends of the earth and cry out to families the world over of the need for family prayer."

Father Peyton spoke with the Catholic newspaper while on the set of "The Ascension," one of a new series of films "Family Theater" is producing on the mysteries of the rosary.

"The Ascension" was being filmed in Old Tucson and stars Michael Wilding, who plays the same role of Jesus he played in the NBC-TV mini-series "A.D." last spring. Wilding is the son of actress Elizabeth Taylor.

Father Peyton is the sixth of nine children born in Carracastle, Ireland. He attributes his faith to accept life's challenges to his daily praying of the rosary he experienced as a child.

"It built me in faith. It built me in love. It built me an example that stood me well when at the age of 19 I immigrated to America," he said.

Upon arriving in Scranton, Pa., Father Peyton had "no notion of becoming a priest." It wasn't until about a month after taking a job as a sexton of St. Peter's Cathedral in Scranton that he decided that "I would love to be a priest." A month after he entered the seminary, his older brother, Thomas F. Peyton, with whom he immigrated, left the coal mines and joined him. They are both Holy Cross priests today.

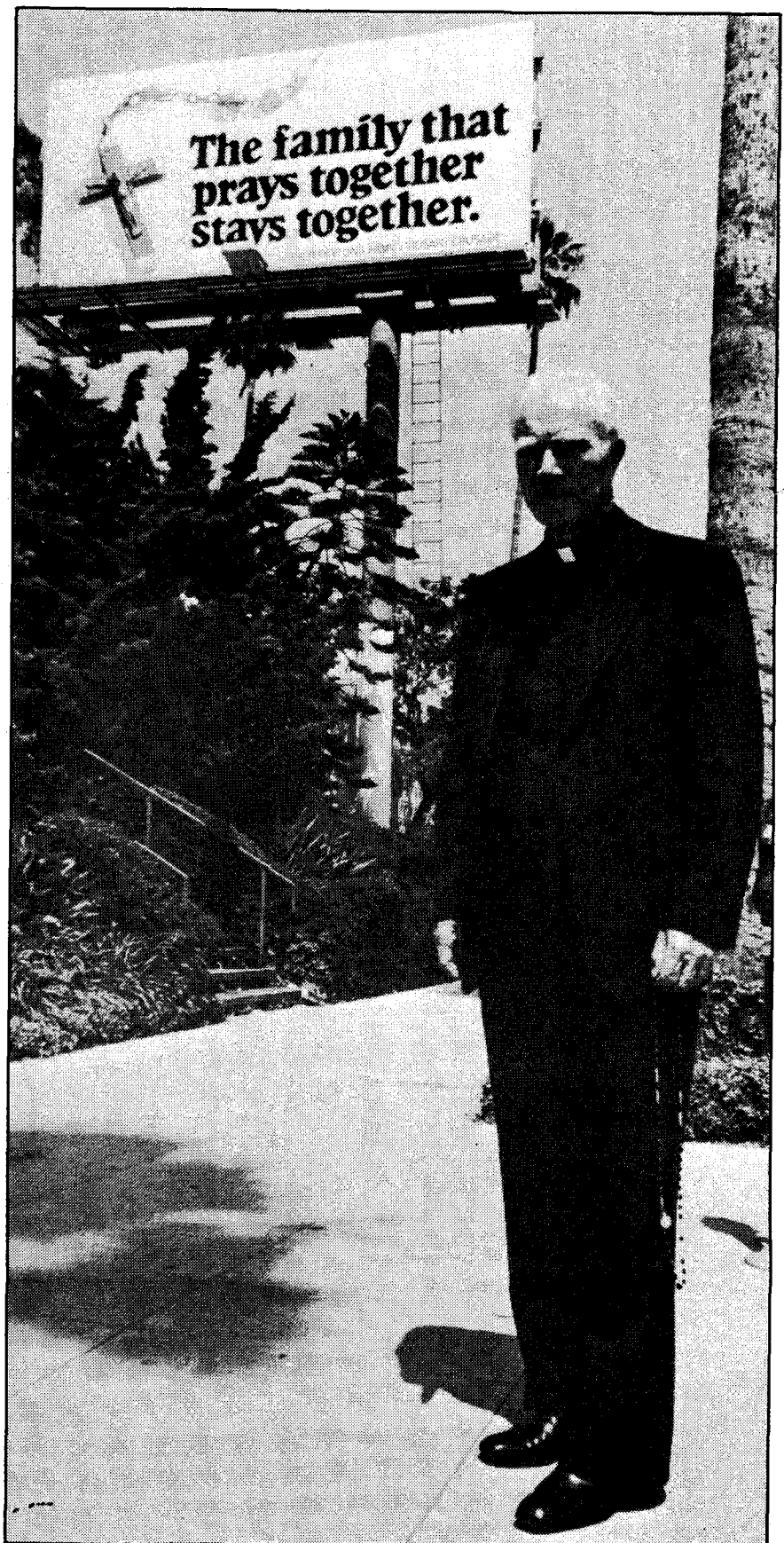
As he was completing his theological studies in Washington, D.C., he was stricken with tuberculosis and nearly died. When he was finally strong enough, he was moved to the headquarters of the Holy Cross priests in South Bend, Ind. At age 30, he was placed in the infirmary among "the old priests waiting their turn to die."

