

Jubilee Year proclaimed

Reconciliation theme for papal visit here

In preparation for the expected visit next fall of Pope John Paul II, Archbishop Edward A. McCarthy has proclaimed the next 12 months as a Holy Year of Reconciliation in the Archdiocese of Miami.

Although the Vatican has not announced the date of the visit officially, the Archbishop wrote that "we have received the good news" of the coming of the Pope sometime in 1987.

"Such an unprecedented experience should...have a lasting effect that will leave us changed as individuals, as an Archdiocese, as a communi," he wrote.

In his 29-page pastoral letter, "Blest Too the Peacemakers," (complete text, pages 1A-8A), the Archbishop asks that the theme of reconciliation pervade every activity throughout the Archdiocese, from conferences and retreats to penance services and homilies.

He asks that reconciliation services, with opportunities for confession, be held monthly on First Fridays. As part of the holy year, the Archbishop also extended to all priests the faculties to absolve penitents from sins involving abortion.

He also encouraged the celebration of "Pope's Parties," where different groups --such as young people and senior citizens, Catholics and non-Catholics, blacks, whites and Hispanics, public and Catholic school students -- may share goodwill toward each other.

The Archbishop also asked parishes to revitalize their outreach and evangelization programs, schedule weekly holy hours of praise before the Blessed Sacrament and promote the Sacrament of Reconciliation, among other activities.

Finally, he called on everyone -- clergy, Religious and laity -- to "practice penance and dispose themselves for God's grace... by special acts of mortification and good works," including fasting and abstinence.



Back to school

Welcoming parents and their children back to school was the happy task performed last week by Father Michael Quilligan, pastor of Annunciation Church in Hollywood, and Sister Josephine Sherry (second from left, rear), Annunciation School's new principal. Many of those they welcomed (above) had themselves graduated from Annunciation and were bringing their children back to continue the tradition. More back to school stories, pages 11-14. (Voice photo/Ana Rodriguez-Soto)

Devotedly Yours

Now we must reflect on survey

My dearly beloved:

I am sure you found most interesting the report of the survey of the people of the Archdiocese that was conducted as part of the Synod process. We felt it was necessary to have a clear picture of who we are, what are our attitudes, our needs, our good points and our bad points.

Of course, the secular papers sensationalized the report by highlighting the areas where Catholics are not accepting the teachings of the Bible and of the Church. Less emphasis was given to all the good things happening in the Church -- the general adherence to the Creed, the satisfaction with the Church, the number of people who reported they have become more religious in the past five years.

But what about the shocking findings of the great numbers of Catholics

who do not accept the teachings of the Church and the Bible on divorce, extramarital sexual relations and contraception?

My reaction is, of course, one of deep concern. The Synod needs to study and evaluate these findings carefully. This was a caution of Dr. Ira Sheskin himself, the professional who directed the survey. We are all aware that the data of surveys can be misleading.

Whatever, the survey does show we have our work cut out for us. I am not sure that all of our people who disagree with Church teachings are even aware they are doing so. As the survey indicates, only one-half of our people are active enough in their parishes to be registered. Only half of our children are receiving any religious instruction. Most of our children attend public

schools that may not teach religion.

The religious life of families is deteriorating. Many of our people are not at Mass on Sunday to hear the preaching of the Gospel. The only religious news many of our people receive is through the secular media which is often inaccurate and sometimes even unfriendly.

Our people are being overwhelmed by the influences of today's deteriorating culture of worldliness, agnosticism, materialism and self-indulgence in which they are immersed, which they absorb through reading, television, radio, entertainment and social contacts. And we must admit even some Church teachers since Vatican II have contributed to the confusion.

To me, all of this points out the importance of our Synod to evaluate

where we are, to be aware of our weaknesses and our strengths, and to react responsibly. It highlights the urgency of evangelization to which we have been committed.

I did find some comfort in the indication that at least in some areas our people, in their personal lives, seem to be truer to the Gospel than in their opinions. While a great percentage responded that they approved of marriage after divorce, only nine percent have done so -- and a certain number of them may have received Church annulments certifying that the first marriage was not truly valid.

The Synod will need to spend much time pondering and responding to the reality the survey is revealing. We need to listen carefully and respect what our people are saying. We need to

Continued on page 10

Priests create world brotherhood

CHICAGO (NC) — Priests from around the world have launched an international group for clergy which they say will create a sense of brotherhood among its members, foster their awareness of worldwide issues and form a support network.

A plan for such an organization emerged during a meeting held in Chicago during August.

Sponsors included the Chicago-based National Federation of Priests' Councils, the National Conference of Priests of England, the National Federation of Councils of Priests of Canada and the National Council of Priests of Australia.

Other countries represented were South Africa, the Philippines, Ireland, Trinidad, Zimbabwe, India, Malawi, Nigeria and Papua New Guinea.

The U.S. priests' federation is an organization of

about 90 official diocesan priests' councils — there are 171 Latin-rite territorial dioceses and archdioceses in the United States — plus several other priests' associations and male religious orders.

Organizers said the idea for an international priests' group came from a 1984 convention of the National Federation of Priests' Councils held in San Antonio, Texas.

Two years and 24 international telephone conference calls later the steering committee for the project met for the first time.

One committee member, Father Tony Redden of Cleve, Australia, said the aim of the organization would be to foster brotherhood and an awareness of issues and build a network of support for priests in their work.

Father James Burdett of Salinas, Calif., said he saw the Chicago meeting as the beginning of that network.

He said another important aspect of the gathering was meeting priests who represented Africa, where, he added, the church is growing rapidly and church-state tensions are increasing.

An African priest, Father John Amankawah of Ghana, said the church in Africa is struggling with what he called "twin currents" of Second Vatican Council reforms and moves toward political independence in a number of countries.

Throughout all the discussions, said Father John Rose of Edmonton, Alberta, "there was a tremendous love for the church and a great affirmation of the priesthood."

Vatican plans TV program for English-speaking viewers

WASHINGTON (NC) — The Vatican's television center is working with three U.S. priests to develop a Vatican-originated weekly TV program for English-speaking audiences. The proposed program, "A View from the Vatican," would be "a one-hour weekly religious 'Today' show that will probe and present the world as seen from the Vatican," Father Edmund Nadolny, chief fund-raiser for the project, said in a telephone interview. Father Nadolny, a priest of the Archdiocese of Hartford, Conn., together with Father Raymond Bluett, a retired priest from the Diocese of San Bernardino, Calif., and Father Terrance A. Sweeney, an ex-Jesuit and an award-winning television scriptwriter, presented the idea for the program to the Vatican.

House orders Pentagon to study military chaplains issue

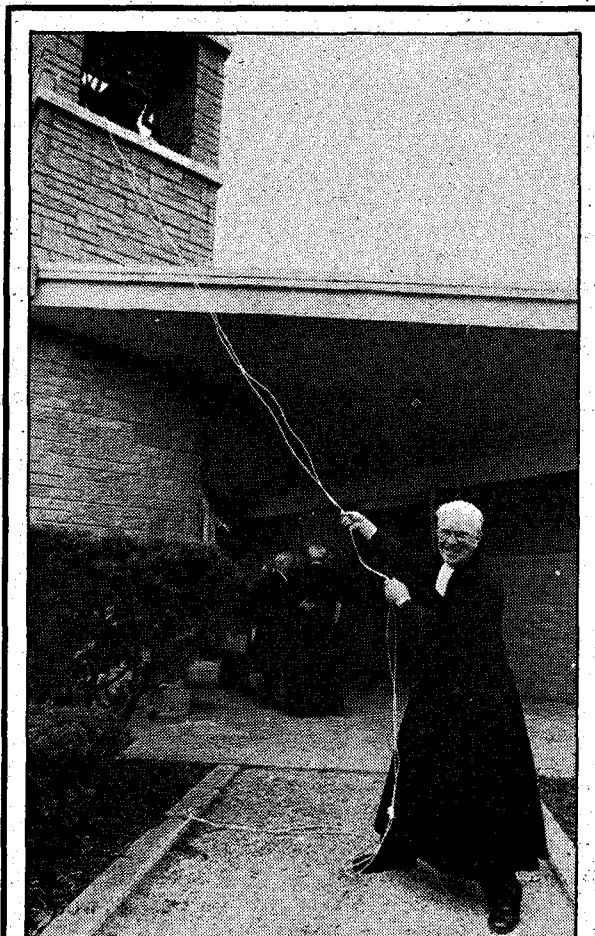
WASHINGTON (NC) — The House of Representatives has ordered the Pentagon to study reasons for a shortage of military chaplains in some faiths and what to do about it. In an amendment to a defense bill, the House cited an "imbalance" in the chaplain corps. Critics in particular have alleged a shortage of Catholic, Jewish and Orthodox chaplains in the armed forces. The bill, with the chaplains' amendment, must be approved by the Senate and signed into law by the president before taking effect. Proposed by Rep. Robert Borski, D-Pa., the amendment calls on Secretary of Defense Caspar Weinberger to "carry out a complete study of the causes and conditions" of the chaplains' shortage and report "recommendations on how to alleviate the existing faith imbalances."

New York bishops set up group to study abortion

ALBANY, N.Y. (NC) — New York state's Catholic bishops have established a new Cardinal Cooke Pro-Life Commission to fight abortion state-wide and encourage Catholic pro-life activities. The commission is named for the late Cardinal Terence Cooke, who was archbishop of New York from 1968 until his death in 1983 and who was chairman of the U.S. bishops' Committee on Pro-Life Activities. According to its statement of purpose, the commission is designed to "promote the positive perception that human life in all conditions and circumstances must be respected, nourished and enhanced."

Father Provost granted tenure to teach at Catholic University

WASHINGTON (NC) — After agreeing to change or clarify some of his writings, Father James Provost has been granted tenure as a canon law teacher at The Catholic University of America. The decision, reached by a special mail ballot of the university's board of trustees, was announced Aug. 28, three days before Father Provost's contract would have been terminated if he had not received tenure, or a permanent teaching post. Bishops on the board of trustees, reacting to Vatican concerns over some of Father Provost's views, had earlier blocked his application for tenure.



Ring in Reunion

Marist Brother George Mathews rings the bell at the campus church at Marist College, Poughkeepsie, N.Y., as hundreds of Marist Brothers gather to celebrate the 100th anniversary of the order in the United States. (NC photo by Chris Sheridan)

Catholic colleges accused of violating academic freedom

WASHINGTON (NC) — Four Catholic colleges violated academic freedom standards in 1985 when they canceled lectures by moral theologian Daniel Maguire, a committee of the American Association of University Professors said. Criticized were Boston College in Chestnut Hill, Mass., Villanova University in Villanova, Pa., St. Martin's College in Lacey, Wash., and the College of St. Scholastica in Duluth, Minn. Maguire, a professor at Jesuit-run Marquette University in Milwaukee, had invitations withdrawn to deliver lectures in summer conferences at the four institutions shortly after a national controversy arose over a 1984 statement on Catholics and abortion which he helped develop. Each institution's decision was "contrary... to statements on academic freedom" by the American Association of University Professors and by the Catholic higher education community, said an academic freedom committee that the association assigned to review the Maguire case.

Food giants charged with promoting pornography

WASHINGTON (NC) — General Foods and Nabisco, two of the largest food companies in America, indirectly promote pornography, the National Federation for Decency has charged. The food companies are "the leading contributors of advertising funds for pornographic magazines," giving \$8 million to \$9 million annually "to keep Playboy and Penthouse in business," the group said in an August news release. The Rev. Donald Wildmon, the Methodist minister who heads the federation, said that the food companies do not advertise food products in Playboy and Penthouse, but "the profits from their food items go to the parent corporation and help provide funds for advertising in the porno publications." Thomas Ricke, spokesman for Philip Morris, Inc., owner of General Foods, denied that General Foods revenue is used to advertise other products.

