

Pope names new bishop here

By Ana Rodriguez-Soto
Voice News Editor

A Passionist preacher with an "intense" desire to serve people and work for justice has been chosen by Pope John Paul II as Miami's newest auxiliary bishop.

Fr. Norbert M. Dorsey, 56, has spent the past nine years in Rome, serving as assistant general of the Passionist order and overseeing the work of English-speaking Passionists throughout the world.

During a press conference last week announcing his appointment, he can-

didly admitted that he cried "quite a bit" when told of his new job. "I never thought of being a bishop and I really had no yearning to be a bishop. I was afraid of being a bishop."

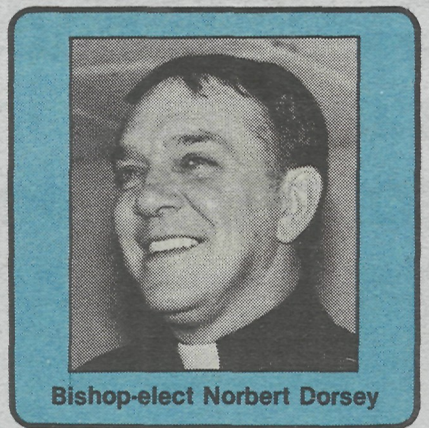
After a day of sleeplessness and nausea, he said, "The thing that helped me was I thought of people. People like yourselves or like the ones I met last night [at an ABCD dinner]. People like those I've met all over the world.

"And I said, well, if I could in any way help God's people, that's what I want to do, that's what I'm for. And

that's the thing that helped me. That would be my priority.

"I eagerly look forward to the privilege of becoming your brother and your friend," said the Springfield, Mass., native, who hastened to add that "whether the season is fair or a bit rough, the Dolphins (football team) has a new rooster."

Bishop-elect Dorsey "is known for his sacred eloquence, his devotion to priests and his gentleness," said Archbishop Edward McCarthy in introducing the man who will now serve
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Bishop-elect Norbert Dorsey

THE VOICE

Vol. XXXII No. 28

Catholic Archdiocese of Miami

Price 25¢

Friday, January 24, 1986

Teachers urged to minister on college campuses

By Marjorie Donohue
Bureau of Information

Archbishop Edward A. McCarthy has issued a pastoral letter on campus ministry calling for Catholic educators, teachers and parents to take a greater personal interest in formation of college students' values and helping them with their problems.

The spiritual leader of South Florida's half-million Catholics called for more workers to serve with chaplains in the area of campus ministry and said that members of college faculties and staffs have opportunities to express and give witness to a Christian faith vision.

Catholic educators, he declared, "can do this in the classroom by their behavior, their witness and by sharing their values and beliefs through their attitudes, without ever violating any-

Phone survey

Beginning February, interviewers will be calling randomly selected Catholic households in the Archdiocese of Miami to develop a profile of Catholics for the current Synod process. Archbishop McCarthy urges all Catholics, both active and inactive, to cooperate and guarantees that all answers will be anonymous. Calls will be made from 10 a.m. to 10 p.m. Dade and Monroe counties, Feb. 1-Feb. 14; Broward County Feb. 22-March 7.

one's freedom of religion."

He suggested that outside of the classroom Catholic educators can teach in marriage preparation programs, perform ministerial functions at Mass, consult on social justice issues, serve on the board of directors for campus ministry programs, teach courses on religious topics, or act as counselors for individual students.

To the students themselves, Archbishop McCarthy challenged them to seek the truth, discover spiritual grace within themselves and in doing so to reach out to others on their campuses and in the community by sharing their Faith and talents, their sense of caring and enthusiasm, through involvement in campus ministry on their individual campuses.

Young college and university students are not only the Church of the future but are very much the Church of the present, Archbishop McCarthy pointed out at the close of the International Year of Youth.

He noted that the Church turns to young adults for the "vigor, freshness, creativity, intolerance of hypocrisy, commitment, joy and excitement with which the Church is ever renewed throughout the ages."

"Today," he emphasized, "many of
(Continued on page 21)



The dream lives

Joe Ruperto of St. Thomas University and Suzette Charles of Florida Memorial College join hands as a symbol of unity between blacks and whites during a commemoration by the two colleges of Dr. Martin Luther King's birthday this past week. For more pictures and stories on King day festivities, see centerfold. (LaVoz photo/Araceli Cantero)

AUTHOR SPEAKS HERE

Family stress: how to handle it

By Ana Rodriguez-Soto
Voice News Editor

The way to beat stress is to get a grip on time, says an expert on families. And healthy families are those that manage to have time for each other.

"All of us have experienced [everyday stresses] but some of us have control over them and some of us don't," said Dolores Curran, author and lecturer whose syndicated column, "Talks with Parents," reaches four million people a year, including readers of *The Voice*.

Curran visited Miami this month to speak at a conference on families co-sponsored by the Family Life Ministry of the Archdiocese and St. Thomas University. The three workshops she

'All of us have experienced stresses, but some of us have control over them and some of us don't'

— Dolores Curran



conducted were based on her two recent books, "Traits of a Healthy Family" and "Stress and the Healthy Family," which in turn are based on

more than 400 surveys and interviews with families across the country.

Some of the nuggets of wisdom she collected and shared with about 200

people in attendance at St. Thomas included:

- The fact that "men and women do not perceive the same stresses within the same family, and that, in itself, is a cause of stress."
- Money is the main source of stress for both men and women in all income brackets. "Having more doesn't do away with it."
- "Preserving couple time" is crucial to coping well with stress.
- "The healthiest families are the ones who share household responsibilities."
- Family playtime reduces stress.
- High-stress families are those who haven't learned how to resolve
(Continued on page 10)

Cardinal finds 'new hope' in soup dispute

WASHINGTON (NC) — Initial progress by a commission in a 7-year-old labor dispute between farmworkers and the Campbell Soup Co. has brought "new hope" for a workable solution, said Cardinal John J. O'Connor of New York.

Cardinal O'Connor, speaking as chairman of the Committee on Social Development and World Peace of the U.S. Catholic Conference, expressed pleasure that the commission, established last year, has been able to bring representatives of farmworkers, growers and Campbell to the negotiating table.

His comments came in a statement released in Washington Jan. 20.

The commission was established as part of an understanding reached last May by Campbell and the Farm Labor Organizing Committee, which launched a boycott in 1979 against Campbell in an effort to force the company to enter into collective bargaining.

Campbell has maintained that it is merely a third party in a dispute, centered in Midwest tomato growing regions, between farmworkers and the growers and thus should not be subject to a boycott.

The commission was formed to oversee union representation proceedings among farmworkers employed by Campbell suppliers, supervise labor negotiations, draft an agricultural collective bargaining act, and develop penalties and remedies to ensure that parties bargain in good faith.

Cardinal O'Connor's statement said the Catholic Church will continue to support the right of farmworkers "to organize and bargain collectively." It said a threat to that right caused the dispute and boycott.



Film protest

Some of 200 demonstrators march outside of a Baltimore, Md. theater to protest the showing of the controversial French film, "Hail Mary," a modern rendition of the story of Mary and Joseph. Opponents call the film 'blasphemous.' (NC photo from UPI).

Cut military spending, bishop advises Congress

WASHINGTON (NC) — The U.S. government should reduce its military spending as one step in meeting the social needs of the poor, Archbishop Rember Weakland of Milwaukee told a congressional symposium Jan. 16. Archbishop Weakland is chairman of the Catholic bishops' committee drafting a national pastoral letter on the American economy. "I am sure the bishops feel very strongly that enough cuts in the military could make the difference to meet all the needs (of the poor) that we're concerned about," he said in answer to a question from the audience about whether more defense or social spending would hurt the economy.

Cardinal Krol says high court shows hostility to religion

NEW YORK (NC) — Cardinal John Krol of Philadelphia said in a homily that the U.S. Supreme Court had departed in some of its decisions from the constitutional principle prohibiting establishment of religion and instead expressed "judicial hostility to all religion." He said that Catholics, in addition to criticizing the influence of secular humanism on the court, should "examine our own consciences" regarding whether they have been sufficiently alert in "claiming our rights."

Michael F. Doody named first president of health care group

CHICAGO (NC) — Consolidated Catholic Health Care, a new organization of 19 religious orders operating Catholic health-care systems, has named Michael F. Doody as its first president and chief executive officer. The announcement was made in Chicago, where the organization will establish its headquarters. Doody, president and chief executive officer of Healthcare Financial Management Association, will join CCHC full time in April.

Convict dies in electric chair despite Mother Teresa's pleas

COLUMBIA, S.C. (NC) — James Terry Roach died in the South Carolina electric chair Jan. 10 despite a plea for clemency from Mother Teresa to Gov. Richard Riley. Roach, who knew of national and international efforts being made to the governor to halt the controversial execution, told a reporter that he had never heard of Mother Teresa, founder of the Missionaries of Charity and winner of a Nobel Peace Prize. He died for his involvement in a 1977 double homicide committed when he was 17 years old. Roach became the second person to die for crimes committed while under 18 years of age since the United States resumed capital punishment in 1977.

Hometown honors Fr. Jenco, priest still held in Lebanon

(Undated) (NC) — Family, friends, fellow priests and a former hostage attended Masses Jan. 8 to commemorate the first anniversary of the kidnapping of Servite Father Lawrence Martin Jenco. The Rev. Benjamin Weir, a Presbyterian minister who was kidnapped May 8, 1984, in Beirut and held hostage until Sept. 14, 1985, said at a Mass in Father Jenco's hometown of Joliet, Ill., that "I have come to love him as a brother in Christ" since the two were hostages together in Lebanon.

World's third largest diocese has moved, changed its name

SILVER SPRING, Md. (NC) — The third largest Catholic archdiocese in the United States — the archdiocese serving U.S. military personnel around the world — has moved its headquarters and formally announced a change in its name. Formerly the U.S. Military Vicariate, it now carries the title "Archdiocese for the Military Services, United States of America." Located in New York City since the first U.S. military vicar was named in 1917, it opened its new offices Jan. 13 in Silver Spring, a suburb of Washington. With some 2.1 million Catholics under its care, the Archdiocese for the Military Services trails only the Los Angeles and Chicago Archdioceses in Catholic population.

Novelist Walker Percy wins St. Edmund Campion award

NEW YORK (RNS) — Walker Percy, the novelist and essayist, has been chosen by the editorial board of the Catholic Book Club to receive the St. Edmund Campion, S.J., Medallion "for long and eminent service in the cause of Christian letters." He will receive the award in a Feb. 2 ceremony in the Danna Center of Loyola University, New Orleans. Dr. Percy is the 20th recipient of the award, which was established in 1955 by the Rev. Harold C. Gardiner, S.J., then editorial chairman of the Catholic Book Club and literary editor of America, the Jesuit weekly.

Activist Phylis Schlafly creates "A Student's Bill of Rights"

WASHINGTON (RNS) — Phylis Schlafly's Eagle Forum has begun distributing "A Student's Bill of Rights" to help parents and children assert their religious and moral values in public schools. Schlafly, an outspoken conservative activist, said many parents feel their children's beliefs are under attack in the schools. "We want 1986 to be the year when our public schools once again recognize that parents are the primary educators of their children, and that the authority of schoolpersons is subject to the constant supervision of citizens and taxpayers," said Schlafly. Ten declarations contained in the student's "bill of rights" include "the right to my religious faith and beliefs," and "the right to have and to hold my moral values and standards, my political opinions, and my cultural attitudes."

Priest plans to open home for AIDS victims

LOUISVILLE, Ky. (RNS) — A Roman Catholic priest is planning to open a nursing home for AIDS victims in Louisville. The Rev. Vernon Robertson, pastor of St. Martin Catholic Church, said the site of the nursing home and that of a separate residence for AIDS victims who are less seriously ill could be open by Feb. 1. He said the facility is "absolutely necessary" because the number of AIDS victims is increasing and many nursing homes won't accept them.

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THE VOICE
(ISSN 8750-538X)
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.

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Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

Pope to India

Where Catholicism must adapt to Hindu culture

By John Thavis

ROME (NC) — Pope John Paul II will visit India Feb. 1-10, where a Catholic minority is finding new ways to bring its message to the poor and the Hindu majority.

India's 12.5 million Catholics are less than 2 percent of the country's estimated 745 million population, but the church's presence — especially in tribal areas — is increasing through programs that stress prayer and social action.

Indian leaders have been sensitive to, and sometimes critical of, Christian evangelization. As their guest, the pope is expected to emphasize the common spiritual values that unite the country's 25 million Christians with its 600 million Hindus and 80 million Moslems.

In a visit Feb. 1 to the funeral monument of Indian independence leader and Hindu philosopher Mahatma Gandhi, the pope plans to read a message of peace and religious harmony, Vatican sources said. On Feb. 8, he will speak at a meeting with non-Christian leaders in Madras.

But the pope also is expected to carry a specifically Christian message when he visits 14 cities — all places where the Catholic Church has become firmly established.

The stops include the southern state of Kerala, the most strongly Catholic region, where tradition says St. Thomas the Apostle preached; Goa, where Portuguese missionaries landed in the 1500s; and Ranchi and Shillong, where "tribal" churches have grown in recent years.

It will be the Polish-born pope's first trip to India. Pope Paul VI was the first pope to visit India, traveling to a Eucharistic congress in Bombay in 1964.

Although constitutionally a secular nation, India has a Hindu tradition that goes back about 4,000 years. It also has had periods of religious violence, most recently between Hindus and militant Sikhs in the northern Punjab state — a place not on the papal itinerary. Fighting between 1982 and 1984 left thousands dead and culminated in the 1984 assassination of Prime Minister Indira Gandhi by two Sikhs.

Strict security

Indian authorities have promised strict security for the trip. Some extremist Hindu leaders have sharply criticized the visit, saying it would "accelerate" conversions among tribal peoples and members of the lower Indian classes. Protests against the trip could include demonstrations along the way.

In India, Catholic evangelization has stressed "presence" over "preaching," according to several church sources interviewed in Rome. It has been marked increasingly by two movements, they said: social action among the poor and inculturation — an effort to translate Christianity into traditional Indian languages, prayer forms and ceremonies.

The trend is away from simple charity and toward greater social education, particularly among the country's 17,000 missionary stations.

Jesuit missionaries, for example, have set up regional theology centers in local languages and village programs for adult education and literacy. About two-thirds of Indians are illiterate.

Several Jesuit-run high schools have switched from English to native languages. According to Father Henry Volken, a Swiss Jesuit who has worked in India for 36 years, this change has upset some wealthier Indian parents who want their children to

learn English so they can "get ahead."

Near Bhopal in central India, Father Volken worked three years to organize resistance to bonded labor, an illegal but still common practice in India that has kept some families indebted for generations. Other Jesuits and religious have organized on behalf of poor fishermen in southern India, whose livelihood is threatened by increasing mechanization.

These activities have at times upset the government and church leaders because of their political implications, he said.

Poverty no issue

The pope will visit a home for the dying and destitute run by Mother Teresa's Sisters of Charity in downtown Calcutta, where 9 million Indians live, many in slums or shacks.

But according to Bishop Henry D'Souza, co-adjutor of Calcutta, the church does not plan to make a public issue of poverty during the trip.

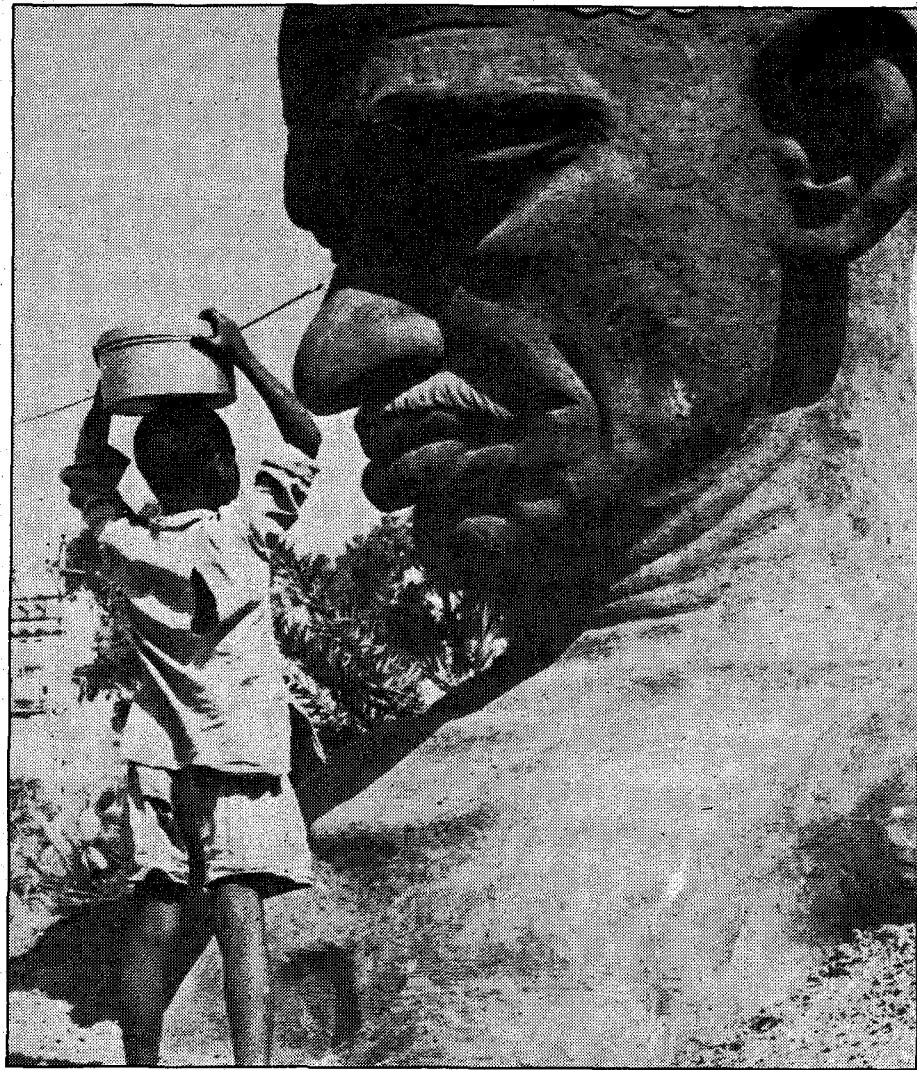
"So much of the poverty in India is structural. The Catholic Church in India has not highlighted this because of its minority status. It doesn't want to be seen as a complainer," he said. "We would rather give a witness of justice to people who are poor, and arouse consciences."

In addition to social awareness, some believe the church in India needs to further emphasize individual spiritual development.

"Our fundamental commitment is to have more prayer among the poor," said Franciscan Father Gualberto Gismondi, who is in charge of missions for his order. "If you underline the social problems too much, Indians will admire you, but do not accept you as a religious person."

U.S. Father Joseph Connolly, vice general of the Divine Word missionary order, agreed.

"A big complaint Hindus have is that, while they see the social work of the church as good, they really don't see that the church produces men of



Indian boy looks at statue of Gandhi in New Delhi. Pope will pay tribute to the religious leader during his visit. (NC photo)

sanctity," he said.

Through inculturation, the church has emphasized Christian prayer, blending it with India's traditions of meditation and asceticism.

This has helped the church shed its "foreigner" image, said Archbishop Simon Pimenta of Bombay, president of the Indian bishops' conference.

"We are a church in transition, toward adopting local cultural values

and toward the 'Indianization' of the church. It's a long and painful process," he said.

The painful part, he said, is that the movement is viewed with suspicion, not only by the Hindu majority, which fears conversions, but by Catholics who resist change.

"They say, 'You're making us Hindus again,'" Archbishop Pimenta said.

"Many of the traditional Hindu practices are adopted — yoga, diet, meditation. Even the architecture of the ashram is modeled on Hindu forms," said Father Connolly. Like other religious orders, his Divine Word missionaries run several ashrams throughout the country.

In the Christian ashram, yoga exercises are considered "bodily preparation for prayer," he added. Bible readings are short, followed by long periods of silent meditation.

In several states, "anti-conversion" laws prohibit the church from active evangelizing. To protect themselves, priests sometimes ask converts to sign a statement saying they have adopted the faith under no coercion.