When his condition began to deteriorate, physicians said "the two words that changed my life." The ailing seminarian was told, "Try prayer. Our remedies are worthless."

For Father Peyton, "This was the whole challenge of a lifetime." He said he asked the Blessed Mother to restore his health and she did.

His mother also prayed for the health of her son and offered her life for her son's.

"She got sick with a stroke two months after me and died in December," he said. "When they buried my mother they were let-



Fr. Patrick Peyton, 76, has traveled the world over to promote the power of prayer and to help families learn to pray the rosary together. (NC photo)

ting me back in the seminary."

As a means of saying thank you, Father Peyton said God told him "to harness the media which makes the world a village and

spread the good word so that the world would appreciate the seven words you cry out, 'The family that prays together stays together.'"

Steeplejacks raise (church) roofs



Steeplejacks Tim and Linda O'Neil repair the steeple of St. John the Baptist Cathedral in Savanna, Ga. The couple is part of a family that travels the country to repair the roofs of churches and other buildings. (NC photo by Darrell O'Neil).

SAVANNAH, Ga. (NC) — High altitudes don't bother the O'Neil family. As a matter of fact, family members spend most of their waking hours tiptoeing on rooftops and bumping heads with clouds.

The O'Neils are steeplejacks. They specialize in all kinds of roof repair, including the intricate work of restoring church steeples and crosses and weathervanes on top of towers.

The family recently came to Savannah to repair the roof and steeple of the Cathedral of St. John the Baptist. The sinking of the foundation below the bell towers caused gaps to appear between the tower and the roof shingles.

The O'Neils' scrapbook is filled with pictures of churches and other buildings on which they've worked, ranging from the First Baptist Church in West Palm Beach, Fla., to St. Stanislaus Catholic Church in Bay City, Mich., their hometown.

"I've got friends all over the country," said Jerry O'Neil, who retired from the Dow Chemical Co. 14 years

ago and became a steeplejack, learning the trade from his father.

He and his wife, Beverly, went into business for themselves and were later joined by their two sons, Timothy and Darrell, and their families.

The group travels together in three trailers, making local campgrounds their home while they're on a job. Back in Michigan another family member serves as their answering service.

On any given day, the O'Neils might be doing metal work, installing light rods, cleaning, tuck-pointing, painting, waterproofing or gold-leafing.

They don't use scaffolding and they've never had an accident, they said.

The sight of the O'Neils dangling from steeples always generates public interests, and their pictures have graced the sheets of countless newspapers and magazines as well as television programs.