Bishop excommunicates two Vietnamese for dissent

SAN JOSE, Calif. (NC) — Bishop Pierre DuMaine of San Jose has excommunicated two Vietnamese men, saying their leadership of a group opposed to the status of their mission and its new pastor has spread dissension in the Vietnamese community. The men head a group of Vietnamese who seek to establish a "personal parish" determined by ethnic identity in place of the year-old Vietnamese Catholic Mission. The group also rejects Bishop DuMaine's appointment of Father Paul Duong as pastor of the mission. The disagreement has resulted in threats against the bishop, a series of demonstrations, and a protest at Father Duong's Aug. 16 installation at St. Maria Goretti, where the mission is located. Two people were arrested outside the church.

Chicago cardinal urges senate to reject birth control studies

WASHINGTON (NC) — Cardinal Joseph L. Bernardin of Chicago has urged the Senate to reject support for contraceptive research and for high school programs that "enforce use" of contraceptives. In an Aug. 21 letter to senators, the cardinal, chairman of the U.S. bishops' Committee for Pro-Life Activities, repudiated several proposed or existing provisions of the federal family planning program known as Title X. The three-page letter, which stopped short of seeking abolition of Title X, was released by the NCCB in Washington Aug. 25.

Processing of Cuban prisoners is smooth says USCC official

WASHINGTON (NC) — Processing Cuban political prisoners for admission to the United States got off to a smooth if at times heart-rending start, according to a U.S. Catholic Conference official, Msgr. Nicholas DiMarzio, director of the USCC Migration and Refugee Services. The Cuban government has granted permission for a group of about 90 prisoners and their families to leave the country. Father DiMarzio's agency is working with 56 prisoners and helping resettle those ruled eligible to enter the United States. Msgr. DiMarzio said he expects "a high approval rate" for the Cuban applicants.

Prayer Petitions

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

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Tax plan giveth and taketh away

Charities groups fear possible \$13 billion loss

By Liz Schevtchuk

WASHINGTON (NC) — If government can give, government can take. And it did, to the tune of \$13 billion from charities in the latest congressional tax reform plan, according to charitable groups' estimates.

Five years ago, Congress gave charities a boost by allowing taxpayers who do not itemize on their tax forms to begin claiming deductions for their charitable contributions.

That action, like other tax policies adopted over the years, according to non-profit groups, aided charitable activities by encouraging donations.

Now, the latest tax plan will remove these benefits — and charities predict the changes will cost them \$13 billion in lost revenue.

The tax plan, a complicated amalgamation of separate House and Senate tax reform proposals based on earlier congressional and presidential schemes, was approved by a House-Senate conference committee in August.

Conference committee action cleared the way for yes-or-no votes on the new tax bill by both chambers after Congress returns from its summer vacation Sept. 8.

Both chambers were expected to pass the tax bill, though not without some final bickering on the House and Senate floors.

Loss of the non-itemizer exemption alone will cost charities some \$6 billion, according to Independent Sector, a coalition of non-profit groups that includes Catholic Charities USA and the U.S. Catholic Conference, public policy arm of the U.S. bishops.

In addition, charities also foresee adverse effects from reductions in the number of tax brackets. Donors are considered less likely to contribute if

they do not face as steep a tax rate and think they have less to gain from writing off a large donation.

Finally, charitable institutions say, the non-profit sector also will be hurt by new provisions which remove some tax breaks claimed for gifts of appreciated property, such as the works of art or architecture often given to universities, hospitals, museums and local charities by wealthy benefactors.

Taken together, these three major changes will cost charitable institutions some \$13 billion, warned Independent Sector.

Mathew Ahmann, associate director for governmental relations for Catholic Charities USA, said "we're very pleased" because the new tax plan spares the poor from paying taxes, but added that "we're terribly disappointed overall" about the treatment of charities.

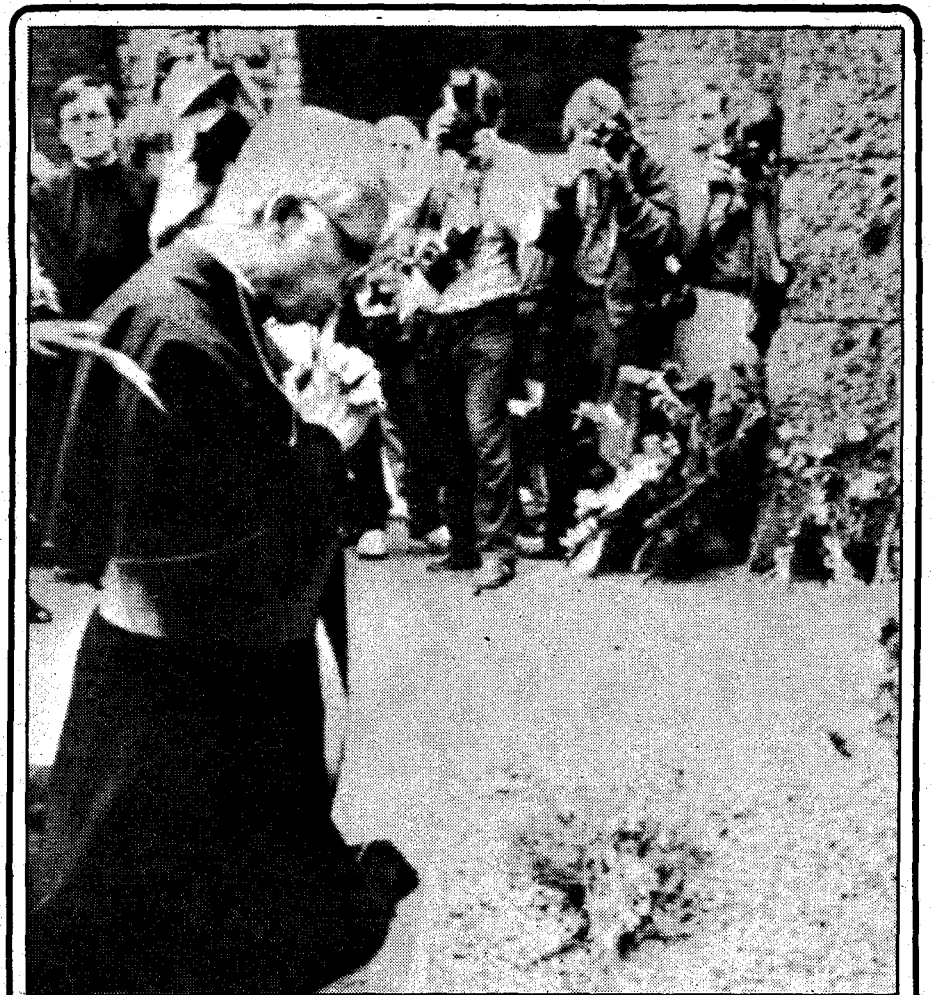
He said that prime beneficiaries of the non-itemizer charitable deduction tax break have been churches and charitable institutions. "There isn't any doubt it's going to affect non-profit income," Ahmann said of the legislation.

But, as Ahmann noted, there is some good news in the tax bill as well.

One of the most sweeping changes, supported by church and charitable groups, would remove some 6 million poor people from the tax rolls.

In addition, several provisions in the conference committee legislation reflect measures sought by churches and charities:

- The earned income tax credit, for low-income workers, would increase from \$550 to \$800 maximum; it would not be phased out until the income reaches \$9,000-\$17,000 and thus is more generous to the worker than the present phase-out limit of \$6,500-



Wall of death

Cardinal Bernard Law of Boston kneels to pray near the wall of death at the former Nazi concentration camp in Auschwitz, Poland. The cardinal called the death camp a reminder of the human capacity for evil. (NC photo from UPI)

\$11,000.

- A tax credit for child care costs of working parents would be retained.

- The personal exemption would increase to \$2,000 by 1989, up from the present \$1,080, and would be indexed for future inflation.

- The standard deduction (zero bracket) amount claimed by non-item-

izers would increase for all taxpayers. For joint returns, for example, the standard deduction would increase to \$5,000 up from the current \$3,670.

- Taxpayers could continue to write off state and local taxes, an exemption considered important in areas with high percentages of poor and disadvantaged persons dependent on government services.

Entire Church must help elderly religious

MILWAUKEE (NC) — Not only religious orders but the entire church must take responsibility for meeting the enormous retirement needs facing religious communities, two church officials said in Milwaukee.

School Sister of Notre Dame Mary Oliver Hudon, director of a newly established national project to deal with the retirement problem, and Archbishop Daniel W. Kucera of Dubuque, Iowa, chairman of the U.S. bishops' Liaison Committee with the Leadership Conference of Women Religious, were interviewed during the leadership conference's Aug. 24-28 meeting in Milwaukee.

The leadership conference is an organization of heads of religious communities of women.

Sister Hudon said the retirement project she heads must educate people about the problem. The two-year project was launched jointly this year by the Leadership Conference of Women Religious, the Conference of Major Superiors of Men and the National Conference of Catholic Bishops.

Religious orders face a \$2.5 billion deficit in meeting retirement needs and people naturally wonder "how that happened," she said.

Archbishop Kucera said the church in the United States years ago should

have paid more attention to retirement needs. "We relied solely on the services of Religious and never looked to the future where there might not be many Religious."

Already, he added, diocesan efforts at dealing with the problem are being made. In Dubuque, for example, there is an assessment levied on parishes "who in years past or present have had the services of Religious," the archbishop said. Other dioceses have taken up collections for retirement needs.

Archbishop Kucera said placing the burden of financial support on young members of religious communities could impede their ministries.

"The mission that prompted them to become Religious would prompt them to get into the kinds of activities that are not gainful employment," he said. "You wouldn't want to drive them into the corporate structure just to get a large salary."

Ultimately, Archbishop Kucera said, meeting retirement needs of Religious is the responsibility of the whole church.

"Every Catholic, especially those of us...who have been beneficiaries of Religious' services in schools and so on, have to think about the fact that there's an obligation to pay what we got that money can't buy," he said.

Movies becoming more moral?...sure

WASHINGTON (NC) — Two public television movie reviewers said they have spotted a move toward morality in current films which, they said, show that immoral acts have negative consequences.

Several Catholic cinema experts, however, said the two reviewers are overly optimistic in seeing a new trend.

Michael Medved and Jeffrey Lyons, co-hosts of "Sneak Previews," a Public Broadcasting Service weekly film review, cited the change in films in a recent look at film's portrayal of infidelity.

Many of the new movies "emphasize the devastating consequences of cheating and show how it can destroy families and ruin lives," Medved said.

The reviewers contrasted the new trend with that of older films which, they said, treated infidelity as something funny and harmless.

Among the films Medved and Lyons said taught that bad actions have bad consequences were "Twice in a Lifetime," "Shoot the Moon," "Just Between Friends," "Love Letters," "Hannah and Her Sisters," "Terms of Endearment," and the recently released "Heartburn."

"Shoot the Moon," in which a husband and father of four (Albert Finney) is unfaithful to his wife (Diane Keaton), showed that "when he fools around it not only wrecks his marriage," it also "leaves him a ruined and pathetic man," Medved said.

Lyons cited "Hannah and Her Sisters" as another example of the trend. He said that in that film "adultery is depicted as simply a pointless self-indulgence."

But Tony Zaza, who reviews films for the U.S. Catholic Conference Department of Communication, disputed the thesis.

It "doesn't make any sense at all," Zaza said in an interview. They "can't substantiate that. They're off base."

Zaza said that most of the films cited by the PBS critics portray "women helplessly victimized by society or women striking back." The films still show an acceptance of promiscuity, he said, only now they also show "how the '80s woman deals with it."