The conversion issue is still a sore spot in church-state relations, the sources said, but the general situation has improved under Prime Minister Rajiv Gandhi, who succeeded his mother as head of government. The pope is expected to meet with the prime minister and other officials Feb. 1.

The church and Indian government have battled over birth control, sterilization and abortion in recent years. Faced with a population that has more than doubled in the last 35 years, the government still promotes birth control and allows abortion, but the forced sterilizations of the late 1970s have disappeared, church sources said.

One positive result of the sterilization campaign was that the church developed a strong natural family planning program in response, Father Volken said.

India dense and poor

By NC News Service

The Republic of India, which Pope John Paul II is visiting Feb. 1-Feb. 10, is one-third the size of the United States, but it has more than three times as many people.

The 1984 population estimate was 746 million, with only about 21 percent of the people living in urban areas.

India is bordered on the west by Pakistan and on the east by Burma and Bangladesh. The Himalaya Mountains, the world's largest, stretch across India's northern borders with China, Nepal and Bhutan.

South of the mountains is the Ganges Plain, a wide, fertile region and one of the most densely populated places in the world. While the United States averages 65.3 people per square mile, India averages 582 people per square mile.

Southern India is a large peninsula, bordered on the east by the Bay of Bengal and on the west by the Arabian Sea. The island nation of Sri Lanka sits off the peninsula's southeast corner.

India's chief crops include rice, grains, coffee, sugar cane and spices. Its industries include textiles, steel, processed foods, cement, machinery and chemicals, and it produces chromium, coal, iron and manganese.

India's per capita income is \$150, according to latest available figures, compared to the U.S. per capita income of \$11,675.

About 36 percent of Indians are literate; 42 percent of those aged 5-19 attend school. Life expectancy for men is 52; for women, 50. In the United States, the figures are 71 for men and 76 for women.

Prime Minister Rajiv Gandhi is the head of India's government, succeeding his mother, Indira Gandhi, who was assassinated Oct. 31, 1984. The country has an elected Parliament and is often referred to as the world's largest democracy.

The nation has one of the world's oldest civilizations, traceable for 5,000 years. Sanskrit-speaking Aryans invaded from the northwest around 1500 B. C. and merged with earlier inhabitants to create Indo-Aryans, about 72 percent of the current population.

Britain gained control of India in the 17th century and granted India its independence in 1947. English remains an associate official language; Hindi is the official language.

About 83 percent of Indians profess Hinduism. Moslems comprise about 11 percent of the population; Christians comprise 3 percent; Sikhs comprise 2 percent.

Pilgrims told: Don't fear travel to the Holy Land

NEW YORK (NC) — American pilgrims to the Holy Land should not be afraid to make such a trip despite the most recent terrorist attacks at airports in Rome and Vienna, according to the director of the U.S. Catholic Office for Pilgrimages.

Father John Lazar, at a press conference in New York, said large numbers of people planning pilgrimages had called his office since the Dec. 27 airport attacks to ask whether they should proceed with their plans. He said some people had canceled pilgrimages, but not a large number.

When they ask his opinion about a trip to the Holy Land, he said, he tells them there is "not that

much to fear," and he himself would have no hesitation in going.

The press conference was held following a seminar on terrorism's impact on international travel sponsored by the Catholic pilgrimage office and attended by about 40 representatives of airlines, travel agents and other sectors of the travel industry.

The U.S. Catholic Office for Pilgrimages was established in New York last year as a branch of the Vatican agency that assists Catholics making religious pilgrimages, the Peregrinatio Ad Petri Sedem.

A statement drawn up by the office called for measures to increase the security of pilgrims and to provide more information about security hazards and guidance for pilgrims who may be caught in a terrorist incident.

The office also announced that it would support any non-violent sanctions imposed by President Reagan against countries harboring or promoting terrorism. Reagan later announced a total U.S. economic boycott against Libya, which has been accused of supporting the terrorists involved in the airport attacks.

Archbishop Damas condemns gov't. for bombings in civilian areas

SAN SALVADOR, El Salvador (NC) — San Salvador's Archbishop Arturo Rivera Damas said the Salvadoran air force bombed a village four miles from where he was visiting in the rebel-held northern area of El Salvador's Chelatenango department. He condemned the government for indiscriminate bombings of civilians and the destruction of homes and crops during army operations in rebel areas. The archbishop made the charges in a statement read in his name at the cathedral in San Salvador, the nation's capital.

Pope calls for governments to unite against terrorism, killings

VATICAN CITY (NC) — Pope John Paul II has repeated his call for governments to unite against terrorism and its "massacres of innocents to plead a cause." In his annual talk to diplomats accredited to the Vatican, the pope also said the United Nations should discipline governments that support terrorism. However, the pope condemned armed reprisals against terrorists "which also indiscriminately reach innocent people and continue the spiral of violence."

'Supergrass trials' of terrorists criticized by bishop in Ireland

BELFAST, Northern Ireland (NC) — Bishop Cahal Brendan Daly of Down and Connor has criticized convictions of terrorists based on the unsupported testimony of informers. The bishop called for review of the system of "supergrass trials," which he said was open to gross abuse. "Supergrass" trials are those in which a number of defendants are convicted on the testimony of a defendant-turned-informer. "Grass" is slang for informer. Such cases are heard by a judge sitting without a jury.

Pope calls on nations to accept Thailand's Asian refugees

VATICAN CITY (NC) — Pope John Paul II called on the world's nations to accept Asian refugees now in Thailand awaiting asylum. He made his appeal during an address to the new Thai ambassador to the Holy See, Montri Jalichandra. Refugees from Vietnam, Cambodia, Laos and Burma have poured into Thailand, a temporary host country, to await asylum in such nations as the United States, Canada, Australia and France. It is estimated there are 450,000 refugees in Thailand along with 30,000 displaced persons who have not been granted refugee status.

Museum of skulls and skeletons may remind Ugandans of terrorism

KAMPALA, Uganda (NC) — Cardinal Emmanuel Nsubuga of Kampala has proposed the establishment of a national museum of skulls and skeletons of Ugandans killed during the nation's bloody past few decades. Cardinal Nsubuga, 70, said a museum of this nature would act as a constant reminder of the disadvantages of the rule of terror that has characterized Uganda for many years. Since the July 1985 military coup that toppled the government of President Milton Obote, thousands of skeletons of people killed during recent fighting have been discovered, and there have been several mass burials.



Guatemala celebration

New Guatemalan President Vinicio Cerezo and his wife Raquel walk to the National Palace in Guatemala City for a celebration following his inauguration as president of Guatemala. (NC photo from UPI).

Italian priest with reputed mob friends dies after shooting

NAPLES, Italy (NC) — A priest who was good friends with a reputed Naples crime family died of wounds received after being shot several days earlier by two unidentified gunmen. The priest, 52-year-old Father Giuseppe Romano, also was awaiting trial on 1983 charges of aiding and abetting a woman fleeing Naples at a time when she was wanted by police. The woman, Rosetta Cutolo, is the sister of Raffaele Cutolo, suspected by police of being the leader of one of Naples' most important criminal gangs. Father Romano was shot Jan. 5 and died in a Naples hospital. Five bullets had been removed from his body. Police suspect that the priest's murder might have been ordered by a gang rivaling Cutolo's.

Guatemalan bishops consider creating human rights group

GUATEMALA CITY (NC) — The Guatemalan bishops' conference is studying the possibility of establishing a human rights monitoring organization. The group reportedly would resemble Tutela Legal, the human rights monitoring organization of the Archdiocese of San Salvador in neighboring El Salvador. In separate interviews, Archbishop Prospero Penados del Barrio and Auxiliary Bishop Juan Gerardi Conedera of Guatemala City confirmed that the bishops are considering the matter. Bishop Gerardi said the bishops had feared persecution if the organization had been established under the former military regime. Guatemala's first civilian president in 20 years, Vinicio Cerezo, was inaugurated Jan. 14.

Israelites once suffered sexual disease like AIDS

(Undated) — During part of their life in the wilderness, the ancient Israelites were plagued by a serious sexual disease comparable to AIDS in its virulence, against which they had no immunity, a pharmaceutical company executive told a London pharmacists' society. The "particularly virulent" disease struck the tribe after they had dallied with "Moab religious prostitutes," said John Gwilt, a vice-president of the New York-based multinational, Sterling Drug, Inc. Gwilt spoke about the ancient health problem during a lecture in London before the Worshipful Society of Apothecaries, an organization which is authorized to qualify English physicians. Gwilt, a Methodist, said he drew the information from biblical passages, particularly Numbers and Leviticus.

Irish aviation company told to hire more Catholic workers

(Undated) (NC) — An aviation company in Belfast, Northern Ireland, has been told to change its recruiting procedures and hire more Catholics or its "equal opportunity" certificate might be withdrawn. The warning to Short Brothers PLC came in a report from Britain's Fair Employment Agency, which issues the certificates. Of the 7,000 employ at Shorts, more than 92 percent are Protestant. According to the report, the U.S. government in October 1984 warned that if the firm did not hire more Catholics, its contracts with the U.S. Air Force could be endangered. In March 1984, the Belfast firm sold the Air Force 18 aircraft worth more than \$54.5 million, an Air Force spokeswoman said.

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Catholic schools: Superior reading

WASHINGTON (NC) — Catholic school students, especially disadvantaged blacks and Hispanics, show significantly greater proficiency in reading than the national average, according to a National Catholic Educational Association report issued Jan. 10.

The report, prepared by Valerie Lee, a fellow at the Education Testing Service in Princeton, N.J., compared reading achievement of Catholic school students to the national averages using a National Assessment of Educational Progress survey.

The NAEP survey of fourth-, eight- and 11th-grade students found that for every subgroup — sex, race-ethnicity, region of the country, parental education level, etc. — Catholic school students scored above the national average.

The scores of Catholic school minority students are more similar to those of their white classmates than is the case nationally, according to Lee. This is in addition to the fact that the scores for minority students are well above the national averages for those subgroups.

The Catholic educational establishment has reason to feel "special pride in its accomplishment," Lee said, because parochial schools seem to provide "a socially equalizing effect" for minority students.

However, she added that "the justifiable pride in such accomplishments should be tempered" by the finding that the reading proficiency of minority students, even in parochial schools, still trails the proficiency of their white counterparts.

At the fourth-grade level Catholic school students exceed the national average by 7.8 points on a scale of 0 to 500. Eighth-graders in Catholic schools average 10.5 points above the national average and 11th-graders in Catholic schools average 10.2 points above the national average.

The scores of black fourth-graders in Catholic schools are lower than those of white students by 24.8 points, but in the national sample the scores of black fourth-graders are 30.0 points lower. A similar pattern exists at eighth and 11th grades as well and for Hispanic students, according to the study.

Although it is impossible to identify definitively the characteristics of Catholic schools that help students, Ms. Lee said the report found that "on the average, Catholic school students do more homework, watch less television, are exposed to more instruction in academic subject areas and select more courses in high school in academic areas that relate to school achievement."

It could be conjectured, she added, "that one reason Catholic school students surpass the national average in reading proficiency is because they are assigned, and do, more homework." The report "confirms previous findings about the higher achievement of these students in Catholic high schools and suggests similar results at lower grade levels as well," according to Lee.

She said it counteracts the "selection bias" which researchers hypothesized regarding Catholic high school student's performance in a previous study, "High School and Beyond."

Authors of that study attributed the students' superior performance to the fact that Catholic high schools are somewhat more selective than Catholic elementary schools, which have the flavor of the neighborhood school.

Instead the new report indicated that "the advantage of Catholic school students' reading levels is not confined to secondary schools and their special selectivity, but is consistent across the elementary, middle and secondary school years."

Churches sue U.S. over infiltrators

PHOENIX, Ariz. (NC) — The Presbyterian Church (U.S.A.), the American Lutheran Church and four Arizona congregations filed suit against the government Jan. 13, charging

Bishops oppose Louisiana casinos

NEW ORLEANS (NC) — Louisiana's Catholic bishops have expressed opposition to a proposal by Gov. Edwin W. Edwards to allow casino gambling in the state.

But the bishops took no position on a proposal for a state lottery, saying they would leave that question "to the judgment of Louisiana's voters."

Their opposition to casino gambling came shortly after Archbishop Edward A. McCarthy of Miami said the bishops of Florida also were opposed to a casino gambling proposal that Florida voters will decide in November.

The bishops drew a distinction between bingo, which they said is "social entertainment as well as fund raising for charitable purposes," and casino gambling.

ing that it violated religious freedom when agents infiltrated churches to gain evidence against the sanctuary movement.

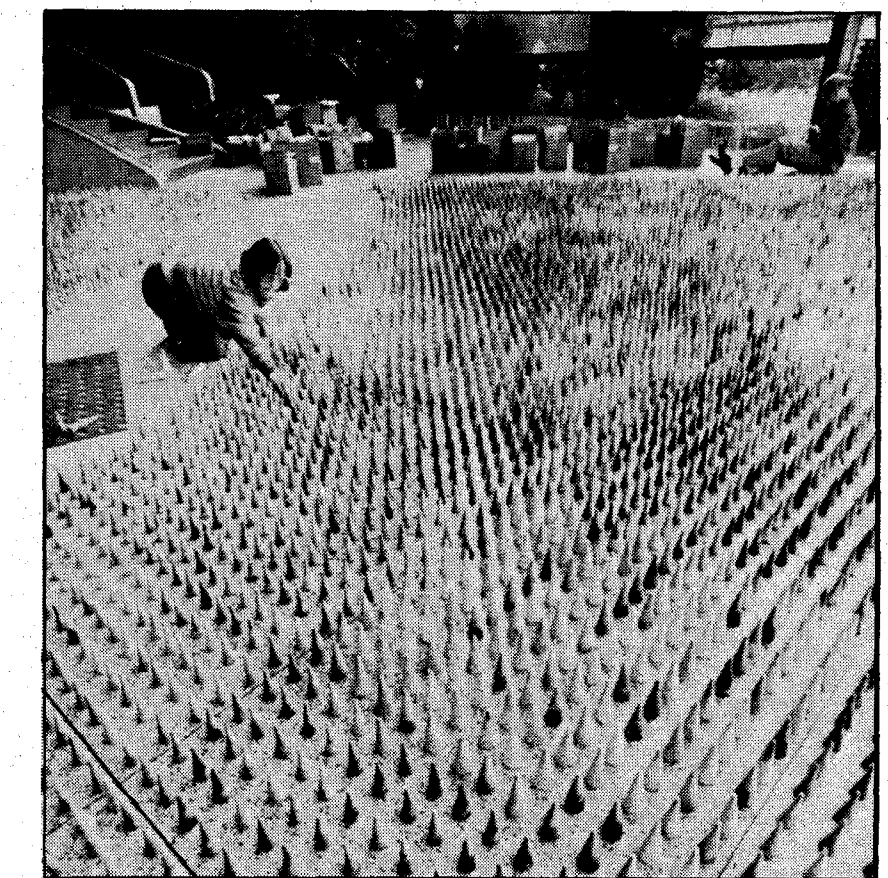
Members of the sanctuary movement say they are acting out of religious conviction to shelter refugees who would be persecuted in their homelands. The government counters that the sanctuary workers are simply smuggling illegal aliens into the country.

The suit, filed in U.S. District Court in Phoenix, charged that the government violated constitutional guarantees of religious freedom, protection against unreasonable search and seizure and due process in legal proceedings when it authorized infiltration of congregations and secret tape recordings of church services.

The suit seeks unspecified monetary damages and to restrain further government intrusion.

Government officials responded that the activities were a legal part of a criminal investigation.

Twelve members of the sanctuary movement have been on trial for



NUCLEAR POWER — Denver artist Barbara Donachy and Boston Museum of Science staff place 35,000 ceramic cones, representing the U.S. nuclear missile arsenal, on the floor of the museum to create a tangible sense of what it means to be a nuclear superpower. (NC/UPI photo)

aiding illegal aliens as a result of the infiltration of the Arizona churches by

agents and paid informers posing as volunteers. The trial began in October.

Full pro-life agenda set for 1986

By Liz S. Armstrong
WASHINGTON (NC) — When several thousand abortion opponents hiked down Pennsylvania Avenue Jan. 22 during their annual March for Life, they brought along a full agenda to lay at the door of Congress.

The right-to-life movement won several victories in the first session of the 99th Congress: the annual ban on government funded abortions known as the Hyde amendment; a cut-off of funding to groups, such as the U.N. Fund for Population Activities, which purportedly support foreign programs of coercive abortion; denial of quick passage of new civil rights legislation unless it contains a rider to ensure it is not used to back abortion, and a prohibition barring the Legal Services Corp., from taking abortion cases.

Failures, however, again include scant progress on a Constitutional amendment banning abortion, although several such measures have been introduced in the 99th Congress.

"They really are not on the front burner," said Douglas Johnson, legislative director of the National Right to

Life Committee. "They still represent our ultimate public policy (goal)," he added, but "the focus has not really been on those proposals." Requiring a two-thirds vote for passage, they are difficult to maneuver through Congress.

According to Johnson and Richard Doerflinger, assistant director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, issues likely to win Congress' attention in 1986 include:

- **Hyde amendment**

It will be up for renewal as part of the fiscal 1987 budget, which Congress should begin deliberating early in its term. Because of the past success of the Hyde amendment, pro-life leaders do not anticipate a real struggle over it or over similar legislation — such as bans on federal insurance coverage of abortion.

- **Ban of funding of UNFPA**

Debate over funding of the U.N. Fund for Population Activities could be revived in fiscal 1987, but in light of efforts to put a lid on the federal deficit and of the aversion to coercive

abortion, UNFPA may not fare well. As Johnson of Right to Life said, "the fight may be re-opened but there's not a lot of members of Congress who want to defend what's going on in China," source of numerous reports about coerced abortions. UNFPA is regarded by pro-lifers as condoning those practices.

- **Kemp-Hatch amendment**

This rider to deny Title X government family planning funds to organizations which perform abortions or offer abortion referrals was deleted from a major money bill in December 1985 but a new version could surface. On Congress' agenda is consideration of a major, four-year-long Title X family planning program authorization — a likely vehicle for attaching a Kemp-Hatch-type measure. However, Congress could avoid haggling over an authorization bill by funding Title X as needed whenever the money runs out, by passing continuing resolutions.

- **The Civil Rights Restoration Act (Grove City bill)**

This legislation got bogged down in

an angry fight over addition of a so-called "abortion neutral" amendment to ensure that it is not used to facilitate abortion — for example, by requiring universities and hospitals to provide abortion coverage in the guise of offering non-discriminatory benefits. The bill "is languishing but it is not dead," Johnson said. "They could pass it tomorrow if they'd accept the abortion neutralization amendment."

Meanwhile, what's happened to a measure oft-promoted at past March for Life activities, the so-called Paramount Human Life Amendment, which forbids abortion even to save the life of the mother?

Although it was introduced in the House in the first session of the 99th Congress, it has not been introduced in the Senate, according to the NRLC.

"The movement won the battle over direct abortion funding and is nowhere near a majority for passage of a constitutional amendment" banning abortion, Doerflinger said.

POPE SAYS:

Some liberation theologies incompatible

VATICAN CITY (NC) — Pope John Paul II warned a group of Brazilian bishops that some theologies of liberation contain "grave deviations" that are incompatible with the faith.

In its work for the poor, the church cannot be reduced to a "socio-political" role, the pope said. Its special commitment to the poor is to bring them the "message of full liberation: the message of salvation," he said.

Referring to Brazilian priests, the pope said they should understand that they are expected to work for their people, but "in matters concerned with God."

The pope spoke to bishops from southern Brazil during their "ad limina" visits to the Vatican. "Ad limina" visits are made by heads of dioceses every five years, and several groups of Brazilian bishops have met with the pope over the last several months.

This was the first such meeting, however, in which the pope has publicly criticized some forms of liberation theology, which is popular in Brazil and other Latin American countries.

The pope outlined many of the social ills facing Brazil, including overcrowded cities, unemployment, profound cultural changes and poor agri-

response should be to aim its message, with "priority" but not exclusively, at the poor, he said.

