

DADE BOARD CONSIDERING Bishops oppose 'sex' clinics

Birth control in schools hit

By Ana Rodriguez-Soto
Voice News Editor

Calling it a "dangerous" and "un-constitutional" intrusion into parents' and believers' rights, Archbishop Edward McCarthy has denounced a project that would enable public school students to get contraceptives and abortion referrals on campus.

In a strongly-worded statement issued last week, the Archbishop criticized a proposal now pending before the Dade County School Board which could establish "health clinics" in high schools and junior high schools.

Although the clinics would offer a wide range of health services, including immunization, suicide intervention

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and drug abuse prevention, their main objective would be to stem the tide of teenage pregnancies by providing students with contraceptives and advice on family planning.

"I am shocked by the proposal before the Dade School Board to open school clinics that would, in effect, endorse, underwrite and facilitate fornication," the Archbishop wrote.

"We need sound sex education in our schools. [But] our community needs a new approach that will prevent rather than facilitate the corruption threatening the young of our day."

The Archbishop's criticism repeated objections voiced by the bishops of Florida in a joint statement also issued last week. (Complete text, page 12).

"In 1986, contraceptives are available to minors almost without limitation," the bishops wrote. "Distributing contraceptives in schools would not only make them more readily available to young people, it would also give contraceptives a



Inspiration

Artist Laszlo Kohanecz contemplates one of six paintings he created for St. Charles Borromeo Church in Hallandale, after its pastor expressed concern that the church's bare walls didn't inspire much devotion. Story, page 8. (Voice photo/Ana Rodriguez-Soto)

stamp of respectability."

The bishops were responding to a number of bills pending before the state legislature in Tallahassee, all of which call for health clinics to be established in public high schools. The clinics would provide contraceptive information, although the bills differ when it comes to permitting the actual distribution of contraceptives.

According to Tom Horkan of the Florida Catholic Conference, the

bishops' lobbying arm, the health clinics are being pushed nationwide by the Council for Population Options, a population control agency.

Currently, between 30 and 40 such clinics exist in the United States, but not all distribute birth control devices or medications, Horkan said. A pilot health clinic in Gadsden, just west of Tallahassee, is the only one in Florida, and it does distribute contraceptives.

Both Archbishop McCarthy, in his

statement, and the bishops in theirs, criticized the "secular philosophy" that promotes only "information" and the easy distribution of contraceptives.

Such a philosophy, in the Archbishop's words, does not "respect or develop the consciences of young people, which are the most effective form of birth control..."

"The State would seem to approve
(Continued on page 3)

JOYFUL MEET IN KEYS

Catholic women hold synod

By Betsy Kennedy
Voice Staff Writer

With all of the hugging going on during that first day, it looked like a gigantic family reunion. Later, there was a festive luau, walks in the sand in bare feet and chummy midnight chats with old friends.

But on closer scrutiny it became apparent that the more than 250 women gathered at the Sheraton Key Largo resort this week for the 28th annual convention of the Miami Archdiocesan Council of Catholic Women had much more than frivolity, or fun in the sun on their minds.

Their larger purpose was to hold an official synod hearing, for which they gathered en force on the second morning of the three-day event, and tackled head on the tough problems facing their parishes, communities and Church.

Gathered 200-strong for the hear-

ing, their collective woman-power represented one of the largest groups in the Archdiocese to participate in the synod process. Although many present had already been involved on the parish level, it was their opportunity to use the MACCW forum to voice their concerns.

"I was apprehensive at first, but I soon became elated when I saw the support of the group," said Synod organizer Tonie Heitzman.

"We didn't want the process to end, and our real enlightenment came when we realized how many of us shared the same feelings on the issues."

Father John D. McGrath, pastor of San Pedro Church in Tavernier explained the history of the synod and the canonical process to the MACCW members.

Among the many issues raised, said Heitzman, was the expansion of youth
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Bishop Norbert Dorsey lights the candles of participants in the installation ceremony for new officers of the Miami Archdiocesan Council of Catholic Women. (Voice photo by Betsy Kennedy).

U.N. observer: World's children still suffering

UNITED NATIONS (NC) — The lives of many children are still hard despite 40 years of effort by UNICEF, the United Nations Children's Fund, a member of the Vatican's U.N. observer mission said.

The resources earmarked for children have continued to decline in most regions of the world, and child malnutrition is "substantially on the rise," said Sister Janet Davis Richardson, a Sister of St. Joseph of Peace.

Sr. Richardson spoke to members of the executive board of UNICEF during its 40th anniversary meeting, which focused on children who are endangered by war and environmental disasters, economic exploitation, abuse and neglect.

According to UNICEF figures, worldwide military expenditures amount to \$1.9 million a minute. During that same minute, 30 children will die from a lack of food or other necessities, it said.

UNICEF Executive Director James Grant said that although world food stocks are at a record high, "ironically there is growing evidence that child malnutrition is substantially on the rise."

However, Grant also said that child survival and development programs have grown in many countries. Expanding immunization programs and new therapies countering dehydration caused by diarrhea have had a "measurable impact" on children's health in those nations, he said, saving more than 1 million lives in 1985.

UNICEF estimates 14 million children died that year.

The agency expects to spend \$400 million on its projects this year, with \$102 million going to aid Africa's 70 million children.

USCC blames Congress for stalemate over civil rights bill

WASHINGTON (NC) — The U.S. Catholic Conference has blamed "pro-abortion interest groups" and congressional leaders for a stalemate over a key civil rights bill, which the USCC and pro-lifers want to amend to include an anti-abortion rider. In a lengthy report to the nation's bishops on the proposed Civil Rights Restoration Act, Msgr. Daniel F. Hoye, USCC general secretary, wrote that "the people responsible for keeping this very important legislation from moving forward are the congressional leaders ... and those who are responding to the pressure of pro-abortion interest groups." The Civil Rights Restoration Act would overturn the 1984 "Grove City" Supreme Court ruling, which said that only federally funded programs at universities or colleges, not the entire institution, can be held accountable for civil rights violations.

Jesuits refuse to leave endangered mission post

DETROIT (NC) — Five U.S. Jesuits ordered by their provincial superior to leave a southern Sudanese mission reportedly about to be engulfed in a major battle have been allowed to stay. Fr. Howard Gray, head of the order's Detroit province, said that he reversed his decision after one of the missionaries, Brother Joe Shubitowski, told him the situation wasn't as bad as had been reported. However, the superior said he is still worried and wants the Jesuits to leave if Libyan troops or advisers appear in the area. "It doesn't help if we lose the people who run this mission," he said. Father Gray gave the evacuation order after "repeated insistences" from the U.S. State Department and reports that a battle in the Wau area, pitting Ethiopian-supplied rebels against Libyan-backed government forces, was imminent.



Death walk

In Montpelier, Vt., demonstrators carry stuffed dummies that represent some of the people killed in Nicaragua since 1981. More than 125 people carried crosses and staked them in the ground in front of the Vermont State House following their silent protest against U.S. aid to the contras. (NC photo from UPI).

Newspaper asks readers to censure Father Curran

ST. PAUL, Minn. (NC) — A national Catholic newspaper which strongly supports the censuring of moral theologian Father Charles Curran has supplied readers with postcards addressed to the Vatican and urged them to ask for sanctions against the priest and his supporters. The postcards, addressed to Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, were inserted in the April 17 edition of the Wanderer, a lay-edited weekly published in St. Paul. In a memo attached to the postcard, Wanderer editor A.J. Matt Jr. said a "war against the Holy See" was being waged by Father Curran's supporters and said Wanderer readers could "declare their solidarity with the Holy See" on the postcards.

Archbishop: Court erred in Elizabeth Bouvia case

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles said that a California appeals court erred in ruling that quadriplegic Elizabeth Bouvia has the right to refuse to be force-fed. The appeals court ordered High Desert Hospital in Lancaster, Calif., to stop force-feeding Bouvia, who two years ago waged an unsuccessful battle in courts to be allowed to starve herself to death. Bouvia suffers from cerebral palsy and arthritis, and is paralyzed. Archbishop Mahony said the court of appeals "has entered a realm where its competence does not lie." As guardians of the gift of life, "we do not have the right to end our life through direct action — such as refusing to eat," he said.

Couples must wait before they can marry in Modesto

MODESTO, Calif. (RNS) — In a pioneering experiment, 63 religious leaders in this central California agricultural city have agreed to enforce certain minimum standards before they will perform a marriage. The covenant — believed to be the first of its kind in the nation — mandates a four-month minimum waiting period for couples wanting to be married, during which time they must complete at least two premarital counseling sessions. The policy was worked out by the 55-member Greater Modesto Ministerial Association.

Marx wrong, churches thrive, says cardinal of Vienna

WASHINGTON (RNS) — Cardinal Franz Koenig of Vienna, for 30 years a major figure in Catholic relations with churches behind the Iron Curtain, said here recently that he believes the Vatican's policy of dialogue with communist authorities has resulted in a gradual expansion of religious toleration. Communist governments are "trying to find a way out," he said in a speech at Georgetown University. Although Christian believers are still second-class citizens in those nations, Karl Marx's prediction that the churches would gradually die out has not been realized, the cardinal said.

Americans United: Religious liberty isn't being taught

WASHINGTON (NC) — America's history of religious liberty is not being taught in public high schools and the resulting ignorance endangers that basic freedom, according to Americans United for Separation of Church and State. At a Washington press conference, Americans United executive director the Rev. Robert Maddox announced that his organization found "a vacuum" in history, government and civics textbooks that it wants to fill with a resource guide of existing books and with new materials. Charles C. Haynes, a professor at Randolph-Macon College, Ashland, Va., who studied a sampling of textbooks, said most "do not deal adequately with our tradition of religious freedom."

Bishop's new Vatican job was promised by cardinal

SANTA ROSA, Calif. (NC) — A promise made by an American cardinal at the Vatican is what's behind Bishop Mark J. Hurley's unexpected resignation as head of the Diocese of Santa Rosa. Bishop Hurley, 66, who headed the Santa Rosa Diocese for 16 years, said he's now free to take advantage of the promise, made by Cardinal William Wakefield Baum, head of the Vatican Congregation for Catholic Education. "He said, 'I'm going to put you to work,'" Bishop Hurley said in an interview. Bishop Hurley was recently named a consultant to Cardinal Baum's education congregation and also was named a member of the Vatican Secretariat for Non-Believers.

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'Sex clinics' criticized.

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even aberrant sexual activity. The only motivation [to abstain] is the threat of disease, pregnancy, getting caught. The sense of moral responsibility on which our very democratic, law-abiding freedom must depend is undermined," he wrote.

In their statement, the Florida bishops:

- Cited the failure of current sex education programs in public schools: "the number of teenage pregnancies and the incidence of venereal disease and of abortion has increased significantly."

- Criticized such programs as unconstitutional because "they do not adequately respect the rights and obligations of the parents or the consciences of the young people."

- Called for public school courses which explore "the moral/ethical dimensions" of sexuality instead of classes which simply pass out information without promoting "the value of chastity."

- And stressed the primary role of parents in guiding the sexual education of their children.

"We urge parents to take very seriously their obligation to guide their children gradually and sensitively over a period of years to sexual maturity," the bishops wrote. "We urge parents to scrutinize the school health programs and sex education programs in the schools their children attend to be sure that the programs are based on moral and Christian values."

The bishops also directed several Catholic agencies and organizations to "review" how sex education is taught "in public schools, as well as in the media and in our own schools, parishes and institutions and to make recommendations concerning them."

Regarding the need for health clinics in public schools, the bishops wrote that a "School Health Law" already calls for health screening of all the children in Florida, along with referral to the appropriate public or private agency.

But the state "annually fails" to provide enough funds to implement the law, the bishops noted.

"The health clinics would not serve the general health of the young people as well as the School Health Law and would become centers for sex services and information," they wrote. "We strongly recommend that this (School Health) law be fully funded and implemented."

While the Dade County School Board has yet to consider the establishment of health/sex clinics in local schools, churches in the Archdiocese, at the request of Archbishop McCarthy, will be passing out petitions urging that School Board members veto the idea.

While "the concerns" of School Board members are "serious and well-intentioned," Archbishop McCarthy wrote, "the Board is... beyond its mandate on this issue and needs to be told so."



'We cannot believe that our state which is so rich in natural beauty... needs to employ such doubtful means to promote tourism...'

Gambling bad for Florida

Statement on casino gambling
By the bishops of Florida

We, the Catholic Bishops of Florida, express our opposition to the proposals which seek to legalize casino gambling in our State. We speak not only out of a sense of our responsibility as religious leaders, but also out of our concern as citizens of Florida over the long-range implications which casino gambling would have for the quality of life of all of the citizens of our State. We have followed with interest the development of casino gambling in other parts of the United States. The experience of others can serve to inform us of what we might expect in Florida should casino gambling be introduced in our State.

Casino gambling seems to be invariably accompanied by syndicated crime. Prostitution and loan-sharking are but two of the many aspects of organized crime. Not the least consequence of the introduction of casino gambling is the possibility of improper influence on public officials. Vast sums of money flowing through the casinos make possible the purchase of favors and concessions from public officials. Corruption tends to spread through many levels of public administration.

We are well aware that some citizens of our State see in casino gambling a means of competing with other tourist areas which have resorted to such means to promote tourism in their area. We cannot believe that our State, which is so rich in natural beauty and its wonderful climate, needs to employ such doubtful means to promote tourism — especially in view of the potential harm to the common good of all citizens of our State as we have described above. We urge all responsible for making decisions in this matter to weigh carefully the reasons for opposing casino gambling which we have given here.

This is the reissuance of a statement of the Catholic Bishops of Florida against casino gambling dated June 9, 1978.

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
Norbert Dorsey,
Auxiliary Bishop of Miami

Permanent deacons to be ordained

A retired U.S. Navy Captain will be among four men who will be ordained to the Permanent Diaconate for the Archdiocese of Miami during ceremonies in Miami and Key West on May 3 and 4.

On Saturday, May 3, Archbishop Edward A. McCarthy will ordain Thomas Aguilu, Sr., Miami; John C. Kroll, Pembroke Pines; Vincent McInerney, Miami; and Jesus Tosco, Hialeah, during rites at 10 a.m. in St. Mary Cathedral, 7525 NW Second Ave., Miami.

Ret. Capt. Kirby McClain, 57, and a convert to Catholicism, will be ordained a deacon at 11:30 a.m., Sunday, May 4 in St. Mary Star of the Sea

Church, Key West.

Following ordination deacons are ministers of baptisms and witnesses to marriages. They perform ministerial functions at Mass and distribute Holy Communion. They also preach, conduct wake services for the dead and graveside rites as well as other parish duties assigned to them. They do not celebrate Mass.

Married men are permitted to become deacons with the full consent of their wives but once widowed are not permitted to remarry. They are ordained deacons for life and work within the jurisdiction of the parishes to which they are assigned.

Lay ministers to be commissioned

Seven new ecclesial lay ministers who will serve in the Archdiocese of Miami for the next five years will be commissioned by Archbishop Edward A. McCarthy during ceremonies at 1 p.m., Saturday, May 10 at St. Mary Cathedral, 7525 NW Second Ave., Miami.

An additional 44 candidates from

13 parishes in Dade County, all of whom are Hispanic, will be accepted for the School of Ministry program in which they will complete three years of formation and training in the Lay Ministry.

Further information may be obtained by calling 757-6241, Ext. 371.

Charities cites feminization of poverty

WASHINGTON (NC) — Catholic Charities USA, in a proposed policy statement on the "Feminization of Poverty," has called for pay equity, a higher minimum wage, affirmative action employment goals and guidelines, and Social Security coverage for at-home mothers.

In the proposed statement, published in the April 1986 issue of its Charities USA magazine, Catholic Charities offers more than a dozen recommendations for attacking condi-

tions which help keep women poor — conditions it says include low salaries, employment discrimination because of women's potential childbearing roles, lack of adequate recognition of the role of women in caring for children and elderly, and other social and economic factors.

The statement developed from a poll of and discussions by Catholic Charities USA members during 1984 and 1985. Members are slated to

discuss the proposed policy statement during regional Catholic Charities USA meetings.

According to the statement, which cites other research, women constitute a disproportionate number of the economically disadvantaged. The statement adds that the concept "feminization of poverty" must be understood in terms of people — elderly women, displaced homemakers, single parents, battered women, "bag ladies" and unemployed teenagers and

young women — and in terms of such issues as adequate wages, pension and Social Security benefits, lack of housing, and other concerns.

The document notes that "feminization of poverty is a new term for a very old problem" and gives the Old Testament example of the widow Ruth, who had to lie at the foot of a man's bed to get his attention, so he would marry her and keep her from poverty.

Pilgrims asked to travel, forget terrorism fears

NEW YORK (NC) — To counter the fear of terrorism, the U.S. Catholic Office of Pilgrimages will try to enlist at least 1,000 - 3,000 people in a Pilgrimage for Peace to the Holy Land, Rome and Assisi next January.

"I got the idea immediately after the bombings at the Vienna and Rome airports in December," said Father John Lazar, director of the U.S. office, which was established last year by the Vatican's agency for pilgrimages.

"I felt something had to be developed that

would be a visible sign against the powers of evil," he said. "It (the pilgrimage) will demonstrate that good people are not held hostage by fear."

The airport bombings and the more recent Libyan events, Father Lazar said, have had a "devastating effect" on pilgrimages and other travel to Europe and the Middle East.

"Not everyone has stopped going," he said. "But Catholics are very frightened, and close to 85 percent of U.S. Catholics who were planning a pilgrimage to Western Europe or the Holy Land this

year have canceled."

Father Lazar said officials of the Italian airline Alitalia reported 40,000 cancellations, an example of the severe economic loss resulting from terrorism. "I am convinced this is a communist plot, and the terrorists realize they will create an upheaval in the economy," he said.

He visited Israel recently and found the cuts in pilgrimages "devastating" to the economy. But he also noted that Israel and Jordan are "exceedingly safe" to visit because of their security measures.

Irish Protestants who ruined statue of Mary win acquittal

(Undated) (NC) — Three Protestant fundamentalists who last Oct. 31 destroyed a statue of Mary believed miraculous by many Catholics were acquitted by an Irish court. The three, Robert Draper, Roderick Murphy and Anthony Fowler, were indicted under the 1861 Malicious Damages Act of maliciously damaging a statue in a place of divine worship. There was no doubt at the trial that the three had damaged the statue at Ballinaspittle, Ireland. But Judge Kevin O'Higgins instructed the jury to acquit the three because, in his opinion, the wayside grotto where the statue was located does not constitute a place of divine worship as defined by the law.