For example, he said, in "Heartburn," when the husband is unfaithful, the wife "takes the baby and leaves and becomes a single parent."

Capuchin Father Anthony Scannell, president of Franciscan Communications, Los Angeles, said there might be a moral trend emerging in films, but any moral message is still going to be "overpowered by all other films."

In most films, he said, "sex is being portrayed as a normal part of any relationship, even between acquaintances."

Father Scannell, who is also president of Unda-International, a church media organization, added that "it will take a long time for a trend like this to be significant."

U.S. cuts off funds for China's abortions

WASHINGTON (NC) — Pro-lifers praised a decision by the federal Agency for International Development to cut off all U.S. funding of the U.N. Fund for Population Activities because it condones China's alleged forced abortion practices.

The \$25 million contribution from the United States would have constituted about one-fifth of the U.N. agency's budget, which helps family planning efforts in 130 nations.

Abortion foes and other foreign observers have reported that efforts to limit family size in China include forced abortions and the encouragement of such practices as the slaying of baby girls.

The Chinese government, however, has denied any official family planning policy of forced abortions or other abuses. With a population of over 1 billion, China has a population density of 290

persons per square mile, compared to 65 persons per square mile in the United States, which has a population of 236 million.

"Expert China-watchers in Congress and elsewhere agree that forced abortion continues to be prevalent in China's population program," said Douglas Johnson, legislative director of the National Right to Life Committee.

He said right-to-life backers "think most Americans can think of better things to do with their tax dollars than fund a U.N.-supported program of compulsory abortion."

The AID cutoff follows other expressions of U.S. government dissatisfaction with the China program and the U.N. agency's role.

In August 1985, Congress passed legislation denying U.S. funds to any organization or program

that "supports or participates in the management of a program of coercive abortion or involuntary sterilization."

Earlier that year, because of concern that the U.N. agency was condoning coercive abortion practices, AID administrator M. Peter McPherson withheld \$10 million of AID's total \$36 million fiscal 1985 U.S. donation.

AID's refusal to supply the \$10 million allocation was challenged in court by the Population Institute and the Population Council, which have received U.N. money, but a federal appeals court upheld AID's action.

According to AID, the \$25 million which would have gone to the U.N. program will instead be devoted to family planning activities in developing nations.

Pope protests farming industrialization in Spain

VATICAN CITY (NC) — Industrialized farming often is done in a "disorderly way" detrimental to rural inhabitants, said Pope John Paul II. The pope also criticized concentration of political and economic efforts in urban-industrialized centers at the expense of rural development. The pope's comments were contained in a letter sent to a meeting in Avila, Spain, of the International Federation of Adult Catholic Rural Movements. "Frequently, industrialization of agriculture has taken place in disorderly way, without braking the over-eagerness for profit and without the necessary support for the rights and integral promotion of rural people," the letter said.

Franciscan leader denies charges of Vatican conflict

(Undated) (NC) — Father John Vaughn, head of the world's Franciscans, said there is "not a conflict" between the Vatican and his order, despite criticism of the order in a Vatican letter that was leaked to the press. He also said he was "amazed" and "very saddened" at the leak of that letter and another, both written by top Vatican officials. One of the letters, from Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, called on Franciscans around the world to "overcome a radical mentality of dissent" and bring an end to "critical behavior" toward church teaching authority. "Whoever did this (leaked the letters) is just stirring up trouble — I don't know why," said Fr. Vaughn.

Yugoslav parents want religion taught in schools

VATICAN CITY (NC) — More than 40 percent of parents in the region around Zagreb, Yugoslavia, would like to see religion taught in state schools, according to a survey published in a Communist daily newspaper. About 43 percent of those questioned said their children already receive catechetical instruction in local parishes, said the report in Borba, a publication of the Yugoslavian Communist League. "If schools say nothing about the questions that interest young people, it's not unusual to see them looking for answers elsewhere — for example, the church," said the newspaper report, which was quoted by Vatican Radio Aug. 25. Zagreb is the capital city of Croatia, a predominantly Catholic division of Yugoslavia.

Pope: Birth of Solidarity reflects Poland's spirit

CASTEL GANDOLFO, Italy (NC) — The 1980 accords that spawned the Polish trade union Solidarity reflected the "spirit of the nation," Pope John Paul II said on Poland's major feast day. Speaking to Polish visitors at his summer villa outside Rome, the pope insisted on the church's right to speak out in defense of workers and political prisoners in his homeland. He specifically referred to the agreement between workers and communist authorities reached in the Polish port city of Gdansk six years earlier. The agreement was the basis for the now-outlawed Solidarity.



Declining tourism

Tourists walk the circular staircase at the Vatican museums, where officials report that the fear of terrorism has caused a decline in the number of visitors. Attendance and revenues at the museums have dropped substantially, the officials said. (NC photo from KNA).

Cardinal Sin asks for compassion for Marcos

TORONTO (NC) — Philippine Cardinal Jaime Sin urged compassion toward deposed President Ferdinand Marcos but said the former leader would be in danger if he returned to the Philippines. Speaking to reporters during a three-day trip to Toronto in mid-August, the Manila cardinal said every Christian has a duty to forgive enemies. "We shall pray even for Marcos because he is a human being and we want him to get closer to God," the cardinal said.

South Africa's bishops' plea for safety of sec. general

PRETORIA, South Africa (NC) — The Southern African Catholic Bishops' Conference has filed an urgent application to the Pretoria Supreme Court to restrain South African police from assaulting its imprisoned secretary general, Father Smangalis Mkhathshwa. In an affidavit to the Supreme Court, Father Mkhathshwa's secretary, Dominican Sister Celia Smit, said that during a recent visit the priest told her that two men dressed in track suits had approached his cell, blindfolded him and taken him to an unknown destination, where he had been forced to remain standing for 20 hours, still blindfolded.

Vietnamese flock to Mass, despite repression

VATICAN CITY (NC) — Despite government efforts to eliminate the Catholic Church in Vietnam, the church is experiencing "terrific Mass attendance" and even conversions, according to a Vatican aid official. Jesuit Father Henri Forest, undersecretary of the Pontifical Council Cor Unum, worked as a missionary in South Vietnam from 1960 until the fall of Saigon in 1975. Father Forest witnessed the capture of Saigon by the communists in April 1975 and was expelled from the country about six months later.

Maronite leader disputes criticism of Vatican

BEIRUT, Lebanon (NC) — Lebanon's Maronite patriarchate has answered Moslem accusations that the Vatican has delayed a solution to the Lebanese civil war. The patriarchate told Justice Minister Nabih Berri, head of the Shiite Moslem militias, "that he had better prove his accusations with facts," according to the Catholic Center for Information, a Beirut-based information agency for the Lebanese bishops. The center said press reports in mid-August quoted Berri as saying the Vatican was partial to Maronite Catholics in Lebanon.

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Pope: St. Augustine is model theologian

VATICAN CITY (NC) -- St. Augustine's fidelity to church doctrine in the fourth century is a model for 20th-century theologians, Pope John Paul II said.

The North African saint left a theological method of study based on "full adherence to the authority of the faith," the pope said in a letter to the world's bishops dated Aug. 28, the saint's feast day.

St. Augustine's theological method, which the pope said is particularly valid today, included "the convinced certainty that Christian doctrine comes from God."

"We know that this method included the full adherence to the authority of the faith, which, in its origin -- the authority of Christ -- is manifested through Scripture, tradition and the church," the pope said.

The text of the 21-page apostolic letter, "Augustine of Hippo," was made public by the Vatican eight days after a U.S. Catholic priest, Father Charles Curran of The Catholic University of America, was barred from teaching theology because of his views on dissent and some medical and sexual issues. The pope approved the decision.

Pope John Paul said the fact that St. Augustine lost his faith before struggling to rediscover it makes his life an even more valuable lesson to people today.

In the letter, the pope traced the saint's progress from early "errors," including his belief that in order to be fully committed to Christ one must abandon the church. Eventually St. Augustine became one of the church's greatest defenders on that and other points.

Pope John Paul said St. Augustine demonstrated that "the faith is never without reason" and that the two "must cooperate."

Eventually, the saint developed an idea of "Christian freedom" founded on "social love," justice and peace, the pope said. His life was an example of the combination of prayer and action, the pope added.

He said St. Augustine knew that doctrine must be preserved as a whole, so that it can be used to judge whether philosophies conform to the Christian faith.

At the same time, the saint's life exemplified for modern Catholics how reason and faith can be brought together in a common philosophy, the pope said.

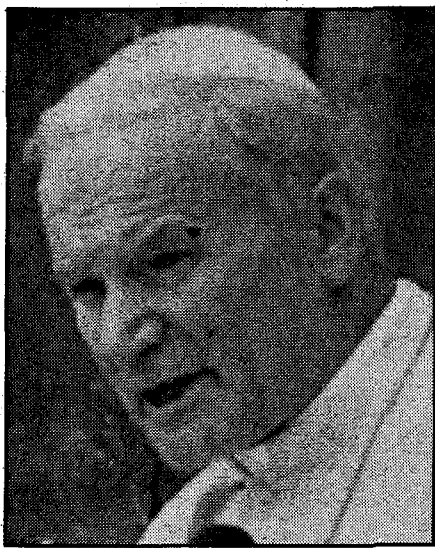
"He teaches those seeking the truth not to despair of finding it," the pope said.

For modern scientists, the pope said, St. Augustine's thought illustrates how God can be understood through created things.

"To the men who have in their hands the fate of populations, he implores them to love peace above all and to promote it not with war but with the methods of peace," the pope said.

He also praised the saint's work as bishop in Africa among native peoples. He said St. Augustine's "City of God" deserves rereading today because it exemplifies how Christianity ought to encounter native cultures -- without destroying or suppressing local customs.

St. Augustine, born in Tagaste, in what is now Algeria, in 354 and later bishop of ancient Hippo there, is considered a doctor and father of the church. His writings had tremendous influence on the development of Western thought. He died in 430 at age 76.



Pope John Paul II: Approved decision on Father Curran, praised St. Augustine for faithfulness to Church teachings.

... But still leaves room for dissent

ROME (NC) -- A Franciscan theologian in Rome said the Vatican's recent disciplinary action against Father Charles E. Curran still leaves room for responsible theological dissent from church teachings.

The Vatican's removal of Father Curran's license to teach as a Catholic theologian should not be seen as a general threat to theological argumentation, said Franciscan Father Piergiuseppe Pesce, theology dean at Antonianum University in Rome.

"It's not an attempt to close the mouths of theologians," Father Pesce said in an interview.

In a letter announcing the measures against Father Curran, Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, stressed that Catholics must accept all authentic church teachings, not only those defined as infallible.

Father Pesce said Cardinal Ratzinger's letter should not be understood to exclude all theological dissent.

"He's presenting the rule here -- not the exceptions," he said. "But a letter of this kind shouldn't be expected to present the possibilities of dissent."

In the same way, he added, the Second Vatican Council debated the theologian's right to dissent and mentioned the possibility, but listed "the rule (of assent), and not the exceptions" when it issued "Lumen Gentium," the council's Dogmatic Constitution on the Church.

"On some issues, there is some amount of dissent by theologians. But to be legitimate it must be balanced," Father Pesce said. Such dissent should be expressed without causing divisions in the church.

While declining to comment on the specifics of the Father Curran case, he added that he thought dissent in general had reached a point where "the congregation was forced to intervene."

Father Pesce also said he did not read Cardinal Ratzinger's letter as a warning to all Catholics about dissent or their standing as good Catholics. He said theological dissent and individual non-acceptance of church teaching were two very different things. One deals with theoretical arguments while the other deals with concrete situations, he said.

For the individual, he said, the final authority in such matters is the conscience, which "should always be followed -- but the conscience must have a good Christian formation."