The poor should be reminded that "they are close to the kingdom of God, and that it is not allowed for them to remain in poverty, that they should do all that is permissible to overcome it," the pope said.

At the same time, those better-off should be encouraged not to isolate themselves, but share with the needy, he said.

But in doing all this, the church needs to remember its primary goal — the "announcement of the liberation culture. The church's pastoral

from sin and of the communion with God," the pope said.

"In this way, to feel as a church is not compatible with accepting the grave deviations that some 'theologies of liberation' maintain," the pope said with elaboration.

'Evangelize' pope tells bishops

VATICAN CITY (NC) — Europe's Catholic bishops must unite to re-evangelize their continent, threatened by the spread of atheism, Pope John Paul II said in a letter to the presidents of Europe's national bishops' conferences.

"Atheism has spread in an impressive way through the continent, especially in the forms of scientific atheism and humanistic atheism," he said.

Efforts are being made "to eradicate... Christian convictions and even religious sentiment itself," he said.

The letter was dated Jan. 2 and released by the Vatican Jan. 16. It did not mention communism or specific problems in communist-ruled countries.

"Contemporary Europe needs to be given a soul and a new self-awareness," the pope said.

"The profound and complex cultural, political, ethical and spiritual transformations that have given a new face to the fabric of European society must be matched by a new quality of evangelization," he said.

Philippines cardinal warns of plot in upcoming elections

MANILA, Philippines (NC) — The Philippines' outspoken Cardinal Jaime Sin has warned of a corrupt "sinister plot" to sway the country's Feb. 7 presidential election.

In a pastoral letter released Jan. 18, the cardinal said "some people and groups" were involved in the plot, but he did not identify them.

"Already money has flowed freely into the hands of teachers, (ward) officials and the common people to induce them to support a particular candidate

in a manner unworthy of free persons," the letter said. It also noted reports of "undue pressure on hapless government employees to make them work (illegally) for certain candidates."

Referring to the "party in power," the letter said that "if a candidate wins by cheating, he can only be forgiven by God if he renounces the office he has obtained by fraud."

Philippines church spokesmen said the reading of the letter was required

during services Jan. 19. They said that because of the heated political climate, the instructions accompanying the letter allowed priests to delegate its reading to lay people.

The letter said "lies and black propaganda" have been used "against opponents who are on the other hand deprived of adequate access to media."

It emphasized church support for the National Citizens' Movement for Free Elections, a private election-monitoring group which has been criticized by the government of President Ferdinand Marcos.

The organization has said voter registration lists in one district in Manila, the nation's capital, were padded during a 1984 registration.

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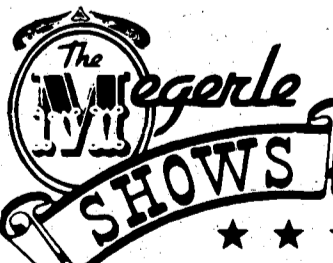
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Local Section

THE VOICE

Miami, Florida

Friday, January 24, 1986

PAGE 7

Life support

Members of the youth group from St. Dominic Church in southwest Miami proclaim their opposition to abortion with posters, placards — and their feet. They were just a few of the hundreds of people throughout Dade and Broward counties who participated last weekend in "Walks for Life" to commemorate the 13th anniversary of the Jan. 22 Supreme Court decision which legalized abortion on demand. The walk-a-thons raised money for the Archdiocese's seven Respect Life Offices, which provide financial and spiritual support for women who choose life for their babies. Also in commemoration of the decision, the bishops of Florida issued a statement re-affirming their commitment to the dignity of all human life. See page 8. (Voice photo/Ana Rodriguez Soto)



ABCD funds change lives

Guests told at campaign kick-off dinners

By Prent Browning
Voice Staff Writer

Money given to the Archbishop's Charities and Development drive (ABCD) is multiplied many times through matching government funds, and affects people's lives and the Church in general for many years to come.

These were among the points made by speakers at one of the first ABCD dinners in Dade County last week.

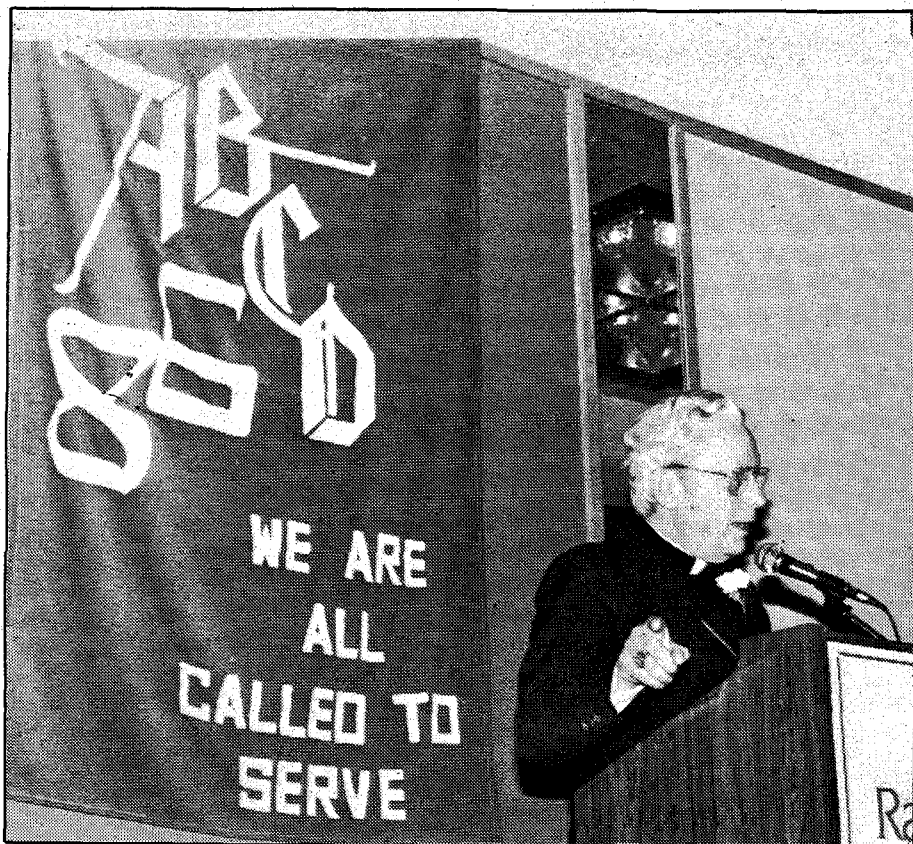
Held at the Radisson Hotel in Miami, the fund-raising event drew nearly 500 people from nine parishes in south and east Dade County.

There were a few mild surprises for those who attended. Over the years some people have joked that ABCD stands for Archbishop's chicken dinners, but this year, delicious dinners of roast beef and all the trimmings are being served. Also in the giant hotel ballroom Wednesday dozens of couples danced to an orchestra playing Big Band music before the meal was served.

But the real main course was the message that those who have been fortunate have a responsibility to concern themselves with the spiritual and material welfare of those less fortunate.

"The blessings of one [parish] become the solutions of the needs of another and if there isn't that interaction going on then, whatever we are, we aren't Church," said Fr. James Fetscher, ABCD priest coordinator for Dade County and pastor of St. Louis parish in Kendall.

Quoting St. Paul's Letter to the Corinthians, Fr. Fetscher told the au-



Archbishop Edward A. McCarthy shared a dream with guest at an ABCD dinner in Dade: To buy a radio station for the Archdiocese, one powerful enough to reach all three South Florida counties and even Cuba. But a tremendous surfeit of ABCD funds would be necessary to make that dream come true. (Voice photo/Prent Browning)

dience that as adults "we make a decision to love" and that we are called to love through our relationship with Jesus Christ. This love finds expression in Christian responsibility and charity.

Archbishop McCarthy spoke about how the extension of this love is seen in the evangelization programs of the Archdiocese directed by Marsha Whelan.

Whelan, who is also Secretary to the Synod, earlier outlined the work of the Evangelization Office and the meaning of the upcoming Synod.

"Ultimately the Synod will determine where the future ABCD money goes," she said.

Archbishop McCarthy reviewed many of the current ways that ABCD money is spent while adding that two-thirds of the operating costs of the

Archdiocese are paid by the annual development and charity drive.

Among the areas where funds are spent, he told the audience, are family enrichment, the deaf and handicapped ministry, Respect Life centers where expectant mothers are helped to avoid having abortions, inner-city parishes, campus ministry, youth the elderly, hospital ministry and other programs.

By far the largest single chunk of ABCD money goes to Catholic Community Services which, the Archbishop said, is able to multiply ABCD seed money through various grants to a total budget of \$25 million.

If the basic needs of these ministries and charities are met, the Archbishop said he has ideas about new projects that could be inaugurated with the additional money.

In particular, he said, a dream of his

'The blessing of one [parish] become the solutions of the needs of another and if there isn't that interaction going on then, whatever we are, we aren't Church.'

— Fr. J. Fetscher,
Dade campaign coordinator

is an Archdiocesan radio station that could broadcast throughout the three counties.

"If we had a powerful enough radio station we could broadcast to Cuba. We do have Masses on Radio Marti and we get a lot of fan mail from Cuba."

Speaking at the conclusion of the dinner, Fr. Fetscher emphasized the future importance and the long tradition of charity and development drives that helped build the Archdiocese in its early days.

The priest coordinator reminded the audience of how Archbishop Coleman Carroll back in 1959 had asked for a new seminary — a seminary that the St. Louis pastor attended, himself, on scholarship — during a Diocesan Development Fund drive.

He had asked for \$5 million but 62 parishes throughout South Florida responded with a sum of \$850,000.

That tradition of giving more than asked "has never been backstepped on," he said.

"The response to all our bishops has been a powerful one."

"If the people in 1958 hadn't done what they had done," Fr. Fetscher concluded, "then we really wouldn't be here now."

"In the year 2013 will they [future parishioners] gather in this room and say that the people of 1986 had a vision and we were able to do what we are doing because of that vision?"

Florida bishops: Join us in abortion fight

Letter of the Bishops of Florida on January 22, 1986

Once again on January 22, 1986 we commemorate the unfortunate decision of the U.S. Supreme Court in Roe v. Wade, which stripped from unborn children all legal protection and spawned an abortion industry which now destroys the lives of over one and a half million unborn children in the United States every year.

Lethal neglect of newborn children with disabilities, mercy killing of the elderly and rational suicide are now publicly proposed and to some extent practiced under the umbrella of the Roe v. Wade expansion of the "Right of Privacy."

The Church, however, proclaims the sacredness and inviolability of all human life, including all unborn human life from the moment of conception:

God, the Lord of Life, has conferred on men and women the surpassing ministry of safeguarding life — a ministry which must be fulfilled in a manner which is worthy of our human dignity. Therefore, from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes.

All should be persuaded that

'Ours is a consistent ethic of life [which denounces all] of the contemporary threats to human dignity — abortion, war, violence, hunger and poverty. Among these issues, abortion plays a central role. Abortion's direct attack on innocent human life is precisely the kind of violent act that can never be justified.'

human life and the task of transmitting it are not realities bound up with this world alone. Hence they cannot be measured or perceived only in terms of it, but always have a bearing on the eternal destiny of human beings. (Vat. II, Constitution on Church in the Modern World)

In 1972 the National Conference of Catholic Bishops adopted a Respect Life Program which still continues to educate the people of God "on the dignity of human life and the responsibility of society to protect all its members, the unborn child, and also the aged, sick and disadvantaged." In 1975 it adopted the Pro-Life Pastoral Plan designed to institute throughout the Church programs of education and public information, of pastoral care and of advocacy for public policy

to establish protection once again for unborn children. That pastoral plan was implemented in each of the dioceses of Florida. In 1985 the Conference reviewed, refined and reaffirmed the Pro-Life Pastoral Plan.

Ours is a consistent ethic of life. In 1972, in announcing the first program for Respect Life Week, John Cardinal Krol, then President of the National Conference of Catholic Bishops, said "This week of prayer and study is designated to focus on the sanctity of human life and to consider some of the contemporary threats to human dignity — abortion, war, violence, hunger and poverty."

Among these issues, **abortion necessarily plays a central role. Abortion's direct attack on innocent human life is precisely the kind of violent act that can**

never be justified. Because victims of abortion are the most vulnerable and defenseless members of the human family, it is imperative that we, as Christians called to serve the least among us, give urgent attention and priority to this issue of justice. (Pastoral Plan for Pro-Life Activities: A Reaffirmation, National Conference of Catholic Bishops, November 14, 1985)

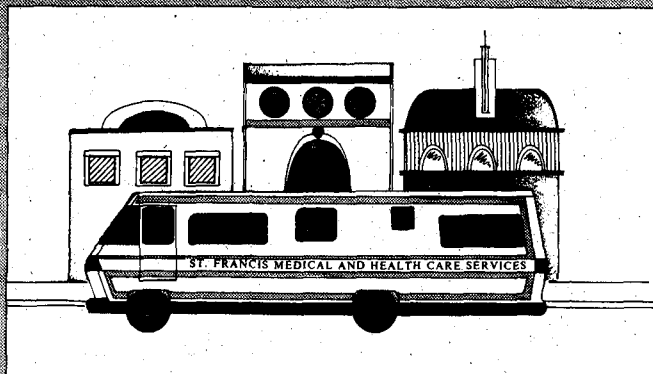
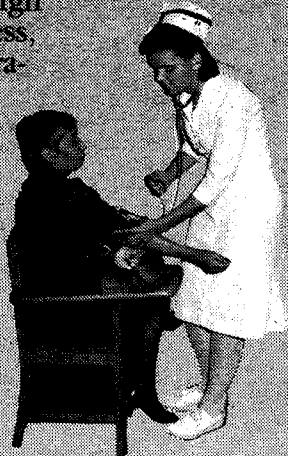
Many people in our diocesan and parish committees and offices, in our schools and church institutions, and in Catholic organizations such as the Florida Council of Catholic Women and the Knights of Columbus, and the Catholic Daughters of the Americas, are working and have worked diligently in the Respect Life and Pro-Life Programs. It is impossible to name them all. But we extend to all of them our most earnest prayers and appreciation for their work. We pray that the Lord truly bless each and every one of them.

We renew our commitment to the right to life of the unborn child. We call on all Catholics and all people of good will to join us in this effort to eliminate abortion, to eliminate the most gross assault on human life and dignity, and to restore and develop a consistent ethic of life.

Signed by: Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; Agustin A. Roman, Auxiliary Bishop of Miami.

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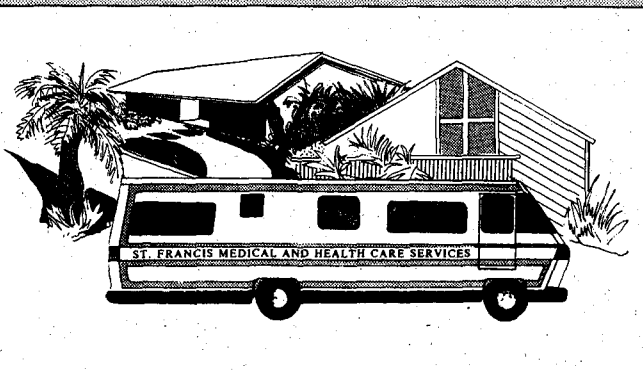
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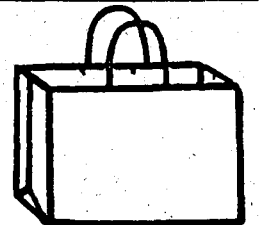
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'Prayer bank' is investment for everyone

League of Prayer for Vocations marks 10th anniversary

By Ligia Guillen
La Voz

When Ida Siut joined the Prayer League for Vocations, she began calling her friends on their birthdays and singing them a Christian song over the telephone. On more than one occa-

sion, her friends shed tears of joy. "I remember an 80-year-old lady who burst into tears over the phone because at her home nobody had remembered her birthday," commented Siut joyfully.

The Prayer League, which this

month celebrated its 10th anniversary with a concelebrated Mass at St. Mary Cathedral, is probably the only apostolate that can be carried out from home, even by people who are bed-ridden.

That's the case with Siut, 47, who for the past 13 years has suffered from rheumatoid arthritis. She belongs to one of the League's many small groups, in this case 12 persons, who pray for five minutes every Monday over the telephone.

Illness has not damaged the joyful Christian disposition of this Matanzas, Cuba native who used to sing at the church in her hometown. She would have liked to develop her talent, she said, but her illness made it impossible. "I sing for the Lord anyway."

Siut said belonging to the League makes her happy "because this is an apostolate I can do without leaving the house."

For Delia Berta Gonzalez, director and co-founder, along with Auxiliary Bishop Agustin Roman, of the Prayer-League, the effectiveness of Siut's and her co-workers' ministry is evident in the increase of religious vocations in the Archdiocese.

"The League has 'an army' of helpers, members and a director who pray constantly for the vocation of priests, laity and religious. They also pray for the Pope, for atheists, and for all the intentions of the Church, as well as for people's particular intentions," said Gonzalez.

"Really, the League is like a 'prayer bank,' she added. "We could probably say, without exaggerating, that every week almost 3,500 members of the League are in constant prayer for the Catholic Church."

Another League member is 40-year-old Soraida Crespo, who prays every

'This is an apostolate I can do without leaving the house.'

— Ida Siut

Monday at a specific time with the 16 people in her group. Like Siut, Crespo cannot leave her house because of multiple sclerosis, which has affected her for the past 20 years.

"Since I joined the League, I am a different person," Crespo said. She called her illness a "little cross" that the Lord gave her. "I tell the Lord that I accept it gladly because I know he loves me."

With contagious enthusiasm, she spoke about the work done by the League. "I urge all my brothers and sisters, who due to illness might think they can't do anything for the Kingdom, to join us."

Not all members of the League are sick persons, however. There are housewives, students, professionals and office clerks, such as Olga Alonso, from St. Brendan Parish, who explained that anyone who prays may belong to the League.

Alonso recalled that when she joined the League, she never thought she could help much. "But I called my friends and now we are 12 persons in my group." They pray on Mondays after work, because all of them hold fulltime jobs.

Whenever she sees a seminarian or a lay person involved in ministry, Alonso said, "I always think that our prayers help and guide them in their work for the Lord."

For information on joining the League, call Delia Berta Gonzalez, 552-7363.

Bishop Dorsey biography

BORN: Dec. 14, 1929, Springfield, Mass.
FAMILY: Parents are Leonard E. Dorsey, retired U.S. Army colonel and Mary Ann Dowd, both deceased; a brother, Paul, and his family reside in East Longmeadow, Mass.
EDUCATION: Holy Name Grammar School and Cathedral High School in Springfield; Holy Cross Seminary in Dunkirk, N.Y.; Pontifical Institute of Sacred Music and Gregorian University in Rome, as well as studies in liturgy, theology and sacred music in Rome, Munich and London.
ORDINATION: April 28, 1956 at St. Michael's Monastery, Union City, N.J.; professed vows as a Passionist on Aug. 15, 1949.
SERVICE: Currently assistant general to superior general of Passionist order, stationed in Rome and overseeing Passionist missions in English-speaking countries; previously served as executive assistant to Passionist provincial in U.S., director of personnel and formation for the U.S. order, and rector and professor at Passionist monasteries in Connecticut and Massachusetts; in the course of his ministry, he has traveled to 52 countries in five continents and frequently preached parish missions, as well as retreats to laity, religious and clergy.

New bishop interested in peace, justice work

(Continued from page 1)

alongside him and Auxiliary Bishop Agustin Roman.

"Obviously, this is a man who has really become recognized on the international level as a great Church leader. I think we can be complimented by the fact that the Holy See thought that he should come here," the Archbishop said.

Bishop-elect Dorsey, when asked, mentioned three areas where he could put his experience to work for the people of the Archdiocese.

"I would love to be of help" to the priests and religious, he said, "and I certainly have had a lot of experience there." He also would like to "encourage" the educational efforts of the Archdiocese.

But he revealed a special inclination to work for peace and justice. "I'm intensely interested in the Church's place in helping its people to achieve a just society. I've learned so much from going around the world of what that ef-

fort means, what it costs," he said.