Cardinal says Vatican bank should be under lay control

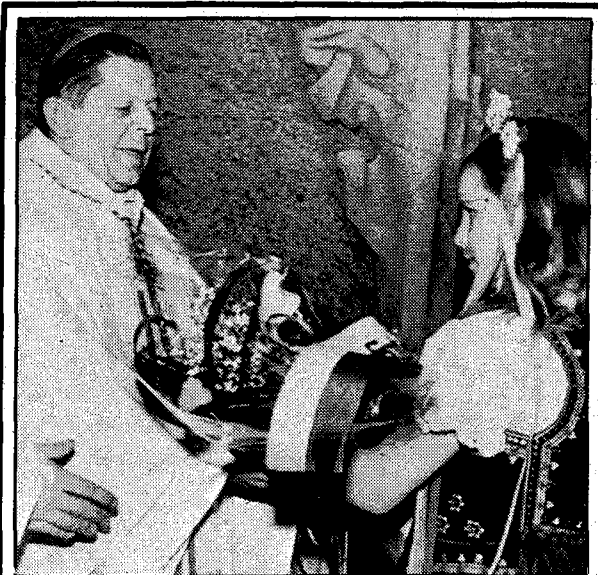
ROME (NC) — West German Cardinal Joseph Hoffner of Cologne has revived a recommendation he made three years ago that the Vatican bank should be administered by lay banking experts and monitored by an independent church office. The control of the Institute for Religious Works, currently administered by U.S. Archbishop Paul Marcinkus, should be "put in the hands of lay experts," Cardinal Hoffner said in a talk to West German bishops. Cardinal Hoffner, an expert in church finances, said that the banks' management and budget should be regularly checked by a separate Vatican office and that a commission of banking experts should be established to help the bank avoid "risky speculation."

South African bishops mobilize community to fight apartheid

JOHANNESBURG, South Africa (NC) — Representatives of the southern African bishops' conference have met secretly with South African rebels and pledged to mobilize white Catholics in non-violent opposition to South Africa's system of racial discrimination. The white-ruled country's Catholic Church must "engage in specific actions to increase the pressure for genuine change," the bishops said in a statement issued jointly with the mostly black African National Congress. "Mere condemnation of apartheid is not enough." The statement did not elaborate on what action the bishops would encourage. The statement followed the secret meeting between a four-member delegation from the Southern African Catholic Bishops' Conference and representatives of the outlawed rebel group.

Vatican agency says number of seminarians is rising

VATICAN CITY (NC) — The number of major seminarians is on the rise, but at a slower pace than the world's Catholic population, according to the Vatican's statistical information agency. The agency, the Central Office of Church Statistics, said that in some regions the trend could mean more lay Catholics per priest. The agency, the Central Office of Church Statistics, based its findings on worldwide figures for major seminarians from 1970 to 1984, the last year for which statistics are available. Major seminarians are those studying at or above the college level. The rise in seminarians since 1975 has been sharpest in several Eastern European countries and in the Third World. It has been least in the United States, Canada and Western Europe, said the Vatican agency.



Fragrant gift

A young girl in traditional Polish costume offers flowers to Polish primate Cardinal Josef Glemp during a Mass in Lins in northern France. (NC photo from UPI)

South Korean women still aborting female fetuses

SEOUL, South Korea (NC) — South Korea's government, alarmed by a high rate of female fetus abortions, is pushing contraception and sterilization in an attempt to curb the practice. The government is aiming for zero population growth early in the 21st century, and has instituted a system of rewards and punishments to encourage small families. But official health agencies and the Korean Medical Association warn that the country is facing a future overpopulated by males. "The abortion of unwanted females is posing a problem to the nation, with a noticeable imbalance in the population of boys and girls aged 10 years and under," reported a Health-Social Affairs Ministry survey published recently.

Cardinal Sin: Church wants rebel priests to come home

ROME (NC) — The Philippine church encourages priests who joined the guerrillas to come down from the hills, but church rules would make it difficult for those who have married to be reintegrated into pastoral life, said Cardinal Jaime Sin of Manila. "Some of them got married, so what can you do," he said. Cardinal Sin was interviewed by National Catholic News Service recently in Rome. During the interview, he also said that Vatican officials initially disagreed with many actions of the Philippine bishops during events which led to the ouster of President Ferdinand Marcos, but now there is agreement that the actions were justified.

Brazil's bishops herald better Vatican relations

(Undated) (NC) — Saying Pope John Paul II has changed his thinking about the Brazilian church, Brazil's bishops ended their 24th annual assembly predicting a "new epoch" in relations with the Vatican. "The pope has left liberation theology in the hands of the Brazilian church," said Bishop Moacyr Grechi of the prelature of Acre and Purus.

Czech communists nervous about increase in Church activity

VATICAN CITY (NC) — Czechoslovakia's communist authorities are concerned about Catholicism's continuing strength in areas of the country where the church is traditionally rooted, according to an underground publication. Officials have commented on the high number of infant baptisms, church weddings and funerals in those areas, an article in the monthly magazine *Information on the Church* reported. In a recent speech to state construction workers, former Religious Affairs Minister Karel Hruza said a large part of the population still receives the sacraments and attends religious events, the magazine said. Hruza said that state unions should be held partly responsible for the high number of church funerals, because they have shown a lack of interest in retirees. In Slovakia, one of two Czechoslovakian republics, 72 percent of newborns were baptized into the church in 1984. Also, 53 percent of weddings and 80 percent of funerals were performed in church ceremonies in the same region.

Jewish leaders protest convent at Auschwitz

VATICAN CITY (NC) — French Jewish leaders have asked Polish Cardinal Jozef Glemp of Gniezno and Warsaw to persuade a group of Carmelite nuns to move their convent from the former Nazi extermination camp of Auschwitz. Cdl. Glemp, who was making a 10-day pastoral visit to France, said he would make their views known to other church leaders in Poland. Vatican radio said a group led by Rabbi Rene Samuel Sirat, chief rabbi of France, protested the convent in a meeting with the cardinal in Paris. The group reportedly asked Cdl. Glemp to speak to the nuns and ask them to build a convent a few miles away from the camp site, located in Oswiecim, Poland.

Vatican officials praise minister who won peace prize

VATICAN CITY (NC) — Two top Vatican officials have praised the Rev. Philip Potter, former secretary general of the World Council of Churches, who was awarded an international Buddhist peace prize for his efforts to unite Christians. Dr. Potter, a Methodist minister, was awarded the prize by the Buddhist Niwano Peace Foundation in Tokyo. Dr. Potter showed "untiring efforts in favor of ecumenism, interfaith dialogue, human promotion and world peace" during his term with the council, said Cardinal Francis Arinze, president of the Vatican Secretariat for Non-Christians. The same day, Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, made public a letter to Dr. Potter praising his efforts "to promote the communion among Christians."

Missionary priest ordered to leave India after 36 years

(Undated) (NC) — A Canadian Capuchin priest, Father Jean Vianney, has been ordered to leave India after spending nearly 36 years working with the poor of that country. He said he was given no reason for his expulsion. His was the latest in a series of deportation orders against missionaries. However, a spokesman at the Capuchin provincial house in Montreal said he was not sure Father Vianney had left India.

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Bishop: Church losing Hispanics

SAN DIEGO, Calif. (NC) — The U.S. Catholic Church is in danger of losing its 21 million Hispanic members if it cannot halt their flow into fundamentalist groups, said Bishop Ricardo Ramirez of Las Cruces, N.M.

The "Protestant leakage" of Hispanic Catholics is "due to the proselytism of fundamentalist groups. We haven't a whole lot" in the Catholic Church to counter this flow, he added.

Bishop Ramirez, who in 1982 became the first bishop of Las Cruces, was in San Diego to speak to various groups about the Third Encuentro of Hispanic Catholics held in Washington last year.

Hispanic conversion to Protestantism is "sad," Bishop Ramirez told a gathering of priests. "It's sad not just because they're leaving the church but also because they're losing the vision" the church offers, such as the fullness of sacramental life, he said.

The bishop said that Hispanic families are being divided "dramatically, sadly," when members leave the church.

He related a story of a Hispanic family, some of whom were Catholic while others were Protestant, who attended their grandmother's funeral. The denominational differences caused friction at the funeral service as some refused to sing certain songs or

recite certain prayers.

He told the priests that one important idea to emerge from the encuentro process was that of "pastoral de conjunto," or collaborative ministry.

Dialogue and listening between pastor and laity are needed to run a parish, he said. Neither of the two can administer a parish alone, the bishop added.

Bishop Ramirez said that the encuentro process "is still going on." Dioceses throughout the country are holding meetings to develop a pastoral plan for Hispanics. Their ideas will be discussed by the U.S. bishops at their annual meeting in November.

The bishop said a final Hispanic

pastoral plan will be issued by the U.S. bishops in two years.

The church should also reach out to those coming to the United States from Latin America, Bishop Ramirez said, adding that "we must do this in Spanish. We can't wait for (Hispanics) to learn English."

Two reasons why Protestants have been so successful in converting Hispanics, Bishop Ramirez said, is that they learned Spanish and recruited Hispanics as ministers.

The church must seek ways to better train its members, he added. "We often hear that people are sacramentalized but not evangelized," said Bishop Ramirez.

The 'de-churched' biggest challenge

HARTFORD, Conn. (RNS) — Most of the church growth taking place today is the result of Christians moving from one church to another, says a prominent Catholic specialist in mission and evangelism.

Father Thomas F. Stransky, who is responsible for training the novices of the Paulist Fathers, a missionary order, told an ecumenical audience here that in New Jersey, where he currently works, fully 40 percent of members of the Assemblies of God are former Roman Catholics.

For the most part, churches are not gaining new converts to the faith but receiving Christians from other churches who have left for various reasons or who are members wishing to join another church, he said.

Father Stransky, speaking on the relation of evangelism and ecumenism at the National Workshop on Christian Unity here, said churches have not yet faced the fact that the hardest challenge in mission is not evangelizing Africa and Asia but "how to proclaim the gospel to the secularized, western pagan." It is the "couldn't-care-less" people that churches haven't been able to challenge, he said.

There are 90 million unchurched Americans, he said, "people who in no way belong to any church," but the term "unchurched" is too vague and negative — "like calling someone a 'non-elephant.' It defines what they're not."

More precisely, some of these peo-

State defines obscenity

SACRAMENTO, CA (NC) — A new legal definition of obscenity signed into law in April by California Gov. George Deukmajian is "only the beginning" of efforts to battle pornography, said the executive director of the California Catholic Conference.

The new law defines obscene as material which "lacks significant literary, artistic, political, educational or scientific value."

The bishops of California endorsed the legislation.

The new law is "only the beginning," said Jesuit Father William Wood, executive director of the Catholic conference. "We have brought about enforceable legislation. Now we must continue our efforts to insure that the new law is enforced."

William Burke, legislative counsel for the conference, said the previous definition of obscenity was "vague" and that the new definition "removes at least one stumbling block to successful prosecution of commercial pornographers."

ple are "de-churched," Father Stransky said. They are former church members "who have a hurt memory there" which must be dealt with by the churches that seek to gain them as members. Churches are evangelizing people who have "some Christian

memory," he said.

He noted, however, that such memory is not universal in American culture. In a New York poll, one respondent to the question, "Who is Jesus Christ?" answered: "A Puerto Rican shortstop."

Maria and 'Conan' have happy nuptials

HYANNIS, Mass. (NC) — There are about 75 weddings a year at St. Francis Xavier Church in Hyannis, and they are all special, said pastor, Father Edward Duffy.

But the wedding April 26 of TV personality Maria Shriver and musician and actor Arnold Schwarzenegger gave a new meaning to the term.

The daughter of Eunice Kennedy Shriver and R. Sargent Shriver, Maria Shriver Schwarzenegger, as she will be known, is the co-host of the CBS Morning News. A former Mr. Universe, the Austrian-born

Schwarzenegger has starred in films such as "Pumping Iron" and "Conan the Barbarian."

The wedding — a "traditional Catholic nuptial Mass," said Father Duffy, — was held in the Hyannis church where Rose Kennedy, the 95-year-old matriarch of the Kennedy family, is a parishioner.

While hundreds of reporters, photographers, television crews and the general public gathered across the street from the church, a wedding Mass was celebrated inside the white frame structure.

Father Richard Fragomeni, a doctoral student at The Catholic University of America from the Albany Diocese, helped the couple plan the wedding. He said they recited "traditional Catholic vows," but substituted "husband and wife" for "man and wife," at his suggestion.

During the Mass, the uncle of the bride, Sen. Edward Kennedy, D-Mass., did one of the Bible readings. The prayers of the faithful, read by Eunice, Sargent and Robert Shriver, asked for an end to violence and terrorism and remembered Jewish

friends celebrating the Passover and family members who had died.

"Sarge mentioned his own father and mother, and Joe Kennedy and Jack and Bobby and David and Kathleen," one guest was quoted in The Washington Post. "It was a very moving part."

Guests included actresses Susan St. James Ebersol, Cathy Lee Crosby, singer Andy Williams, tennis star Arthur Ashe, columnists Art Buchwald and Abigail "Dear Abby" Van Buren, and television personalities Barbara Walters and Tom Brokaw.



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Curran's theology: 'middle-class'

ROME (NC) — Father Charles Curran and other U.S. moral theologians who dissent from church teachings are expressing a "middle-class Christianity" which sees church doctrine as "a weight to be lifted as soon as possible," said Cardinal Joseph Ratzinger, head of the Vatican agency for monitoring theological orthodoxy.

Cardinal Ratzinger said Father Curran's position that theologians can dissent from non-infallible teachings "does not seem to me appropriate."

"Such a 'juridical' approach tends inevitably to reduce the life of the church, and its teachings, to only a few definitions," said Cardinal Ratzinger, who heads the Vatican Congregation for the Doctrine of the Faith.

The doctrinal congregation has asked Father Curran, a tenured moral theology professor at The Catholic University of America, Washington, to retract his views on a series of sex-

ual and medical issues or have his permission to teach as a Catholic theologian revoked. Such permission is needed to teach Catholic theology at The Catholic University.

Father Curran has said he will not retract his views, saying his dissent is from authoritative, non-infallible church teachings and that he has presented church teachings in his classes. The doctrinal congregation is studying his case.

Cardinal Ratzinger's views were scheduled for publication in the May issue of the Milan-based Catholic monthly magazine "30 Giorni" (30 Days). The magazine provided journalists with excerpts of the interview prior to the mid-May publication date.

"Only in the last century have theologians begun affirming in such an emphatic way the problem of distinguishing infallible and non-infallible doctrine," said Cardinal Ratzinger, who was interviewed in mid-

April.

"In the early Christian communities, however, it was clear that to be Christian meant primarily to share in a way of life and that the most important doctrinal definitions did not have any other aim but to orient this very way of life," the cardinal added.

"When it is affirmed that non-infallible doctrine, even when it is part of church teachings, can legitimately be contested, the end result is destroying the practice of a Christian way of life, reducing the faith to a collection of doctrine.

"Abortion, divorce and homosexuality — even in the 1,000 distinctions that can be made — are acts which go against the Catholic faith," he added.

"One can, and one should, distinguish between what is essential and non-essential to the Christian faith, but without recourse to the distinction between infallible and non-infallible pronouncements," said Car-

dinal Ratzinger.

Father Curran has said that under very limited circumstances, abortion, divorce and homosexual acts can be morally permissible. Church teachings say that they are never morally permissible.

The cardinal did not name any other U.S. moral theologians but said that many dissent from church sexual teachings because for them, "Christianity no longer is a stimulus to answers and to a new hope in facing the continuing decadence of society."

For dissenting theologians Christianity is an "inheritance from the past" which must be reconciled "with one's own desires," said the cardinal.

For these theologians, "Christianity is not a force which gives life but a weight to be lifted as soon as possible," he said.

Such a dissenting U.S. theology is an "expression of middle-class Christianity," said the cardinal.

"This type of Christianity certainly has a strong presence in a determined social class and even enjoys considerable power at the public opinion level, but it has nothing to offer the future," he added.

"The generation of youths, which has experienced the crisis of the middle-class model of life, has turned to other models. It is necessary, within this context, to understand the growth of phenomena such as the Moral Majority," he said.

This middle-class crisis also has produced "a re-awakening of the faith in the young generations of the Catholic faith" which goes beyond religious fundamentalism to affirm a way of life, he said.

Rabbi: Pope to recognize Israel

WASHINGTON (RNS) — A Jewish leader with close ties to the Vatican says Pope John Paul II has decided to formally recognize the State of Israel.

Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee, said he learned of the Vatican's intentions during recent meetings with cardinals in Europe, the United States and South America.

Meanwhile, Rep. Edward Feighan (D-Ohio), a Catholic, has taken the extraordinary step of introducing into

Congress a resolution calling on the Vatican to establish full diplomatic relations with Israel.

A spokesman for the Vatican Embassy in Washington, Fr. Blaze Supich, said there would be no comment on either Rabbi Tanenbaum's disclosure or the action in Congress.

In the past few weeks, Rabbi Tanenbaum said in an interview on April 18, at least two cardinals have told him that "the decision has been made by the pope and the Vatican Secretariat of State" to establish formal ties to the Jewish state.

"The question is not whether it will happen," said Rabbi Tanenbaum, who has been on a whirlwind diplomatic tour to persuade the Vatican to alter its stance toward Israel. "The question is when and how it will happen."

The Vatican has cited concerns about guarantees of international access to holy places in Jerusalem, as well as unsettled disputes over Israel's boundaries and the rights of Palestinians in the Israeli-occupied West Bank, in explaining its policy of non-recognition.

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'All through life, we are given little glimpses of what heaven is like. The women of the MACCW have given me a glimpse tonight.'
 —Bishop Dorsey



Fr. Bill Mason, a Synod official, talks with women about Synod impact on their roles. (Voice photo by Betsy Kennedy)

Catholic women meet in Keys

(Continued from page 1)

services, divorced and separated Catholics and the need to keep down tuition costs for students of Catholic schools.

Respect Life also continues to be a major focus for the committed Catholic women. Proposals were suggested to develop a second Archdiocesan facility for unwed mothers in

New officers

New officers were installed by Bishop Dorsey in a candlelight ceremony. They were: Dorothy Sacher, president, from Miami; Sue Gomes, vice president, from Miami; Jackie Orlando, secretary, from Fort Lauderdale; Dolores Besterda, treasurer, from Fort Lauderdale.

addition to the long-established St. Vincent Hall, and funding for early child care for the unwed mothers who are financially indigent.

"We also shared the hope that the lay ministry movement will continue to assist priests and lessen their administrative workloads so they can share their spirituality with the community... we really need them," said Heitzman.

Although polling, the final step in the hearing was not completed, the results will be tallied along with the more than 14,000 issues already raised by parishes and organizations since the the Archdiocesan Synod began in October.

On balconies overlooking a sparkling ocean, in lunch rooms and hotel rooms, the women could be heard discussing the impact of the synod and their future objectives for each individual deanery.

They also participated in thought-provoking workshops such as the one entitled "Peacemakers of the Community," conducted by Joseph A. Iannone, director of the Institute for Pastoral Ministries and "Pornography, How it affects The Family," by Todd Angier of Margate.

Demonstrating the same enthusiasm that prevailed at the synod hearing, the women remained at the workshops past the allotted time and asked dozens of questions of the guest speakers.

On the final day of the convention, the new officers of the MACCW were installed in an inspirational Mass celebrated by recently ordained Bishop Norbert Dorsey, C.P., V.S., After pledging to continue their service to God and humanity, the women held out candles which were lighted by the bishop and walked in a proud proces-

sion down the steps of the podium to a table in front, where they lighted silver candleabras.

As the three-day convention wended to a end, outgoing president Rita Clifford admitted that she had not once taken advantage of the resort's leisure

'Women have changed... They're not afraid to go out and get involved...'

—Rita Clifford, former MACCW president

facilities, but the rewards for her work during a two-year tenure far surpassed such sacrifices.

"Women have changed in just the past few years... they are much more dedicated... they're not afraid to go out in the community and get actively involved..."

At the jubilant closing banquet, Clifford turned her gavel over to incoming president Dorothy Sacher. For her tireless work and achievements, Clifford was presented with a golden pendant of the Blessed Mother.