Vatican official says move against Curran sends message to all Catholics

VATICAN CITY (NC) -- In taking action against Father Charles E. Curran, the Vatican wants to reassure Catholics that church teaching has not changed, a Vatican official said.

"If you look at this particular action as being addressed to the entire church, it's saying that, whoever teaches these theories, they are not the teachings of the church," he said. "To a certain extent, this message is being sent to ordinary people."

In an interview with National Catholic News Service, the Vatican official, who declined to be further identified, discussed the pastoral implications of the recent declaration by the Congregation for the Doctrine of the Faith that Father Curran was no longer "suitable nor eligible" to teach Catholic theology at The Catholic University of America in Washington.

The official said there was "great awareness in the Vatican of alternative teachings in the whole area of sexuality" by dissenting theologians.

The official said that when nuanced exceptions and qualifications of Catholic moral theology trickle down to local sex education or premarriage courses, these exceptions "become very much the rule."

"They may go further than the work of theologians like Curran, but they base themselves on such theologians," he said. In the case of Father

Curran, the nuances are not acceptable to the doctrinal congregation, he added.

Regarding the issues of dissent and infallibility raised by Father Curran, the official said dissent is not a theo-

'This particular action...is saying that, whoever teaches these theories, they are not the teachings of the Church.'

logical term with a long history.

Traditionally, he said, one who differed with church teaching for reasons of conscience could make "a provisional withdrawal of assent." This allowed one to recognize the value of the church's teaching while also remaining true to the demands of conscience. But it would not allow one to teach an alternative doctrine, he added.

Concerning infallibility, the official said that if one believes Christ gave the church teaching authority, then church teachings must be accepted even when they have not been explicitly declared infallible.

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RELIGIOUS TOLD:

Refugees are reason for sanctuary

CHICAGO (NC) -- Keep a clear focus on the purpose of sanctuary -- the refugees -- one activist told a recent gathering of Religious in Chicago.

More than 300 people from across the country attended the conference, "Sanctuary: Rising Cost of Discipleship," sponsored by about 55 church groups, mainly congregations of women Religious.

Nationally a total of 307 groups, 49 of them Catholic, have declared public sanctuary for Central Americans who say their lives are endangered in their homelands. The U.S. government deports many Central Americans, ruling they are not eligible for asylum.

Sister Mary Ellen Foley, spokeswoman on sanctuary for the Sisters of Mercy, discussed problems

her congregation in Manchester, N.H., faced after its decision to offer sanctuary to a refugee family.

"We were sustained by having a clear focus," she said. "The focus was on the refugees."

Later, after the refugee family arrived and made friends with the townspeople, opposition vanished, she said. "The refugee family accomplished what we ourselves couldn't do."

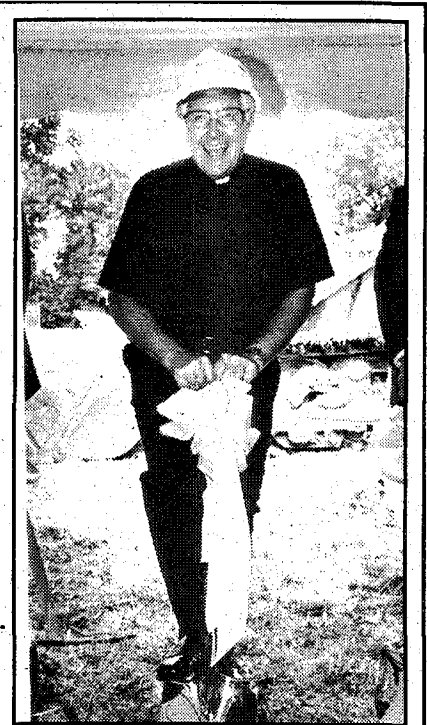
School Sister of St. Francis Darlene Nicgorski of Phoenix, Ariz., who was convicted of smuggling illegal aliens in a highly publicized sanctuary trial earlier this year, called the movement "a real opportunity for conversion in the North American church, to lay aside the illusion of power and security, to be faithful no matter what the cost."

"Our faithfulness is to the true God and not any institutional structure," said Sister Nicgorski. "This is the time and we are the people."

Sister Kathleen Healy, a member of the Sisters of the Presentation of the Blessed Virgin Mary, said that St. Teresa Parish, San Francisco, chose to offer sanctuary only after a period of reflection. When the parish was polled, 81 percent voted to offer sanctuary.

Another speaker, Raul Molina, former dean of the school of engineering at San Carlos University in Guatemala City, told the group that he had to leave the country "to save my life and that of my family."

He described the sanctuary movement as a way "to Christianize Central American revolutions and to re-Christianize U.S. society."



Hardhat area

Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic bishops, breaks ground for the bishops' new national headquarters in Washington, D.C. (NC photo)

Survey causes priest to leave Jesuits

LOS ANGELES (NC) — Although less than a fourth of 145 U.S. bishops responding to a survey favored optional celibacy for priests, a Los Angeles priest has quit the Jesuits over what he called efforts to suppress the results.

The validity of the survey — the results of which were published Aug. 20 in the *Los Angeles Times* — has been debated because of the possibility that bishops who oppose changing the church's celibacy rule for priests may not have responded.

The survey was sent to 312 U.S. bishops by Father Terrance A. Sweeney, who left the Jesuits Aug. 15. Of the 145 who answered, 35 — 24.3 percent — said they approved of optional celibacy, but 109 said they would not approve and one did not answer the question.

The survey also found that only about 20 percent of those who responded would approve of asking married and resigned priests to return to active ministry. Only 30 percent would approve of ordaining women as deacons and less than 8 percent would approve of ordaining women priests.

Father Sweeney also sent the survey

to 122 cardinals around the world but only 10 responded and he did not include them in his findings.

Father Sweeney, 41, said his Jesuit superiors initially encouraged him to pursue his survey, but last December he received orders to "cease and desist all work on the survey" and to destroy all the material he had gathered.

He resigned from the Jesuits Aug. 15, saying he would leave rather than comply with an order to destroy the results. He mailed the survey results to Pope John Paul II and to the *Times*.

Father Sweeney, author and a winner of several Emmy awards for television writing and production, said he consulted three sociologists about how to analyze the survey results. He did not consult experts before he constructed his four-question survey.

Archbishop William Levada, an auxiliary bishop in Los Angeles who will be installed as archbishop of Portland, Ore., in September, told the *Times* that while Father Sweeney apparently had not publicly dissented from official Catholic views, his poll lacked "a serious purpose and authorization" that would assure its being "objective and impartial."

Gallup, Poll President George

Gallup Jr. told the *Times* he was impressed by the size of the response, but that some "subjective elements" had influenced the poll's results.

Priest: Donate 4 percent of grocery bill to help farmers

WINONA, Minn. (NC) — Catholics in the Diocese of Winona have been asked to contribute 4 percent of whatever they spend on groceries to a special fund aimed at helping southern Minnesota farmers survive.

Father Paul Halloran, Winona diocesan rural life director, made the suggestion in a letter to diocesan priests.

"Farmers feed 100 percent of us. One hundred percent of us should help (them) survive. Time is running out on the family farm unless we help," he wrote.

Father Halloran cited a 1985 national survey that showed a majority of Americans willing to pay more for their groceries if it would bail farmers out of the present crisis. But the priest, fearing a boost in grocery prices would be eaten up by middlemen, wants to give the money directly to farmers.

"If each of the 38,000 Catholic

families in the diocese of Winona would contribute 4 percent of an average grocery bill, the total income generated to assist our farmers would be \$456,000 per month," Father Halloran wrote. "Such contributions would have an immediate and positive effect on the deteriorating farm situation in southern Minnesota."

While the money accumulates in a bank account in Blooming Prairie, where Father Halloran is pastor of St. Columbanus Church, the priest and Bishop Loras Watters of Winona were working out how best to distribute what they receive.

Grants and low-interest loans were among suggestions being considered, but Father Halloran said a decision could not be made until there is a better idea of how much money they will have.

Contributions can be sent to Help Our Farmers, First National Bank, Blooming Prairie, Minn. 55917.



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Chastity song is a big hit in Latin America

WASHINGTON (NC) -- A song promoting chastity has topped record charts in Latin America and the song's promoters hope a follow-up record will succeed as well.

"When We're Together," a duet developed by the Population Communication Services of the Johns Hopkins School of Public Health in Baltimore, was No. 1 on Mexican song charts for three months, said Patrick Coleman, director of the project which produced the song.

The song, which was launched in January, was also a hit in several other Latin American nations, including Guatemala, Honduras, El Salvador and Colombia.

A second song, "Wait," was released in mid-August by the project. Coleman, in a telephone interview, said that 11,000 copies of "When We're Together" were distributed free of charge by the project, which is funded by the U.S. Agency for International

The songs -- 'When We're Together' and 'Wait'-- are part of a project to reach Latin American youths with a positive message about sexuality, including the idea that 'it's all right to say no.'

Development.

The song, recorded by Latin American vocalists Titiana Palacios and Johnny Losada, became even more popular when it was sold commercially after Palacios' agent asked if it could be included on an album which she released last February.

Father Edward Bryce, head of the U.S. bishops' Office for Pro-Life Activities in Washington, said he was not surprised by the popularity of the song and said that he wished he had the resources to do something similar.

The program "probably could be

done" in the United States, he added, "with the right stars."

"There's a tremendous interest in the chastity programs that have started up recently in this country," he said. Last year someone started to pass out buttons which said "no" and had requests for thousands of them from all over the nation, he added.

Mercy Sister Maureen Joyce, a member of the New York State Governor's Task Force on Teen-Age Pregnancy, said that the songs address a significant problem in today's society.

"When you talk to teens, they'll

say that all their friends tell them to be sexually active and make them feel that if they're not, there's something wrong with them," said Sister Joyce, who heads a program for teen-age pregnancy in the Diocese of Albany, N.Y. "They get that message from rock stars, the media, and their peers at a time when they're sorting out their own identity."

Coleman said "When We're Together" has sold over 200,000 copies, well beyond platinum record status in Latin America.

The development and promotion of the songs are part of a more than 2-year-old project to reach Latin American youths with a positive message about sexuality, including the idea that "it's all right to say 'no,'" Coleman said.

The song was written to appeal to listeners in Latin America, Coleman said, but radio has carried the song even to the United States, where it has become popular among the Spanish-speaking population.

French cardinal says U.S. is 'most religious' society

PARIS (NC) — U.S. Catholics have "an impressive rate of religious practice" and are "in the front line" facing the challenges confronting American society, said Cardinal Jean-Marie Lustiger of Paris.

"Today of all Western societies, it seems to me that the United States is 'the most religious,'" the cardinal said in an article for the Paris-based daily, *Le Monde*. "I say 'the most religious,' I do not say 'the most faithful' to the demands of Christianity."

Cardinal Lustiger, who visited the United States April 26-May 10, said

the country has been "less touched" than Europe by secularization because the Bible is "an integrating part of American culture."

"Among us [French], Christianity takes its place among optional matters," he said. "In the United States, it is the frame of reference for the nation, where the state is nonetheless separate from the churches."

Religious practice is "indissolubly linked to the American way of life," the cardinal said.

He added that in the United States, spiritual resources have not been exhausted "as in Europe by the crises of

the intelligentsia."

The cardinal said one of the challenges facing the United States was the "perhaps mythical" threat of Hispanics, "who refuse to learn English and who retain their way of life." Because the Spanish-speaking minority is Catholic, the Catholic Church is involved in helping them "at the first rank," he said.

Ecumenism in the United States is different from the movement in Europe, where history has made it "somewhat an international political

affair," the cardinal said.

In the United States, he said, "all religions are in a sense minorities inside a single nation. They live together in the same space on a footing of equality and in a spirit of competitive emulation."