Plans for Bishop-elect Dorsey's ordination have not been finalized yet, but Archbishop McCarthy said it would take place sometime before Holy Week, in March, if all the necessary arrangements could be worked out.

In the meantime, the Bishop-elect said he will spend some time resting with his family in Massachusetts, then return to Rome "to pack" before going on retreat. While on retreat, he will take the opportunity to brush up on his Spanish.

It is not a language he is fluent in, such as Italian, he admitted, but "I have spoken some Spanish in my life."

Cardinal Casaroli says 'thanks' for Peter's Pence

The Archdiocese of Miami recently received a letter from Cardinal Casaroli, Vatican Secretary of State, expressing gratitude for a recent Peter's Pence offering of \$63,009.46 by the Archdiocese. The Holy Father, he said, asked him to thank the Archdiocese for its gift.

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DOLORES CURRAN:

Family playtime relieves stress

(Continued from page 1)

conflicts, so they "re-fight the same hassles day after day."

"We won't know our strengths until we have a stress," Curran said, emphasizing that those petty, everyday annoyances that build up to a crescendo of stress are "a normal part of family life."

The only difference is that some families work together to control stress and others allow themselves to be controlled by it. "Time is the one thing we can all work on," Curran said. "It's the great equalizer."

In addition, "The couple relationship is fundamental to how we deal with all the other stresses."

Having good "communication, friendship and sex [with a spouse] are what help you" cope, Curran said. Yet "the couple relationship seems to be the first to go," when work and children start pulling on today's dual career families.

That was evident from the different responses husbands and wives gave in her survey. Men listed insufficient

'The couple relationship is fundamental to how we deal with all the other stresses.'

— Dolores Curran

(couple time) as the second highest source of stress for them. In the same position, women listed the lack of shared responsibilities in the home.

"How can you get your wife back, gentlemen?" Curran asked. "Help her out!"

She suggested that couples set aside time to "clean together" and even let "the kids get into it... When that happens you get more family bonding and less stress."

Playtime with children also is vital to reducing family stress, Curran said. "When was the last time you were really silly? When was the last time you really had fun together as a family?"

A word of advice for wives, how-

ever, who complain about their husbands' TV-watching. "Men tend to view television as their personal time," she said, just as women place high priority on going out with friends and shopping.

Curran also offered some suggestions for coping with stresses caused by money and children.

"Talk about money a lot more," she suggested, instead of making it taboo. Husbands and wives who understand how their partners view the use of money in particular situations are less likely to feel anger toward them.

Don't link self-esteem to earning power, either, she warned, and learn how to budget. "We need money management skills."

In dealing with children, she said parents must have confidence in their right to set rules and limitations, and the ability to "stick to the consequences" of non-compliance.

"Very, very stressful families are the ones who don't stick to the consequences," Curran said.

Similarly, high-stress families can't resolve conflicts very well. She listed three approaches as "ineffective" in ironing out inter-personal difficulties: Ignoring the problem, which doesn't make it go away; being "accommodating" about it, which only ensures that "it will come up in another way some other time"; and competing to see who wins. Unfortunately, "in human relations, where one wins, everybody loses."

There are two effective ways of dealing with conflict, Curran said. Compromising is good for short-term, non-feeling issues, such as "I don't really have a preference for a movie, we'll go to whichever one you want to see."

And collaboration, which is "the one we need most and the one we least understand." It means "coming up with the solution most mutually satisfactory to the most people," and involves "getting the feelings up on the table."

Which is a good rule of thumb for families in general, Curran said, since the healthiest families she has met "share feelings as well as words."

Rate your family's stress

Listed below are 25 situations that can lead to an increase of stress in normal life. Please check the 10 that create or have created the most stress in your family. After you have checked these 10, list them in order of stressfulness. Compare these with the lists of spouse and children.

- Communicating with children
- Economics/finances/budgeting
- Guilt for not accomplishing more
- Housekeeping standards
- Insufficient couple time
- Insufficient family play time
- Insufficient "me" time
- Overscheduled family calendar
- Over-voluntarism
- Unhappiness with work situation
- Children's behavior/discipline/sibling fighting
- Family member(s) feeling unappreciated
- Lack of shared responsibility in the family
- Self-image/self-esteem/feelings of unattractiveness
- Spousal relationship (communication/friendship/sex)
- Teen behaviors (communication, music, friends, church, school)
- Television
- Perfectionism
- New baby
- Neighbors
- Moving
- In-laws
- Holidays
- Dieting
- Health/illness

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Catechetical Center offers Supplement

The Archdiocesan Catechetical Center will have Supplement Two of the Audio-Visual Catalog ready for distribution in February to each parish and school in the Archdiocese. Anyone else who has purchased a copy of the '83 catalog may contact the Center after Feb. 15 to obtain a copy. This supplement contains the listing of all materials added to the Center from September, 1984 through 1985.

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A moment of unity

Protestants, Catholics gather to pray for end to division among Christians

By Araceli Cantero
La Voz

For a few days this month in Miami and all the world, the walls of separation between Christians were taken down and Roman Catholics and Protestants joined together in prayer to celebrate their common baptism.

It was the Week of Prayer for Christian Unity, and in a gesture of reconciliation, Auxiliary Bishop Agustín Román of the Archdiocese of Miami asked for the forgiveness of his Protestant brothers and sisters, "for all the sins that we Roman Catholics have committed against our brothers in the faith."

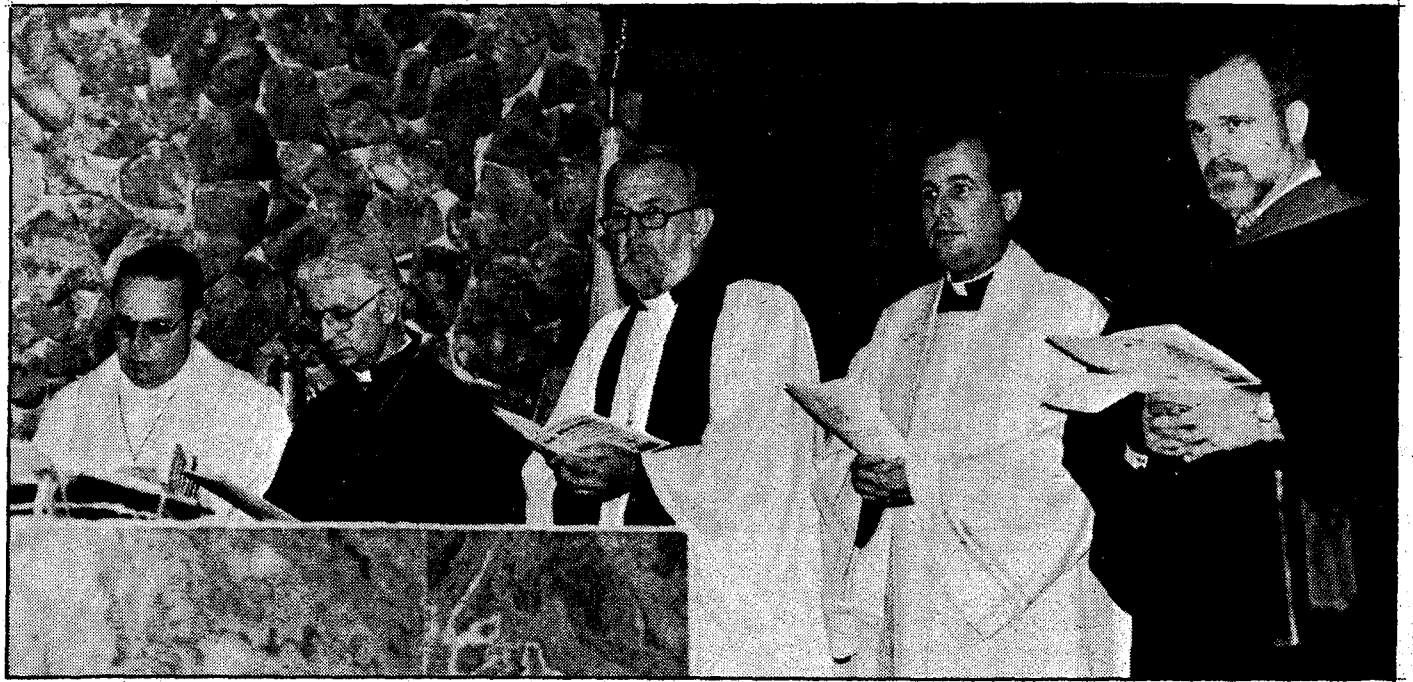
Gathered last Sunday at St. Brendan Catholic Church in southwest Miami for the closing celebration of Christian Unity Week, some 600 people approached the sanctuary to dip their hands in water and trace the sign of the cross on their foreheads as a symbol of their common faith.

They shared prayer and song, and listened as Christian leaders from various denominations expressed their hopes and pledged to dedicate time and energy to the quest for unity among Christians.

"We must work creatively, constantly adapting ourselves to new situations" without compromising the message of the Gospel, said Msgr. Bryan Walsh, chairman of the Ecumenical Commission of the Archdiocese, as he recalled the Apostles' far-reaching decision to admit Gentiles into the Christian community.

Four men of different languages and culture earlier had dramatized the plight of immigrants to south Florida. Is anybody listening? Can anybody help? each asked the congregation.

"The most important thing today is



Among the clergymen present at last Sunday's Christian Unity celebration in St. Brendan Catholic Church: From left, Rev. Max Salvador, Episcopal Church of all Saints; Auxiliary Bishop Agustín Román of the Archdiocese of Miami; Canon Walter Nez of the Episcopal Diocese of Southeast Florida; Fr. Jose Nickse, pastor of St. Brendan's; and Rev. Charles Eastman, of the United Methodist Appeal. (LaVoz photo/Araceli Cantero)

to demonstrate that we can live together in harmony," said the Rev. Tom Price, district superintendent of the United Methodist Church.

Mary Smith, of the Christian Community Service Agency, expressed her hope that "we may have the strength not only to pray together but also to work together."

"The bottom line of Christian unity starts at the local congregation, when people bind themselves in love and obedience to the Lord and share it with one another," said Canon Walter Nez, reading a statement from Episcopal Bishop Calvin Schofield,

who could not be present.

But it was perhaps the Rev. Charles Eastman of the United Methodist Appeal who most powerfully reminded all present of the primacy of the Spirit in the work for Christian unity.

"It is the Spirit that changes institutions and brings them into harmony with one another," he said. "Do not look for institutions to merge. There may be no life in them, or promise in them, though they may be as necessary to us as death and taxes, constantly reminding us of our mortality and littleness.

"Look further to the Spirit. By the

Spirit we make institutions vital and important and beautiful. You do not merge like corporations do, but you do unite by the Spirit. You unite in purpose and in promise," he said.

The highlight of this year's celebration of Christian Unity Week was the presence of two brothers from the ecumenical community of Taize, in France. (See accompanying story.)

In their usual style of monastic chanting, they led the singing during services held for area clergy on Jan. 17 and for all the faithful last Sunday at St. Brendan.

Ecumenical Taize Brothers live unity

Men from 20 denominations work, pray together daily

By Ana Rodriguez-Soto
Voice News Editor

For the Brothers of Taize, tomorrow is now, and Christian unity is not some far-off dream that vanishes in the cold, clear light of morning.

It is a reality lived every waking moment, by every one of 85 men from 20 different Christian denominations. In this unique religious community, Catholics stay Catholic and Methodists stay Methodist, but all pray and work together as a family — a Christian family.

Soft-spoken and deeply prayerful, the brothers travel the world to remind other Christians that they can — and should — do their share to bring their separate churches back together.

"Ecumenism can sound like something that theologians and bishops do 'up there,'" says Brother John. "But if we say that in the Gospel Jesus says, 'Be reconciled,' it's something more urgent and it involves each person wherever they are."

"Reconciliation is not something that we can postpone," adds Brother Pedro. "It's something we have to put into practice right now, even in our own congregations."

Both men are members of the small Taize community that makes its home in the United States, specifically the west side of Manhattan.

They visited Miami last week to take



Brother Pedro, of the Taize community stationed in New York, puts together the icon cross the presides at all of the Brothers' prayer services. The Brothers particularly like to pray with young people. (LaVoz photo/Araceli Cantero)

part in the celebration of Christian Unity Week, a worldwide observance during which people of all denominations come together to pray for the day when they will all be one.

During a prayer service for area clergy and an equally ecumenical worship service at St. Brendan Catholic Church last Sunday, the brothers shared their secret for unity.

"For us, it's the praying together," said Brother John.

"We feel, being together in silence,

that we are all one human family," added Brother Pedro.

The Taize community was founded in 1948 by Roger Schutz, the Swiss son of a Protestant pastor. Taize is the name of the small French village where Roger settled, and from where, during World War II, he helped mostly Jewish refugees flee the Nazis.

Brother Roger, who still heads the group, envisioned his community as a sign of unity in a world torn by strife, and he preached a simple life of prayer

and service to the poor.

Today, thousands of young people travel each year to Taize to spend at least a week of prayer with the brothers, who themselves have expanded to found "branch" communities in poverty-stricken areas throughout the world. (Pope John Paul II is expected to visit Taize during his next journey to France, Oct. 4-7, of this year.)

"Our life is a parable of reconciliation," said Brother John. "We like to share this with others."

But both he and Brother Pedro stressed that working for unity does not necessitate extraordinary witness such as their own.

"What little gestures can we make to show that we're part of the same family?" asked Brother John. All it takes are "simple, basic" things like getting to know our neighbors and paying them friendly visits.

"In the depth of each human being there is a thirst for others," said Brother Pedro. "This is where reconciliation begins, in this quest for the other."

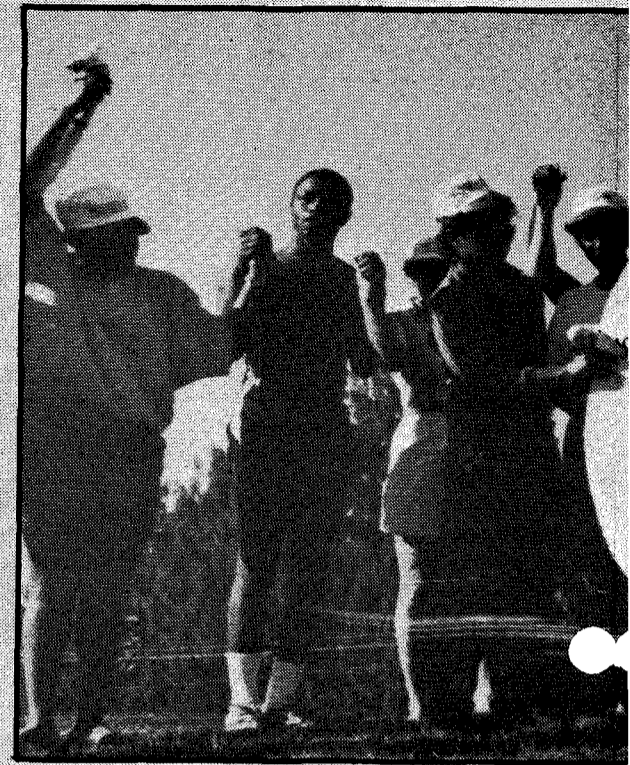
Yet, aside from occasional get-togethers and cooperation on some social issues, how close to fulfillment is the dream of a united Christian community?

"Humanly speaking, we'd have to say no, [it's not going to happen anytime soon]," Brother John responded. "But that's the whole basis of the Gospel: God's presence makes the impossible possible."

The Brothers of Taize will be back in Miami during Holy Week for a gathering with Archdiocesan young people. For information, call the Youth Ministry office, 757-6241, ext. 192.

Living the dream

In a ceremony marking the first national celebration of Dr. Martin Luther King's birthday, students from neighboring St. Thomas University and Florida Memorial College, both in Opa-Locka, walked to each other's campuses and, at the meeting point, joined two pieces of a puzzle that spelled out the black civil rights leader's dream of love, understanding and peace. The commemoration also marked the beginning of a new era of cooperation between the two institutions, as both of their presidents pledged to work with each other, not simply live in physical proximity. To students who participated, they pointed out, "Your presence here is a symbol that the dream is alive." In another celebration of the Dr. King holiday, the staff of the Pastoral Center of the Archdiocese of Miami took part in a concelebrated liturgy where Msgr. Bryan Walsh, who knew Dr. King personally, recalled "his sincerity, his commitment, his concern" for the dignity of all human beings. Msgr. Walsh urged his listeners, and Catholics in general, to recommit themselves to "the unfinished task ... [What Martin Luther King began] has not been completed," he said. (LA Voz photo/Araceli Cantero)



Kids' play honors King

By Betsy Kennedy
Voice Staff Writer

The children at Holy Redeemer Catholic School in Miami are too young to remember the life and times of Dr. Martin Luther King, Jr., the historic civil rights leader who was slain in 1968. But he means more to them than a face from a newsreel or the pages of a history book they must study. His deeds are forever imprinted in their hearts — and heritage.

They realize that because of Dr. King's efforts, their generation and the generations to come will never have to sit in the back of a bus, or be banned from using a public drinking fountain or shunned from a public place because of the color of their skin.

To celebrate the first annual Martin Luther King Day on Jan. 20, the 4th and 7th graders at the school, coached by teachers Evelyn Wilkins and Shirley Cole, staged a play entitled, "The Back of the Bus." The 45-minute production chronicled the major events of Dr. King's life, particularly the famous Montgomery, Ala., bus strike of 1963.

Using only a few simple props, folding chairs and their vivid imaginations, the children were able to show why King became famous for his non-violent resistance and influence as a black leader.

Although King's dream of worldwide peace and brotherhood was never realized in his brief life, the children said they continue to find his accomplishments a source of hope and inspiration for their own future.

"Dr. King means love... he tried to bring blacks and whites together. We need to remember him..." said third

grader Rishard Daniels.

Trevin Johnson, a lively 7th grader who played a bus driver in the production, said King's life helped him realize he can achieve anything he sets out to do.

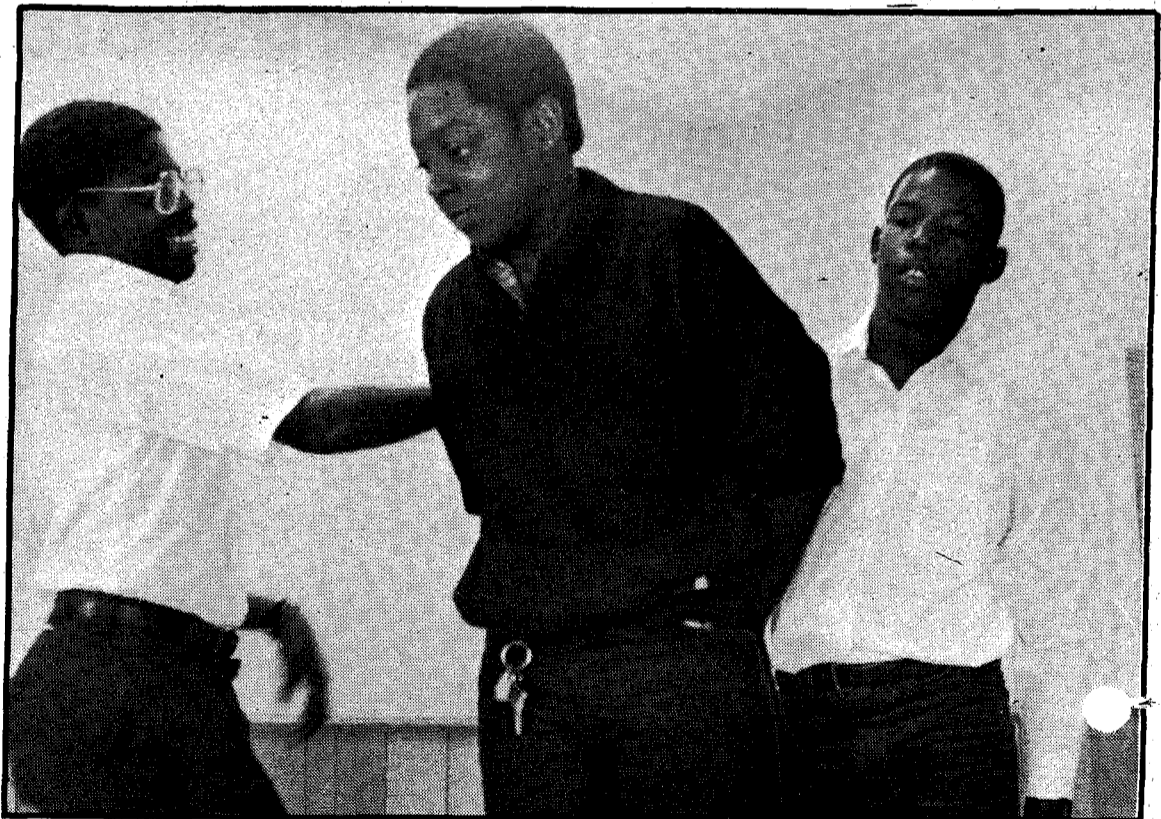
"If it wasn't for him we wouldn't have the freedoms we have today," he said.