Bishop Dorsey, who was the guest

speaker, had already won the hearts of the MACCW members before he uttered his first words. As he stood up to speak, it took more than five minutes for the applause to stop.

He complimented the MACCW for their part in the synod and lauded their theme, "The Synod: Women of the Church Walking Together."

"Women have the ferment to make the synod a great event in this Archdiocese," he said.

In a lighter moment, the bishop forgot what his next statement was going to be, and grinned good-naturedly as the women teased him that his first Florida sunburn really was turning into a blush.

Inspiring the MACCW members to continue their good works for Jesus in the community, the bishop told them that they were all walking together toward heaven. Describing his vision of the spiritual realm, he said people who are resurrected will be given three gifts. First, subtlety, or losing feeling of one's self; second, agility — the ability to glide motion free through space; and last, clarity, a constant glow.

"All through our lives, we are given little glimpses of what heaven will be like. The women of the MACCW have given me that glimpse tonight," he said.



'Women have the ferment to make the synod a great event in the archdiocese.'
 —Bishop Dorsey

Father Eugene Quinlin of St. Peter on Big Pine Key joins hands with an MACCW member to sing in the final moments of the MACCW convention.

Why poverty?

Parishioners seek answers at conference

By Victoria Stuart
Special to The Voice

The poor we will always have with us. But why?

In a unique conference on social justice last Saturday, more than 250 parishioners and guests of St. Louis Church, Kendall, met to consider that question — and what they, as Catholics, could do about it.

Entitled "Seeds of Vision," the conference focused on poverty, the biblical roots for social ministry, life-style choices, the Mass as a celebration of peace and justice and conflict

resolution. Half retreat, half call to action, it consisted of a morning-long keynote address and discussion, followed by an afternoon of small workshops and a closing Mass celebrated by Auxiliary Bishop Norbert L. Dorsey.

"We have in the past three years taken steps as a parish to look at our obligations to the community and the world, but the trap would be if we thought that we had done anything significant," said Fr. James F. Fescher, pastor of St. Louis parish. "We must not only react, we must an-

ticipate need and prepare for it; especially poverty, and right here in our own community."

Overcoming fear and recognizing not only the poverty of riches in others, but the poverty of spirit within each of us, is the necessary step before taking action in the name of the Lord, said Fr. Frank O'Loughlin, pastor of Holy Cross Parish, Indiantown, in his keynote address.

Fr. O'Loughlin described the life of St. Francis of Assisi as an example of how one ordinary individual can make a difference.

Francis was a normal, ordinary, bright young man, who shared the ordinary fear of lepers, and two miles was as close as he could ever bring himself to come to them — until one day he met and talked with one, and came to love what he had hated, Fr. O'Loughlin said.

"Poverty is essential to Christian life. The poor embody what every one of us must learn — the truth of our human condition," said Fr. O'Loughlin, who has long championed the cause of farmworkers.

"Why did Jesus endure poverty? To have us say yes to our own poverty," Fr. O'Loughlin said. "What Jesus Christ does is enter into this adventure of becoming human, with us, and what he does is give us a command — love yourself, be true to your humanity and your destiny, and don't keep running to escape it. It is in accepting the chalice of our existence that we show our obedience to God."

"But this doesn't work itself out in a vague way," Fr. O'Loughlin emphasized. "We must express our love for God as love for our neighbor; that's what is right at the heart of Scripture."

"The true conversion for a Christian, according to John the Baptist, is 'let him who has two coats give to him who has none.' That's the heart of it. Not all the church-going or hymn-singing in the world will change it without that," Fr. O'Loughlin said.

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I am filled with gratitude and joy as I review the results of this year's Archbishop's Charities and Development Appeal. Recently I met with a new ABCD Coordinating Committee that is being formed and was pleased to report that the 1986 ABCD had reached a pledge total of \$5.1 million. I am profoundly grateful for the response of our people.

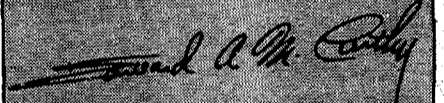
The annual ABCD touches very many of our people in very different ways. It is the best source of help we have to support the Archdiocese and to cooperate in carrying on our works of charity and religion.

To each of you who contributed to the ABCD I extend my thanks and blessings. Your gifts are an expression of your faith. I am most grateful.

I cannot overlook that the success of the 1986 ABCD is also due to the personal interest and concern of our priests and the parish workers who assist them. Without their cooperation it would be impossible to bring the message of ABCD to our people.

May God continue to bless all the people throughout the Archdiocese and the work we do together in His name.

Devotedly yours in Christ,



—Edward A. McCarthy
Archbishop of Miami

County by county

The exact totals as of April 29 for the 1986 ABCD drive, by county are:

Dade	\$2,718,288
Broward	\$2,248,232
Monroe	\$146,399
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25 Years of being 'salt' in South Florida

Teresian Institute pioneered 'lay ministry'

By Ana Rodriguez-Soto
Voice News Editor

It's a strange desire, to be "salt." But that's the calling of about 5,000 people worldwide who are members of the Teresian Institute: they want to give the secular world a distinctly Christian flavor.

So they have committed their lives to the Lord, but chosen to live their commitment in the world, through their professions, rather than behind convent walls.

When no one even thought about the now-touted "lay ministry," members of the Teresian Institute were living it — and some even died for it during the Spanish Civil War.

Recently, 22 members of the Institute who serve in South Florida remembered those days as they gathered to celebrate the 25th anniversary of their arrival in the Archdiocese of Miami.

"It is true that we don't always publicize our presence or make it known that we are members of the Institute," said Araceli Cantero in welcoming friends and well-wishers to the anniversary Mass at St. Augustine parish in Coral Gables.

"But this is perhaps part of the vision of the founder for us. He told us to be like salt: a simple presence, quiet, hidden, unnoticed, but [which adds] its own distinct flavor: God's own presence," she said.

Cantero has worked in the Archdiocese 18 years, most of that time in journalism. She currently is editor of La Voz, the Spanish-language newspaper of the Archdiocese.

Along with the 21 others in South Florida, she is among the ap-

proximately 2,500 "core" members of the Institute worldwide: women who imbue their secular careers with Christian purpose, in an effort to prove to the world that learning and culture need not separate people from God.

Their namesake is their model: St. Teresa of Avila, who was deeply spiritual as well as skilled in the ways of the world.

Members of the Institute work at different jobs. In the Archdiocese of Miami, these include teaching — in both public and private schools — caring for the elderly, counseling, lobbying for farmworkers and even doing chemical research.

Their lifestyles vary, too. Some live with their families, others alone, others with roommates. But they all share the same desire — to be the Christian "salt" in a secular world —

and they meet often for prayer and reflection.

In other parts of the world, the Teresian Institute also includes married couples who witness to Christianity through their own lives.

The Institute was founded in Spain at the turn of the century by a visionary priest, Fr. Pedro Poveda, who realized that "in the midst of a secularized society, the laity would have to take responsibility for the faith," Cantero said.

In 1924, the Vatican gave its official approval and in 1936, Fr. Poveda was the first to give his life for the Institute: Spanish Communists put a bullet through his chest.

In the name of the Republic, they were seeking to wipe out all vestiges of religion, closing schools and convents
(Continued on page 21)



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Artist's paintings aid devotion at Broward parish

By Ana Rodriguez-Soto
Voice News Editor

Plain churches put a damper on Fr. Paul Saghy's faith. Plain walls invite artist Laszlo Kohanecz to create.

So when the two Hungarian natives met at Kohanecz's Hollywood gallery some years ago, and began discussing the plain altar of Fr. Saghy's church, the outcome was inevitable.

"The altar was only a bare wall and only the middle had some decoration," said Kohanecz. But on each side were three perfectly symmetrical spaces, each just right, he figured, for a six-by-seven foot oil painting.

And so it was that the plain little church of St. Charles Borromeo in Hallandale became the home of a half-dozen, especially commissioned, contemporary works of art, all painted by a Paris-trained classicist who reveres the tradition of Michaelangelo.

Fr. Saghy contributed the theology, Kohanecz the artistry that brought to life six scenes from the Gospels: the Annunciation to Mary that she would

bear the Son of God; the birth of Christ; His baptism in the Jordan; His handing over the "keys" to the Kingdom to St. Peter; His calming of an angry sea after the fearful cries of His Apostles; and finally, His Ascension into Heaven.

"The whole history of the Church, almost," is shown, said an excited Fr. Saghy a few days before the paintings were blessed by Archbishop Edward McCarthy during a concelebrated liturgy at the parish.

St. Charles Borromeo's pastor describes himself as an "old-fashioned" priest who delights in Europe's ancient churches, where even the ceilings are frescoes.

The altar in his church "was too empty, and didn't give any message to people," he said.

Kohanecz, a North Miami resident who attends the once-a-month Hungarian Mass at the parish, agreed.

"The meditation needs some illusion," he said in a thick accent. "And the paintings give people a nice illusion to see and meditate more. It's a better atmosphere."

He explained that he chose to paint only "happy moments" of Jesus' life because "there are so many problems in the world, and I think when you are in church you should have a more glorious feeling. You want peace so you can see better the meaning of Jesus' life."

The religious subject matter marked a significant change for Kohanecz,



St. Charles Borromeo's pastor, Fr. Paul Saghy, artist Laszlo Kohanecz and one of his creations. (Voice photo/Ana Rodriguez-Soto)

whose previous works consisted mostly of landscapes. None of those are nearly as large as the paintings he did for the church.

"In religious painting, you feel the religious atmosphere. It's a higher level of feeling," he said. "You have to believe."

Fr. Saghy said parishioners, many of them retired transplants from the

North, are delighted with the new look of their altar. "As soon as they saw the first painting, they wanted to dedicate [pay for] the rest. Now they come early [to Mass] and they meditate." The paintings "give you an inspiration and a good feeling, a pious feeling."

Even better, Kohanecz said, "they are forever."

Official
Archdiocese of Miami
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:
The Reverend Tito Rojas - to Associate Rector, St. Mary's Cathedral, Miami, effective April 17, 1986.
Rev. Mr. Charles Dietsch, III - Permanent Deacon - to St. Mark Church, Fort Lauderdale, effective May 3, 1986.

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Teens use radio stations, raise \$70,000

Money will go to Youth Center

By Ligia Guillen
La Voz Staff Writer

About 500 young people from the Archdiocese of Miami spent Saturday, April 12, working hard for a good cause: themselves.

During a 16-hour span, they raised \$70,000 and, perhaps more important, spread a lot of good news: mainly, that the Catholic Church cares a lot about South Florida's young people.

The fundraising drive was the main event of "Youth Day," as April 12 was officially christened by the mayors of Sweetwater, Miami and Dade County.

Seeking funds for the completion of their Youth Center near Mercy Hospital, groups of young people spent the day washing cars on streetcorners and canvassing shopping centers for donations.

In the meantime, their plea for help was being broadcast almost continuously by four AM, Hispanic radio stations: Radio Mambi (WQUE, 710); Cadena Azul (WRHC, 1550); La Cubanissima (WQBA, 1140); and Union Radio (WOCN, 1450).

The stations donated chunks of air time or made space in their regular programming to allow the young people from the Archdiocese to conduct the first-ever Catholic radio-marathon.

Teenage DJs Isaul Gonzalez, Carlos Brocamonte and Cecilia Ruiz broadcast from all four stations, interspersing pleas of "If the line is busy, call again!" with the personal testimonies of adults and young people, as well as the supportive com-

ments of local artists and politicians.

Among the religious figures who participated were: Father Jose Nickse, director of radio and TV programming for the Archdiocese, and Sister Berta Penabad, associate director; and priests with radio programs of their own: Father Francisco Santana, Federico Capdepon and Angel Villaronga.

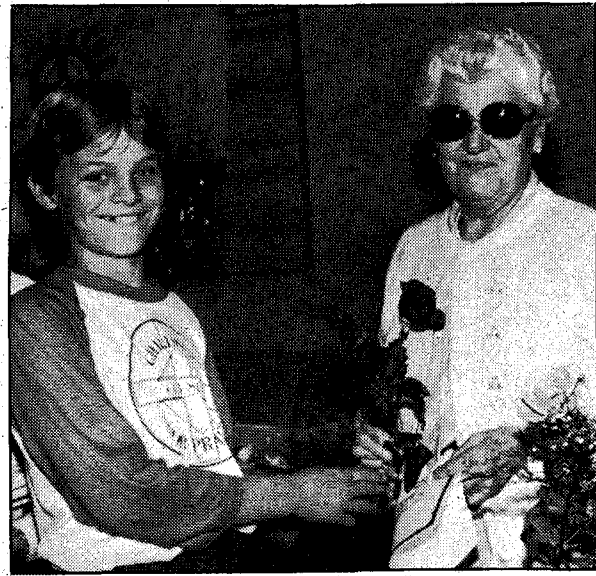
Father Jose Luis Menendez, director of Youth Ministry in the Archdiocese, spent the entire day at La Cubanissima. The whole effort was coordinated by Merci Lara, Ofelia Tabares and Sister Isabel Ordoneo of Youth Ministry.

The final tally of donations surpassed all their expectations, Sister Isabel said, "but the most important thing is that we had a beautiful opportunity to publicize the programs that the Archdiocese offers for young people."

As a result of the marathon, she said, "we've had many calls from young people who want to take part in Youth Ministry activities."

The \$70,000 will pay for putting the finishing touches on the Archdiocesan Youth Center and hiring a fulltime counselor to work there.

The Youth Center is a chapel/meeting room/living quarters complex located on the grounds behind La Salle High School, near Mercy Hospital and Biscayne Bay. Donated by the Archdiocese to the Youth office, both the buildings and grounds have been spruced up and refurbished over the past year, in many cases by the volunteer labor of the young people themselves.



Crusader Stephen Grubba hands out flowers to co-workers, volunteers who put out Crusade mailings and make scapulars. (Voice photo/A.R. Soto)

Children's Crusade:

Use prayer, take action, kids and adults told

Young people testified to the power of prayer in their lives and adults were exhorted to "go out and be heard," during the 2nd annual luncheon of the Children's Crusade for Prayer, held last weekend in Fort Lauderdale.

The Children's Crusade was founded almost 11 years ago by Carmen Monaco, a laywoman from St. Coleman parish in Fort Lauderdale who believes that prayer — especially the prayer of children — can bring peace to the world.

Today, more than 25,000 youngsters have joined the Crusade, and pray at least a decade of the Rosary every day.

Two Crusade members who spoke at the luncheon said daily prayer has affected their lives profoundly.

"The Crusade has really inspired me to do many things," said Dindi Ayala, a senior at Cardinal Gibbons High School in Fort Lauderdale who will go to Mexico this summer to do missionary work.

David McEachern's story is more

dramatic. Now 31, he met Monaco 12 years ago, when he was under psychiatric care for severe depression — in fact, he had attempted suicide several times.

Monaco, he said, "took the time to come to someone that needed help." Now leading a fulfilling and productive life, he was back to tell others that "the kids need God. They need the Lord in their lives."

But God is not only for children, said Nicholas Costea, a former president of the South Florida St. Vincent de Paul Society who is now studying to be a permanent deacon in the Archdiocese.

"We need prayer in all aspects of our life, not just in Church," he said. And he reminded the laity of "the power it has."

"The answer [to the world's problems] lies with the laity — you and me. God has given us the opportunity, God has given us the talent, God has given us the weapons ... But words are not enough. We must take action," Costea said.

— A.R. Soto

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Birth control, schools don't mix

Statement of Florida bishops on public school programs in human sexuality

"We affirm the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people... The necessity for greater communication and cooperation between parents and teachers is highlighted." (Pastoral Letter of U.S. Bishops: *Human Life in Our Day*, 1968)

As Catholic Bishops of Florida we speak out of love for the young people of our state whether they are Catholic or not. We speak out of concern that our young people develop into mature, psychologically and emotionally balanced adults. We are concerned about the health and well being of our society itself. The particular focus of our concern in this letter is one aspect of personal development — namely development as a sexually mature and responsible man or woman.

There are five indications that some widely used programs and methods for development as a sexually mature person are mistaken and have failed in their purpose. The five are the high incidence of teenage pregnancies, pre-marital sex and promiscuity, venereal disease, abortion and the rising rate of sex-related crimes.

Parents' influence

Each child and youth is a unique individual, with his or her own temperament, his or her own physical and mental and emotional gifts and characteristics. Each child grows and matures at his or her own pace. Arriving at sexual maturity is a matter of development over a period of years and as a result of many influences.

The most significant influence is the family, especially the parents of the individual. Parents have a particular and vested love for the child. Parents are in the best position to be aware of a child's psychological and emotional growth, of a child's gradually increasing awareness of himself or herself as a sexual person, male or female.

Parents are in a unique position to hear a child's questions or to observe a child's struggles and to give answers and guidance precisely adapted to the young person's stage of development and need.

A second significant influence is the school a young person attends. The school is an influence both through the specific programs it presents for education and personal development and also as a community with certain mores — as an environment.

A third influence is society in general, which acts through personal example and contact and is expressed in the media: television, books, magazines, newspapers — "what everybody does."

Parents have an extremely delicate task of helping their children to interpret and evaluate the various influences brought to bear on them, to give positive guidance, to affirm and reassure the young person as he or she struggles toward maturity.

Sex ed failure

The schools have an enormous responsibility to the young people, to their parents, to society.



Sex education programs in public schools 'do not adequately respect the rights and obligations of parents or the conscience of young people.'

Eighty-eight percent of the young people in Florida attend public schools. Therefore, the programs for sex education or for personal development offered in the public schools are of the greatest importance for the well being of our young people and of our society. It is our judgment that many sex education programs offered in our public schools are misdirected and have been shown by experience to have failed in their purpose.

We see the following defects in some programs in public schools:

- (1) They do not adequately respect the rights and obligations of the parents or the conscience of the young people.
- (2) They do not present the ethical/moral dimensions of human sexuality.
- (3) They do not integrate sexual development into total personal development.
- (4) They are the expression of a secular philosophy which, in effect, becomes a sectarian religion.

Of these defects, the root defect is that some programs in public schools are based upon a sec-

ular philosophy of sexuality. This philosophy is based upon a world view and a set of values that ignore the presence and existence of God.

It is a philosophy that ignores a world order based upon mutual love and mutual responsibility, the values of chastity and permanent commitment. It ignores resources such as prayer and the power of the Holy Spirit, the existence of a final judgment and of a final destiny with a God of love and fidelity.

Secularly-based programs of sex education are pragmatic. They are based upon information rather than formation. These programs minimize the parents' role of guidance and in fact often subvert the authority of the parents. They discount moral law and a sense of responsibility to God, to others, to society. They do not promote the value of chastity.

Their only sanctions are pragmatic and personal — disease or pregnancy, getting caught. The sense of responsibility is diluted by an exaggerated sense of freedom. Instead of developing a sense of moral and personal control, they offer contraceptives, information on birth control and on referral for abortion.

Harmful proposals

Two proposals under consideration at this time would only augment the harmful effects of present secular-based programs. These proposals are:

- (1) To distribute contraceptives on school premises.
 - (2) To establish "health clinics" in schools.
- In 1972 Florida adopted a statute permitting the distribution of contraceptives to minors under certain circumstances. In 1986 contraceptives are available to minors almost without limitation. Distributing contraceptives in school would not only make them more readily available to young people, it would also give contraceptives a stamp of respectability. They would become morally acceptable because they were given out by the school.

The Florida Catholic Conference is greatly interested in the health of the school children of Florida. For many years it has supported the School Health Law in Florida and especially its adequate funding.