"The United States is thus a remarkable laboratory where one can already try out the answers of tomorrow to the problems which present themselves today in the rest of the world," he said.

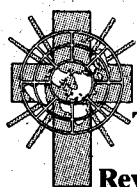
"About ten years ago, we had a boy here. Well, one day, he took off and just last year he came back. He'd been in trouble and couldn't think of anywhere to go except here. I took him in and put him in the carpentry shop. Here's the story. He asked for instruction and was baptized at Easter. It's an endless cycle. There will be hundreds more homeless, hopeless children seeking a home in our hostel this year."

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Pope: Sin cannot be ignored

VATICAN CITY (NC) — Pope John Paul II told a weekly general audience that sin is a reality that "belongs to man and his history" and cannot be ignored or explained away.

'Sin belongs to man and his history. One would seek in vain to ignore that...'

The pope warned that modern men and women risk misunderstanding the significance of sin when they fail to see it as the rejection of God.

The "insane gesture" of acting against one's own conscience, he said, "acquires its full negative meaning only if seen against the background of the relationship between man and God."

The pope spoke to about 10,000 people in St. Peter's Square Sept. 3. He has used the audience talks to expound on the creed, and a week earlier he began a series of talks on sin.

"Sin belongs to man and his history. One would seek in vain to ignore that or to give to this dark reality other names and other



Pope John Paul II hugs a baby during his weekly general audience. A group of nuns witnessing the event stretch out their hands to greet the pope. (NC photo)

interpretations," the pope said. Sin, in fact, becomes "ever more burdensome when we try to obscure its reality," he said.

During his talk, the pope also greeted U.S. seminarians from Rome's North American College. He said their vocation to the priesthood should be

considered a "gift from the Lord."

"It is he who calls you and it is he who will show you the way. Your studies, your prayer, your life in community are intended to bring you to an

ever deeper knowledge and love of our Savior," he said.

The pope later greeted individuals and groups in the square, including 31 Buddhist nuns visiting from Japan.

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Devotedly Yours

Bishops, laity discuss roles for Rome Synod

My dearly beloved:

I am up in the air again. This afternoon I am aboard a Northwest Orient 727, flying home from a meeting in Buffalo, Minnesota, a delightful rural community an hour's drive from Saint Paul.

It was a gathering of some ten bishops, four priests, three religious, nine laymen and five lay women to discuss participation of the laity in the life and mission of the contemporary

'It was that love and desire to overcome human failings within the Church that prompted them to share honestly their joys, their hurts, their dreams, their commitment to the future'

Church. It was a think tank in preparation, along with other planned conferences, for American input in the 1987 Synod at Rome that will discuss the same topic.

There were some interesting people in the assembly: a layman who had given a talk on Christ in the world at the United Nations; a Navaho-Mexican woman who was orphaned at sixteen and raised her eight younger brothers and sisters; a screen writer and Assistant Producer of Saturday Night Live, Good Morning America and the Dick Cavett Show; a lay woman Vice-Chancellor of her diocese; the Editor of Commonweal Magazine; professors from Catholic University, Georgetown, Columbia and Fordham Universities and other

colleges. Two of the lay leaders had studied at our seminary, though had not been ordained. Zoila Diaz, Director of our Lay Ministry Office, was invited but unable to attend.

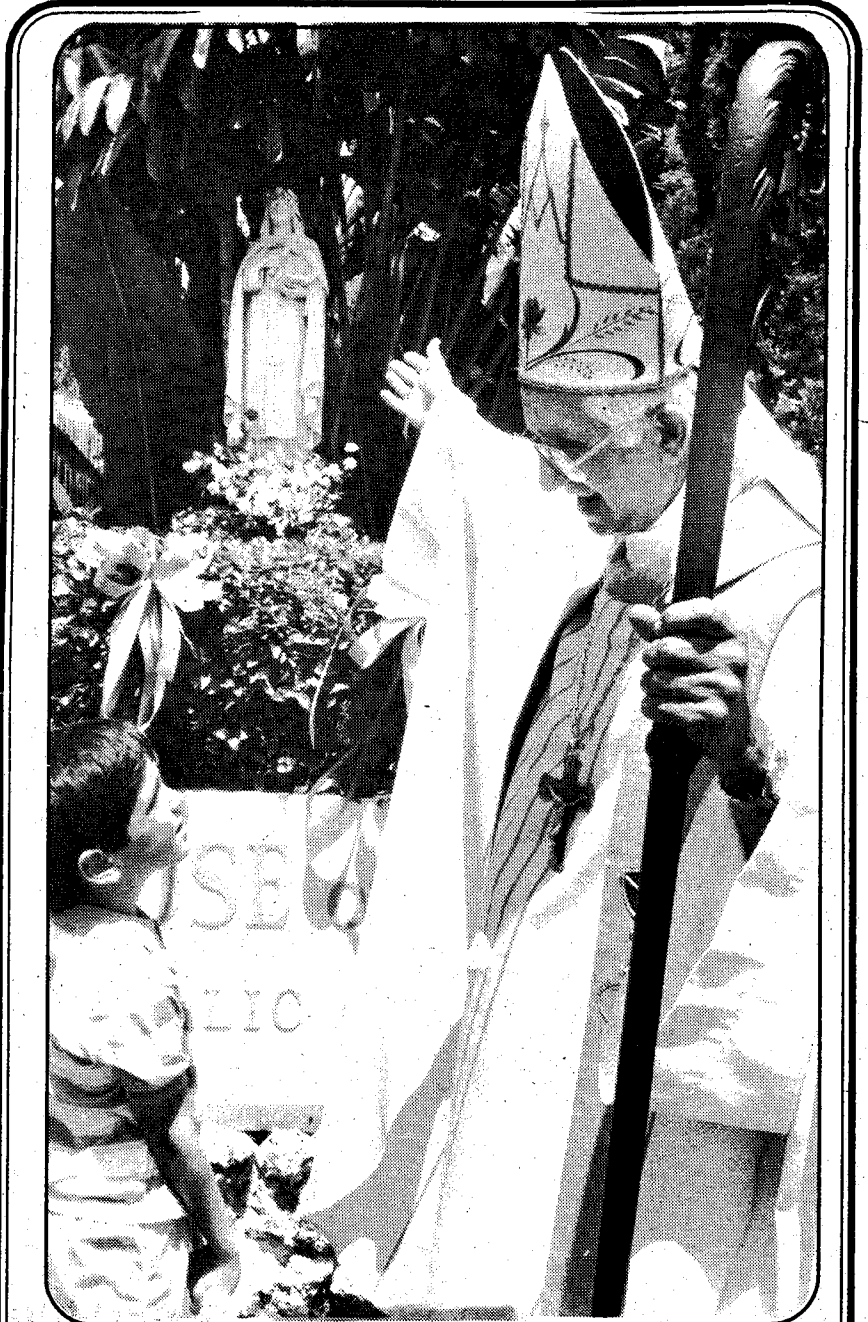
We met at the King's House, a charming and secluded retreat of the Oblates of Mary Immaculate, located at the edge of a Minnesota lake. It was a beautiful architectural design, peaceful and comfortable. We spent much time in prayer together.

Father George Wilson, S.J., an experienced facilitator of such consultations, did an excellent job in guiding the discussions of this diverse and articulate group and keeping them on target.

We spent the first day in private reflection on occasions we have personally experienced when lay participation in the life of the Church was fostered or inhibited—even when, regrettably, people have been hurt, alienated or unappreciated. We then shared these experiences in small discussion groups and drew from them a list of concerns we must keep in mind if we are to encourage and respect the laity in taking their rightful role in the mission of the Church.

Combining the reports of the small groups, we then put together a work list of some 59 concerns we felt bear on the response of the laity to the call of the Church to become active and committed.

They included: a readiness to consult the laity, to listen to, to respect and take seriously the opinions of the laity; a recognition of the fundamental equality in dignity and in the activity of all in building the Body of Christ; commitment to treating everyone involved fairly and justly, with no distinctions based on ethnic, cultural, economic, gender or ordination differences;



Patroness of Hispanic America

Auxiliary Bishop Agustin Roman explains the life of St. Rose of Lima, patroness of Hispanic America and Peru, to Manuel Rodriguez, 5. The two were among more than a hundred people who gathered at St. Rose of Lima parish in Miami Shores on the saint's feast day recently to commemorate the 400th anniversary of her birth. Bishop Roman, in his homily, called St. Rose, the first Latin American saint, a model of faith for our times.

communication of needs, expectations and of plans of action; understanding of the many real life factors that prevent then laity from being as involved as they would like.

The group was then divided into three task forces to suggest what needs to be done to be supportive of lay involvement respectively on the parish, the diocesan and the national levels. I was a member of the Task Force on the Diocese.

We adverted that the role of the diocese is perhaps not fully understood. It is the local Church, under the Bishop—the local unit of the Universal Church. It is extended through the parishes which it establishes, guides and supports. It coordinates the activity of the parishes and provides services that transcend the capacity of individual

parishes and responds to community-wide needs.

We brainstormed for a day. Among the recommendations for diocesan action we came up with were: establishing structures for consultation and shared decision-making (Pastoral Councils, Synods, etc.); inviting competent laity to hold more diocesan positions of authority; providing processes for reviewing and remedying areas where laity feel they have been mistreated while serving the Church; communicating to the laity the information they need to understand, evaluate or give guidance in Church affairs; encouragement of lay organizations and lay initiatives; providing the spiritual and apostolic formation to enable laity to be effective ministers of the Gospel (continued on page 10)

Official

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Dear Friends in Christ:

St. Mark in his Gospel gives us these words of Christ:

"Whoever does not accept the Kingdom of God as a little child, will not enter into it. Then Jesus put his arms about the children, and laying His hands upon them, He began to bless them."

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The Archdiocese of Miami, through the Annual Good Samaritan Appeal, provides total care programs for dependent children from 6 years to 17

years of age. For many of these children their only home is the one that you have helped to provide by your generous support of this Good Samaritan Appeal.

The Annual Good Samaritan Collection which benefits these dependent children will be held the week-end of September 14, 1986.

I encourage your continued generosity in helping these children who need our special assistance.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Priest assignments

Archdiocese of Miami

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

THE MOST REVEREND NORBERT DORSEY, C.P., V.G. — to member of the Archdiocesan Incardination Committee, effective July 30, 1986.

THE REVEREND PAUL VUTURO — to Pastor, St. Bartholomew Church, Miramar, effective August 10, 1986.

THE REVEREND PABLO NAVARRO — to member of the Archdiocesan Incardination Committee, effective August 18, 1986.

THE REVEREND PAUL EDWARDS

— to Vocation Coordinator, South Dade County and Monroe County, effective August 18, 1986.

THE REVEREND GUY FENGER — to Vocations Coordinator, Broward County Schools, effective August 18, 1986.

THE REVEREND ANTHONY MASSI — to Vocations Coordinator, Broward County, and Associate Chaplain, Broward Serra Club, effective August 18, 1986.

THE REVEREND EDWARD DOHERTY, OSA — to Chaplain, Knights of Columbus, Marian Council #3757, Miami, effective August 14, 1986.

Reflect on survey

Continued from page 1

prayerfully discern where we as Church can and should change and where, to be true to the Holy Spirit and His Church, our people need to change.

We need to reflect what have been the results in family breakups, crime in society, etc., that have resulted from ignoring the commandments and the teachings of the Church. We need to review our effectiveness as families, parishes and schools in teaching and supporting the authentic faith.

We need to ask, too, how effective we are in helping our people cope with the impact of modern day secularism. We need to realize that the Community of Faith can be under attack from subtle, almost imperceptible forces that can be as deadly as the words and machine guns that have struck in Cuba and Russia.