The role of Dr. King was played by Kenyatta Andrews. He agreed that the struggle against racism and oppression is far from over.

"But Dr. King made important strides for all of us... it was great to play him... I think we showed today that he did not live in vain."



Martin Luther King, Jr., played by Kenyatta Andrews, is led away by two policemen, William Tucker (left) and Dimont Pough, during the play, "The Back of the Bus," which was staged by students at Holy Redeemer School in Liberty City on the anniversary of Dr. King's birthday. Above, Kimberly Perkins as Coretta King and Bridget Lott, holding the "baby," recreate the moments of terror after a bomb was thrown onto the porch of King's home. (Voice photos/Betsy Kennedy)



Black bishop to speak here next month



Bishop Emerson Moore

Auxiliary Bishop Emerson J. Moore of New York, one of only 10 black Catholic bishops in the United States, will be the guest of honor at the Archdiocese of Miami's annual celebration of Black History Month this February.

Bishop Moore will speak on the black bishops' recently-issued pastoral letter, "What We Have Seen and Heard," which states that racism within the Church — both institutional and personal — remains an

obstacle to the primary task of evangelizing both blacks and whites.

The pastoral also calls for black Catholics in the United States to take their rightful place as "adults" within their Church and start sharing their cultural gifts with the entire community.

Bishop Moore will speak to youth and young adults on Saturday, Feb. 1 at 9:30 a.m. at St. Mary Cathedral Hall, 7506 N.W. 2nd Avenue, Miami. He will speak again to

professionals from the community at 1:30 p.m. that day, also in the Cathedral hall.

On Sunday, Feb. 2, he will be the homilist at a special concelebrated Mass at 2 p.m. in the Cathedral.

The public at large and young people in particular are encouraged to attend the Feb. 2 liturgy and morning discussion with Bishop Moore. For more information, call Catholic Community Services, 754-2444, and ask for Terry Sundy.



Historic black-white unit formed

Dade religious leaders form support group for black organization

By Ana Rodriguez-Soto
Voice News Editor

In a move heralded as "historic," Dade County's white religious establishment has pledged its prestige and money to help an all-black organization.

The announcement by the Religious Leaders Coalition of Greater Miami was made on the anniversary of Dr. Martin Luther King's birthday, Jan. 15, by Archbishop Edward McCarthy, head of the Coalition.

"We, the white people in this community, are admitting that we don't have the insight into the black community. We don't have the answers," said Rev. Linnea Pearson of the Unitarian Universalist Association. "We've asked them to tell us what they want done."

Rev. Pearson will serve as chairman of Friends of PULSE, the white "establishment" group founded to support the work of PULSE, People United to Lead the Struggle for Equality.

PULSE is a grassroots organization founded after the riots in 1980 by black clergy seeking to help their people obtain a "fair share" of the jobs and public services in Dade County.

"Just the idea of having a non-black support group to a black organization is unique in the U.S.," said Rev. Pearson, who called it "very Christ-like" that Dade County's "powerful" white religious leaders should "let themselves be led" by their "powerless" black counterparts.

"It marks the beginning of a whole new era of working together," she said, noting that the move is especially historic for black and Jewish religious leaders.

Founding members of Friends of PULSE, who together have contributed almost \$3,000 to start the organization, include the Catholic Archdiocese of Miami; the Episcopal



Founding members and officers of newly-formed group, Friends of PULSE: From left, Msgr. Bryan Walsh of the Archdiocese of Miami, secretary; Rev. Linnea Pearson of the Unitarian Universalist Association, chairperson; Dr. Melvin Schoonover of the New York Theological Seminary, treasurer; Rabbi Solomon Schiff of the Rabbinical Association of Greater Miami, vice-chairman; Archbishop Edward McCarthy, head of the Greater Miami Religious Leaders Coalition; and Rev. Arthur Jordan, president of PULSE. (Voice photo/Prent Browning)

'We, the white people in this community, are admitting that we don't have the insight into the black community ... We've asked them to tell us what they want done.'

— Rev. Linnea Pearson,
chairman,
Friends of PULSE

Diocese of Southeast Florida; the Greater Miami Jewish Federation; the National Conference of Christians and Jews; and the Miami District of the United Methodist Church.

"It's so right that the religious leaders began to realize the tremendous role they can play in the community," said Archbishop McCarthy, who predicted that this wouldn't be the last time the Coalition uses its clout to help worthwhile projects.

"We're pioneering. And I like to think of Miami that way."

"We can see the dream of Dr. Martin Luther King partly realized here," said Rev. Washington Virgil of PULSE. "The non-black religious community has decided to take a stand along with black people in their struggle to overcome racial prejudices."

"What we are about here is to try to continue the sacred and sanctified work of the late Dr. Martin Luther King, to bring the community together," said Rabbi Solomon Schiff of the Rabbinical Association of Greater Miami, who serves as vice-chairman of Friends of PULSE.

The group members' first task is to urge prominent businessmen in their churches and synagogues to promote — both by personal example and by speaking with fellow businessmen — PULSE's "fair share" jobs program.

"Fair share" asks private companies to make their work forces 17 percent black at all levels. The figure matches the percentage of blacks in Dade County's population.

In their founding statement, "A Call for Justice," Friends of PULSE cite the reported rates of unemploy-

'The non-black religious community has decided to take a stand along with black people in their struggle to overcome racial prejudices.'

— Rev. Washington Virgil,
PULSE

ment in Dade County — 7 percent overall versus 25 percent for black adults and 50 percent for black teenagers — as "a glaring example of racial inequity... (and) lingering racial prejudice" in the area.

"PULSE is not asking for any handouts, neither do we seek Band Aid treatments," said Rev. Virgil. "At stake is a moral issue that must not be sidestepped."

Non-black churches, civic groups, institutions and individuals are invited to become members of Friends of PULSE. For information call the PULSE office at 576-7590.

Pastoral letter on campus ministry

Campus Ministry: Embracing, Serving and Being Enriched by the College and University Students of the Archdiocese

December 27, 1985

MY BELOVED:

On this Feast of St. John, the youngest of the apostles, and at the close of the International Year of Youth, I am writing to salute the young college students of our Archdiocese and those who minister to them. I want to tell them we love them as cherished members of the church.

Young college and university students are not only the church of the future, they are very much the church of the present. We turn to young adults for the vigor, freshness, creativity, intolerance of hypocrisy, commitment, joy and excitement with which the church is ever renewed throughout the ages. We turn to them to minister to their peers, to share with them the gift of being alive in the kingdom of Jesus.

Jesus and his apostles were young. So was Paul, the "young man named Saul." (Acts 7:58) So was Francis of Assisi, Teresa of Liseaux and countless other heroes of the faith who invigorated and revolutionized the living of the life in the spirit of their times. Today many of the volunteers and professional lay ministers serving the church's apostolic activities are young people. Our seminarians and aspirants to religious life are young. As sacred scripture says, it is our young men and women who "shall see visions." (Acts 2:17) The great and daring achievements of later life are frequently conceived in the creative days of young adulthood.

However, my beloved, we are aware that college students endure painful experiences as well, and in these we wish to assure them of our understanding, encouragement and support. They are concerned not only over success in their studies. Often they are preoccupied with discerning their vocation in life, making the break from their families, surviving financially, meeting a future spouse, and facing the questions about life that more mature reflection brings. They struggle with many uncertainties. They are haunted by the question the young man asked Jesus, "Teacher, what good must I do to possess everlasting life?" (Matthew 19:16).

In our times college and university students are often misunderstood, mistrusted and feared. Some actually isolate themselves from the support of their church community during these trying years. A sad commentary on the pressures of our turbulent times is the alarming increase in the suicide rate among young people.

We have a responsibility to reach out to the young student members of the church at this key moment of their lives. We need to embrace

them, affirm them, recognize their gifts and support them in their trials, help them deepen their lives of faith, prayer and love, and find meaning and peace in their relationship with Jesus and His church.

We pay grateful tribute to the priests, religious and laymen and women who are serving our college and university students through campus ministry programs that have built on and developed the pioneering work of the Newman Clubs. We salute as well the parishes and the associations that offer support and encouragement to the student members of the church.

Much greater recognition should be given to the needs of college students in our Archdiocesan community. The church recognizes this need in the new Code of Canon Law which mandates the diocesan bishop "to have a serious pastoral concern for students..." The bishop is also "to provide for Catholic University centers at universities, even non-Catholic ones, to give assistance, especially spiritual, to young people." (Canon 813)

Nationally, the Bishops of the United States in 1980 pledged their "active cooperation" with Catholic campus ministry in their pastoral on Catholic higher education. At their recent meeting, they issued a pastoral letter (Empowered by the Spirit: Campus Ministry Faces the Future) that challenges and guides us in responding to our responsibilities toward our college students.

It is an overwhelming challenge. First of all, we wish to express our high esteem for our two Catholic universities, Barry and St. Thomas. They are committed to excellence in the intellectual and spiritual formation of their students. There are, however, twenty-five public and non-Catholic colleges in the Archdiocese, and only three have some sort of Catholic programming.

The Archdiocese of Miami has established an office of Campus and Single Young Adult Ministry. It is this office's responsibility to establish or expand ministry programs on all of the college campus sites within the Archdiocese, to meet the religious and human needs of our Catholic students, to instruct, counsel, protect and support them in their maturing faith life.

The task before us is a mammoth one. As much as they are needed, it is impossible to assign a sufficient number of priest chaplains to every campus in the Archdiocese. We need to develop a combination of qualified priests, religious and laity, including volunteers, to satisfy this urgent need.

It is out of this urgent need that I issue a call for more workers to

serve with our chaplains in the area of campus ministry. As I pointed out in my recent pastoral letter on the vocation of the lay person ("It Was I Who Chose You"), every Catholic, by reason of baptism, has a calling to serve the Kingdom of Jesus Christ. Here in the Archdiocese of Miami there are many opportunities for service: one of the most urgent is Catholic campus ministry.

To Catholic administrators and educators, I send the first invitation and challenge. "Through baptism and confirmation laymen and women have been given rights and responsibilities to participate in the mission of the church.

"In these areas of life in which they are uniquely present and within which they have special competency because of their particular talents, education and experience, they are an extension of the church's redeeming presence in the world." (Called and Gifted: The American Catholic Laity, a Statement issued by the National Conference of Catholic Bishops, November 13, 1982; par. 23)

Given the challenge before us, our limited number of priests and today's pluralistic and secularized world, it will frequently happen that the presence of lay Catholics is the only way the church is represented on a campus.

Members of a college faculty and staff have opportunities to express and give witness to a Christian faith vision. Educators are at the center of the university system. In their classrooms and offices they come face to face with students who are engaged in their quest for knowledge. These students are in search of knowing themselves and, in a practical sense, in search of a career. An integral part of this quest is the search for the spiritual in their lives. Sadly, for many it is an unsupported search; for others it is a rudderless journey. The Catholic educator has a special opportunity to facilitate this search in the lives of his or her Catholic college and university students. He or she can give guidance and encouragement to students seeking to develop a mature understanding of and commitment to their Catholic faith and faith life.

Catholic educators can do this in the classroom by their behavior, their witness and by sharing their values and beliefs through their attitudes, without ever violating anyone's freedom of religion. Outside the classroom the opportunities increase to witness to their Christian Catholic faith and to offer assistance to students. For example, they can teach in marriage preparation programs, perform ministerial functions at Mass, consult on social justice issues, serve on the board of directors for the campus ministry, teach courses on religious topics, or act as counselors for individual

students. To the parents I extend the invitation and challenge as well. Parents of students have a unique role to carry out in the religious formation of their children, even as these students leave home and enter the adult world of the college or university. "Parents are the first to communicate the faith to their children and to educate them by word and example for the Christian and apostolic life. They prudently help them in the choice of their vocation." (Decree of the Second Vatican Council on the Apostolate of the Lay People, par. 11) Young college students, especially, need the support and guidance of their parents as they begin to make decisions about the life issues of career and vocation.

I urge parents to be attentive to their children, to be open to and encourage dialogue with them. I urge them not to shy away from sharing their faith experience and values with their college-age sons and daughters. May they be willing to open their hearts and homes to them and to their friends. May they take an active interest in the campus ministry program at their college or university. May they grant it their moral and financial support, if not also their time and talent.

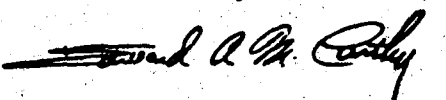
Thirdly, I call parish priests and priest friends of college students to work with the chaplains to answer this great need. I urge them to seek in their busy schedules opportunities and time to show their interest and give their support to these young Catholics. Let them assure them they are welcome. Let them be available to them. Trust them. Encourage and assist them in developing parish-related programs that will nourish their growth.

And finally, I challenge our college or university students themselves. To them I say seek the truth, discover the spiritual richness of grace that is within you. In doing so, reach out to others on your campus and in the community. Share your faith and talents, your enthusiasm and sense of caring with them. One way of doing this is to become involved in campus ministry on your campus. Participate in its worship, retreats, Bible sharing and prayer meetings, social outreach and social activities. Encourage other students to participate. Join them on their faith journeys.

I beg educators, parents, pastors and students all to become workers for the harvest of campus ministry. "The harvest is rich but workers are few; therefore ask the harvestmaster to send his workers to the harvest." (Luke 10:2) Please contact your local campus minister, parish or the Archdiocesan office of Campus and Young Adult Ministry to help.

Our calling, my beloved, is one of loving commitment to our young people. With our love we help them grow "so that," as the Second Vatican Council said, "There can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times." (Church in the Modern World," 31)

Devotedly Yours in Christ,



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Archbishop of Miami

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Protestant churches

re-think abortion

*Mainline
denominations
questioning
approval*



**By William Bole
Religious News Service**

WASHINGTON (RNS) — Mainline Protestant denominations — long identified with the pro-choice side of the abortion debate — have begun to revise and reassess their positions on this divisive moral and political issue.

The reassessment has come as opponents of abortion within the denominations have begun to organize themselves more effectively, posing the most formidable challenge to the churches' pro-choice views since abortion was legalized in 1973.

According to many in the churches, the mainline Protestant activity also is challenging the view that opposition to abortion is purely a matter of Roman Catholic or fundamentalist Protestant doctrine.

For instance, the Presbyterian Church (USA), on Oct. 15, sent study materials on abortion to its 12,000 congregations, launching a four-month period of review of a 1983 statement issued by the denomination. The 1983 position came under attack by local church bodies at the denomination's annual meeting last July. Many objected to the statement's view that abortion is not only a right but sometimes an "act of faithfulness before God."

"The church is not satisfied with its position on abortion. There is a great deal of fermentation and rethinking going on," said Dr. James Andrews, recently elected as Presbyterian stated clerk, the equivalent of church president.

In other recent Protestant developments on abortion:

—The Lutheran World Federation, which embraces 54 million Lutherans, passed a strong resolution at its August meeting in Budapest, Hungary, opposing the abortion of "preborn children."

—The General Conference of the United Methodist Church, meeting last May, tightened its stand on abortion, and touched off a growing dispute in the church over the significance of the revision.

—At its quadrennial meeting in mid-summer, the African Methodist Episcopal Church, the second largest black denomination in the country, reaffirmed its opposition to legal abortion except in cases of rape and incest.

—At its 1985 general convention, the Episcopal Church is expected to face the strongest challenge ever to its "unequivocal opposition" to laws against abortion. Mounting the effort now is the newly-incorporated National Organization of Episcopalians for Life, known by its acronym, NOEL.

—In July, delegates to the annual meeting of the Church of the Brethren, a historic "peace" church, tightened its position on abortion by stating flatly that the church "opposes abortion because the rejection of unborn children violates the love of God by which God creates and nurtures human life."

At the same time, however, the Brethren supported the "integrity of conscience in decision-making in relation to pregnancy and child-bearing..." This protest against abortion, combined with moral

support for those who feel they must undergo an abortion, reflect two main tenets held by the Brethren — respect for life and respect for conscience.

In June, the 14-million-member Southern Baptist Convention passed its strongest anti-abortion resolution ever, opposing it even in cases of rape and incest. The nation's largest Protestant denomination first went on record against legal abortion in 1980.

Dr. Andrews of the Presbyterian Church said he

sees a "very broad concern and rethinking" on abortion underway in his denomination and possibly throughout mainline Protestantism.

While noting that he is "reasonably comfortable" with the church's current position, Dr. Andrews said that pressure for change has come, in part, from groups such as Presbyterians Pro-Life. He said the rethinking shows that "it's not just the Catholic Church" that opposes abortion.

"There is a great deal of discomfort with the fact that there are 1.5 million abortions a year," Dr. Andrews said. "People who favored our statements" in support of abortion in the early 70s, and those who supported the Supreme Court decision legalizing it in 1973, "are now saying, 'I never thought there would be so much pressure for abortion.'"

He said many people in the denomination would like the church to limit its approval of abortion to a much narrower set of circumstances, such as when the mother's life is in danger, in cases of rape and incest, and in other cases of hardship.

"I think we've also been influenced heavily by the Catholic bishops' pastoral letter" on nuclear arms, he said. He cited the bishops' view that opposition to abortion and nuclear arms form part of a "consistent ethic of life." Also emphasizing this approach has been the Washington-based Evangelicals For Social Action.

"When you discuss such things as nuclear arms, capital punishment, and abortion, you have to realize that they are related in some way. You don't have to come out against abortion, but you have to make the connection," he said.

Other Protestant spokespersons, however, deny that the "sanctity-of-life" approach has influenced them. "I don't push that connection in my own program. I think the nuclear arms race and abortion are two completely different issues, and to try to link them up is intellectual nonsense," said Thomas White, director of the Office of Social Witness of the 240,000-member Reformed Church in America.

While Mr. White and some other leaders of the Reformed Church strongly favor abortion rights, the denomination's governing synod — which is the policy-making body — has shifted away from its past position emphasizing the right of the individual to decide about it.

Last year, the synod opposed "the use of legal abortion in all but very exceptional circumstances." Even in those instances, the synod urged "proper regard" for the unborn. Reflecting resistance to that view among church leadership, Mr. White said he tells those in the church that the synod statement really supports full abortion rights, since it failed to spell out what it means by "exceptional circumstances."

Behind much of the reassessment have been a growing number of organized anti-abortion groups within the churches. Unlike other right-to-life groups, they tend to stay out of the public arena and work, instead, on reversing or modifying their churches' views.

They often base their appeals on scripture and "original" Christian teachings, as well as on recent medical advances. The groups have been influenced by new procedures such as those involving medical treatment of the fetus and techniques allowing pregnant women to see and hear their unborn. A heavy emphasis is also placed on services to help troubled pregnant women have their babies. Some denominations have also called for these services as an alternative to laws against abortion.

Ancient Gospel manuscript now readable

Religious News Service

LOS ANGELES (RNS) — Two U.S. scholars say they will soon be making available for study an ancient Gospel manuscript which up to now has been all but inaccessible.

The text, known as Syriac Sinaiticus 30, is only faintly visible because the ink was scraped off and the parchment reused for another purpose. The manuscript, which contains the four New Testament Gospels and some apocryphal writing, is closely guarded by monks at a remote monastery in the Sinai Peninsula in the Middle East. Photographs of the pages have been unsatisfactory for study.