This law provides for health screening for all children in the state and for referral to appropriate agencies, public or private for any needed services. It provides funds for the delivery of these services.

We note with regret that the State of Florida annually fails to implement that law. It appropriates less than 20 percent of the cost necessary to fund the law. We strongly recommend that this law be fully funded and implemented.

While the School Health Law is being underfunded we fault the introduction into the schools of expensive health clinics proposed by two Washington, D.C., agencies: a teenage pregnancy project and a population control foundation. The health clinics would not serve the general health of the young people as well as the School Health Law and would become centers for sex services and information based on this secular philosophy. The presence of a health clinic in a school would give its services an unwarranted appearance of moral acceptance.

For 15 years, programs on sex education based upon this purely secular philosophy have failed. The number of teenage pregnancies and the incidence of venereal disease and of abortion have increased significantly. We are concerned that after all these years and all this evidence, it is now proposed to devote more public funding and more governmental involvement in such programs.

Violate religion

Such programs are not only ineffective. They also violate the First Amendment of the Constitution. They make one philosophy of sexuality, one sectarian value system, the established value system of the state. These programs exclude from the schools value systems that teach virtue, chastity, self control, that teach the moral and ethical dimensions of human sexuality.

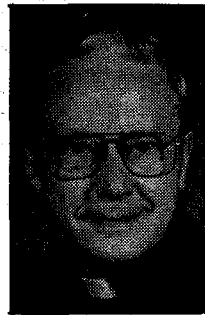
Many children in Florida grow up in families that belong to churches and they learn much about human sexuality through the church. A Christian understanding of human sexuality encompasses not only the physical and intellectual dimensions of the person, but also the emotional, spiritual, and ethical. The Christian understanding looks on sexuality as sacred, as intimately related to the sacrament of marriage and to all the appropriate relationships of an individual.

In these secularly-based sex education programs, Christian and moral values are ignored, negated, and sometimes explicitly scorned or ridiculed. Continence is rejected. Any kind of sexual activity

(Continued on page 14)

Dade School Board wrong on this one

Statement by Archbishop Edward A. McCarthy on public school health clinics



I am shocked by the proposal before the Dade School Board to open school clinics that would, in effect, endorse, underwrite and facilitate fornication.

Such a proposal should not so much as be mentioned by the august members of the Board to whom this community has entrusted the education of its children.

It would be a new and dangerous tax-supported intrusion of the state into the private life of its citizens, into the area of parental responsibility.

It would mean that a school system where religious values and moral responsibilities have been separated from education would now become one unconstitutionally committed to a secular, sectarian value system that is contrary to the religious beliefs of the vast number of the citizens.

It would not respect or develop the consciences of young people which are the most effective form of birth control. It would not integrate sexual development into the total physical, intellectual, emotional, spiritual, ethical personality development. It excludes the virtues of chastity and self control, the sacredness of sex.

The state would seem to approve even aberrant sexual activity. The only motivation is the threat of disease, pregnancy, getting caught. The sense of moral responsibility on which our very democratic, law-abiding freedom must depend is undermined.

The consequence of the secular philosophy on which the proposed sex clinics in public schools is based has been premarital sex, venereal disease and sex-related crimes, as well as teenage pregnancies and abortion.

Such authorities as Asta Kenney, of the Alan Guttmacher Institute (research arm of the Planned Parenthood Federation of America), Dr. Joanne Cox, speaking at a Harvard Medical School Seminar, and Elizabeth King, of Rutgers Medical School, caution as to the effectiveness of school-based contraceptive distribution in reducing teenage pregnancies.

The concerns of the members of the School Board are serious and well intentioned. The Board, however, is beyond its mandate in this issue and needs to be told so. We need sound sex education in our schools. Our community needs a new approach that will prevent rather than facilitate the corruption threatening the young of our day.

Coke is it?

Cocaine abuse growing in South Florida schools

By Betsy Kennedy
Voice Staff Writer

Cocaine.

The deadly "snow" has drifted throughout South Florida, from ghetto to boardroom.

Cocaine cowboys with names like 'Snowman' and 'Deep Freeze' advertise their trade by driving customized Corvettes with emblazoned hoods or cool white Cadillacs. Miami continues to reign as cocaine capital while narcotics and customs agents are snowed under with kilos from Latin America. For the past two months, the names of more than five Miami policemen have been tarnished by alleged cocaine scandals.

But the latest of Dade's cocaine side-effects is perhaps the most serious: It is becoming the 'in' drug of teens and adolescents, replacing marijuana in popularity and creating a whole new generation of kids seeking 'the real thing' in the form of an insidiously dangerous substance.

"We're starting to see kids as young as 10 or 11 in Miami freebasing (smoking) coke. In most cases, it is social experimentation, but we can't downplay the problem with a bubblegum approach," says Jim Hall, executive director of Up Front, a Miami drug information agency which has become a reputable national source for drug experts.

Cheap thrills

The deceptive nirvana of cocaine can be purchased on Miami's streets for as little as \$25 a quarter of a gram, \$15 for a freebasing rock or \$10 per capsule for injecting. And that's a price range well within reach of today's affluent high school student.

A report compiled by James Rivers, Ph.D., formerly with the department of psychiatry at the University of Miami, determined, "The concensus is that relatively cheap, good quality cocaine is more available for local use than ever before...typically it is the high schoolers and college students who get low-priced and heavily stepped on (cut with other chemicals, such as lidocaine) coke for \$40 a gram..."

What makes this snowballing trend even more destructive is the fact that most kids using cocaine are unaware of the long-term consequences of their 20-minute euphoria.

Drug experts and physicians are testifying that the drug they once thought was a fairly innocuous alkaloid and central nervous system stimulant is an unpredictable killer.

Jackson Memorial Hospital's emergency room reported only 62 emergency cases related to cocaine usage in 1981 — as compared with approximately 228-243 in 1984, according to Dr. Rivers' findings. Cocaine was also a factor in more than 25 of 43 drug-related deaths in 1985, as well as being 'on board' (in the blood stream) of 82 percent of all people who were the victims of homicide.

According to the Dade County Medical Examiner's Office, cocaine (without other drugs involved) overdoses killed more than 25 people in Dade County in 1985. Many victims were under the age of 30, including Daryl Daniels, who was taken to Parkway Regional Hospital after collapsing in the street. She remained on a respirator for several days — and then died. She was 20 years old.

"This is only the beginning, because the medical examiner's office hasn't been able to complete their analysis of all the 1985 deaths. Some people drown in their pools or succumb to heart attacks but when the examiners discover the underlying cause it often turns out to be cocaine," says Hall.

"Since 1984, we have been seeing two to three cases of death per month

'We're starting to see kids as young as 10 or 11 in Miami freebasing (smoking) coke. In most cases, it is social experimentation, but we can't downplay it with a bubblegum approach.'

— Jim Hall,
director,
Up Front

wherein cocaine was the direct cause. In the fatalities, the most common form of use was by injection, and snorting came in second," says Dr. Charles Wetli, chief deputy director of the Dade County Medical Examiner's Office.

Mysterious killer

Cocaine is a mysterious killer because overdoses cannot be attributed to any specific quantity of the drug. He and other researchers are still trying to pinpoint what causes 'kindling' or a reverse reaction in people who have developed a tolerance to cocaine and then suddenly die.

Reports that cocaine is non-addictive "are nonsense," says Dr. Wetli. Drug addiction experts have changed the definition of addiction and no longer use the same physical and psychological criteria.

'At the turn of the century, society was well aware of the dangers inherent in cocaine...'

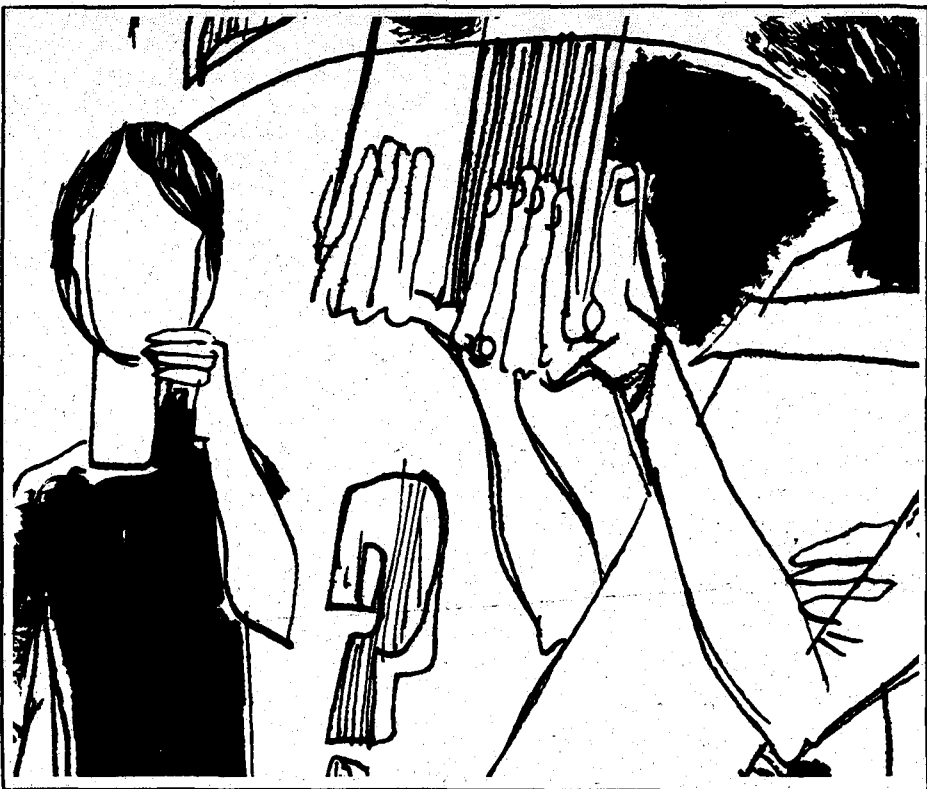
— Dr. Joe Davis,
Chief Medical Examiner

An addict, says Dr. Wetli, is someone who develops a tolerance for a drug, then continues to use it despite the consequences, and indulges in compulsive behavior regarding the drug (for instance, if the supply runs out, an addict will spend his bill money or steal to replenish it).

"It's very similar to people who are hooked on cigarettes. If they run out, they won't wait a week...they'll find a way to make a trip to the store the same day."

Dr. Rene Pelleya, director of international services for the drug treatment program at Mt. Sinai Medical Center on Miami Beach, says he is certain that cocaine is one of the most lethal drugs in use in America.

"You can die from cardiac arrhythmia, convulsions, respiratory arrest... cocaine can even cause cor-



onary spasms in someone who has had no trouble in the past. Some young people die the first time they ever use it."

A recent article entitled, "Kids and Cocaine," which appeared in *Newsweek* magazine, pointed out that the newest form of coke (crack) to hit the streets is hooking — and hospitalizing kids — at a frightening rate.

"Crack is a variant on freebasing which is a conversion of sniffable cocaine crystals into a smokeable base form of the drug...creating a base that is usually at least 75 percent cocaine...the paste hardens and it is cut into chips which resemble soap..." A small piece, called a quarter rock is sold for smoking in water pipes, according to *Newsweek*.

Dr. Pelleya says that many of the teenage coke addicts in therapy at Mt. Sinai started out life as well-adjusted

was well aware of the dangers inherent in cocaine," says Dr. Joe Davis, Dade County's chief medical examiner.

The media's mess

He pins the blame on today's 'liberals and the media,' who popularized the drug and began making it seem chic and fashionable.

"They just choose to ignore the consequences," he says.

Those consequences are seen every day by Emergency Rescue Teams and police officers.

Clifford Fry, a member of the Coral Gables police department, has seen many young people lose their lives or end up hospitalized because of cocaine and other drugs.

He once assisted the Metro fire rescue team with two 15-year-old girls who had been partying in a hotel room, taking Quaaludes and alcohol. By the time rescuers got to them, one girl was sitting immobile in the police car, drooling, and the other was screaming, taking off her clothes, and running around like a rabid animal in the parking lot.

Officer Fry, who is extremely well liked by young people and conducts drug prevention programs at schools throughout Dade, says that moralizing or telling scare stories isn't going to keep the teens away from drugs like cocaine.

"It is the drug they all like to have now. They can't get it too often because it is still fairly expensive for a high schooler's budget but they'll get it when and where they can."

He believes the best way parents can fight back is to teach kids at the earliest age possible what drugs do to their body and to give them honest information.

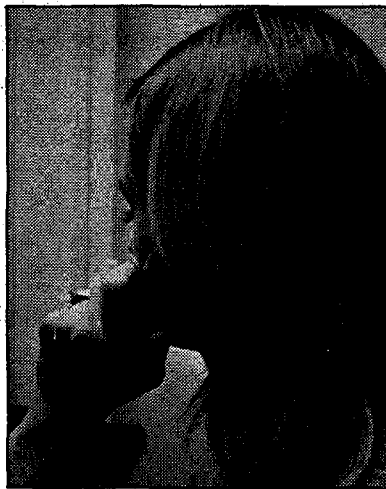
Alcohol's link

"If you lie to them, and they go out and try the drug, and it doesn't do what you said it would, then you lose your credibility with them and you're finished..." Fry says.

Parents can even start with their pre-schoolers, by teaching them elementary pharmacology, according to Hall.

"Teach them how medicines work on the body; explain to them that medicines should only come from physicians and should be limited in use to curing illnesses. Teach them that even a tiny pill in their hand can turn into a time bomb with deadly effects

(Continued on page 14)



kids without criminal records, but once they 'turned on' to freebasing, their personalities changed, their standards of living and value systems lowered rapidly.

"They steal air-conditioners, jewelry from their parents' rooms, or they become 'chicken hawks,' (male hustlers) or hookers."

He has seen young patients so hooked on cocaine that they will go to great lengths to sneak out of the hospital and run away to replenish a supply. 'Scoring' the drug is usually not that difficult outside the confines of a hospital, according to Dr. Rivers. Most contacts are only about 15 minutes away and often will deliver the coke right to the door.

So who is to blame for the cocaine crisis?

"At the turn of the century, society

Cocaine getting cheap enough for teens

(Continued from page 13)
when mis-used."

Jim Hoag, the founder and executive director of Renaissance in South Miami, a Christian-oriented drug treatment program for people in the early stages of addiction, says that many kids are getting the inclination to try cocaine and other drugs because their parents are heavy drinkers.

"Kids are telling us that when they were making a decision whether or not to experiment, the fact that their parents accepted alcohol so readily was a major influence.

"They see that their parents don't really disapprove of drinking. So the kids go out and have four or five beers and that disinhibits them. And then they are feeling so good on the beer and someone offers them a line of coke and they say, 'why not?'"

Hoag has also seen kids go to almost any length to procure cocaine. However, the upper class kids in the Kendall area don't have to steal, he says. They just manipulate, con and lie to get the money for their favorite drug.

The downside of addiction is personally familiar to Hoag, who suffered from it for many years and flunked out of several treatment programs before staying clean. His desire to help other addicts prompted him to launch Renaissance, which is privately funded and in need of donations.

He firmly believes that faith in God is the best lifeline for addicts.

Addicts in church

"It's a spiritual problem, as well as psychological, and people don't need psychologists and psychiatrists to solve it. Our goal at Renaissance is to help a person overcome drugs through a personal relationship with Jesus Christ," says Hoag.

The clergy in most churches simply stick their heads in the sand and deny the problem, complains Hoag. He

For the study, 300 high school students in two inter-denominational Christian schools were questioned anonymously about using drugs. More than 72 percent of all those surveyed admitted to using drugs occasionally, "which can mean as often as three times a week or once a month," adds Hoag.

(A Voice study over a year ago indicated that drug use including cocaine,

friend is not one who would hand you some poison without telling you the consequences."

Children are asking more questions today about drugs, says Dr. Pelleya. He believes that campaigns like Red Ribbon Day, which was held on March 12, are some of the best ways to open up dialogue with kids who are misinformed or who were hesitant to ask about drugs.

"Ten years ago, even the professionals didn't know much about drug addiction...and now that we do, it's our responsibility to get the word out to the communities..."

It's frustrating, adds Fry, to be educating the kids about drugs when he knows that many drug lords and their puppet street dealers will be right back in business a day after they're busted. With a fellow officer, Fry has created a special program called PACT (practice, attitude, confidence and knowledge) which he introduces to high school students to help them take care of their bodies. He thinks the problem of drug addiction among the young is out of control.

"Something has to be done. As a nation, we're destroying ourselves with these drugs. If it keeps on this way, the colleges are going to be filled with burnt-out, drug dependent students instead of those who will become the geniuses and leaders of the future."

Vocations summer camp

Enrollments are now being accepted by the Archdiocese of Miami for the annual summer camp for boys between the ages of 11 and 17 at St. Vincent de Paul Regional Seminary, Boynton Beach.

One week sessions on the grounds of the seminary begin on June 22 and the final session opens July 27.

The camp site provides a small lake, handball and tennis courts, soccer, football, baseball and softball fields, and swimming pool. In addition activities include outings, special films, awards, spiritual conferences, prayer and daily celebration of Mass.

The program is supervised by priests, seminarians and college students. For further information call 757-6241, Ext. 270.

feels they need to acknowledge that there are a lot of recovered — and active — drug users sitting in their pews.

Renaissance sponsors theater troupe presentations as well as workshops on drug prevention and treatment in churches and schools. They also conduct surveys on drug abuse.

Their most recent one turned up more evidence that kids and cocaine are a deadly mixture.

in Catholic high schools only was relatively low at that time. Other schools were not studied.)

Because peer pressure is perhaps the most difficult thing for kids to overcome when they want to say no to drugs, parents have to counteract it by teaching their kids to identify what a real friend is, believes Hall.

"Identify the positive qualities of friendship. Explain to them that a real

Florida bishops oppose 'health clinics' in schools

(Continued from page 12)

— even aberrant — is proposed as good and healthy. State endorsement and sanction of such programs is unfair, unconstitutional and dangerous to the well being of our young people and our society.

We urge parents to take very seriously their obligation to guide their children gradually and sensitively over a period of years to sexual maturity. We urge parents themselves to be guided by Christian values and moral standards both in educating their children and in setting before the children an example of responsible Christian maturity. We urge parents to scrutinize the school health programs and sex education programs in the schools their children attend to be sure that the programs are based on moral Christian values.

Urge parental input

We recognize that in the public schools, the administrators, principals and faculty are people of talent and good will and that they are working hard for the education of the children of Florida. Nevertheless, we feel constrained to express caution and call for change in some sex education programs in the schools.

We urge parents to take a strong interest in the public schools. For the sake of their children, parents should object to programs which are inappropriate. On the other hand, they should fully support good programs.

The best results for the children demand close cooperation between faculty and parents, between school administration and the community. With religious sensitivity, moral conviction should be brought to bear on the schools which are supported by and belong to all the people of the state.

Because the teaching of human sexuality in public schools affects the entire spectrum of the community, we as bishops in the state have a continuing interest in the manner in which human sexuality is taught.

In 1978 we published a statement that deplored sex education based exclusively on secular philosophy and called for more parental involvement and the inclusion of moral and ethical principles. In our present statement we repeat these fundamental ideas. In April, 1983 we published another statement that enumerated various documents that spell out Catholic teaching on human sexuality.