We need also to ask ourselves soberly whether we are responding

adequately to conditions that prompt our people, almost in desperation, to accept teachings contrary to those of their hearts and their forefathers.

What more could we do to support family life, to relieve the disrupting pressures that prompt divorce? What better can we do to promote a sense of human dignity, of mature and genuine love, of self-respect, of personal security, of wholesome recreation, that would lessen the proneness to legitimize immoral sex?

We have our work cut out for us! Please pray that the Synod will bring rich blessings to the Archdiocese as we strain to reach the true spiritual greatness of which we are capable.

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami



New home

St. Lazarus parish in Hialeah recently dedicated a new parish hall, one that will eliminate the need for parishioners to gather in vacant buildings and closed movie theaters to celebrate Sunday Mass. The parish, named after the friend of Jesus whom He raised from the dead, was begun four years ago and its pastor is Father Pedro Luis Perez (lower photo, with Archbishop McCarthy). The Mediterranean style building, with red-brick roof and creamy white walls, cost more than \$700,000, and Father Perez says most of that came in the form of small contributions from the mostly working-class parishioners. The true St. Lazarus, the one venerated by the Church, is Mary and Martha's brother, not the poor man with sores mentioned by Jesus in one of His parables. (La Voz photo/Ligia Guillen)



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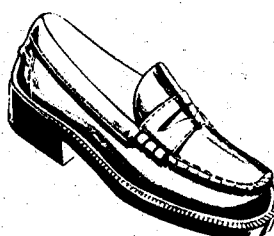
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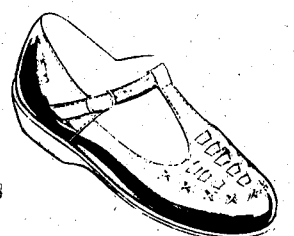
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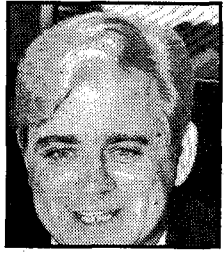
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'We're getting down to the nuts and bolts. We need help.'

Richard Heiens, director,
Archdiocesan Education Foundation

Money woes

Many Archdiocesan schools struggling to make ends meet

By Ana Rodriguez-Soto
Voice News Editor

The children are back now. The money problems never left.

As nearly 30,000 students returned to the Archdiocese of Miami's 65 elementary and secondary schools last week, principals and pastors renewed what has become an annual struggle, the battle against rising costs and shrinking funds.

Sometimes, says Richard Heiens, director of the Archdiocesan Education Foundation (AEF), defeat can be measured in "nuts and bolts." For example:

- Burdines department stores has offered to donate the carpeting needed by two economically-disadvantaged schools. But the schools can't afford the vacuum cleaners to clean them. Cost: \$500 per industrial-sized unit.

- Our Lady of Perpetual Help School in Opa-Locka needs a new adding machine, because the old one got stolen. Although it's a fairly regular occurrence, the school can't afford a security system to keep that from happening.

The air-conditioning at Corpus Christi School in Miami has stopped working. There's no money to repair it.

Other schools need to have air-conditioning installed, but "if we get them air conditioners, they can't afford to pay the electric bills," said Heiens. "We're getting down to the nuts and bolts. We need help."

It's not that all Archdiocesan schools are on the verge of closing down, he hastened to add. Most of them are making it, struggling, yet somehow coming up each year with the funds they need to operate. In the majority of cases, the parishes affiliated with elementary schools make up the annual shortfall, which often reaches tens of thousands of dollars.

But when the parish itself is struggling, as is the case in 15 inner-city churches in Dade and Broward, survival becomes a daily question mark.

The Archdiocesan Education Foundation is trying to help. Founded in 1983, AEF's mission is to raise enough money to guarantee the future of Catholic schools in South Florida, especially those in the inner cities.

The money is invested and only the interest is used to pay the bills, so the principal remains a source of income forever. The Archdiocese of Miami is one of only five dioceses in the United States that have such an endowment fund for their schools.

Currently, about \$2.2 million is invested in the AEF, an increase of \$1 million since last February. That's good, but insignificant in comparison to what other dioceses have collected, Heiens said.

Philadelphia, for example, has \$64 million invested to help its schools, and Omaha, Neb. has \$35 million. "The corporate community got behind the Catholic schools" there, Heiens explained. "It's just been more difficult



Legal classroom

About 600 needy children in Catholic schools will receive extra help in reading and math this year inside converted mobile homes such as this one, parked outside Little Flower School in Hollywood. The Archdiocese of Miami, working with the Dade and Broward Public School Boards, decided the vans were the best way to provide remedial education to parochial school students without violating the so-called "wall of separation" between Church and state. The Supreme Court ruled last year that teachers in the federally subsidized Title 1 program could not conduct classes inside Church-owned facilities. The vans are owned by a private corporation,

the Maryland-based Non-Public Education Services Inc. (NESI), which contracts with the local school boards and hires the teachers. To meet the exact requirements of the law, the vans conduct the classes outside Church property, so they park on the curbside near the schools. Twenty-five schools in the Archdiocese qualify for the Title 1 program. Pictured, from left: Deacon William Watkins, principal of Little Flower School; Sister Francis Leo, coordinator of Title 1 for the Archdiocesan Department of Schools; Marcia Thomas, Title 1 instruction aide; and Margaret Guida, Title 1 teacher and contact person in the Broward area. (Voice photo/Ana Rodriguez-Soto)

down here."

And there's another problem, one related to the AEF's unique dual role. The fund collects and invests money for Archdiocesan schools in general, but it also helps individual schools set up their own "satellite foundations" and collect money for themselves.

Most of the \$2.2 million currently invested in AEF really belongs, in varying portions, to 23 schools, each of which receives its share of the

interest earned. The general or "unrestricted" money -- destined for those schools who need it most desperately -- amounts to a mere \$5,000, or about \$500 in annual interest.

That's not enough to pay for the industrial-sized vacuum cleaners, the adding machine or the air-conditioning repairs. It amounts to only half a scholarship for a needy child who wants to attend a Catholic school. And it can't

offset the cost of giving all the Archdiocesan teachers a much-needed raise.

Heiens needs \$3 million to do all that: \$1 million for scholarships, another million for teachers' salaries and yet another million to help schools in general. And he needs it "right now," because all three are top priorities for AEF.

"We need support from the general public, from the business community, from the parents and grandparents, from the alumni... We're just so handicapped," he said.

Sister Marie Danielle, associate superintendent of Schools for the Archdiocese, agreed. "The finances are the biggest problem that we have."

Even bigger in light of the recent survey finding that more than half of all Catholic children in the Archdiocese are receiving no religious education. The

Continued on page 14

More back-to-school

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- Annunciation celebrates 25th anniversaryPage 13
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Tops in the nation

St. Rose of Lima School in Miami Shores cited for excellence by U.S. Department of Education

By Betsy Kennedy
Voice Staff Writer

Imagine a group of almost 600 kids who are glad that summer's over...because they're looking forward to going back to school.

Impossible you say? The collective dream of disgruntled mothers?

No... It really happens every year at St. Rose of Lima in Miami Shores, a parish school special enough not only to be loved by its students, but to be selected as one of the best elementary schools in the nation this year by the U.S. Department of Education.

St. Rose of Lima was among 210 public and 60 private schools nationwide to receive the annual award for excellence in education. Only 34 Catholic schools were selected. In previous years, only secondary schools were invited to compete. This is the first time elementary schools were included.

[Last year, St. Thomas Aquinas High School in Fort Lauderdale was among the secondary schools honored.]

Sister Anne Bernard, St. Rose's principal, is delighted at the news and is already making plans for her trip to Washington on Sept. 12, when she will accept the award presented by Department of Education Secretary William Bennett -- and perhaps President Reagan himself.

"You just have to catch the spirit here...it's what makes us special," explains the Immaculate Heart of Mary sister who has a no-nonsense demeanor softened by a keen sense of humor.

By spirit, Sister Bernard doesn't mean the kind that permeates pep rallies and football games. She expounded on it more formally in her report to the Department of Education:

"We base our goals and philosophy on a three-fold purpose within the educational ministry--to develop the faith community, to proclaim the Gospel message and to render service to the people of God."

When two Department of Education committee members came to visit St. Rose after receiving her report -- which included details on the school's operational procedures, budget, philosophy and growth record -- they apparently spent enough time in the classrooms to understand the spirit Sister Bernard was talking about.

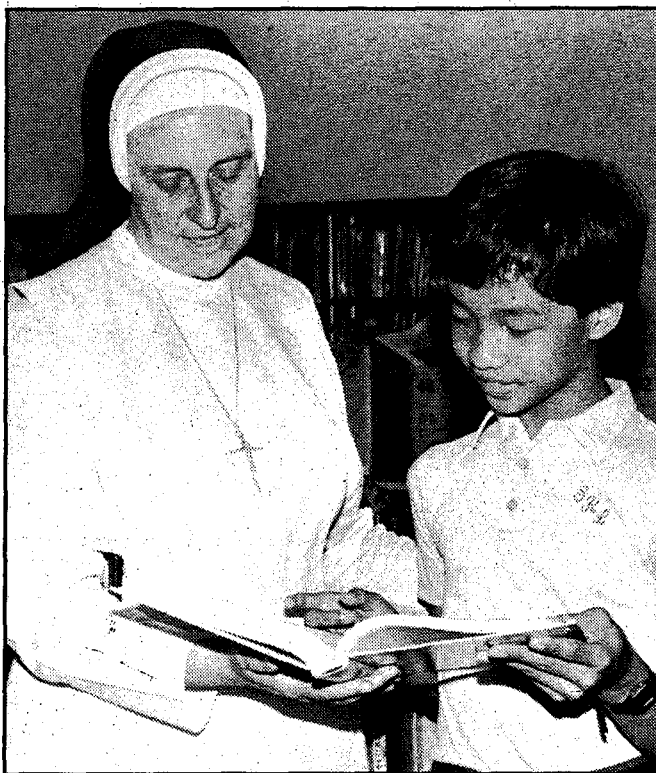
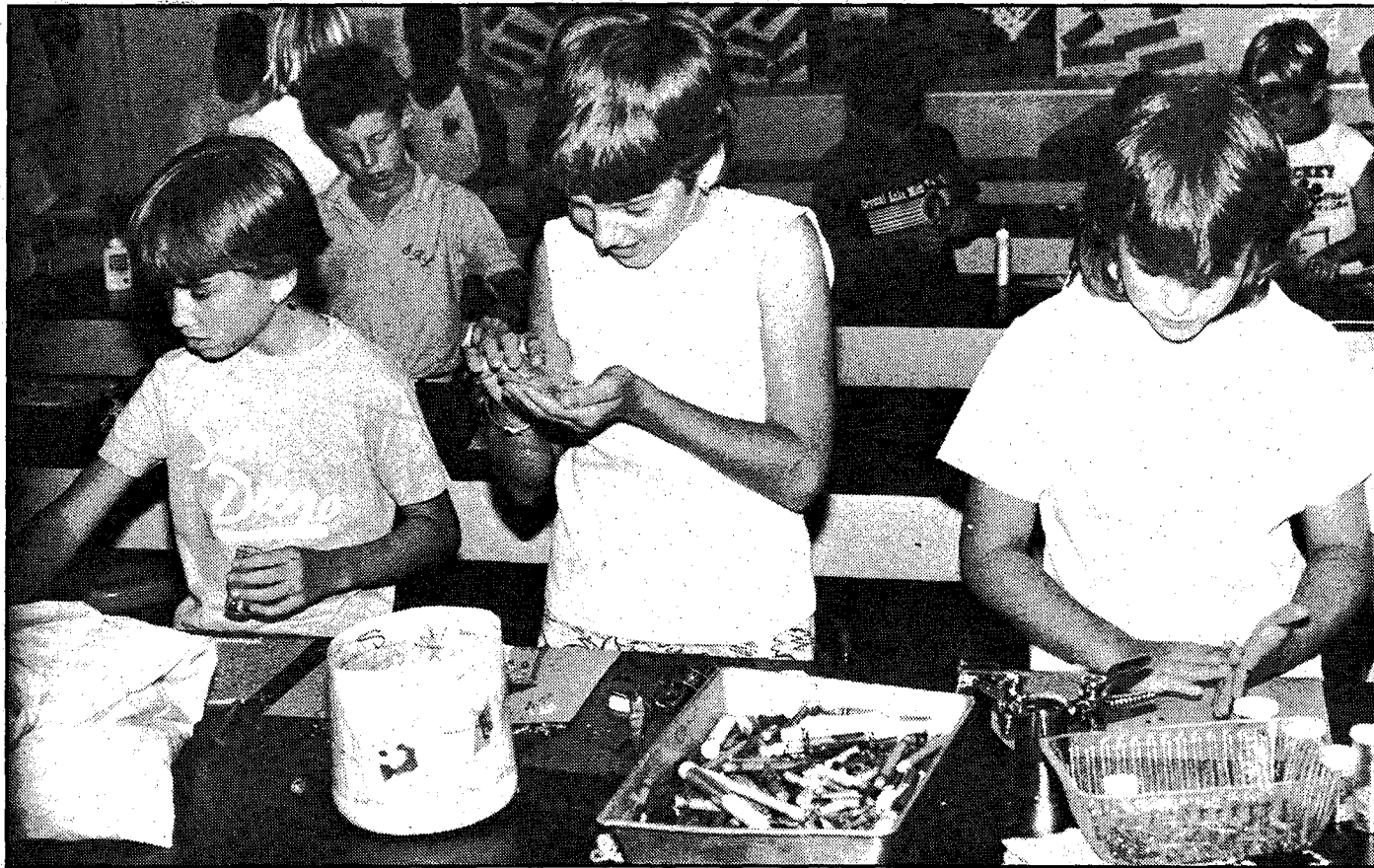
One remarked that he was amazed by the amount of creative energy he witnessed among faculty and students during May, a time when students usually are experiencing the pre-summer-time blues and teachers are dreaming of their travel plans.