But a linguist-photographer from the University of Southern California last summer photographed the document with advanced techniques that made the underlying text "pop out" visibly, scholars recently disclosed. Further confirmation of its contents will be obtained by a process of computer image-enhancement.

"This is an exceedingly important manuscript," said project leader James H. Charlesworth, professor of New Testament language and literature at Princeton Theological Seminary. The underlying text was written sometime between A.D. 350 and 420, he said. The parchment was reused in the late eighth century for a treatise on the lives of female saints.

Agnes Smith Lewis of Great Britain discovered and painstakingly read the manuscript in 1892 at the monastery where the 364-page document is still kept.

It contains a number of interesting variant readings, Dr. Charlesworth said. Like two better-known Greek manuscripts, it shows the Gospel of Mark ending at chapter 16, verse 8, without the disciples seeing the risen Christ, an incident which longer versions of Mark describe.

"But the importance (of this manuscript) has not been acknowledged except in very special circles," Dr. Charlesworth said. This was because, he said, scholars could not check with ease the accuracy of Agnes Smith Lewis' transcriptions or discern very well the faint and obscured writing from three earlier attempts to photograph the manuscript.

Editorial Page

Time to get smart on abortion fight

It is now thirteen years, this week, since the Supreme Court ruled that women can kill the new life that is living and growing within their wombs.

The issue has been debated and discussed all these years with little or no change in the law of the land, although there has been a perceptible improvement in the media's treatment of the pro-life side. At least the media generally grant that there is a pro-life side, where once they were ignored or ridiculed.

News and documentaries tend to be somewhat more fair than was the case even five years ago. Entertainment media, while nodding to the pro-life side and patting themselves on the back for being so "objective," are still clearly pro-abortion once the smoke clears.

A recent "Cagney and Lacey" gave the pro-life side a few minutes of camera time and a few lines, which might be considered an improvement over five years ago. But one wonders. An abortion clinic picketer was depicted as a hard-nosed fanatic; Cagney, who was supposed to be a Catholic pro-lifer, actually said she always supported the right to "choose" and never once articulated a rational reason to oppose abortion, never once talked of the heartbeat in the womb or the sanctity of life. She merely had these nagging, vague doubts.

And her beer-swilling, pool-shooting father was against abortion simply because that's how he was raised (the stereotype of the boozing, ignorant Catholic).

Voice editorial

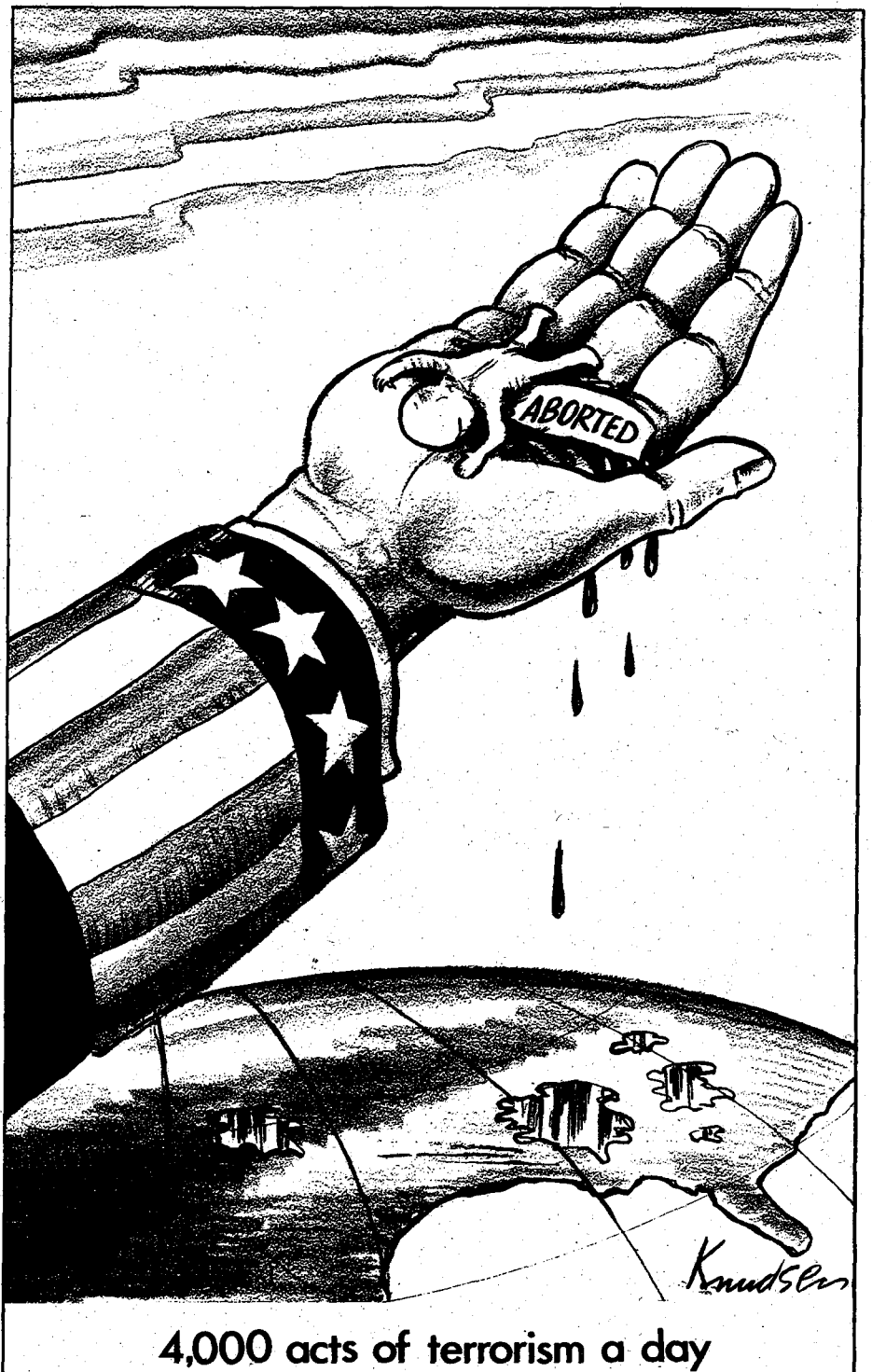
The abortion doctor, however, was a sympathetic guy who wanted to "help" these girls (never mind that abortion is a highly lucrative deal for him). A recent survey by the American College of Obstetricians and Gynecologists found that a large majority (64 per cent) of their members did not believe in the right of a woman to have an abortion merely for "personal choice" or socioeconomic reasons! This is a startling fact: That doctors, themselves, do not approve of the vast majority of abortions that are performed. Only a small percentage, about five percent or less, of abortions have anything to do with rape, incest or threat to the life of the mother. Why isn't this reported in the media?

The general public follows the same pattern as the physicians: The large majority do not approve of abortions for economic or private choice reasons. Yet the law allows abortion for any reason whatsoever. The problem with such reasoning is that the law, therefore, ascribes absolutely no value to the life in the womb, as it is not protected at all.

Therefore it is necessary for the pro-life movement to fight fire with fire, to force the issue to be debated on the reality that the majority of abortions are not for extreme reasons. The public must be made aware that the horror stories of rape and dying mothers simply do not illustrate the abortion situation at all. The pro-life side must say to the pro-abortion side, "Okay, we'll grant you the three per cent of horror-case abortions if you will back the outlawing of the other 97 per cent."

In fighting a battle you must take what you can get first, then worry about the rest. Put the abortionists on the defensive. Force them into the position of admitting that they want abortion available for even the most trivial of reasons, such as, for instance, killing a girl fetus because the mother prefers a boy fetus.

Small ads in leading newspapers and on network television might say, simply, "Did you know that sixty-four percent of obstetricians do not favor a woman's right to choose abortion merely for economic reasons?" Or: "Did you know that ninety-five percent of abortions are performed for economic or convenience reasons, that only five percent are for reasons of rape, incest or life of the mother?"



4,000 acts of terrorism a day

By hammering away the message to the general public that most obstetricians and the American public do not support the vast majority of abortions because these are "soft" cases, public opinion will begin to be felt in the media and in the courts and in Congress, most of whose members are four-square on the side of whichever way the wind is blowing.

Continuing to debate abortion on the basis of rape or incest only is playing right into the hands of the pro-abortionists and allowing them to control the agenda.

It's time for the pro-life movement to get smart.

Letters

Feminist movement is its own worst enemy

To the Editor:

It has been said that the feminist movement is dead and a really interesting question is who has pulled the trigger. Betty Friedan, in a piece that first appeared in the *New York Times Magazine*, marks herself as a prime suspect. After a palid effort to re-affirm the movement's validity, she gives us a public confession, a sad catalogue of failures.

She describes the victims of feminism as "having second thoughts about their careers while desperately trying to have a baby before it is too late." (The efforts to de-maternalize women seduced the unwary and worked insidious regret and frustration into many lives.) Friedan also reminds us of the national tragedy of quick, easy divorce — no fault — that capitulation to adolescent irresponsibility.

If this has feminized poverty as she says it has, she and her girlfriends must take a large chunk of the blame.

She now asks us to affirm the differences between men and women — after a malign effort by the feminists to unisex the country. She tells us that "true equality is not possible unless those differences between men and women are affirmed and until values based on female sensitivities to life begin to be voiced in every

discipline and profession."

Can anyone take the phrase "female sensitivities to life" seriously when in the preceding paragraph Friedan uses the term fetus like an epithet as she makes her usual call for abortion on demand?

She also tells us that pornography and poverty are competing obscenities and avers that fighting pornography: aids the far right agenda; may result in a ban on teaching of evolution in schools; in a ban on abortion; and in repeal of Federal statutes against spouse and child abuse. Finally, she says, "I think the secret this obsession with pornography may mask for women alone, for aging women, and for women still more economically dependent on men than they would like, is fear of poverty, which is the ultimate obscenity for Americans." (No one had to kill a movement that has leaders who can write things like that).

Friedan's Commandments 7 through 10 repudiate the youth cult, call on people to bring men into the "women's movement," command women to fight for political power, and ask for a move away from single issue orientation into a fight to end the arms race — touches of wisdom mixed with old illusions.

It was Mother Nature who killed the

women's movement and nature's God who ordered things in such a way that women civilized the human race not through political power, destroying their offspring, tolerating sexual depravity or becoming men, but through caring, loving, insisting on justice and repudiating male adolescent irresponsibility.

Women's achievements in every human endeavor are necessary and to be applauded, but the real strength and maturity of women is undermined by attempts to corrupt their maternal nature. To set them against men in some idiotic competition is the height of stupidity.

The loving union of man, woman and child in a stable family is a crowning achievement of civilization and is in no way inimical to true achievement and human happiness.

Bart T. Heffernan, M.D.
Fort Lauderdale

Love of neighbor is paramount

To the Editor:

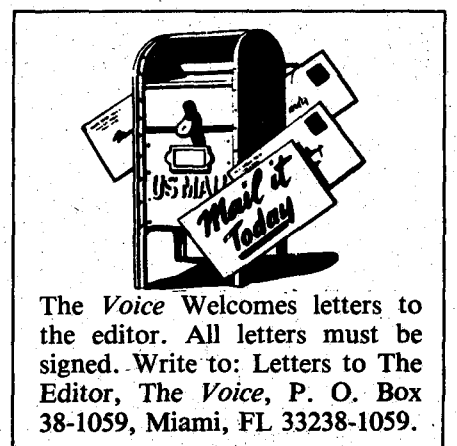
In an address to fellow bishops visiting at Rome last October, Pope John Paul II expressed a significant

Christian truth. He said: "The Gospel cannot be preached in the service of any objective other than the fullness of life and love. This love, is incompatible with the use of division, opposition, hatred or violence as a program of Christian life or as progress in justice."

That, in this lay-person's mind, certainly explains it all. Life, and life for eternity, is indeed the greatest of heavenly gifts extended to mankind through Jesus Christ from God.

We, human beings, in order to reach that goal of peace, and life eternal, must comply with the teaching Word: The keeping of God's Commandments and love of neighbor.

Anthony J. Fleece
Wausau, Wis.



Was Jesus unfair?

Q. Our Bible study group is discussing the parables in St. Matthew's Gospel. We are confused by the story about the people who came to a wedding feast without a wedding garment and were cast out.

Nothing we came up with was very satisfying. It still seems to us unfair. Apparently Jesus didn't think so. Is there any explanation? (Texas)

A. Actually that parable (Matthew 22) parallels a practice quite common in many parts of the world, including the Middle East, even into modern times.

Various kings or lesser potentates distributed something like a cloak or



BY FR. JOHN DIETZEN

vest to any who would come into their presence. This was particularly true for royal events such as weddings or state ceremonies.

Sometimes the garment was an outright gift. Sometimes it was only to wear during an audience or other affair. Wearing the provided garment was considered not only acceptance of the gift but an honor to the giver. Refusal to wear it was at least discourteous and was often considered a deliberate insult to the royal official.

Wearing or not wearing the gift frequently became a delicate diplomatic question. Rejection of the "garment of honor" sometimes cost individuals their lives.

As I mentioned, this custom was (and in some few cases seems to remain) prevalent in the Arab world and other parts of the Near East. The king in our Lord's parable was in fact quite generous. He was among those more understanding royal officials who understood that poverty might prevent certain of their people from obtaining the rich garments and who therefore provided wedding garments for all.

Q. My husband and I have been married 36 years and have two fine married sons, both faithful Catholics.

However, my husband and I were married by a justice of the peace. When he was 15 years old he married a young girl, was divorced and married her again. The second time he married her, she insisted on a Catholic ceremony even though she was not a Catholic herself.

He was 19 when I met him and we were married shortly after.

Father, is there the slightest hope that we could be married in the church and receive Holy Communion like the other parishioners in our parish? My husband is a diabetic and has been very ill.

All our Catholic friends have been praying for him. We need something to hope for if it is at all possible for us to be full members of the church again.

We have never talked to any priest about our problem until now, which is why I am writing to you. (Ohio)

A. There certainly is hope for you. I'm sorry you waited so long. Much as I would be anxious to assist you directly, you must talk with a priest in your area, your pastor, another priest in whom you have confidence or, failing one of these, at least to the tribunal (marriage court) of your diocese.

Someone must talk with you personally, first of all to obtain more specific information necessary for a next step. Please do not delay further. I wish you good luck and will pray for you.

Life after divorce

"Time doesn't heal wound from divorce," the *USA Today* headline announced.

The article that followed said that the negative effects of divorce may last forever. Contrary to what is generally believed, it said the pain caused by a broken marriage persists, albeit unevenly, long after the knot is broken.

It was the kind of story that, in my opinion, does not tell us much about the effects of divorce on people.

The story was based on a study reported in the January issue of *Psychology Today*. The study found that 10 years after divorce, 40 percent of divorced women and 30 percent of divorced men still carry the wounds of rejection, remain intensely angry at the former spouse and express a lingering sense of having been exploited.

I have worked with divorced and separated Catholics

'Few people in the study viewed the divorce as a mistake...'

and many groups of divorced women dating back about 15 years. It seemed to me that most have gotten on with the business of living good, productive, happy lives.

Thus, curious to know more about the research behind the article, I got a copy of *Psychology Today*.

The magazine headline has a sexist focus, "Women and divorce: Ten years after," even though the piece was clearly about both men and women.

Judith Wallerstein conducted the study for the California Children of Divorce Project. It was based on periodic interviews with 52 mostly white, middle-class couples in California over a 10-year period.

The study reported that half the "older women" were "clinically depressed," and all were moderately or severely lonely. Women in the 20s and 30s were not as "bitter" as the older women.

In 10 percent of the families, "life had demonstrably improved for both the former partners." For the majority of families (63 percent) one partner improved his or her lot in life "substantially," while the other's life did not change or got worse.

BY ANTOINETTE BOSCO



Few people in the study viewed the divorce as a mistake, however, and only one woman in the group would have opted to return to the previous marriage.

Once I saw the numbers the study was based on, however, the whole picture changed for me. If 40 percent of the women — out of 52 couples — remained angry, in actual numbers we're talking about 20 or 21 persons. As for the men, 30 percent comes down to 15 or 16.

The percentages boil down to very few people.

Unquestionably, some of the divorced persons I have worked with expressed bitterness, especially if their economic situation had worsened. And some had sadness over "what might have been."

Most, however, expressed relief, adding that after divorce they were able to get on with the important task of building a life.

Yet, my guess is that many people picked up *USA Today*, saw the heading and generalized from the article's findings to huge numbers of divorced people.

We're so in the habit of reading quick, breezy items in the press that we often repeat what appears to be startling news without digging deeper into the reality of what is being reported.

From reading the article on the California study, I concluded that I didn't learn much from it about an important subject. I simply had read a report on the results of one very small sample of divorced people.

The study showed divorced people to be limited. But then so are all people — who must learn to deal with broken relationships, loneliness, psychological needs, stress and making a living.

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To a wounded friend

Dear _____,

I know you've been deeply hurt and disillusioned by the events of your life. You're terribly fearful of being hurt again. You say you're seeing a therapist, but it's not helping and you begin to sink deeper into a sea of self-doubt.

May I offer a bit of friendly advice? Break the self-pity syndrome before it's too late, and get out there and do something positive to reverse the trend as soon as possible.

Counselors may work for hours to help you talk about all those bad feelings, and this is a necessary first step, but verbal ventilation is not enough. People will tell you to fight against those negative feelings, but repressing emotions does little to help you through the dark night.

'There's greatness in you and you're not seeing it.'

What you really need to do is expand your horizons and give yourself some new options.

You're in a rut of self-blame because you think you've figured out what happened to you, but you're wrong. Beware of having a too pat interpretation of the events of your life. Some of it may be true, but some of it, you can be sure, is not. Don't believe the myth you're creating about yourself. You're like a child who blames himself for his parents' divorce. It's a truncated view of reality. There's greatness in you and you are not seeing it. You have a good heart and a willing spirit and that is your

BY FR. JOHN CATOIR



noblest self; your true and beautiful soul.

Here's what I think you should do. Identify a problem out there in the world around you and get involved doing something about it. Give help where real help is needed. Get yourself out of the rut of being the wounded recipient of care and make a decision to become a provider of care. At first, it will take a tremendous effort, but it will make a big difference in your outlook.

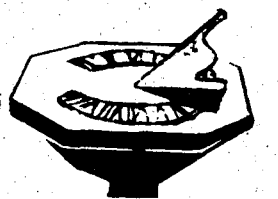
Arthur Egendorf, in his excellent book, "Healing From the War," (Houghton, Mifflin Co., Boston, 1985) described this formula as the one which worked best for the traumatized guilt-ridden veterans of the Vietnam War. "Giving ourselves to others is the best antidote to what diminishes our humanity."

Remember, also, it isn't so much what you do, it's what you allow the Lord to do through you. I'll pray for you. Please keep me in your good prayers.

For a free copy of the Christopher News Notes, "Guilt...And What to Do About It," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

Time capsules

By Frank Morgan



Aesop's fate

In 600 B.C., a Greek slave named Aesop told skillful fables about animals to illustrate human faults and virtues. Among his stories were the tortoise and the hare, the grasshopper and the ant and the goose that laid the golden egg.

His wit and wisdom so impressed his master that he was freed. Later King Croesus sent Aesop to Delphi to divide some money among the people. But Aesop found the people to be dishonest and refused to give them the money. Whereupon the angry citizens of Delphi grabbed Aesop and threw him over a cliff to his death.

Plastic surgery dates back to the time of the Pharaohs in Egypt in 600 B.C. where nasal reconstruction originated. A common punishment at the time was "cut-

ting off the nose" which led some very talented surgeons to reconstructing the nose by transferring tissue from the culprit's arm.

St. Deusdedit was the Pope in 618. He is remembered for being the first pope to append leaden seals or "bullae" to his decrees and from this was derived the term for "papal Bulls."

The muskmelon was cultivated by the ancient Egyptians and Romans and was introduced into the New World by the Spanish. The cantaloupe, which is a small, round, ribbed muskmelon, was first grown from seeds imported from Armenia at the Pope's summer palace, The Cantalupo Castle, in 1839.