We realize that this task is not finished. We are therefore asking our own agencies and organizations — our Social Development Com-

mission, Education Commission, State Pro-Life Coordinating Committee, Committee Against Pornography, the Florida Council of Catholic Women, and our new Youth Congress — to study the critical, important, and very difficult issues involved in the teaching of human sexuality.

We are asking them to review current practices in public schools, as well as in the media and in our own schools, parishes and institutions and to make recommendations concerning them.

"Beloved young people... You are the men and women of the future. Looking at your faces, we see the future! In the light of your eyes the year 2,000 shines. It is an impressive and exalting sight which, at the same time, is also a demand of true human and Christian formation." (Pope John Paul II - Address, St. Peter's, April 4, 1979)

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An overview of "Brooklyn," the worst slum in Haiti, indeed in the Western Hemisphere. When the rains come, the water — full of garbage and refuse — floods the shacks of the residents. (Voice photos/Ana Rodriguez-Soto)

Haiti and the face of poverty

By Ana Rodriguez-Soto
Voice News Editor

Want to feel like Jesus? Walk through a slum in Haiti.

Perhaps a walk through a stinking slum anywhere in the world will do, but I speak of Haiti because I recently returned from there, and walking through "Brooklyn" and "Boston," two of the world's worst slums, is one experience this reporter will never forget.



That is, I never want to forget. So I've decided to put my ramblings — images that during the past two weeks have assaulted my brain at the most unexpected moments — down on paper, before they get shoved into a mental drawer by the pressure of the present.

I hope, by the end, these unstructured recollections will begin to make some sense, somehow lead to an inescapable conclusion — perhaps illustrate the meaning of that first sentence:

Want to feel like Jesus? Walk through a slum in Haiti.

I realize it is a beautiful country, with first-class beaches and palatial homes dotting the mountainsides. From an airplane, Haiti is green and lush and, at night, from above, the city lights of Port-au-Prince twinkle like those of any sophisticated metropolis.

But the Haiti in my mind is drab and dusty, all dull shades of watered-down brown and dirty yellow. Perhaps the reason is those slums: the combination of sand and mud and God knows

'The face of poverty is and brings out the best of us.'

what else — feces? — that sticks under your shoes and makes your whole body feel dirty, even if your hands haven't touched a thing.

No words can bring back that dirty feeling.

Neither can pictures — and I shot close to 100 in the space of one hour — convey the mind-boggling perspective of rows and rows and rows of tilting, clapboard shacks, only separated in places by muddy, litter-filled trenches — the roadways, if you will, of Haiti's ghettos.

Then hits the realization: tens of thousands of human beings live in those clapboard shacks; they bathe, drink, wash in those rivulets of filth-gray water you so daintily avoid.

No words can bring such suffering home.

Of course, not all Haitians live that way. But the majority of people in Haiti are that poor.

You can judge by the country's main roads. Picture the street in front of the average, lower-middle-class residential neighborhood in Miami. Two lanes and lots of potholes: that's the main

You can help

Two South Florida organizations are dedicated to helping the poor and spreading the Gospel in Haiti.

Food for the Poor, founded by a local Catholic businessman, Ferdinand Maftood, works directly through priests and religious in the country. Contributions may be sent to: Food for the Poor, 1301 W. Copans Road, Pompano Beach, FL 33064.

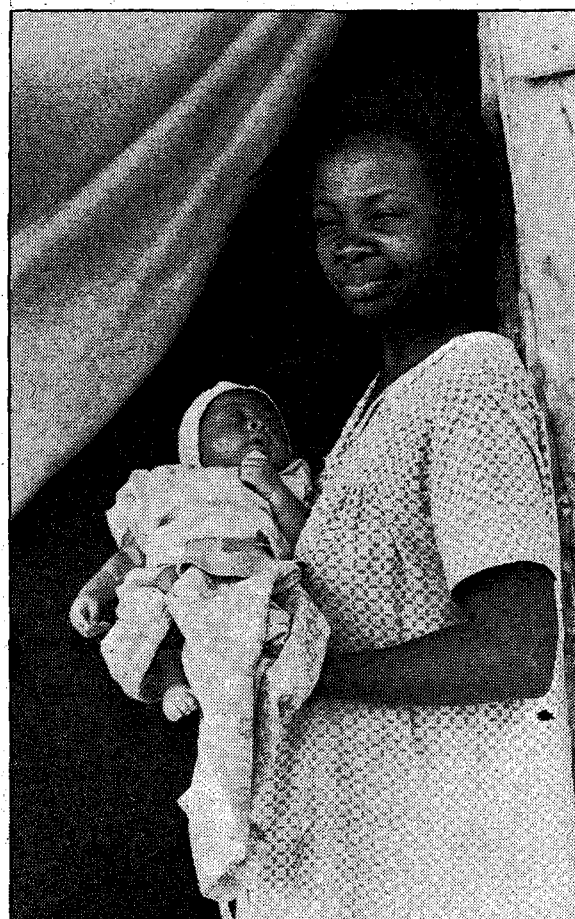
Amor en Accion, founded by a group of young Cuban-American professionals, works through the bishop of the Diocese of Port-de-Paix, the poorest in Haiti and Miami's "sister diocese." Contributions may be sent to: Amor en Accion, P. O. Box 34-1523, Coral Gables, FL 33134.

road leading from the Port-au-Prince Airport to the rest of the city, the road the tourists see.

It's as good an indication as any of the greed of Haiti's last regime, of the historical ineffectiveness of government on the island. Despite the millions of dollars in aid that the United States poured into Haiti over the past quarter-century, "Papa" and "Baby Doc" Duvalier couldn't spare a few hundred-thousand to make even their country's main road presentable.

And we couldn't spare the time to care.

But I didn't come back from Haiti depressed. Joy reigns there, especially now that Duvalier is gone. And I got the feeling that the Haitian people



The face of poverty: a Haitian woman and child.

have been joyful all along, despite the hardships which continue after Duvalier.

The joy is most palpable on Haiti's streets, chaotic jumbles of people and horns and cars and "tap taps" — the Haitian taxis, graffiti-plastered vans and trucks so-named because topping is how people signal the driver when they want to get off.

Driving in Haiti is an adventure which takes the breath away. The craziest driver — and I mean the craziest — on I-95 couldn't move his compact car out of a parking slot in Haiti.

Haitian drivers, by comparison, are artists on wheels. They happily pass on the left and pass on the right and stop suddenly only inches from each other. They communicate by horns, not signals. Yet nothing ever happens, no accidents, no shoot-outs.

After realizing that, a tourist can sit back and enjoy the excitement — like taking a ride on the bumper cars at the carnival.

Another joyful sight in Haiti is that of people, people, people walking everywhere. Women carrying heavy baskets on their heads stride gracefully up and down the hills. Peddlers surrounded by their wares — steel furniture, wooden carvings, brightly-colored panels of cloth, fruits and vegetables, even shoes — line the shoulders of the road, literally taking it over near the center of town.

A stopped car — especially one full of white people, known for their propensity to hand out dollars — is a target for beggars who lean on the doors and peer, pleading, into the rolled-up windows. Give to one, and a thousand other hands stretch out.

The industriousness of Haitians, however, is everywhere visible, and most clearly in the youths who, rags at the ready, run to wipe the dust off the same stopped car — then ask to be paid for their unsolicited labor.

But I must give some form to this collage of images, to the mingling of joy and terrible sadness that is Haiti.

So I must speak of the children of the slums, of the tender mobs who happily grab and touch and hang on to visitors:

The face of poverty is that of a hungry child, eyes eagerly looking up to yours, hands touching your own.

The face of poverty doesn't shame you into giving or make you feel guilty, somehow responsible for such misery.

The face of poverty, incredibly, can be uplifting. Not because it's pretty or just. But because it is proof of how much dignity every human being is capable of having, even under the most humiliating circumstances. And it is a reminder of how easy and natural it is for us to be genuinely good, to feel compassion without feeling superior, to want desperately to help without desiring anything in return.

I think that's how Jesus — the God-man — must have felt when He walked the dusty streets of this world 2,000 years ago.

The face of poverty is and brings out the best of us. Everyone should meet poverty at least once in a lifetime.

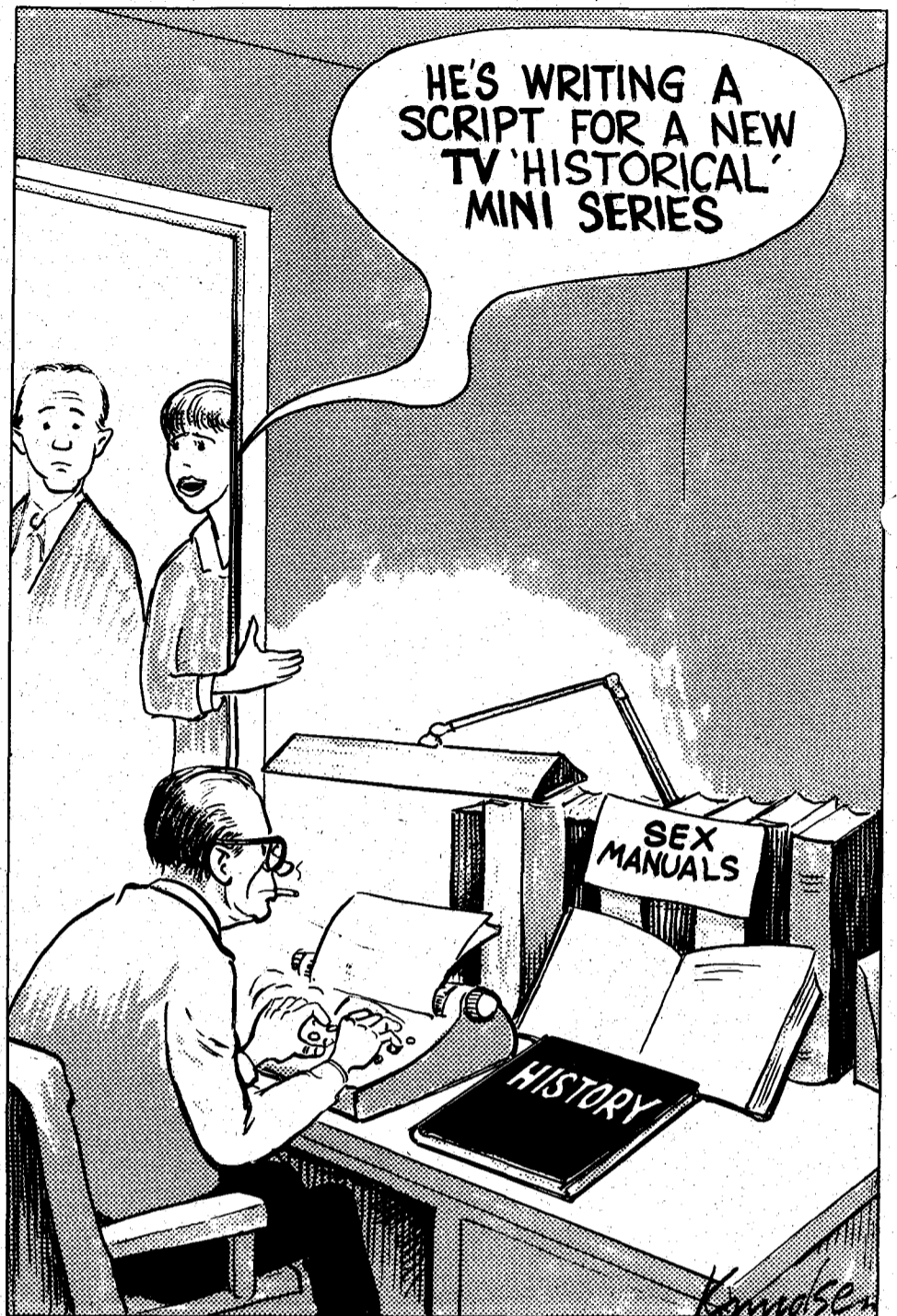
Editorial Page

School sex clinics not the answer

The public schools are at it again. The Dade County School Board is considering establishing "health clinics" in some schools which would, among other things, give out birth control counseling and devices. What you have is an ongoing social problem, one which extends nationwide, involving teenage pregnancy — rampant pregnancy in some innercity schools. The school authorities, understandably, want to do something about it. But the only solution left in the secular context of public school values is a purely physical one: give the kids contraceptives. This approach substitutes technology for theology. It says to the kids, "We know you're having sex, so you might as well be 'safe' while doing it." There is a certain superficial logic to this reasoning. Problem is, this represents the pragmatist view the public schools have been bound to for many years now, if not officially, in fact. The students have been taught about birth control and abortion in sex ed

Voice editorial

classes or in phys ed "hygiene" sessions for years. The nearest thing to a value included in such classes is the old wait-till-you're-older routine. This, of course, merely tells the kids just what they want to hear: that there is nothing actually wrong with two adolescents engaging in sexual intercourse — it's just a matter of timing. It is like telling the kids they shouldn't drink (like we do) until they are, say, 18. And we know how well that approach works. Therefore, even though contraception and knowledge of it has been readily available for years, the pregnancy rates among teens have steadily risen for the past 20 years. True, it is possible that if contraception is pushed in a major way in a given school with high pregnancy rates, that rate might drop some as it did in one such project in Washington. But considerable pregnancy still remained because the fundamental social problems of family and self-respect and moral implications were not dealt with. And if such projects proliferate across the country, what will the effects be as millions of teens jump on the government-sponsored safe-sex bandwagon? What effect will this have on long range family values in these teens? How many more kids will become sexually active through this encouragement? What will their attitudes be toward each other and especially toward their sexuality, the effects of which the government is, in effect, trying to immunize them from? We have found that well-intended government programs have not solved the problem of poverty because they did not or could not alter the social fabric or reach the inner self of the individual. We are in our present situation because the country has allowed its schools and institutions to become bastions of absolute neutrality. Americans still have values, based mostly on religious assumptions that need not be highly sectarian (*In God we trust.*) If we want to get out of this mess we're in, as a people, must demand that the values of the majority, a broad judaeo-Christian system, be re-installed in our schools, courts and legislatures. The minority of secularists and atheists would be allowed to respectfully



dissent and excuse themselves. But at least they would not be imposing their view on the vast majority of the rest of us. And we wouldn't have to be passing out condoms and hormone pills to our children to prevent them from having children.

Letters

'Virginity' story praised

Editor:
I just read the back page of The Voice dated April 4, 1986 — "In Defense of Virginity." The young lady in the article is most extraordinary.

If more young people had the courage and attitude to stand up and be counted, to use reason over passion, then I'm sure there would be greater happiness and satisfaction with God and self.

Although He is forgiving, the social and psychological damage of lost virginity, males' or females', remains for life — not to mention the increased danger due to AIDS and the like.

For all parents of children coming to sexual maturity, this article should be a part of the "birds and the bees" discussion. Read it to them...

—P. Haurus
Miami

Generosity will help poor

Editor:
I wish to thank the people of the Archdiocese of Miami for their continuing and generous support of the Campaign for Human Development. A check for \$44,845 has been received here at the national office. This amount is the 3/4 portion to be distributed nationally to self-help

projects controlled by the poor themselves and designed to remove the causes of poverty.

By this continued support, the people of your diocese are helping to fulfill the wish expressed in the Final Report of the 1985 Extraordinary Synod of Bishops stated in the section entitled: The Church's Mission in the World:

"Affirmed instead is a missionary openness for the integral salvation of the world. Through this, all truly human values not only are accepted but energetically defended; the dignity of the human person, fundamental human rights, peace, freedom from oppression, poverty and injustice. But integral salvation is obtained only if these human realities are purified and further elevated through grace to human familiarity with God, through Jesus Christ in the Holy Spirit."

CHD provides an opportunity for us in the spirit of Vatican Council II to claim as our own the joys, hopes, griefs and anxieties of people of our age, especially those who are poor. It allows us to do this in the image of Jesus who gave of his own power that all might experience human dignity.

On behalf of the entire CHD family, I express sincere thanks also to Most Reverend Edward A. McCarthy, and to Sr. Ann McDermott, your Diocesan Director.

—Alfred LoPinto
Executive Director
Washington, D.C.

Private school students should get state funds

Editor:
Parents of America, decide for yourself what kind of a society your children will be reared in. Don't let the social planners in the Department of Education in Washington convert our society to a secular humanist society by the year 2000. In our state schools today we are rapidly approaching that goal.

You middle class, who have been discriminated against since the inception of the public schools, use your voting muscle in the '86 elections to bring about a revolution in the educational field. Vote out of office all those legislators both on the national and local levels who for years have been passionately committed to public education and have been the faithful pawns of the National Education Association and the social planners.

In a new day of education, insist that the state either eject itself from the field of education or distribute its tax fund equally to all students both in the private and public sectors on a per pupil basis. After the state school authorities have set the standard of how much it costs to educate a child in a state school, all parents who have declared their intentions to educate their children in a private school would receive a per child standard allotment from the state for that use.

Since the state school facilities belong to all the people and not the state, the state would have to share these facilities with the private sec-

tor. This could be done in a series of steps involving depletion and consolidation. With this plan you could have a re-alignment of the school facilities to accommodate both sectors.

Freedom for the people,

—Cornelius U. Morgan
Baltimore, Md.

Thanks for opera

Editor:
Bouquets and orchids to the talented members of the Greater Miami Opera Apprentice Program for the superb presentation recently of "highlights" from opera's by Verdi, Rossini, G. Biset, Gounod and others, under the direction of Gary Magby, pianist, and principal vocal coach.

And our most profound thanks to our beloved Archbishop Edward McCarthy and Father Gerard LaCerra (rector), for providing this delightful evening of music and song, at the Cathedral April 18.

—Tom and Marie Palmer
Miami

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

Putting aside anger

Q. During this past winter a niece of mine in a nearby state had a child. She is not married. It was a sad situation for everyone but one thing worries me. The father of the child was not even present and, as I understand, has hardly talked to anyone in the family since he learned about the pregnancy.

At the baptism I asked the priest whether this boy's name would go on to the baptism certificate. He said it would since he was sure the boy was the father.

What is the church's policy on this? I think it is dangerous because people could be hurt. We had a situation like this in our paper a few days ago and it could happen in the church too. (Mass.)



BY FR. JOHN DIETZEN

A. First let me respond a little to something you said, that it was a "sad situation for everyone." I understand what you mean, but it seems to me that families and others closely concerned need to keep their thoughts straight at a time such as this.

Surely there is always much frustration, disappointment and even probably anger over whatever wrong has been done. But the presence of a new life and the birth of a new child is and should be a cause for joy.

Whatever the background of the event, every child deserves to come into the world being loved unconditionally and received with real affection. That sounds obvious, but too often in my experience these things are overlooked because of our understandable feelings and concerns about other things.

As for baptism records the church has the same concern as you, for the mother as well as the father. It provides for both these concerns in canon law.

The name of the mother must be omitted from the baptism record unless there is public proof that this is her child or unless she requests to be named as mother in writing or before two witnesses.

Similarly the name of the man may be inserted only if he is proven to be the father by some public document or by his own declaration before the parish priest and two witnesses (See Canon 877).

Priests usually are very careful to observe these cautions.

Q. At some of our Masses we have had the custom of holding hands during the Our Father. Now someone tells us this was forbidden several years ago. Is this true? (Ohio)

A. Not to my knowledge. In 1975 the Sacred Congregation for Divine Worship was asked whether the congregation might hold hands during the Lord's Prayer instead of offering the Sign of Peace.

The answer was a strong no. "The Sign of Peace is filled with meaning, graciousness and Christian inspiration," it said. "Any substitution for it must be repudiated."