The criteria for selecting the best elementary schools was a complicated one, but two important qualities the judges were looking for were the growth rates (measured by test scores and grade point averages) of students who attend consecutively through the years, and the effectiveness of new programs initiated by the administration.

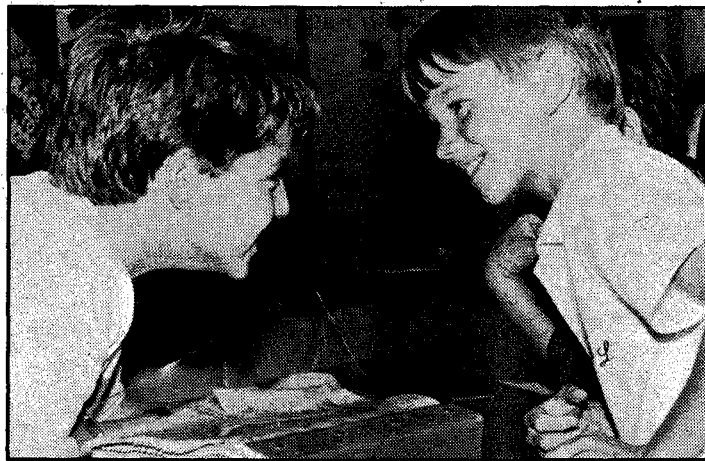
At St. Rose, explained Sister Bernard, a number of new programs have been implemented in just the last five years which are proving successful.

An after-school care program initiated by the parents three years ago is one example. Parents and teachers pitched in and began operating the program, which allows working parents of 1st through 7th graders to pick up their children at school as late as 6 p.m. The students, in the meantime, learn arts and crafts, karate and other skills.

Sister Bernard said the in-service training provided for the 25 lay teachers and six sisters of the Immaculate Heart of Mary who teach at the school also has boosted its effectiveness.



Children in St. Rose of Lima's after-school care program (above) seem intent on completing a project. The program is run by parents and teachers who care for the students until working parents can pick them up, as late as 6 p.m. Left, Sister Anne Bernard, principal, helps eighth-grader Jonas Lorzano look for a word in the dictionary. Below, two students seem eager to start an art project. St. Rose was one of only 60 private elementary schools in the nation cited for excellence in education this year by the U.S. Department of Education. Sister Bernard will travel to Washington, D.C. next week to receive the award, perhaps from President Reagan himself. (Voice photos/Betsy Kennedy)



Recently, teachers received new guidance in the realm of disciplining students. An expert on the subject was brought in from Atlanta to conduct the training, and her suggestions already are being put into practice.

Good discipline is just as essential as good grammar at St. Rose of Lima.

"We make the children aware that Christ is present in everyone. We teach them to respect the dignity and liberty of others. We teach them to control their tempers...In order to have peace in the world they are first going to have to

Equally important at St. Rose is the dress code. Jeans, shorts and short dresses are forbidden.

Realizing that the secular world encourages young girls to wear make-up, go to beauty parlors and buy designer clothes, Sister Bernard flatly refuses to allow even 8th grade girls to enhance what God gave them naturally.

"In school I want to see God's beauty on the faces he gave you," she tells the girls.

Sister Bernard feels that all Catholic educators are being put to the

along with teachers, Sister Bernard is very supportive of volunteerism. St. Rose parents work in the cafeteria, library, after-school care program and as teacher's aids.

In fact, in spending a few hours wandering about the school corridors, a visitor is likely to see parents bustling in and out of offices and classrooms as frequently as teachers and students.

At the beginning of the school year, St. Rose distributes a handbook on the school's philosophy so that parents will know just what to expect. And so they can participate fully in the religious environment, each grade's religion course book contains material and activities which enable parents and students to work hand in hand in their spiritual progress.

"In any grade where a child receives a sacrament we meet with parents four to six times a year," added Sister Bernard.

"This is a school we're proud of... Our motto is 'St. Rose is a good place to grow,'" concluded the sister, smiling, as she displayed the stationary, T-shirts and buttons imprinted with those words.

They serve as visible reminders of an intangible but very real spirit at St. Rose.

"We make the children aware that Christ is present in everyone. We teach them to respect the dignity and liberty of others. We teach them to control their tempers..."

Sister Anne Bernard, principal
St. Rose of Lima School

learn how to settle a dispute in their own backyard," said Sister Bernard.

And the St. Rose peace plan seems to be more successful than Salt II.

"One child came up to me after losing his temper with another student. He said he had counted to ten, was feeling better and just wanted to let me know," said Sister Bernard.

test by the "materialistic influence of society. We believe it works directly against the religious philosophy of St. Rose. TV plays a big role in this...we have to make children realize that what they see and hear out there is not important to who they are or what they will become."

Because parents are co-educators,



First-day jitters

You really can't blame first-grader Gabriel Morales (left) for being scared. After all, it's his first day of school, and it's the school's first day, too. But really, there's no need to worry. Sister Carol Koester, first principal at the new Our Lady of the Lakes School in Miami Lakes, will be around all day, ready to give a pat on the back and a comforting word to Gabriel and others like him. Although the new school building won't be completed until sometime this month, Our Lady of the Lakes elementary opened right on schedule last week, with its two Kindergarten, one first grade and one second grade classes meeting in a partitioned parish hall. The school's enrollment now is close to 120, and it plans to add a new grade, until the 8th, each coming year. Above, first-grade teacher Linda Radkiewicz welcomes a student. (Voice photos/Ana Rodriguez-Soto)

Annunciation marks 25th

Has lots to celebrate, including rising enrollment

By Ana Rodriguez-Soto
Voice News Editor

It's a little place tucked into a corner of west Hollywood, just north of the county line. But Annunciation School has a lot of spirit, and it's going to let it loose this year, to celebrate its 25th anniversary.

After all, there's much to celebrate about the past and plenty to carry into the future: a refurbished physical plant, increasing enrollment, a new principal and Religious to staff the school and, oh yes, the sons and daughters of alumni returning to walk in their parents' footsteps.

Events which are all the more remarkable because, only a couple of years ago, Annunciation School was in danger of closing. Instead, the Archdiocese consolidated it with nearby St. Matthew's, and the resurgence has in slow but steady.

"We're ushering in a new era," said Sister Josephine Sherry, the new principal and the first Religious to head the school in nine years. A series of dedicated lay principals had run the school after the School Sisters of Notre Dame, who founded it in 1961, could no longer staff it. The sisters still staff nearby Madonna Academy.

Sister Josephine, an Irish Sister of Mercy, came to Annunciation in 1985 after completing 11 years as principal at Immaculate Conception School in Hialeah. Her sabbatical year as coordinator of parish activities has stretched into an "open-ended" commitment to the school, and Father Michael Quilligan, pastor, deserves part of the credit for that.

"I have no doubt that under the administration of the Sisters of Mercy the school will grow and prosper," said the Irish priest, whose laugh is as evident as his accent.

"Just as there were challenges 25 years ago, in terms of construction and building, I think now the challenge is to provide a quality Catholic education, one that will attract parents and families to the school," Fr. Quilligan said.

He, along with parishioners and faculty, credit the School Sisters of Notre Dame with giving the school the solid foundation that has enabled it to reach its silver anniversary.

"They worked hard and built hard...and you could see the Christian ideal going through everything," said Margaret DiVittorio, who should know because she has spent the past 24 years at Annunciation School, the last 19 of them as Kindergarten teacher.

But DiVittorio also credits parishioners because --whether they had children attending it or not -- they have "always been supportive of the school. I think that means an awful lot."

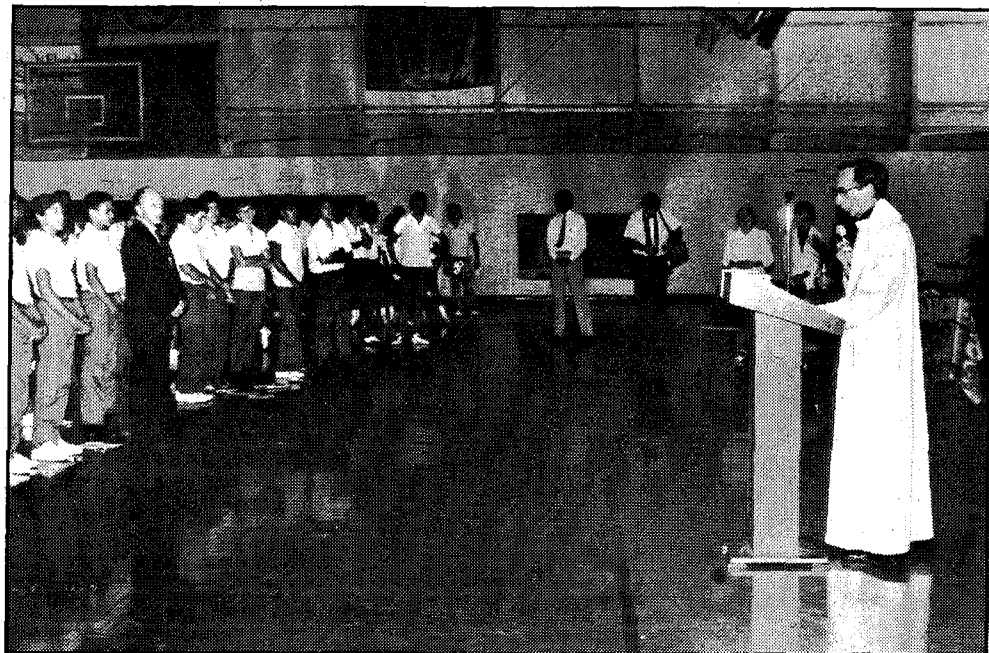
"Financially, it's a struggle [to run the school], for the parents and for the parish," said Sister Josephine. "But I see great hope for the future, a renewed spirit. That gives me hope and enthusiasm."