Seeking help for mentally ill son

Dear Dr. Kenny: I have a problem with my 45-year-old son. Eighteen years ago he was on drugs. Now he is going overboard with religion. He carries the Bible wherever he goes and puts religious signs all over his car and bedroom and outside wherever he can. He has withdrawn from the family and said all he wants to do is go to heaven.

Several mental clinics told us he should be hospitalized. But he says he is doing nothing wrong. I couldn't live with his religious beliefs so I told him to get a room and he did. But I feel guilty.

He works a few days a week but I don't know how he gets through the day. He doesn't have friends because he always preaches to them. I want to help him, but he won't listen. I can't stand the thought of having him committed. What do you think I should do? (Ohio)

You are right to distinguish religion and religiosity. Because he has the trappings of religion does not make his behavior intrinsically religious. Your son sounds mentally ill.

You have been told that your son would benefit from hospitalization. I suspect he might also benefit from medication. He needs to see a psychiatrist.

A psychiatrist is a physician who specializes in mental disorders. Psychiatry is a recognized specialty in medicine. However, since any physician may refer to himself as a psychiatrist, you need to ask your psychiatrist if he is board certified in his specialty. If you are lucky and skillful enough to get your son to see a professional, you



BY
DR. JAMES
AND MARY
KENNY

should be sure the professional is fully qualified.

How do you get him to see a psychiatrist? Why not begin where he is, instead of where we think he should be? Why not begin with his religious frame of reference?

Find a priest or minister your son respects and who can separate true religion from mental illness in religious terms. Ask your son to see the priest. If you son will not, ask the priest to go to your son.

A wise priest or minister will begin with the religious issues that preoccupy your son, and move from there to a discussion of the drives and fears and pain behind his fanaticism. At no time will he confront your son with the "wrongness" of his approach. In time, he may lead your son to professional help.

If your son will not talk to the priest or minister, then you have to ask yourself some serious questions. Is your son a serious danger to himself? To others?

If your answer is yes you should take steps to have him committed to a psychiatric hospital.

Commitment laws are different in every state, but ordinarily one or two physicians must assert that a person is mentally ill and dangerous, and a judge must agree. Do not worry that you are "putting him away" forever. Most psychiatric hospitals today complete in-patient treatment within three months.

If your answer at this time to both questions is no, then you cannot force him to accept help. He is a free person and has civil rights. Stay in contact

'The fact that you have done everything you can should help allay your guilt...'

with him, be available when he needs or asks for help and pray.

Ask at your mental health clinic if they have a group for parents of mentally ill adults. You may find considerable wise counsel in talking with others who face a similar problem.

The fact that you have done everything you can should help allay your guilt. The love that waits is love no less.

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

(NC News Services)

Church blamed for bad marriage

Three years ago when I was invited to speak in a distant diocese, I received a letter from a woman there who begged me to set aside some time to talk with her alone. Her letter indicated deep disturbance so I agreed to meet her.

She ended up driving me to the airport and we talked during that long drive and while waiting for my flight. She was having some marital and faith problems, most of which she blamed on her church upbringing.

She was hurting badly and my heart went out to

'She was allowing her youthful experience of church to get in the way of her relationship with God.'

her. Her husband, a driving sort of success-oriented professional, was a neglectful spouse and father who made it clear that she was responsible for any family problems. When she failed, he called God in on his side.

It seems that in his eyes she couldn't do anything right and he invoked acerbic remarks to improve her. She had tried every way she could think of to save the marriage. By the time she talked with me she was ready to abandon her marriage

BY
DOLORES
CURRAN



and her faith because she blamed the church for making her husband the kind of man he was: dogmatic, critical, inflexible, and righteous.

He had come from a rigid authoritarian kind of family and had spent some time in a seminary as a young adult. His family was deeply disappointed and blamed her for his leaving the seminary. Later, as normal family and work stresses emerged, he also blamed her, telling her frequently that he wished he had remained in the seminary and become a priest.

Not being a marriage counselor, all I could do was listen and suggest counseling. Unfortunately, her husband refused to see anyone except a priest who, according to her, counseled prayer and sacrifice to save their marriage. This they did but it didn't change the underlying problems which emerged in even greater intensity.

I asked her to keep in touch but I never heard from her again. I suspect the marriage didn't last. The most troubling aspect of my meeting with her, aside from my helplessness, lay in her overwhelming anger toward the church.

She evidenced an attitude I see more and more in Catholic adults today — a tendency to blame the church of their childhood for their personal and marital problems.

She focused her energy on this anger to such an extent that she was incapable of dealing with her present situation rationally. Everything came back to the church. It was the church's fault because of its attitude toward women, sexuality, and marriage. She personalized this attitude by distrusting all priests, sisters, and bishops.

Such anger is not only counter-productive but it is also debilitating. At a time she most needed prayer and faith, she was denied it. She was allowing her youthful experience of church to get in the way of her relationship with God.

It is so sad to find this attitude in adults. Last winter I wrote a column on forgiving our parents for being human and making mistakes. I wrote that until we forgive them, we cannot mature into healthy adults.

So must we be able to forgive the church for being human and acting in way we may now question. I'm not implying that we can't be angry over injustice — I am frequently — but that anger alone is not enough. To be useful, anger must move one to action. We can't allow it to consume us to the degree this woman did.

She was so busy feeding her anger that she had no energy left to deal with her situation. Gently, I tried to say this but she was too angry to hear it. She and others like her need our prayers.

(c. 1985 Alt Publishing Co.)

Family matters

Divorced: The new poverty

A headline caught my eye 'DIVORCED — The New Poor.' How true! Not that their poverty is new, but that it is finally being recognized as such. So many, after the trauma of a divorce, are left not only financially poor but emotionally, socially and spiritually poverty-stricken as well. And we don't even know them!

One priest related that he had never counseled a divorced person. Another sadly admitted that he never knows a couple is even having problems until he reads of their divorce in the paper. His comment was... "They don't even think of coming to me to talk about it and often I never see them again."

"Most of us priests have branded the divorced as 'bad' and so they must be isolated for fear they might contaminate the rest of the flock. We

have done this to justify our 'just sweeping them under the rug.' We don't know what to do so we ignore them," another responded.

At one of the support group meetings a young woman reported that she had just moved into town the day before. She knew no one. She was afraid to come to the meeting alone but she needed help so badly that she was willing to do anything. Her marriage was headed toward divorce.

During a visit with a pastor he told me of a woman who had been in to visit him just before I arrived. He asked me to visit her. I spent several hours with her and through many tears she related her story and her feelings. "My 48-year-old husband is living with a 24-year-old woman with three small children. I feel guilty for

not being a better wife to him. I feel unloved, unloveable, worthless and empty. I'm confused and can't think straight."

A phone call brought the plea of a woman... "I'm to appear in court this week to have my divorce finalized. I'm afraid and I think I'm losing my mind. I went to Dr. L., a marriage counselor, and he told me to call you. Am I experiencing normal feelings?" "You are" was my response and we talked.

In another phone conversation I was told, "I visited the pastor of my parish to register after moving to town a couple weeks ago. I told him I'd been divorced two years and I needed to become more actively involved in the life of the parish. His response was, 'We having nothing for you!' What can I do?"

A man called to talk about his wife who claimed she no longer loved him and told him to leave. Several months later this same man was found dead in a nearly empty apartment of a self-inflicted gunshot wound. He could cope no longer.

As ministers of Christ's love and compassion what has been our response to the NEW POOR? Do we seek out those who are hurting or do we ignore them? Do we welcome them into our parishes and our lives or do we turn them away? Have we attempted to minister to the divorced in any way or have we just pretended they didn't exist?

By Sister Virginia McCall, Director,
Ministry to the Separated and
Divorced.

How have our TV heroes changed?

Flipping around the cable dial the other day, I came across the Disney Channel and a special about the Davy Crockett phenomenon of the Fifties. Instantly, I grew nostalgic for those days of my childhood when a coon-skin cap was crown and knowing all



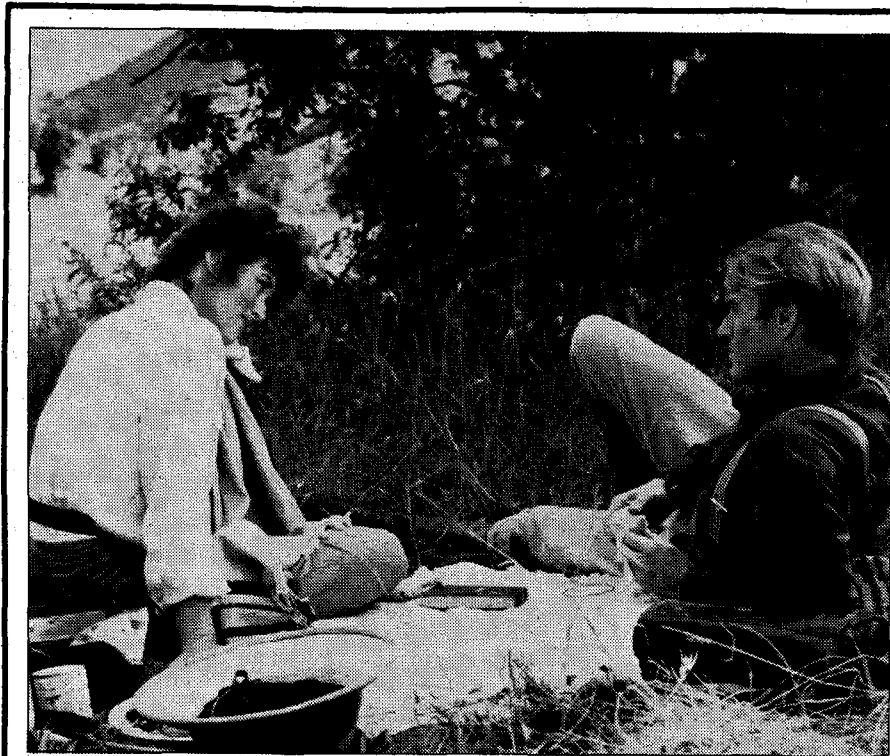
BY
**JAMES
BREIG**

the lyrics to "The Ballad of Davy Crockett" was the sign of a true believer.

Every era has its pluses and minuses, I know, but it seems to me that one plus of those days is missing on contemporary television. I refer to the abundance of admirable heroes for children to look up to, figures who exemplified the qualities which parents want to pass on to their kids, characters who, in adult form, showed children that it was possible to live out the virtues which their parents said were important.

When I was growing up, my mom and dad had, for back-up, such TV heroes as the Lone Ranger, Superman, Wyatt Earp, Davy Crockett and Dan'l Boone (both played to perfection by TV's Gary Cooper, Fess Parker), Roy Rogers, and any number of cowboys, adventurers and crime-stoppers. You can make fun now of the TV families of those days — the Nelsons, Andersons, Stones, Cleavers — but guess what's the most popular show, by far, on the air right now? That's right: the Huxtable family on "The Bill Cosby Show" and they imitate every wonderful feature of those Fifties classics.

But I have to look hard for other programs which copy the TV of the Crockett Era. The "heroes" on television nowadays tend to be loners, crazies, cast-outs, borderline thugs



ROMANCE IN AFRICA — Meryl Streep and Robert Redford star in "Out of Africa" a story based on Isak Dinesen's novel of her life on a Kenyan coffee farm in the early part of the 20th century. The Motion Picture Association of America rates the movie PG, parental guidance suggested and the USCC classifies it A-IV, adults with reservations. (NC photo).

and cranks (just look at "The A-Team" for examples of all five embodied in a trio). Would you really want your children to grow up to be like the egotistical, maniacal, violence-loving trinity on that show?

This disparity extends to the real-life performers as well. I know that actors, like sports figures, prefer to shrug off the mantle of being an example, holding that they have a job to do and owe nothing more to society. I think they're wrong. Being an example is part of their job and it is a job Roy Rogers and Clayton ("Lone Ranger") Moore still take seriously. What do those two stand for? When I think of such actors, I think of in-

tegrity, honesty, gentility, commitment and strength.

Guess what I think of when I picture Stacy Keach of "Mike Hammer" or Jan-Michael Vincent of "Airwolf"?

I can hear some of you grumbling out there: "But, Jim, think of those days. Your heroes also stood for violence and might-makes-right. And aren't they all men? What about some female role models?"

Okay, bring on some admirable women. Outdo the Fifties if you can. As for violence, it's true that those cowboy shows had fist fights and shoot-outs, but they were always last-resort actions. Heroes like Wyatt and Roy resisted violence for as long as

they could; the Ranger and Tonto only shot to wound; Superman never bullied, despite his superior strength. Contrast that with how violence is used today on TV. I'll admit to that weakness then if you'll admit that it's far worse right now.

What was significant about those thrilling days of yesteryear was that society, generally, agreed on what values should be promoted in the media. Parents raising their children to be religious, upright, moral, decent and caring could count on television to reinforce those values. Parents in

'What was significant about those thrilling days of yesteryear was that society, generally, agreed on what values should be promoted in the media...'

the Eighties don't have an ally in the tube; they have an adversary which preaches that traditional values — like chastity, self-sacrifice, humility and gentility — are for wimps.

We've come a long way since Davy's day, but not always for the better. Given a choice between Davy Crockett and Sonny Crockett, I'll always stick with the man in buckskin, no matter how out-of-date his wardrobe is.

(If you're looking for some of those old shows, they rerun on several cable channels. The Christian Broadcasting Network has just announced it is running such favorites as "Gun-smoke," "Father Murphy," "Father Knows Best" and "The Rifleman." There's also junk like "The Flying Nun." CBN is also airing a series about a Scottish family settling in Canada in the 1830's. It's called "The Campbells.")

'Enemy Mine' is comic-book sci-fi

ENEMY MINE A-III, PG-13

Two survivors of a battle between enemy spaceships find themselves marooned on an uninhabited planet. One is an Earthman named Davidge (Dennis Quaid) and the other is a Drac (Louis Gossett Jr.), whom Davidge nicknames Jerry. Neither can communicate with his base and, in order to survive, these former enemies must work together and learn to trust and ultimately befriend each other. This sci-fi parable on the brotherhood

of intelligent life forms is told in comic book fashion, with emphasis on the visuals and dialogue consisting mainly of one-liners. Greatest attention is paid to the look of the alien planet

Scarlet from the Parker Brothers board game is sure to be intrigued by this filmed version of "Clue." The comedy is unsophisticated, slapstick fare but good nostalgic fun.

racial stereotypes. Thus, in contrast to secular critics, the USCC feels that Steven Spielberg's film is morally offensive.

CAPSULE MOVIE REVIEWS

and its dangers.

CLUE A—II, PG

Anyone who remembers the names Mr. Green, Colonel Mustard or Miss

THE COLOR PURPLE O, PG-13

The film version of Alice Walker's Pulitzer Prize-winning novel lacks cohesion and unwittingly reinforces

A CHORUS LINE A-IV, PG-B

The film version of the hit Broadway musical provides an intense look at the emotions and fears backstage at a Broadway audition. Hard-hitting and entertaining, "A Chorus Line" makes an effective transition from stage to screen.

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Our 39th Year

St. Francis Xavier celebrates 50 years

On the weekend of Feb. 1 and 2, St. Francis Xavier will combine its annual Homecoming with the celebration of the golden jubilee of its school.

A reception for past principals and a dramatic presentation is scheduled for Saturday, Feb. 1 at 6:30 p.m. A special

liturgy is planned for Sunday, Feb. 2 at 9 a.m. Also an anniversary dinner will be held at 4 p.m. Sunday, Feb. 2 at the Civic Center Holiday Inn. Anyone interested please call 576-2957 or 573-8532.

Seminars for teachers

Catholic school teachers and other educators are invited to a seminar on "Teaching as Ministry," to be conducted on Saturday, Feb. 1, from 10 a.m. to 2 p.m. by nationally-known psychologist Dr. Mercedes Scopetta.

The free seminar is sponsored by the Catholic Educators' Guild of the Archdiocese of Miami and will take place at City of Miami Simpson Park, 55 SW 17 Road. Dr. Scopetta is professor of psychology

at the University of Miami and has served as delegate at-large to the White House Conference on the Family. She is also founder of the Mental Health Center, creator and first director of the Lay Ministries Program of the Archdiocese of Miami and has served on the National Council on Drug Abuse and the National Conference of Catholic Bishops.

For more information on the seminar, call 635-8885.

Barry choir seeks singers

(MIAMI SHORES) — The Barry University Chorale is looking for singers to join them for the Mozart Requiem to be performed in April.

Rehearsals are being held every Tuesday evening, 7-9 p.m., in the Barry University Holtz Quadrangle. There is no fee, and scores will be provided.

For more information call Barry University's music department, 758-3392, ext. 217 or 223.

Israeli professor to speak at Barry

(MIAMI SHORES) — The Jewish Studies Program at Barry University will present a special guest lecture by Professor Menachem Kellner of the Department of Jewish Thought, University of Haifa, Israel, on Thursday, Feb. 6, 1986, in the Andreas Building, Room 111, at 8 p.m.

Prof. Kellner's subject will be "Messianic Politics in Israel Today." Currently, various groups in Israel, who believe the age of the Messiah is at hand, attempt to affect Israeli policy by their religious-political beliefs. One example is the Gush Emunim, aggressive settlers on Israel's West Bank.

Kellner, author of many scholarly works, including "Contemporary Jewish Ethics," will discuss the political and social significance of Messianic movements in Israel today.

Admission is free and the public is invited. For more information, call Dr. Jeremiah Unterman at Barry University, 753-3392, extension 524.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls please), to us at this address: Prayer petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Lay ministers may bless throats

Archbishop Edward McCarthy has granted permission for all religious and commissioned Ecclesial Lay Ministers (not Eucharistic ministers) to bless throats, along with priests and deacons, on the feast of St. Blaise, Bishop and Martyr, which is celebrated Feb. 3.

Ecclesial Lay Ministers, however, are not permitted to make the sign of the cross when saying the blessing.

The Ministry of Worship and Spiritual Life made the announcement this week in a letter to all pastors. The new permission is in accordance with the guidelines contained in the "Rite of Blessing of Throats," a booklet recently issued by the U.S. bishops' Committee on the Liturgy.

Three rites of blessing are included in the booklet, a copy of which has been mailed to each parish: The blessing within Mass, the blessing outside of Mass and a short rite of blessing.

For more information, contact the Ministry of Worship, 757-6241.

Bereavement support groups scheduled

Hospice Inc. is pleased to announce a Bereavement Support Group scheduled for 1986. Held on Fridays at 10 a.m. at the Spanish Monastery, 16711 W. Dixie Hwy., North Miami Beach, the days are as follows: Jan. 17 — Reactions to grief; Jan. 24 — Where are we now?; Jan. 31 — The search for appropriate behavior; Feb. 7 — Saying good-bye and saying hello.

These groups are provided as a community service, free of charge, to recently bereaved family members and

friends. The Hospice chaplain facilitates these groups which are non-denominational. Each session lasts an hour to an hour and a half.

Later in February, a new group will start at St. Stephen's Episcopal Church, 2750 McFarlane Road, Coconut Grove and in April at Hospice House on the Campus of North Shore Medical Center, 1100 N.W. 95 St., Miami. For further information, call Hospice, Inc. at 325-0245.

Red ribbon day slated on drug abuse

Red Ribbon Day, March 12, 1986, will be a day of consciousness raising for the people of our Archdiocese on the destructiveness for individuals, families and our community due to substance abuse. Sermons in many of our churches on March 9 will help people understand the drug abuse epidemic in our community. Projects are planned within our schools which will help our young people to have the courage to "say no to drugs."

A special Mass for our youth, open to the public, will be celebrated by the Archbishop at St. Mary's Cathedral on March 12, 1986 at 12:30 p.m.

Red Ribbon Day is a countywide effort sponsored by the Red Ribbon Council appointed by the Governor of Florida and is comprised of 44 social service agencies including Catholic Community Services, DARE Program and St. Luke's Center.

Entrance exams scheduled

All eighth graders interested in attending one of the Archdiocesan High Schools next year should plan to take the High School Entrance Exam. This test will be given on February 1, 1986.