A concern was implied that this liturgical gesture of joining hands is not in the rubrics of the Mass. But the question and answer was directed mainly at considering the practice a replacement of the Sign of Peace (Notitiae 11, 1975, 226).

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

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

Keeping perspective

When I heard the latest prediction of just how far the price of gas might drop, it reminded me once again how everything changes in the long run. We spend our whole lives worrying about issues and problems that ultimately fade away.

In my life so far, I've watched dozens of doom and disaster predictions fizzle out over time.

We were so worried about overpopulation and now we are running into a shortage of young workers to fill entry-level jobs. Ten years ago PhDs left academia in droves because they couldn't find teaching positions. In a dramatic turnaround, a severe shortage of college professors is expected by 1995.

In the 1960s we were shocked by the popular slogan "God is dead." Today we are witnessing an enormous revival of fundamentalist Christianity.

In our personal lives as well, we spend our days making mountains out of molehills. I hate to think how much energy I have wasted worrying whether the turkey was moist enough or whether I might have gained two points or whether I said the right thing at the dinner party.

We waste our precious lives worrying about the petty details rather than seeking truths that endure. But who remembers what we wore or what we ate three days ago?

In most cases, the "huge" problems we faced a year ago have faded into oblivion.

People know the truth of "ashes to ashes and dust to dust." But few live their lives as if they had that knowledge.

Instead we get upset and rattled by fleeting problems at the office, arguments with family and neighbors, the leak in the dishwasher or the broken carburetor. We allow ourselves to be overwhelmed by the dozens of daily difficulties which can defeat us if we don't keep them in perspective.

One big reason why we put so much time and energy

BY ANTOINETTE BOSCO



into temporary problems is that we are always trying to get control over our lives. In our hearts, we know that real control is impossible — the specter of some sudden natural or man-made disaster always looms over our heads. But instead of accepting that reality, we fight against it.

Until we give up that futile struggle, we won't find peace. Developing a sense of surrender to God's will is the only thing that can bring lasting freedom and fulfillment. We are better off with an attitude of patience for the long term than of control over the moment.

To me, the importance of participating in Mass each Sunday is the weekly reminder that the guiding principle of our lives must be God's eternal word. We need to be constantly reminded that our places on earth are not our lasting homes.

It is always a struggle to keep our focus on the will of God. Nothing is harder than putting compassion above selfishness, and spiritual values above material pursuits and status seeking.

Ultimately, at the end of our physical lives, only the issues of spirituality will stand before us. The only questions in the long run will be whether we truly accepted our God-given responsibility to love others, whether we rose to the challenges of our faith and how much we connected to our real, eternal home during our stay on earth.

(NC News Service)

Letter to ill friend

Dear _____

I am deeply sorry to learn you are so sick. Will you forgive me if I don't try to cheer you up? In your place, I know I would want something more from a friend than superficial cheer.

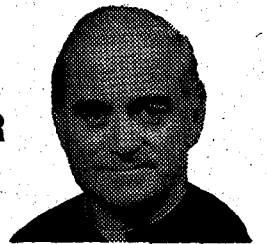
I'm not surprised you're having bouts of depression. It's a normal thing when you're sick, so don't be scandalized at your own behavior if at times you are short with others. It's more a result of weakness than bad will. But, on the other hand, try not to baby yourself.

"You can search the Gospels up and down, but you won't find any distinction made between the sick and the healthy regarding the goal of one's spiritual life. No matter who we are, the call to holiness obliges us to rise to the challenge of accepting our state of health, without discouragement. No one is exempt." (Mother Marie Des Douleurs) It will take a lot of courage to be a good patient, but there is always grace.

Patience is not inaction nor is it freedom from worry or pain. Real patience is rooted in courage and a spiritual love for God that empowers us to live for Him rather than for ourselves, offering all we are and all we have at the present moment for His glory, in reparation for our sins and the sins of the world.

Some people when they are sick become obnoxious, punishing those around them with constant complaints and demands. Others manage to radiate a simple, sweet acceptance of their state, and they exercise their will positively to spare others as much pain and inconvenience as possible. Which kind of person are you becoming?

BY FR. JOHN CATOIR



ing? The key to your progress is in yielding yourself entirely to God's will. You have to take care of yourself, of course; God expects it, but not at the expense of charity to others.

Pray for strength. St. Ignatius said, "If you feel desolate, abandoned, tempted by a thousand distractions (or even just terribly bored), don't give up on prayer, rather prolong it by several minutes."

As for patience, learn to laugh at yourself and pray for the grace to be more loving during your illness. Love is not necessarily a pleasant thing, but it is a sacred thing, a calling born of the will to yield to God. With God's help, all things are possible, even heroic charity. I'll pray for you. Please pray for me, and offer your pain to God as a gift of love.

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

Time capsules

Laconic President Coolidge

Mary Magdalen's surname is due to her birthplace, Magdala, on the shores of the Sea of Galilee. According to ancient tradition, Mary "the sinner," Mary Magdalen and Mary of Bethany, the sister of Martha and Lazarus, are the same person who was freed by Jesus from the seven devils and who later anointed His feet and sat at the Lord's feet and listened spellbound to His every word.

St. Mary Magdalen stood with the Virgin Mary at the foot of the Cross; witnessed Jesus' burial and was one of the first to whom Jesus appeared after His Resurrection on Easter morning. Legend has it that Mary accompanied John and founded a Christian church in Ephesus in modern Turkey but a French legend tells of Mary, Martha and Lazarus coming to Southern France and converting the Provence district.

The Duke of Wellington and Napoleon Bonaparte were both born in the same year, 1769. Each was born on an island, each became fatherless in early boyhood, each had four brothers and three sisters, each attended a military school in France. Both were promoted to Lieutenant Colonel within a day of each other and both excelled at mathematics.

Both were great soldiers and each commanded a great army. And both are remembered for what happened at Waterloo, where one became the victor and the other the vanquished.

As Vice President, Calvin Coolidge was obligated to attend many state dinners. Alice Roosevelt Longworth said to him at one, "It must be very boring for you to have to go to so many dinners?" "Not really," Coolidge replied, "a man has to eat somewhere."

At another affair, a woman asked the Vice President about his two sons.

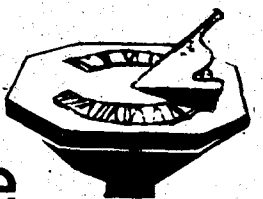
Coolidge answered, "One's at camp and the other's at school."

Thinking that she had found a conversational gold mine, she gushed, "Oh how wonderful, let's talk about them."

Coolidge stopped her in her tracks with, "We already have."

And at still another affair, a woman told the Vice President that she had a bet with another guest that she could get more than two words out of him.

Replied Coolidge, "You lose."



By Frank Morgan

A marriage on hold

Dear Dr. Kenny: Our marriage seems to be on hold. We've been together more than 20 years, but we seem to have nothing to say. The only communications between us have become negative and critical. Our children are mostly raised, and I know we need to start doing things together as a couple again. And we can't. Please give us some ideas on communication. (New York)

Your letter touches a common need, how to get out of a non-communicative rut when you have drifted apart. It can be done.

Remember first that words are not the only form of communication. Going places and doing things together are ways to communicate, as are smiles, gestures and hugs.

Where do you begin on the way back to a more active relationship? Do you begin by having long meaningful discussions? Or do you begin with activities such as a weekly night out together, and let the talking take care of itself?

I think you begin on both fronts, by talking together and by doing. Since your letter asks primarily about verbal communication, here are three simple rules to get the discussions more personal and positive.

Rule Number 1: Keep it short at the start. Don't expect to have long, deep, soulful conversations. Either the conversation will run out of content and



BY
DR. JAMES
AND MARY
KENNY

become a boring exercise in futility, or you will degenerate into your old habits of criticism. Five minutes should be more than enough time to make your point, and to get on with some joint activity.

Rule Number 2: Give "I" messages! All good communication must be informative. You are an expert about how you feel and what you want. However, you can only speculate about the feelings and motivations of the other party. Practice using "I" instead of "you" in your discussions.

Rule Number 2 rules out criticism. "You can't do anything right" is a judgment and has no informative value. Whereas to say: "I'm very angry and upset when I come home and find the house in a mess" has the merit of at least revealing something about the state of mind of the speaker.

Rule Number 2 calls for a certain amount of assertiveness. "I would like to go out to dinner with

you," is a much more assertive statement than the seemingly more polite: "Would you care to go out to dinner with me?" Actually, the second statement is not as nice as revealing the wishes of the speaker. In the first statement, the speaker makes himself vulnerable to rejection.

Rule Number 3: Learn to give compliments! Compliments are a one-a-day necessity, like vitamins. Learn to make positive remarks to take the place of your negative, critical messages.

Compliments come in two varieties: conditional and unconditional. Conditional compliments are called praise. You must learn to notice the accomplishments of one another.

The advantage of unconditional compliments is that they can always be administered. A smile, hug, a thumbs-up gesture. Simple phrases such as "lookin' good!" or "You're an OK guy!" Such surprise gestures and remarks are usually much appreciated and keep us going.

To start the positive habit of giving compliments, resolve to give at least one of each variety to your spouse daily. Review at night whether you have remembered. Don't worry if it seems a bit forced or phony at the start. Get it going.

There are three rules to get good verbal communication started. Keep your early discussions short. Use "I" messages. And learn to give compliments. Good luck!
(NC News Service)

Valuing the high school yearbook

It happens every May in thousands of homes across the country. High schoolers sneak their yearbooks home and hide them away in their rooms so their parents won't see what their friends have written in them. If parents happen to ask to see their picture, the teenager may show them that page but they are embarrassed to let them read the whole book.

It's a universal complaint of parents, one that drew many letters to "Dear Abby" last year. One reader wrote that a boy she had known since grade school wrote a filthy expression across her picture. When she tried to erase the words, she erased her picture. The words were still readable so she had to cut them out with a razor blade.

"When I asked the boy why he did it," she wrote, "he said he was just kidding. I was ashamed to show my yearbook to anyone because of the stupidity of one person. To this day, I've never shown my yearbook to my parents or anyone else."

How sad and how foolish. But the practice of writing suggestive and even obscene comments has become so widespread that it renders the yearbook pornographic and useless. Surely, young people who aren't comfortable letting their parents read their annual are going to be even less comfortable letting their children read it someday.

Each year, the yearbook becomes bigger, more attractive and more expensive. The going cost of a large high school's yearbook is between \$15 and

BY
DOLORES
CURRAN



\$20 today. That's a lot of money for an object to be defaced rather than cherished.

My daughter told me once that she wished she hadn't had hers signed by friends. "They didn't mean what they wrote, Mom," she said. "But they try to be funny and to outdo each other and that ruins the book."

Embarrassing friends in their yearbook is nothing new, I realize. I suspect many parents have hidden their annuals away for the same reason. Yet there seems to be a drive on to write something racier each year, whether it has any basis or not.

How can we help our children be part of the autograph signing and yet own a yearbook they will be proud to show in years to come? I suggest three parent actions.

First, let's try to let our teenagers know in advance that we realize the dilemma they may face. We understand that it's hard to ask friends not to

write embarrassing comments but that we also know that in a few years, they may wish they had a yearbook they could show to others. This at least alerts them to the possibility that they may someday be sorry if they allow and encourage obscene autographs in their book.

Secondly, we need to give them some sense of responsibility for others' books. Chances are fair that if pornographic comments appear in their books, they may be reciprocating with friends. Perhaps we can wonder aloud how other parents might view the writer of such comments. It may give them another pause to reflect.

Finally, let's ask the school and student leadership if there isn't an alternative to defacing the book itself. Would it be feasible to have available a tuck-in section for autographs which can be removed so that the integrity and appearance of the book can be preserved? I envision an attractive blank pamphlet entitled "Crib Notes" or "Everything You Wanted to Know About Me" or "Classified Information."

These could be distributed during signing sessions or included with the book and the students who do not want a book with comments or signatures across photographs would then be comfortable in being part of the group while preserving their yearbook for the future. Which is the point of yearbooks, after all.

(Alt Publishing Co.)

Family matters

By Lynda DiPrima
Director, Ministry to
Engaged and Married Couples

Much has been written in recent years regarding the phenomenon of the mid-life crisis. Gail Sheehy popularized this idea of adult stages of growth and change in her book, "Passages," and there have been many subsequent books and movies depicting what happens to individuals and families during the season of mid-life. We are left wondering many times if life really does begin at 40, or rather if, "is this all there is?"

At the same time that we as men and women in this "stage" are asking the questions, "Who am I as a person?," "What does my life mean?" or "How do I reconcile with the 'Dream' I had in my 20's," our adolescent children are posing similar questions as they search for their own identity and importance in the world. If all of this unarticulated turbulence is going on in the same household, how does one harness that wealth of energy for constructive growth rather than destructive

chaos? If one spouse is experiencing many of the typical, or even not so typical, symptoms of mid-life, how does his/her partner respond? Let's face it, it's extremely difficult simply to cope if one feels confused, angry or left out, let alone be supportive. All we know is that this person is definitely not the energetic, self-assured, fun-loving creature we once knew and loved.

To further complicate an already complicated situation, we are also faced with the issue of relating to and caring for our aging parents. This position of caretaker of the old as well as the young is an unprecedented phenomenon in our society significantly increasing the level of stress and imbalance of the mid-life adult.

As in other important transitions in our adult life (marriage, parenting, beginning new careers, etc.) sometimes new information, education, awareness and community support can be invaluable in helping us in our efforts to understand the process and emerge somewhat whole and healthy.

We at the Family Enrichment Center invite you

to attend a seminar focusing on the Issues of Mid-life Transition to be held on Friday, May 16, at 8 pm at St. Maurice Catholic Church, 2851 Stirling Road Ft. Lauderdale. The presenter of this evening will be Ms. Mary Ann Massey, M.S., A.A.M.F.T. There is no fee and everyone is welcome to attend. We look forward to learning and growing together with you.

Between the celebrations of Mother's Day and Father's Day, come away for awhile to consider what it means to be a parent, a life-giver. On Saturday, May 17, the Family Enrichment Center will offer a Day of Reflection for Parents which will consist of presentations, small group process, time for personal reflection and the celebration of the Eucharist. The day will be led by Carol Farrell and Fr. Mike Flanagan.

Space is limited so reservations must be made in advance by calling the Center at 651-0280. There will be no fee for the day. Participants will be asked to bring their lunch. Hot and cold beverages will be provided.

What shows changed TV history?

How can a viewer tell what's worth watching on any given night? The process I use involves a number of steps, such as perusing the TV Guide, which can give subtle clues as to the values of a program. Subtle Clue #1: If Morgan Fairchild is in it, the program is probably worth slightly less than a pound of old shoe-strings.

I also rely on critics who can give some guidance on what's good and what's not. Whether a critic likes or



BY
**JAMES
BREIG**

dislikes a program is not really as significant as what he or she says about it. (I'm giving away a trade secret here.) In reviewing a show, critics provide information which can help you decide if you will like it.

Then there are awards and lists of good programming compiled by various organizations. Taking into consideration the reputation of the compiler, a viewer can judge the worth of a series or special and come to a decision.

Three very disparate lists of "good shows" have piled up on my desk and they offer some good excuses for arguing over what TV shows are worthwhile. After all, unless you draw up the list, no "top ten" is going to please you.

For instance, Entertainment Tonight, the nightly half-hour devoted to telling us which star has been arrested for what abuse of which illegal substance, asked 100 TV critics (I'm still waiting for my ballot) to name the best shows of all time. They came up with 20 "shows that changed television," including some which are still on the air either in original episodes or in syndication.



Moses Weiss (Sam Wanamaker, far left) and the other resistance fighters of the Warsaw ghetto are captured by German soldiers in the highly-acclaimed mini-series, "Holocaust" which will be re-run on WPBT, Channel 2, beginning every Sunday at 2 p.m. The program is one in a special series in remembrance of the holocaust.

Here's the list: I Love Lucy, Hill Street Blues, All in the Family, The Today Show, Laugh In, Milton Berle, See It Now, The Tonight Show, The Ed Sullivan Show, 60 Minutes, Sid Caesar's Your Show of Shows, Sesame Street, The \$64,000 Question, Saturday Night Live, CBS Evening News, Masterpiece Theatre, Playhouse 90, M*A*S*H, Roots and Gunsmoke.

It's sort of a strange list, as if everyone wanted to get in one example of every TV style, from westerns to quiz shows, from kids' programming to something as mundane as the evening news. But it's a pretty good compilation of what TV provides. I miss any example of sports cover-

age and, of course, there is no religious show in the list (which may be a sign of how bad religious programming is rather than how ignorant critics are of such shows).

The second list was put together by TV Guide, which asked a panel of network executives, children's educators, consumer advocates, clinical psychologists and pediatricians to devise a compendium of quality shows for children. Their choices were: Sesame Street, Mister Rogers' Neighborhood, Pinwheel, Fraggle Rock and Welcome to Pooh Corner for preschoolers; 3-2-1 Contact, Reading Rainbow, Faerie Tale Theatre, Wonderworks, Powerhouse, Standby...Lights! Cameras! Action!, You Can't Do That on Television and Mr. Wizard's World for preteens; and The Cosby Show, Family Ties, Highway to Heaven, Main Street, Afterschool Specials, National Geographic Explorer, Livewire and Fame for teens.

What's interesting about that list is how much PBS and cable shows dominate the compendiums for younger kids while the major networks have just about given up that audience.

Finally, the annual Christopher awards for TV shows which "affirm

the highest values of the human spirit" were announced with citations going to: "The Fire Unleashed," an ABC news special about nuclear technology; "Do You Remember Love," a CBS movie about a woman with Alzheimer's Disease; "The Living Planet — A Portrait of the Earth" on PBS; "Love is Never Silent," an NBC movie about a young woman and her deaf parents; "A Time to Live," an NBC movie about a family coping with a child who has muscular dystrophy; "Out of Darkness," a CBS movie about the real-life detective who caught the "Son of Sam" killer; and "Wallenberg: A Hero's Story," yet another NBC film, this one about the true-life Swedish diplomat who saved Hungarian Jews from Nazi extermination.

The number of times the words "love" and "live" appear in that list gives a good idea of the criteria the Christophers go by. So, if you are in a quandary about meaningful programs to consider for your home VCR use, the above-named should be helpful.

I'd be interested in hearing from you about what you think are the best shows of all time, the best for children and/or the best of current TV. Write to me in care of this newspaper.

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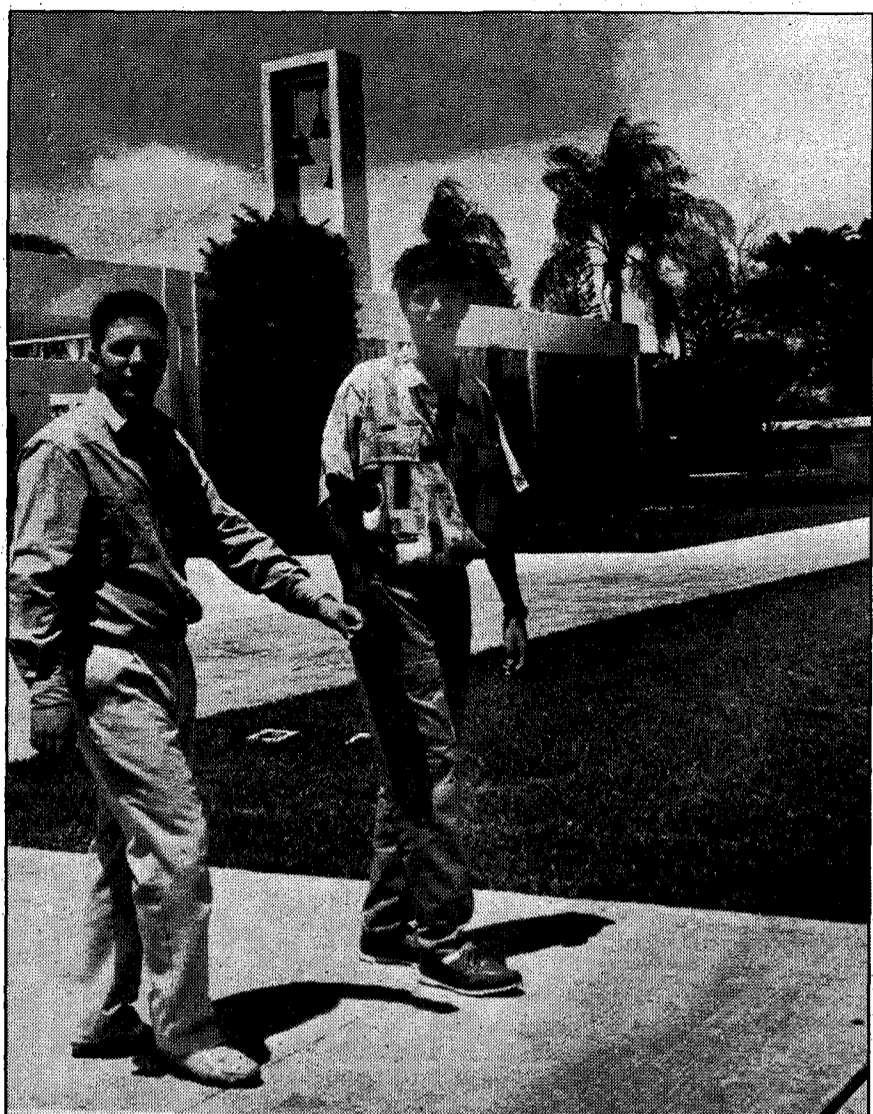
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Vocation awareness

Young men interested in the priesthood gathered at St. John Vianney College Seminary in Miami recently to experience a weekend's worth of seminary life and speak freely with seminarians about the reality of the priesthood. The Archdiocesan Vocations Office sponsors two such Vocation Awareness Weekends a year for anyone who may be considering the priesthood or is simply curious. April 27 was the Day of Prayer for Vocations throughout the world. In Miami, hundreds gathered at St. Mary Cathedral for a special concelebrated Mass marking the occasion. (La Voz photo/Araceli Cantero)

Young Adult Conference slated

The Second Annual Young Adult Conference will be held on June 13, 14 and 15. The guest speaker will be Sr. Faith Mauro and Fr. LaCerra will be the diocesan representative at the Saturday banquet. There will be an effort to attract young people statewide to attend the event.

There will be workshops throughout the

conference. The goal of the conference is to give young adults the opportunity to focus on how their faith relates to goals, jobs and relationships.

Cost: \$68 for the weekend; \$10 for late registration. May 31 is the deadline for registration. To register, please call: 525-5157 (Broward) or 757-6241 (Dade) days and 271-8770, evenings.

Ukrainian Millennium celebration planned

On April 27, His Excellency Bishop Michael Hrynchyshyn of the Ukrainian Diocese in Paris, France celebrated divine liturgy at the Assumption of the B.V.M. Ukrainian Catholic Church, located at 39 N.W. 57 Avenue.

The purpose of his visit was to meet with the Ukrainian people of South Florida to inform them of the current plans to observe the Ukrainian Millennium Celebration in 1988. The Ukrainian Catholic Churches in the free world will

Madonna reunion

The 1976 class of Madonna Academy is planning its ten year reunion this May. If you're a 1976 graduate of Madonna Academy find out more by calling either Anne Tweddle at 945-6496 or Barbara Bellamy at 435-3265.

It's a Date

The Cenacle Retreat Center will hold a 3-day Charismatic Teaching Retreat Memorial Day weekend, May 23-26, on the theme "How can I respond to God's Love — in his absence as well as His Presence?" given by Fr. Greg Comella, C.P.P.S. Call/Write: The Cenacle, 1400 S. Dixie Hwy. in Lantana, Fl. 33462. Phone: 582-2534. Donation \$80.

St. Vincent's will hold their Catholic Summer Camp from June 22 to August 2. For more info call the Vocations Office at 757-6241 ext. 270.

Our Lady Queen of Mercy Cemetery in Miami and Our Lady Queen of Heaven Cemetery in North Lauderdale will each host a Memorial Day Mass on May 26 at 10 a.m.

be celebrating the 1,000 years of the baptism of Rus-Ukraine and Christianization of the Ukrainian nation under St. Volodymyr.

St. Vincent de Paul seeks contact with councils

Edward Sepko, the Chairman of the Southeastern Region of the Society of St. Vincent de Paul is appealing to all unaffiliated conference or councils to contact him and let him know of their location, the names and addresses of officers and the number of active members in their group.

To contact Sepko write to his address at 5904 Waterview Circle, Palm Springs, Fla. 33461. Phone: (305) 965-1670.

A regional meeting of the society was held from May 2-4 in Atlanta.

Happenings Singles is having an Outstanding Singles Party on May 23 at 9 p.m. at the Diplomat Hotel, 3515 South Ocean Drive, in Hollywood. Dancing, band, free valet parking. Admission \$6. For more info call Sharon Silver at 385-1255.

The Queen of Peace Fraternity of the Secular Franciscan Order will have the regular monthly meeting on May 4th and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 Street, Miami, Florida at 1:00 p.m. Anyone interested is invited.

The Marianettes of Knights of Columbus Council 3757, 13300 Memorial Highway, N. Miami, are sponsoring a Luau with dinner, floor show by Royal Alohas, and dancing on May 17 from 7 to 12 p.m. Reservations a must.

Hispanic Charismatics meet May 23-25

The second annual Catholic Hispanic Charismatic Conference of the Archdiocese of Miami will be held May 23-25 in the colosseum of Tamiami Park, on the grounds of the Dade County Youth Fair, Coral Way and 107 Avenue.

Speakers include: Fr. Tom Forrest, C.S.S.R., director of the International Catholic Charismatic Renewal office in Rome; Fr. Diego Jaramillo, director of the Latin American Office for the Catholic Charismatic Renewal; Fr. Ricardo Castellanos, pastor of San Isidro Mission in Pompano Beach; Fr. Wilfredo Pena, associate pastor at San Isidro; and Pepe Alonso, a lay missionary who is director of Hispanic Missions, a Catholic evangelization agency, in the United States.

Registration for the conference is: \$12.50 for people 22 and older; and \$10 for those between the ages of 14 and 21. Conferences will begin at 7:30 p.m. on Friday evening; go from 9:30 a.m. to 7:30 p.m. on Saturday, including Mass at 6 p.m.; and from 9:30 a.m. to 7 p.m. Sunday, including Mass at 5 p.m.

All the general talks will be given in Spanish, but a limited number of headset for simultaneous English translation are available. Cost is \$3 for the entire weekend.

To register, send check or money order payable to R.C.C.H., to: 2nd Annual Hispanic Charismatic Conference, P.O. Box 7302, Miami, FL, 33155. For more information, call 221-8377.

Red Mass to be celebrated

The traditional Red Mass sponsored by the Archdiocese of Miami Catholic Lawyers Guild will be celebrated Monday, May 5 at 7 p.m. in the moot court chambers at St. Thomas University Law School, 16400 N.W. 32 Avenue, Miami.

Miami's Archbishop Edward A. McCarthy will be the principal celebrant of the Mass in observance of National Law Week. Dinner will follow at 8 p.m.

Florida Senator Ed Dunn, chairman of the Senate Judiciary-Civil Committee and former chief legal counsel to Gov. Reubin Askew, will be the guest speaker during the dinner where Miami's Federal Judge Peter T. Fay will give the invocation.

According to ecclesiastical historians the celebration of the Red Mass, first recorded in 1245 in Paris, honored St.

Ives, patron saint of lawyers.

Because the celebrant of the Mass wore red vestments and the judges of the high court wore red robes, the Mass became known as the "Red Mass." In 1928 the late Patrick Cardinal Hayes, Archbishop of New York, introduced the Red Mass in the U.S. In 1965 the late Archbishop Coleman Fr. Carroll, first Archbishop of Miami, celebrated the first Red Mass in South Florida invoking the guidance of the Holy Spirit upon lawyers, jurists, and administrators of law, at the Miami Beach Auditorium.

Further information on the Red Mass and dinner may be obtained by contacting Miami attorney Thomas Equels at 579-0795.

Ballet extravaganza May 17

A first-of-its-kind entertainment event will take place on May 17 at Barry University. The office of Campus Ministry in conjunction with several prominent South Florida ballet companies, will present "The South Florida Ballet Extravaganza" featuring teenage prodigy Eddie Sterile. The extravaganza will take place at 8 p.m. at the Shepherd and Ruth K. Broad Center for performing arts on the Barry campus. The ballet companies who sponsored the event are as follows: A Dancer's Place, Ballet Etudes, Fort Lauderdale Ballet Classique, Fredrick Bratcher and Co., Liana Navarro Gifted Program,

Miami Ballet Company, Miami Dance Theatre. Tickets may be purchased through these companies are at all Bass Outlets. Prices are: section A in advance \$12; at the door \$14; section B in advance \$10; at the door \$12.

New school

Our Lady of the Divine Providence School located at 10205 West Flagler Street will have this year Pre-Kindergarten, Kindergarten, First Grade and Second Grade.

For registration you may call 551-8113.

A special message for Florida Catholics

We are asked to follow the good example of Pope John Paul II as he leads us to redress the wrongs done to Jewish people throughout centuries of the "teaching of contempt" — a spiritual virus that has festered through the years until an atmosphere could exist in which the ultimate of human evil could systematically plan the extermination of an entire people. We are asked to join the growing number of Catholic and other Christian Churches who include in this Sunday's Liturgy, prayers for the 11,000,000 victims of Hitler's death camps, among which 6,000,000 were martyred for one reason — they were Jews.

Also, all who are able to attend are invited to the second annual Yom

Hashoah Service to be held in the Atrium of The Pastoral Center at 9:00 AM - Monday, May 5th.

Cantor Bornstein from Temple Israel will be with us, Rita Hofrichter, a survivor of The Holocaust, and Mary Lou Balog, a teacher from St. Thomas High School. Mrs. Balog's father, Judge Edward Daly of The Supreme Court of Connecticut, was appointed by President Truman as the Chief Tribunal Judge at the Nuremberg Trial of Alfred Krupp.

Rita Hofrichter will prepare us for the Prayer Service at 9:00 AM — 9:30 AM.

Sister Noel Boggs, OP Ecumenical and Interfaith Commission

Tickets \$12.50 per person are available from Mary at 940-5565 days, and Nina 895-1540 days; Julie 688-2766 days or evenings.

Women of Light (Dade County) Bible brunch on May 10 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.

Catholic Daughters of the Americas, Court Holy Spirit No.1912 will hold their regular business meeting on May 9th at St. Elizabeth Gardens, Pompano Beach, at 1 P.M. Anyone wishing to be transferred or become a member contact 941-5546.

The Catholic Widower Club of Hollywood will hold its monthly meeting on May 2 at Nativity Parish Hall, 700 Chaminade Dr.,

Hollywood. Social meeting for election of new officers and entertainment. 7:30 P.M. Other information call Pat at 566-4466; Sam at 989-2558 or Mary at 921-0685.

St. Timothy Separated and Divorced Ministry meets every Monday night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave. in Miami.

St. Henry's Church is sponsoring "A Night for all Mothers and Grandmothers" on May 10 at St. Henry's Parish Hall, 1500 S. Andrews Ave., Pompano Beach. Cocktails from 6:30 to 7:30 PM; Buffet Dinner at 7:30 PM; Dancing to the Pete Bertasso Trio - 8 PM to Midnight. Admission \$12 per person. Call early to make reservation. 785-2450 Mon-Fri 10 am until 3 pm.

Non-violence is theme for Mother's Day weekend

Show your care about your community this Mother's Day: Drive with your headlights on.

That's the request being made by Dade County's political, civic and religious leaders, who want to use this Mother's Day weekend, May 9 - 11, to make all South Floridians aware of the terrible problems of family violence and black-on-black crime.

"We hope that by raising people's consciousness, we can work together to remove the problems," said Carmen Morina of the Metro-Dade Department of Human Resources, which is sponsoring the weekend events together with the Metro-Miami Action Plan.

National and local statistics show that the rates of domestic violence — husbands beating wives — child abuse and teen suicide are rising at a dramatic rate. The numbers also reveal that black-on-black

crime is a problem of enormous proportions:

- Homicide is the primary cause of death for black males between the ages of 15 and 24.

- Not only are blacks more likely to be the victims of violent crimes: in about 9 of 10 cases, they are also the perpetrators:

To kick-off the "Non-Violent Mother's Day" weekend, children from predominantly black junior high schools will join civic and community leaders in releasing "peace balloons" from the Dade Cultural Arts Plaza, 101 West Flagler Street, on Friday, May 9 beginning at 10 a.m.

At the same time, Neighborhood Centers throughout Dade County will be holding meetings where residents of affected communities can speak about the crime problem and suggest ways of dealing with it.

Saturday, May 10, will be "family picnic" day. Everyone is invited to pack a picnic basket and bring the entire family to: Amelia Earhart Park in Opa-Locka; Loren Roberts Park in Florida City; or Grand Park in Coconut Grove, Miami.

On Sunday, Mother's Day, drivers are being asked to turn their headlights on during the day both to honor mothers and

as a reminder of the seriousness of the crime problem, especially within the black community.

Priests and ministers also are being asked to preach on non-violence and black-on-black crime during their Mother's Day services.

For more information, call Metro-Dade at 375-5416 or check with the local library

Lay group marks 25th here

(Continued from page 9)

and expelling priests and nuns. But they couldn't as easily identify the lay members of the Institute, who continued to teach and practice Christianity.

Although the circumstances of their witness are not as dramatic today, members of the Institute continue to believe that "our profession, our

family life, our everyday witness is the best way to spread the Gospel and to build the Kingdom, from within," Cantero said.

And that work "has only begun," she added. It remains for each lay person to get a taste of this generally unappetizing world — and decide to chip in his own little grain of salt.

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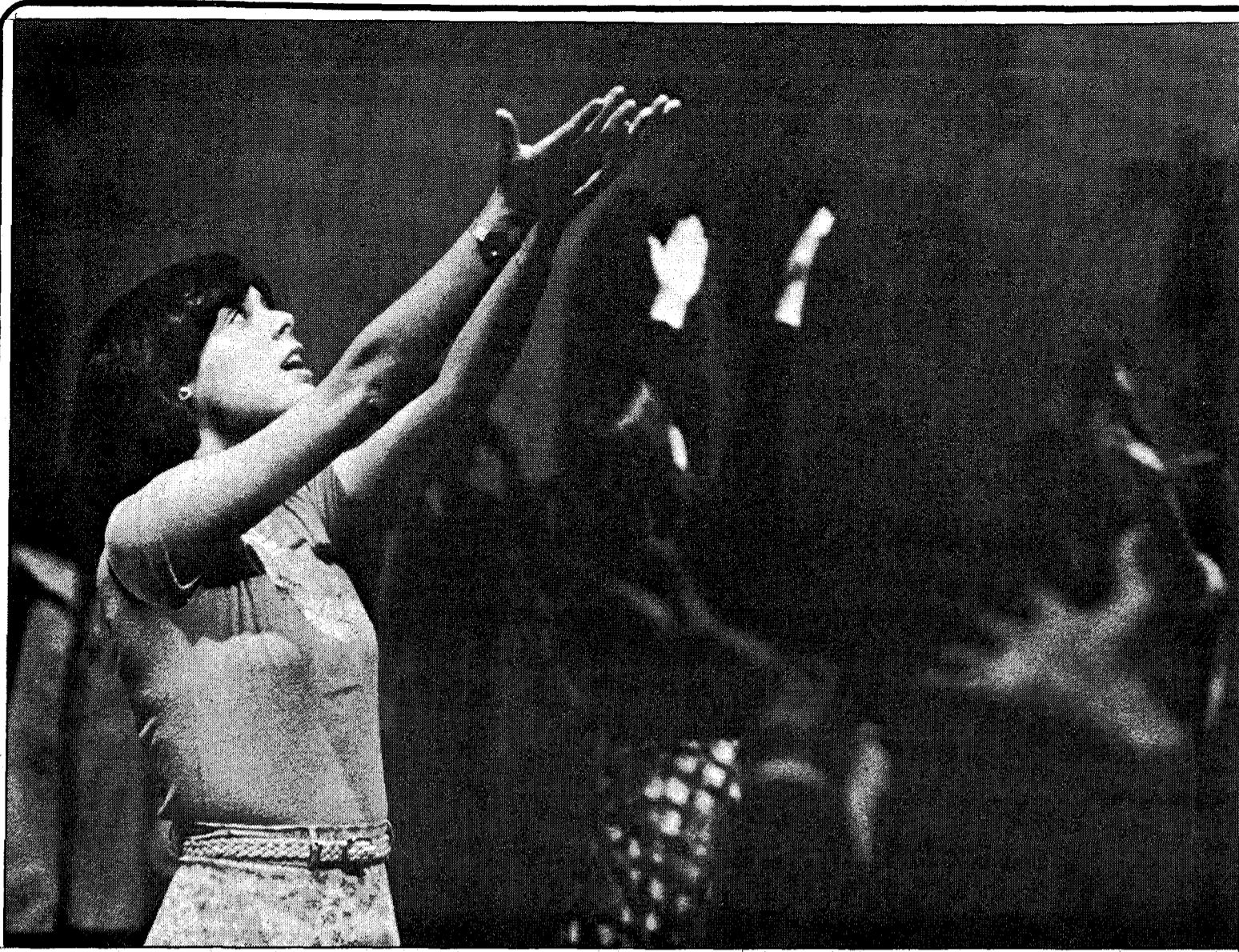
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'If there is too much variety to our worship, we have to spend all our time and energy wondering what is coming next. When the structure is familiar, we are free to relax and enjoy the experience.'

Repetition is not necessarily bad

By Father Lawrence E. Mick
NC News Service

A decade ago I was associate pastor at Mary, Help of Christians Parish in Fairborn, Ohio. Following the directives of the Second Vatican Council and the revised Liturgy of the Hours, we started a weekly celebration of Vespers or Evensong.

We encouraged parish groups to come to pray with us before their meetings. We invited catechumens and any other interested parishioners to join us. It proved to be rather popular.

There was a lot of variety to the service, though we used the same format each week. It was a combination of sung and recited prayer, coupled with ritual gestures like lighting candles and using incense.

We chose the psalms and readings to correspond with the previous Sunday's liturgy, but we always began with Psalm 141 ("My prayers rise like incense, my hands like an evening offering").

Our culture's skepticism of formal ritual was influential in those days. Young people, especially, were loudly rejecting what they saw as "empty rituals"

in the late '60s and early '70s.

Of course, at the same time, young people were holding candle-light processions around the White House and singing protest songs and flashing the peace symbol.

'Ritual is simply patterned behavior, and humans cannot live without it...'