Students should contact the high school of their choice for additional information regarding application procedures and the time of the test.

Charismatic retreat for Spanish-speaking

Bishop Alfonso Uribe Jaramillo of Colombia will be the keynote speaker at a Charismatic retreat for the Spanish-speaking which is scheduled for Feb. 28 through March 2 at St. Juliana Church, 4500 South Dixie Highway, West Palm Beach.

Other speakers include Fr. Jorge Bravo, SJ, and Humberto and Maria Sangiovanni, coordinators of the Charismatic Renewal movement in the Dominican Republic.

Simultaneous translations of all the talks will be provided for the English-speaking public. Cost is \$3 per headset for the whole weekend. Also, audio and video recordings of all the sessions will be on sale during the weekend.

For more information and registration, call Eugenia de Bolet, 583-0921 in West Palm Beach.

St. Francis volunteers honored

Volunteers and Auxiliary members of St. Francis Hospital were honored at an Awards Luncheon held recently at the Hospital's Wiegand Auditorium. One hundred fifty of these dedicated St. Francis Hospital supporters were in attendance.

Sister Margaret McManus, O.S.F., President and Chief Executive Officer, and Miami Beach Mayor Alex Daoud thanked the volunteers and Auxiliary members for their loyalty and devotion to St. Francis Hospital. They noted that St. Francis Hospital can continue to provide the best and most updated medical care possible to the community only when it receives the support and backing of such vital "Family" members as the Auxiliary and volunteers. Mayor Daoud presented an official "Certificate of Appreciation" to Sister Margaret, who accepted it on behalf of the auxiliary and volunteers.

Hospice needs volunteers

Hospice, Inc. Volunteers provide a special kind of caring. If you have several hours per week to spare become a Hospice Volunteer. Training programs are scheduled to begin in several Dade County locations. For additional information and details about the training sites please call 325-0245.

It's a Date

Festivals

St. Helen's 16th annual Family Carnival will be held on parish grounds, 3340 W. Oakland Park Blvd. in Ft. Lauderdale on Jan. 30-31 and Feb. 1-2. Thursday and Friday from 6 p.m. to 11 p.m. and Saturday and Sunday from noon to 11 p.m. Rides, games, plants, boutique, food, live music.

St. Louis Church at 7270 S.W. 120 St. in Kendall will have their annual festival for the poor on Feb. 7-9. Hours are Friday 5-11, and Saturday and Sunday from 11 to 11. Live entertainment, bands, rides, zoo, and American and ethnic foods. Free admission.

Dances

St. Stephen parish in 2000 S. State Rd. No. 7 in Miramar, will hold a Dodge City Western Night Square Dance on Feb. 8 from 8 p.m. to midnight. Refreshments and food. \$5 per person. There will also be an Italian — Night Dinner Dance on Jan. 25 from 7:30 p.m. to midnight. Entertainment: Tarantella dances. Music and food.

The Immaculatas of the Knights of Columbus Council 4800 Auxiliary, is sponsoring a Snowball Dance on Jan. 25 at Christ the King Church Hall, 16000 S.W. 112 Avenue. Donation \$8 per person. Night Owl Buffet. Set-up available. Reservations necessary. Call Joyce 233-1931 or Pat 233-3439.

Spiritual Renewal

Fr. Dan Doyle, S.M. and the Chaminade Community of Faith Prayer Group invite you to attend a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on Feb. 4th at 8 P.M. in the school cafeteria, 500 Chaminade Drive, Hollywood.

Women of Light Bible brunch on Feb. 8 from 9:30 a.m. to 11:30 a.m. Scripture teaching, personal witness of faith and song. Sheraton River House, 3900 N.W. 21 St. Miami. \$8. For reservations call 264-3591 or 266-3585.

Single/divorced/widowed

The Dade Catholic Singles Club will go bowling on Feb. 1 at Don Carter's Lanes, 13600 N. Kendall Dr., Miami at 8:30 p.m. For more information about activities call Maria Lopez at 552-6858 or Mike Naya at 226-4274.

The Little Flower Widow and Widowers Club will hold their monthly meeting the second Sunday of every month at the Chateau Bleu Restaurant on 1111 Ponce De Leon Blvd. in Coral Gables at 4 p.m. with dinner following. The next meeting will be on Feb. 9. Membership open to men and women. For further info call Rose Marie Caputo at 448-5463 or Ida Metcalf at 649-0924.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on Feb. 14, at Nativity Parish Hall, 700 Chaminade Drive,

Hollywood, Florida at 7:30 P.M. A Night At The Races will be featured. Guests \$3. Entertainment and refreshments. For more information, call Pat 566-4466, Sam 989-2558 or Mary 921-0685.

Bazaars

Good Shepherd Catholic Church, Sunset Drive and 142nd Ave. will have a Family Garage Sale on Jan. 25th from 7 a.m. to 4 p.m.

St. Maurice Catholic Church will hold a rummage sale on Jan. 31 and Feb. 1st from 9 a.m. to 4 p.m. in the parish hall, 2851 Stirling Rd. in Ft. Lauderdale.

Boystown 11400 S.W. 137th Ave. in Miami is having the first rummage sale of 1986 on Feb. 1 from 9 a.m. to 3 p.m.

St. Henry's Women's Guild is holding a rummage sale Feb. 12 and 13 from 9 am until 4 pm and on Feb. 14 from 9 am until noon at St. Henry's Parish Hall, 1500 S. Andrews Avenue, Pompano Beach.

Potpourri

The Columbiettes, Holy Spirit Council 6032 will hold a Chinese Auction and dinner on Feb. 7. Dinner: 7 to 8 p.m. Auction: 8 to 11 p.m. Location: Knights of Columbus Hall, 2118 S.W. 60th Terrace, Miramar. New articles to be auctioned. Dinner and auction \$6. Auction is \$3.

The Holy Apostles Byzantine Catholic Church is having their annual picnic at 4868 Hypoluxo Rd. (1/2 mile West of Military

Trail), Lake Worth, on Feb. 2. Food, drinks, dancing. For more info call 968-8500 or 968-0422.

St. Lucy's Women's Guild of Highland Beach will hold a fashion show and luncheon on Feb. 10 at 11:30 a.m. at the Delray Beach Club, South Ocean Blvd. in Delray. For reservations call Ginger Girardin at 278-9527.

San Pedro Church in Tavernier will host a communion luncheon at the church on Feb. 2. Luncheon at Erik's Floating Restaurant after the 11 a.m. Mass. Sister O'Laughlin, President of Barry University, will address the topic "What my Catholic Faith has meant to me."

St. Henry's Church is sponsoring "A Night in Hawaii," featuring the Chief Fala Orchestra and a Polynesian Show on Feb. 8. Show time is 8 p.m. Doors open at 7 p.m. Admission \$8 per person and ticket reservation is required. Please call 943-3932 Mon-Fri 10 am until 3 p.m.

The Archbishop's Young Adult Council is sponsoring a Mardi Gras on Feb. 9 at St. Thomas University at 16400 NW 32 Avenue (Easily accessible from the Palmetto Xway.) from 11 a.m. to 8 p.m. The purpose of the day is to build community with young adults. There will be international foods, crafts, games and prizes; business and group displays, and live entertainment throughout the day. If your church group or business is interested in a booth, call Sue at 653-1318 for availability.

The Holy Family Women's Club will host a card party Jan. 25 at 2 p.m. at Holy Family Parish Hall, 14500 N.E. 11th Ave. in North Miami. Charge \$2.50.

Archbishop urges educators to minister to students

(Continued from page 1)

the volunteers and professional lay ministers serving the Church's apostolic activities are young people. Our seminarians and aspirants to Religious life are young. The great and daring achievements of later life are frequently conceived in the creative days of young adulthood."

The Archbishop pointed out that college students also endure painful

experiences and are often misunderstood, mistrusted and feared. "Some actually isolate themselves from the support of their Church community during these trying years."

"A sad commentary on the pressures of our turbulent times is the alarming increase in the suicide rate among young people," he said.

"We have a responsibility to reach out to the young student members of

the Church at this key moment of their lives. We need to embrace them, affirm them, recognize their gifts and support them in their trials, help them deepen their lives of faith, prayer and love, and find meaning and peace in their relationship with Jesus and His Church," he said.

Although he expressed grateful tribute to the priests, Religious, and laity who serve college students through

campus ministry programs, the Archbishop urged that greater recognition be given to the needs of collegians in the community.

The Archbishop said the task is a mammoth one for which it is impossible to assign a sufficient number of priest chaplains for every campus of institutions of higher learning in South Florida, thus the need for educators to do more.

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HEART FOR FAVOR GRANTED.
Publication promised. D.S.

THANKS TO ST. JUDE FOR
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Publication Promised. J.Z.

THANKS TO ST. JUDE FOR
PRAYERS ANSWERED. PUBLICATION
PROMISED. S.B.

THANKS TO ST. JUDE FOR
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THANKS TO ST. JUDE
FOR PRAYERS ANSWERED.
PUBLICATION PROMISED. J.T.

5A—NOVENAS

Thank you St. Jude
for answering my prayers
Publication promised. G.D.

I Give thanks to the
Sacred Heart for favor granted.
Publication Promised. D.S.

THANKS TO ST. JUDE FOR
PRAYERS ANSWERED.
Publication promised. T.V.C.

PRAYER TO
THE HOLY SPIRIT

Holy Spirit 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 maternal
illusion I wish to be with you in eternal
Glory. Thank you for your mercy toward
me and mine. Publication promised.
Agnes

THANKSGIVING
NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful inter-
cessor of all who invoke your special pa-
tronage in time of need, to you I have re-
course from the depth of my heart and
humble beg you 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 you to be invoked with
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Gifted, yes; greater than others, no

Beginning with this issue, the Scriptures column moves here to the Know Your Faith pages. The column is excerpted from *Share the Word*, a bi-monthly reflection on all the Sunday and daily readings of the Mass, published by the Paulist Evangelization Association.

Introduction

The medical profession has its heroes, such as William Harvey (1578-1657). He was a pioneer of his time, and discovered the circulation of blood. It was but another step in the ongoing development of our knowledge about the body.

"I profess both to learn and to teach anatomy," he wrote, "not from positions of philosophers but from the fabric of nature." Like him, Saint Paul would "learn and teach" as he looked at "the fabric" of things, and Sunday's reading offers us his lessons from "anatomy."

Background

Paul would employ a host of images in his efforts to describe the mystery that is the Church. In this letter, he began by calling it "a holy people" (1:2). Later, under the imagery of planting, he would refer to it as "God's cultivation" (3:9).

Next, he would refer to God as "a wise master-builder." He described the Church as "the building," the very "temple of God" (3:16). Still later, he would refer to it in terms of a household, with himself as "father" and the Corinthians as "beloved children" (4:14-15).

Each image is different, for no single comparison could adequately sum up the entire mystery. But they do have something in common. Each metaphor implies *unity*,

and each is always seen as *belonging to God*.

The loveliest image in this letter, and certainly the most striking, is the use of the "body" to describe the church. Gardens, temples, households — none of them convey the sense of a single, living organism as well as the image of the human body.

We use that word "body" to this day to describe a group. For example, we refer to "the body politic," or a "legislative body." The philosophers of Paul's time saw the world as "a great body" (Seneca), and the

'Any attempt to lord it over those with no gifts ... actually hurts the entire body.'

"citizens" were "members" like any "hand and foot" (Epictetus).

Commentary

Paul states the basic comparison, but notice that he doesn't use the phrase "the Church." Instead, he speaks about "Christ." We were baptized "into" *him*, given of *his* Spirit, and now form "one body" with *him*.

Every "member" of the Church had received the Holy Spirit, even if some of them had not received a charismatic gift. Each of them is important, therefore; in fact, each is indispensable.

The next section (vv. 15-26) is Paul's anatomy lesson. His argument is simple and speaks for itself. Should any of the Corinthian Christians deem themselves "less honorable," by being without a

charismatic gift, that does not mean that they are dispensable! Quite the contrary; they should be treated with "greater care" (v.23).

The point of Paul's "lesson" really lies in the final verse. "If one suffers...all suffer." Any attempt to lord it over those with no gifts, by those with one or several, actually hurts the entire "body" that is their community.

Then, not unlike any teacher at the end of a lesson, Paul has some questions to ask. As he does so, there is great irony present.

Earlier, Paul said that God had put the apostles "at the end of the line" (4:9). They had even become "fools" (4:10) and "the world's refuse" (4:13). He said this so that none of the Corinthian Christians would "grow self-important" by reason of associating with one particular apostle (4:6).

But here, as he places the members "in rank," having just discussed "important" and "lesser" members of a "body," he places the apostles first! Last in line are "those who speak in tongues."

A contradiction? Not at all! Paul will often look at the truth from different angles in order to make the truth fully known. His refusal to boast about apostleship is meant as an example. Since he defers to others, so should those who consider themselves "greater" than others.

Quite a lesson!

Share the Word is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

Good work

The Biblical basis for the U.S. bishops' economy pastoral

By Father John Castelot
NC News Service

After Jesus healed the paralytic at the pool of Bethesda, he was pounced on for working on the sabbath. But he said: "My Father is at work until now, and I am at work as well" (John 5:17).

In the book of Genesis, God had rested on the seventh day of creation. Refraining from work on the sabbath was based on this (Genesis 2:1-3).

Even so, the rabbis conceded that God's work was never done. People were born on the sabbath and died on the sabbath, and God was intimately involved in both processes. Only he could give life and only he could judge those whose life was over.

God was, and is, eternally active. It is significant that the first page of the Bible shows God at work. By creating, God expresses not only his power, but creative love. It is in this context that one reads: "God created man in his image;... male and female he created them" (Genesis 1:27).

Men and women are made in the image of a God who works. Through the work they do, people carry out God's intention and find fulfillment, happiness and wholeness.

When people find no opportunity to contribute through work, through service of some kind, they are prevented from being as fully human as they might be, images of an eternally creative God. The result can be dehumanizing.

There is a well-known story Jesus told about the owner of an estate who was looking for workers at harvest time. On his last trip to the marketplace, he found jobless men standing around, still hoping for a

Unemployment



"Men and women are made in the image of a God who works," writes Fr. John Castelot. When they are prevented from work, "they are prevented from being as fully human as they might be." (NC sketch)

few hours' work.

"To these he said, 'Why have you been standing here idle all day?' 'No one has hired us,' they told him. He said, 'You go to the vineyard too'" (Matthew 20:6-7).

The story is a parable about God's reign — a reign which entails

'As long as people anywhere are reduced to idleness that is dehumanizing, the reign of God is thwarted.'

the active working out of God's plan for humanity.

This helps to explain why it is that when the U.S. Catholic bishops express concern about unemployment, they are talking about something deeper than social justice as such. They are intent upon furthering the reign of God.

As long as people anywhere are reduced to idleness that is dehumanizing, the reign of God is thwarted. The Creator's purpose is foiled.

St. Paul, who quite justifiably could have expected his congregations to support him, insisted on working at his trade as a tent-maker. And he wrote to others:

"Work with your hands as we directed you to do, so that you will give good example to outsiders and want for nothing" (I Thess. 2:9; 4:11-12).

Still, work is not just a matter of giving "good example." Work is necessary for basic human integrity — for carrying out God's will for human happiness, for his reign.

People must "want for nothing," Paul writes. They must "have" enough in order to "be" more.

When a job is more than a job

Bring God into it,
psychologist suggests

By Katharine Bird
NC News Service

The curtain rises on a group of men slumped over tables in a darkened bar in playwright Eugene O'Neill's searing play, "The Iceman Cometh."

Larry Slade is an old man afraid of life, waiting for death to tap him

'Few people meet God dramatically on the road to Damascus, but we can meet God in the workplace if we open our eyes.'

on the shoulder; Willie Oban, once a brilliant law student, talks of the law career he will have after he quits drinking — tomorrow.

Harry Hope hasn't left the bar and boarding house he owns since the death of his wife Bessie many years earlier.

The unkempt, shapeless garments the men wear, the dejected slope of their shoulders, the blank looks on their faces betray all too clearly that these men have no hope and no enthusiasm for the future.

Psychologist Dr. Robert Wicks might say those men lack "a sense of mission." He is director of the graduate program in pastoral counseling at Neumann College in Aston, Pa.

People with a sense of mission "have something to be enthusiastic about, something to put our energies into that is worthwhile," he said in an interview. A kind of "unifying principle," a mission provides a purpose which can guide us through times of pain.

Most people derive that sense from their work, he said.

"Particularly in American society, work is paramount. People's identity is tied into what they do," Wicks explained. "When work is meaningful, it contributes to our sense of self-worth and iden-

tity. If it isn't, then you have two strikes against you in terms of relating to yourself and to others."

"All people have the potential for mission," Wicks said. But developing that sense of mission can depend on what one's work is.

Wicks recognizes that some individuals hate their jobs but are locked into them. He is convinced there are ways to find some value even in jobs that are boring or unpleasant.

"Most jobs have a people element," he said. Concentrating on people can offer a real opportunity to transform jobs from drudgery into a challenge. The key is "to bring God into the job and to find God there."

"Few people meet God dramatically on the road to Damascus," Wicks observed, "but we can meet God in the workplace if we open our eyes."

Wicks explained that he encourages people "to take a few minutes each morning to get their attitude clear." Get up a little earlier, relax with coffee or orange juice, read a little Scripture, say a prayer.

The goal is to see each day as a challenge, to ask: "How can I be open to bring God to my work today?" he said.

Wicks emphasized that accepting the limitations of one's job doesn't mean denying or avoiding its negative aspects. This conviction was renewed for him by a visit to the Alfred I. Dupont Institute, an orthopedic hospital for children in Wilmington, Del.

The children's attitude was striking, he said.

They did what they could: Children in wheelchairs took part in wheelchair races; those bedridden wrote with a device that was upside down.

For Wicks, it was as if they were saying: "This is my life. I'm not going to waste energy complaining or fighting to deny it. I'm going to deal with it directly and make the most of it."



"Particularly in American society, work is paramount," explains psychologist Dr. Robert Wicks. "When work is meaningful, it contributes to our sense of self-worth and dignity." Above, a group of young dancers performs on a CBS television special. (NC photo)

Thinking it over

'The day I can't work, I'll be a lost soul'

"A baby nurse is one that changes diapers and loves 'em dearly. Get up at all hours of the night to give 'em the bottle and change their pants... I had my own room usually, but I slept in the same room with the baby. I would take full charge. It was 24 hours."

Ruth Lindstrom became a practical baby-care nurse in 1918, five years after arriving in America from Sweden. She describes her experiences in Studs Terkel's 1972 best seller "Working."

"I worked for very wealthy families and for very poor families," she says. "I once worked six weeks without pay. These people lost everything in the Depression and they needed me."

At the time Terkel interviewed her, Lindstrom was nearing 80 years and planned never to retire. "What for? As long as I can be useful and needed someplace, I'll work...

When that day comes when I can't work, I'll be a lost soul."

Eugene Russell, a professional piano technician who also appears in Terkel's book, says piano tuning is not really business but dedication.

Russell delights in good sound and takes pride in his ability to help create it. "There's so much beauty comes out of music. So much beauty comes out of piano tuning."

Speaking of work, Russell says: "What it appears to someone else is not too important as long as we do a good job and as long as we do it honestly. It's the real life. If you're using people and you gain by exploitation — I couldn't live that way."

Work is the most ordinary means of earning a living. It orders our daily routines and shapes our lifestyles.

But work also holds a deeper, even spirit-

ual, significance.

In the first draft of their proposed pastoral letter on the American economy, the U.S. bishops addressed "the threefold moral significance" of all work:

- First, it "embodies the distinctive human capacity for self-realization and self-expression."

- Second, "work is one of the chief ways that human beings seek self-fulfillment" — the fulfillment of basic material needs and of "the spiritual need to express initiative and creativity."

- Finally, "work should enable everyone to make a contribution to the human community to the extent each is able. Work is not only for oneself. It is also for one's family and for others."

How do you view the purpose of the work in your life? Can it express or foster human dignity?

Helping One Another...



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