The contradiction was rather obvious. Still, many of us were cautious about ritual. There was an emphasis in liturgy on variety and spontaneity.

It was in that context that I began to notice something very interesting. After a few months of using Psalm 141, I asked myself why it wasn't becoming stale or monotonous.

I realized that I was no longer paying much attention to the words or the notes we were singing. I knew the melody and what the psalm said, so I was free to focus on its deeper meaning. As more time passed, even the meaning became second nature, so that I

focused more and more on the Lord to whom the psalm refers.

That experience taught me a lot about the value of ritual. Ritual is simply patterned behavior, and humans cannot live without it. Most of us follow a nearly unvarying pattern when we get up every morning: brush teeth, shower, shave, dress, cup of coffee, morning paper, etc. Let someone try to force us out of our routine and we'll find out just how deeply imbedded that pattern has become.

Such patterns free us from the necessity of paying strict attention to every move we make. Anyone who has ever learned to drive a car with a stick shift can understand the freedom that comes once the use of the clutch becomes almost automatic.

In the case of religious rituals, the dynamic is similar. Learning a new hymn is a good example. When we first begin, we have to concentrate on the notes, lest we embarrass ourselves singing off key. Once we learn the melody, we are free to concentrate on the words and understand what the song is saying. When the words become

familiar, we can probe their deeper meaning and then go on to focus on the Lord to whom or of whom the words speak.

This is not an argument against new music, of course; even the traditional hymns were once new. But it does suggest the value of familiarity in worship.

If there is too much variety to our worship, we have to spend all our time and energy wondering what is coming next. When the structure is familiar, then we are free to relax and enjoy the experience.

This freedom also fosters spontaneity. The ritual pattern provides a framework within which variety and spontaneity can find a place. This is true for the worship itself, which allows for variety in songs, readings, prayers and even variations on ritual gestures.

It is also true for our own prayer, since we are free to encounter the Lord without worrying about getting lost in the service. So, as paradoxical as it may sound, the ritual pattern itself enables spontaneity in our worship life.

Scriptures

Stephen and Paul

Reflections on next Sunday's first reading
Acts 7:55-60

Introduction

Christmastime in May?

Why not? Sunday's reading, in the Church's life, is more associated with Christmas than with summertime. Even the familiar carol *Good King Wenceslaus* mentions "the Feast of Stephen." The English call this day "Boxing Day," the day after December 25th, when most of us return unusable gifts.

Over the centuries, many spiritual writers delighted in drawing comparisons between Christ's birth on one day and Stephen's death on the following day. Christmas celebrates Christ's birth, and the feast of any martyr is known, traditionally, as the "birthday" of the martyr into heaven's life.

The comparison, or contrast, that dominates our reading is between Stephen and Paul.

Background

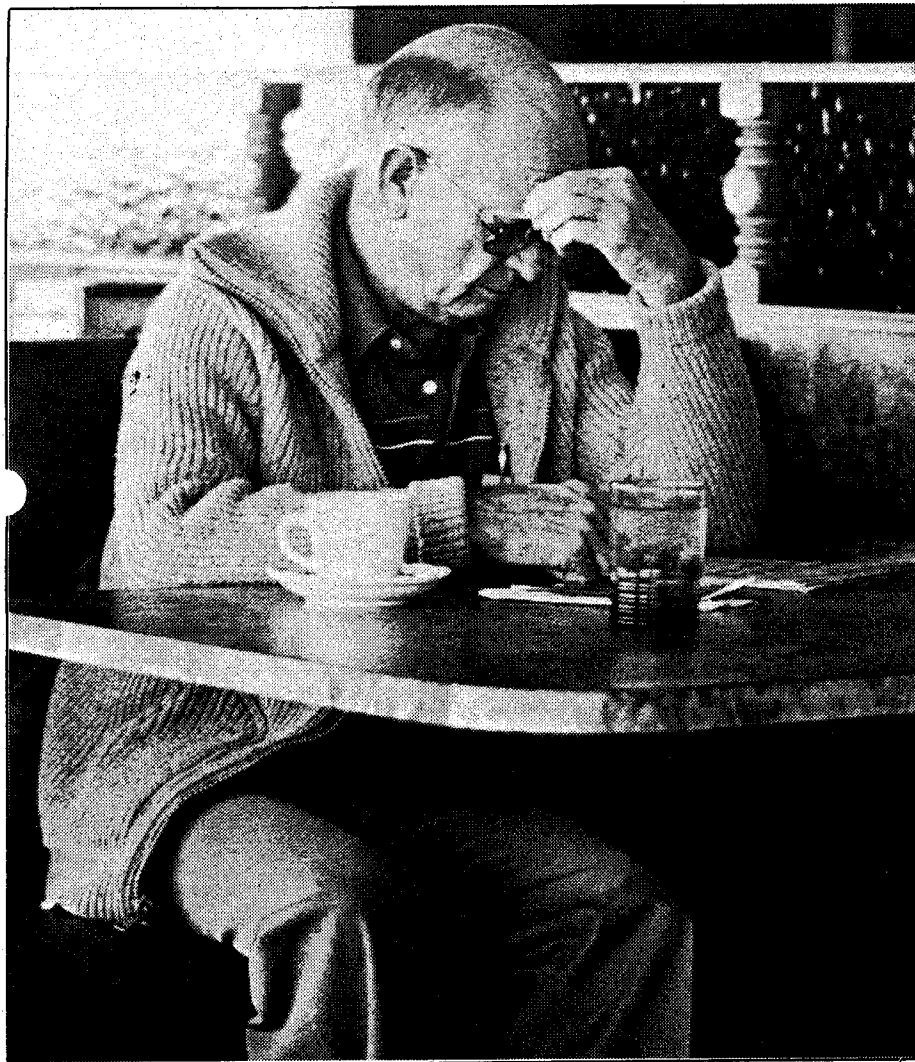
Just as Luke's Gospel traces the journey of Jesus to Jerusalem, so his Acts traces the

journey of the gospel message from Jerusalem. The route is determined by Christ's own commission. The apostles must witness to him "in Jerusalem, throughout Judea and Samaria," and ultimately to "the ends of the earth" (Acts 1:8).

Up to now, the preaching of the apostles has dallied, it would seem, within Judaism. We are still within Jerusalem. Soon, as Luke continues, the gospel message must breach the confines of the Holy City.

With great subtlety, Luke introduces us to the disciples "who spoke Greek" (6:1). The many languages spoken on Pentecost (2:4) signaled the forthcoming spread of the gospel to many lands. With the introduction of Greek-speaking disciples, and Stephen in particular, the further journey of the gospel is indicated.

Among the first deacons to be chosen, Stephen is singled out by Luke for special at-



With coffee at hand, a man looks over the morning paper at a local cafe. For Suzanne Elsesser, what started as a convenient shop for coffee at a neighborhood deli more than a year ago has turned into a daily ritual, a pattern which resembles the religious ritual in her life. (NC photo by Mimi Forsyth)

Thinking it over

'Mass' communication

By NC News Service

Why is it that the rituals in our lives must be understood from the inside out?

Our own family holiday rituals, for example, are important to us. But others may have difficulty seeing why we so highly value our particular way of celebrating birthdays or our particular approach to gift-giving on Christmas.

Religious ritual works in a similar fashion. From the outside looking in, people may ask whether ritual actions are designed to control the expression of people's feelings during worship; whether ritual ultimately leads to boredom during worship; whether the purpose is to assure a uniformity that risks overlooking local and individual needs.

But from the inside out, it can look quite different. From the inside, a person can begin to see the potential of religious ritual to foster the development of a living and lively community.

From the inside out, one realizes that this worship can express the uniqueness and special flavor of a particular community gathered in a particular place. Its potential far surpasses dull uniformity.

When people speak of the modern media of communications, they're not usually referring to the Mass. But it might not be altogether off the mark to speak of the Mass as a communications medium.

And while an important message is communicated, there is more. Life is communicated; grace.

What is communicated is of ultimate importance to people of faith. That is why the ritual actions of the Mass — these communications media — are of such importance. This is worship that invites participants more deeply into the life of faith.

vention. Acts will devote two chapters to him alone.

Ostensibly chosen to assist the apostles "to wait on tables," the original deacons will actually carry on the work of the apostles. They will preach and work "signs and wonders." And, like the apostles, they would suffer in imitation of their Lord.

Commentary

Our reading represents Stephen's speech prior to his martyrdom. For Luke, however, it represents much more. With Stephen's words, he can explain why the gospel message had to leave the confines of Judaism. The rejection of that message by the vast majority of Jews demanded a newer, a Gentile, audience.

Since Jesus was rejected, Luke intimates, then so must the gospel he commissioned be rejected as well. The bearers of that message,

empowered by the same Spirit that rested on Jesus, must face rejection and even death.

Facing opposition, as did his Lord, Stephen bears a remarkable resemblance to Christ. He is brought in before the Sanhedrin, who are shaken by reference to Jesus as the "Son of Man," and like Jesus, he is taken outside the Holy City.

In imitation of Calvary, Stephen forgives his executioners and commends "his spirit" into the Father's hands. And there is one further resemblance, made by Luke, between the deaths of Jesus and Stephen.

Once Jesus died, "the centurion" declared, "Surely, this was an innocent man" (Lk 23:47). As Stephen dies, we learn of a "by-stander," a man "named Saul." He is silent but able to hear Stephen's words.

One day (and soon, as Luke records the events) he will have to pass judgment on the event he witnessed. One day, he will personally encounter the Lord Jesus. Then, he will be silent no longer, but he will be one of the most vigorous proclaimers of the gospel message that the world has ever known.

At this point, Saul is among the listeners who were simply carrying on the tradition of opposing God's will. In time, he would become the one who would further God's will.

This column is excerpted from *Share the Word*, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

Rituals

Everyday habits that grow to resemble religious experience

By Suzanne Elsesser
NC News Service

It could be more routine than ritual, but I have been having my morning coffee at the Larchmont Manor Delicatessen for almost a year. I got into the habit when an early morning appointment took me nearby each day. I've continued for many reasons, and not just because the coffee tastes a lot better than what I make at home.

The Manor Deli sits a few storefronts down one of the village's main streets close to U.S. Route 1, where the constant traffic keeps the crossing guard busy assuring the safe passage of schoolchildren.

It is a simple place with a handful of formica-topped tables that seem to tilt and change direction when you lean on them. In the summer it's air-conditioned, but I like it best when the front door is propped open and the fresh air allowed in.

The deli's charm, however, is not in how it looks, although someone has tried to give it a homey touch by hanging cafe curtains in the front windows.

The real charm is in the people. Behind the counter Tony cheerfully greets his steady customers by name and has their orders ready. It's rare that he has to ask how we want our coffee or if we like butter on a muffin or not.

And the customers: They're a real mix of folks such as Jack, a Wall Street lawyer, who spends time quietly with the morning newspaper before catching the train to work; Charlie, a cigar-smoking octogenarian, who orders a full breakfast with scrambled eggs "but no butter on the toast, please," while waiting for the senior-citizen meter down the block to open.

The entire village public-works crew parks out front and comes in for coffee and good natured bantering.

And me? Sometimes I sit alone enjoying the peace and watching the people. Sometimes I exchange quick hellos and a bit of local trivia with friends. Most of the time there's conversation of substance because the deli has become a meeting place for friends.

I've talked with 25-year-old Ruth

'From different situations and backgrounds, we come to the Manor Deli and are a part of its life. We are elderly and young, professional and unemployed, educated and not ... We come to be nourished by food and by people.'

about how she can raise money to make a film on the sanctuary movement, with Geraldine about the difficulty of bringing Christian values into business life and with Grete about keeping self-confident while job hunting.

It strikes me that what started as a routine has become a ritual, a daily pattern with resemblances to the religious rituals that are part of my life.

From different situations and backgrounds, we come to the Manor Deli and are a part of its life. We are elderly and young, professional and unemployed, educated and not.

We come to spend time alone and to be with others.

We come to be nourished by food and by people.

We come sometimes for the encouragement we need and sometimes for the encouragement we can give.

Perhaps ritual patterns are to be found much closer to home than people sometimes think.

Guardian Angels

WASHINGTON (NC) — Move over in your chair and let your guardian angel read this with you.

Growing Up Catholic, a humorous look at Catholicism published last year, noted that in the past some Catholic children were taught that they should scoot over to make room for their guardian angels.

These days, however, Catholics don't seem to hear much about guar-

dian angels, or angels in general, which may make some wonder just where they stand — or sit — in the church.

Dominican Father William J. Hill, a professor of systematic theology at the Catholic University of America in Washington, says of angels in general, "It's church doctrine that there are such things as angels, that they do exist."



Dominican Father William J. Hill, a professor of systematic theology at the Catholic University of America in Washington, says, "It's church doctrine that there are such things as angels, that they do exist." (NC photo by Michael Hoyt).

While there is no official church teaching on guardian angels specifically, according to Father Hill, the church does celebrate a feast day for them Oct. 2. According to popular Catholic tradition these angels protect people from spiritual and physical harm.

Dominican Father Thomas L. Fallon, a professor of religious studies at Providence College who has written nine articles on angels for *The New Catholic Encyclopedia*, takes both a serious and lightspirited look at the subject.

"It's hard to talk about angels because they're the only ones who can sing 'I ain't got no body,'" he said, which makes scooting over in your seat or pew unnecessary.

Although angels make appearances throughout the Bible, such as at the Garden of Eden or rolling away the stone from Christ's tomb, Father Fallon said the concept of guardian angels is based on only one statement of Christ, "See that you never despise one of these little ones. I assure you, their angels in heaven constantly behold my heavenly father's face" (Mt 18:10).

Devotion to guardian angels and angels in general is still popular among some Catholics. The Philangeli (Friends of the Angels) Society, which promotes devotion to angels, has an estimated membership of 750,000 Catholics in 60 countries.

But popular Catholic devotion to angels may have declined in recent years. William Dinges, an assistant religion professor at Catholic University, said that if so it could be that the former immigrant Catholic population has become better educated and more socially mobile.

Such devotions, he said, might then become less plausible "because



they don't fit in the assumption of a view of the world that is rational, empirical and utilitarian. They don't make a lot of sense by the criteria by which the yuppie makes sense of the world."

'It is hard to talk about angels because they're the only ones who can sing, 'I ain't got no body.'

Father Hill said that a decline might result from a change of emphasis following Vatican II on the question of individual responsibility.

"The stress in the modern world is not to rely overly much on angelic intervention and to stress man's own responsibility in relation to Christ," he said.

Father Fallon believes angelic help is as timely today as it ever was. "I think Catholics need every kind of divine help they can get."

Sister sleuth finds lost loves

ST. PAUL, Minn. (NC) — Benedictine Sister Claire Lynch has much more staying power than the short-lived television series "Finder of Lost Loves" about a private eye who tracked down people's loves from years ago.

At age 87, Sister Lynch helps people locate or find out more about long-lost kin with as much determination as any TV sleuth. One is tempted to call her "Finder of Lost Relatives."

Sister Lynch, archivist at St. Paul's Priory in St. Paul and former dean of

Sister Lynch said. "Many children were adopted out of a children's home and didn't know who their parents were. Others knew their parents vaguely, but not brothers and sisters.

"In most cases, the mother died and the father couldn't take care of them or vice versa" so the children were sent to an orphanage, she explained.

The children were often adopted by different families and lost track of each other, she added.

Sister Lynch said tracing relatives

'I haven't had many institutionalized children who were unhappy when they found out who their parents were.'

the College of St. Benedict in St. Joseph, Minn., said she has been interested in genealogy for about 20 years.

She said she gets about a call a month from people asking how to trace their ancestries and in the last five years has worked with about a dozen people looking for relatives.

People began calling her, she said, after she published a book in 1982 on St. Joseph's Home for Children in St. Paul.

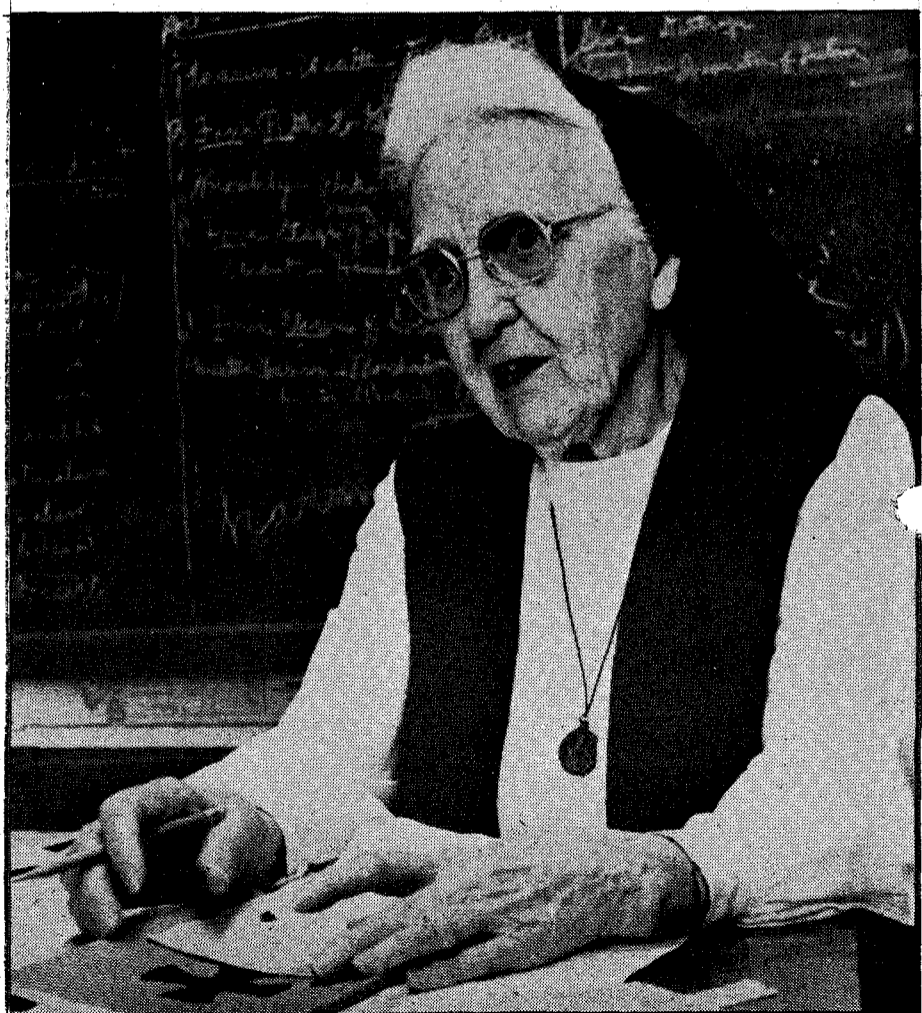
"They're looking for their identity, principally who their parents were,"

involves extensive, well-documented research into "primary" sources, such as birth and death certificates, city and parish directories, tombstones, adoption records and census rolls.

Last year she helped an Aberdeen, Wash., man who had been adopted twice find a brother and sister he hadn't seen in almost seven decades.

Sister Lynch said others are interested in determining whether they might have any hereditary diseases or whether they were abandoned.

"Until recently coming from an orphanage was a disgrace," she added.



Benedictine Sister Claire Lynch is in charge of archives at St. Paul's Priory in St. Paul, Minn. for the past five years she has traced the genealogies of about a dozen people to help them track down lost relatives.

"But I haven't had many institutionalized children who were unhappy

when they found out who their parents were."