The 25th anniversary celebration will take place the week of Nov. 1-9, culminating with a dinner-dance for alumni on Saturday, Nov. 8 and a family outing on Sunday, Nov.



Sister Josephine Sherry, new principal at Annunciation, comforts a reluctant student on the first day of school. (Voice photo/Ana Rodriguez-Soto)

9. Annunciation alumni should contact Pat (McGee) Daher at 653-0706; Bud Calhoun, 983-2688; or the parish, 989-0606, for reservations and information.



Welcome back

Students, faculty and staff of Msgr. Edward Pace High School in Opa-Locka opened the new year with a school-wide Mass (above), concelebrated in the gym by Archbishop Edward McCarthy and members of the Augustinian order who run the school. Father Patrick O'Shea, right, the school's new spiritual director, preached the homily. Pace High has a brand new principal this year, Brother John Krol, and the Mass capped a year-long celebration of the school's 25th anniversary. The Augustinian order which took over the day-to-day running of the school last year is the same one which staffs St. Thomas University, a convenient arrangement since both schools sit next-door to each other in northwest Dade County. (Voice photos/Betsy Kennedy)



Money woes

Continued from page 11

random telephone survey was commissioned by the Archdiocese as part of the three-year Synod process. (The Voice, Aug. 22, 1986).

"There are large numbers of students we're not reaching now because of that [financial] barrier," Sister Marie Danielle said. "It's certainly something we have to take very seriously."

"People still do not know that the need is so great," Heiens said. A dollar helps, and so do \$10, and so do boats and houses, which can be sold, and insurance policies and wills.

"We need to build up our unrestricted fund up to \$1 million as soon as possible. That will relieve some of the pressure," he said.

And he stressed that AEF is not simply asking for a hand-out. "We need people to realize that they have an opportunity to invest in Catholic education...We're offering them something they can participate in and be proud of. The education they got -- let's provide it for other people who are less fortunate."

New faces

The new school year brings two new faces to the Archdiocesan Department of Schools:

Maureen Huntington (standing, left) begins work as Elementary School Coordinator, in charge of curriculum and testing throughout the Archdiocese. For the past three years, Huntington served as principal at St. John Neumann School in Kendall, and before that she taught at St. Joseph School in Stuart, now the Diocese of Palm Beach.

Huntington's priority this year will be to revise the religion curriculum of the elementary schools to make it more compatible with the parish's religious education programs. She also plans to begin implementing a computer curriculum.

Working beside her, also as Elementary School Coordinator, is Sister Anne Claytor (seated), a Sister of Charity from Convent Station, NJ. Sister Claytor, who is new to South Florida, has served as elementary school principal and taught college courses in elementary and early childhood education. She holds a doctorate in curriculum theory and development and will coordinate the early childhood and pre-Kindergarten programs throughout the Archdiocese.

The third elementary school coordinator in the Archdiocese is Sister Francis Leo Brown, OSF, who has been on the job for six years. Her duties include coordinating the federal Title 1 program, which provides remedial help in reading and math to needy students in 25 Archdiocesan schools.



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'You don't become happy by pursuing happiness. You become happy by living a life that means something'

Gerald M. Costello

It has all gone Chris Evert Lloyd's way, ever since she was a little girl. A tennis champion even as a teenager, she captured the heart of an adoring public, a public that admired the grace with which she lost as much as the skill with which she won. The championships became less automatic as the years went on, but there were compensations almost beyond number: a townhouse in England, a condo in California, a four-bedroom beach house in Florida, commercial endorsements, all the perks that come with star quality. In a phrase, she had it made. Right?

Well, no.

"I've had enormous success," she said recently, "but you have to find your own happiness and peace. You can't find it in other things and other people. I'm still searching."

She offered that reflection in a recent *Life* magazine article, one that revealed how desperate her search has been. She has tried separation from her husband; she has admittedly tried affairs.

"I'm no angel," she confessed.

A gifted and sensitive sports writer, Ira Berkow of the *New York Times*, thought over what Evert Lloyd had to say and likened it to the experiences of other star athletes, people who had spent most of their formative years on one playing field or another. He recalled that years ago, Al Kaline, then one of baseball's premier players, worried about how he had made use of his talents.

"Sometimes I wonder what I'm doing," he said, "if I've wasted my time all these years. And sometimes I think I have. I would like to have done more to contribute to society. I don't know, maybe a doctor. Something where you really play an important part in people's lives."

Chris Evert Lloyd and Al Kaline have something in common not only with each other, but with many men and women who achieve some measure of success—and, it is clear, not just in the world of athletics. It might be called the "Is That All There Is?" factor. And it happens when people reach a pinnacle of their own making and discover—as Peggy Lee did in

Rabbi Harold Kushner

her hit song of fifteen years ago—that success isn't necessarily all they thought it was going to be.

A full treatment of the phenomenon, along with some suggestions as to how to deal with it, is offered in a new book by Harold Kushner. It's called *When All You've Ever Wanted Isn't Enough* (Summit Books, 190 pp., \$16.95). By titling it "The Search for a Life That Matters," he speaks directly to the search that apparently preoccupies Chris Evert Lloyd. Perhaps his answers are not precisely the ones she is looking for, but they are the words of a sympathetic rabbi who has demonstrated skill in dealing with the problems of others. She would probably profit by listening to them. And so, for that matter, would more ordinary people.

Kushner comforted millions of people with an earlier book, *When Bad Things Happen to Good People*, which grew from the death of his own 14-year-old son from an incurable illness. This new book is aimed less at comforting readers than it is at redirecting them, urging them to a greater concern for others, and to a fuller appreciation of the things that really matter in life. He goes about it patiently and plainly, with a measure of wit and an abundant supply of common sense.

He's not a therapist, he admits, but he says he's able to offer people something a therapist cannot: "a definition of right and wrong living; a freedom to judge their actions and tell them something is wrong, morally wrong, not just dysfunctional, and that another course of action would be better."

For one thing, Kushner points out, the way Americans go about pursuing happiness—exercising that right guaranteed them in the Declaration of Independence—is all wrong:

"You don't become happy by pursuing happiness. You become happy by living a life that means something . . . I suspect that the happiest people you know are the ones who work at being kind, helpful, and reliable; and happiness sneaks into



their lives while they are busy doing these things." Many forces work against that

kind of thinking, Kushner concedes, including society itself. For the most part, he says, the achievements that society rewards—the corporate climb to the top, stardom in the worlds of entertainment or athletics—are costly to genuine personal growth.

That thought leads him to take a well-deserved jab at the spate of "looking out for number one" books, those that argue that the key to success is the ability to take advantage of the weakness of others. It's not just that he opposes that philosophy on moral grounds, but he says that it doesn't work:

"Take advantage of other people, use people, be suspicious of everyone, and you are liable to be so successful that you will end up far ahead of everyone else, looking down on them with scorn. And then where will you be? You will be all alone."

He pitches his message in a special way, but not exclusively, to the baby-boomer "Me Generation," the vanguard of which is now approaching the early years of middle age. The problem, he says, is that this generation was given so many choices, and so few guidelines for making them. He also manages to sneak in a gag about the "New Morality" identified with this age group, citing the story of a Texas legislator who was railing against the apparent spread of sexual excess: "There are three things wrong with this so-called New Morality," he said. "It violates the laws of God. It violates the laws of Texas. And I'm too old to take advantage of it."

More seriously, Kushner is concerned about the no-commitment philosophy that the New Morality communicates. He warns that a generation—or an individual—convinced that happiness means having no one to answer to will never find it. The theme that runs through *When All You've Ever Wanted Isn't Enough* is that of the Book of Ecclesiastes—in Kushner's view, the most dangerous as well as the most unusual book in

the Bible. Ecclesiastes, he says, is a man afraid of dying before he has learned how to live, a man who searches in desperation for answers that he ultimately realizes might be beyond his understanding. It is a pattern, he concludes, that might apply to many of us.

The book makes some points that not all readers are going to agree with. As he discusses the quest for wealth and power and its effect on people, for example, Kushner describes the lonely last days of two men—former President Lyndon B. Johnson and Howard Hughes. Both, he says, were "experts at manipulating people to do their will, masters of the art of exercising power," and both ended up surrounded by a few hired hands, "wondering why so few people loved them." To liken the two men is one thing; to equate them is another. Historians can make a strong case for the argument that his failures notwithstanding, L.B.J. strove in many ways to improve the lives of poor Americans. One wonders if Kushner would say the same about Hughes.

On a more fundamental level, Catholics and other Christians will be uncomfortable with Kushner's implication that to seek "the Big Answer to the Big Question" is ultimately futile.

"There is no Answer," says the rabbi, "but there are answers: love and the joy of working, and the simple pleasures of fresh food and clothes, the little things that tend to get lost and trampled in the search for the Grand Solution to the Problem of Life and emerge, like the proverbial bluebird of happiness, only when we have stopped searching."

Does an objection to that draw too fine a line? Maybe. This is not, after all, a theological dissertation. This is not a book for a Catholic audience, or Jewish readers, or any other group, religious or otherwise. It is instead a warm and gentle discourse designed to help anyone still involved in the search for life's meaning. Readers who believe they already know where to find the answer—or the Answer—will nevertheless benefit from the lessons this wise rabbi teaches. □ Reprinted from Sept. '86 *U.S. Catholic*, a Claretian publication.

Editorial Page

Education liberty not in America

By Fr. Virgil C. Blum, S.J.

When liberty is not defended, it ceases to be a liberty. This simple truth applies equally to civil rights and parental rights in education.

For more than a hundred years the liberty of blacks was not defended, and blacks had no liberty in spite of the Fourteenth Amendment.

For more than a hundred years the education-liberty of parents has not been defended, and parents have no education-liberty in spite of the First Amendment.

The fine phrases of the Fourteenth Amendment promised liberty to every American black. Yet the scourges of segregation and discrimination meant that, for all practical purposes, blacks were not yet free. They enjoyed liberty on paper but lived as second-class citizens.

Finally, blacks in America accepted the challenge of the Constitution. They vowed to win the liberty guaranteed them in the Fourteenth Amendment. Black leaders emerged and organized millions of blacks into national and local civil rights organizations.

Their spokesmen appeared on radio, television and platforms. They sent emissaries into classrooms, churches, racist shops and stores. With hundreds of thousands of followers, they marched in the streets, demanding liberty and equality. They eloquently preached the gospel of liberty.

Not surprisingly, these heroic efforts were rewarded. Blacks finally convinced their fellow Americans that racial discrimination is unjust, un-Christian, un-American and unconstitutional.

In a word, they used the democratic process — as is their right and duty — to win recognition of their constitutional liberty.

Today, blacks enjoy the liberty so long denied them under the Constitution, though they still have a long way to go.

Yet, we Protestant, Catholic and Jewish parents who believe in education-liberty have never accepted the challenge of the Constitution. We have never vowed to win the liberty guaranteed us by the First Amendment.

In analyzing the voting records of Justices of the Supreme Court, lawyers and journalists never list among the key liberties on which they rank Justices the liberty of parents in the education of their children. There is a liberty to kill your unborn child, to sell hard-core pornography, to libel a politician, to teach the secularist religion in public schools. But there is no liberty to give your child a God-centered education. The government imposes a penalty — the denial of education tax funds — if you choose a religiously-affiliated school.

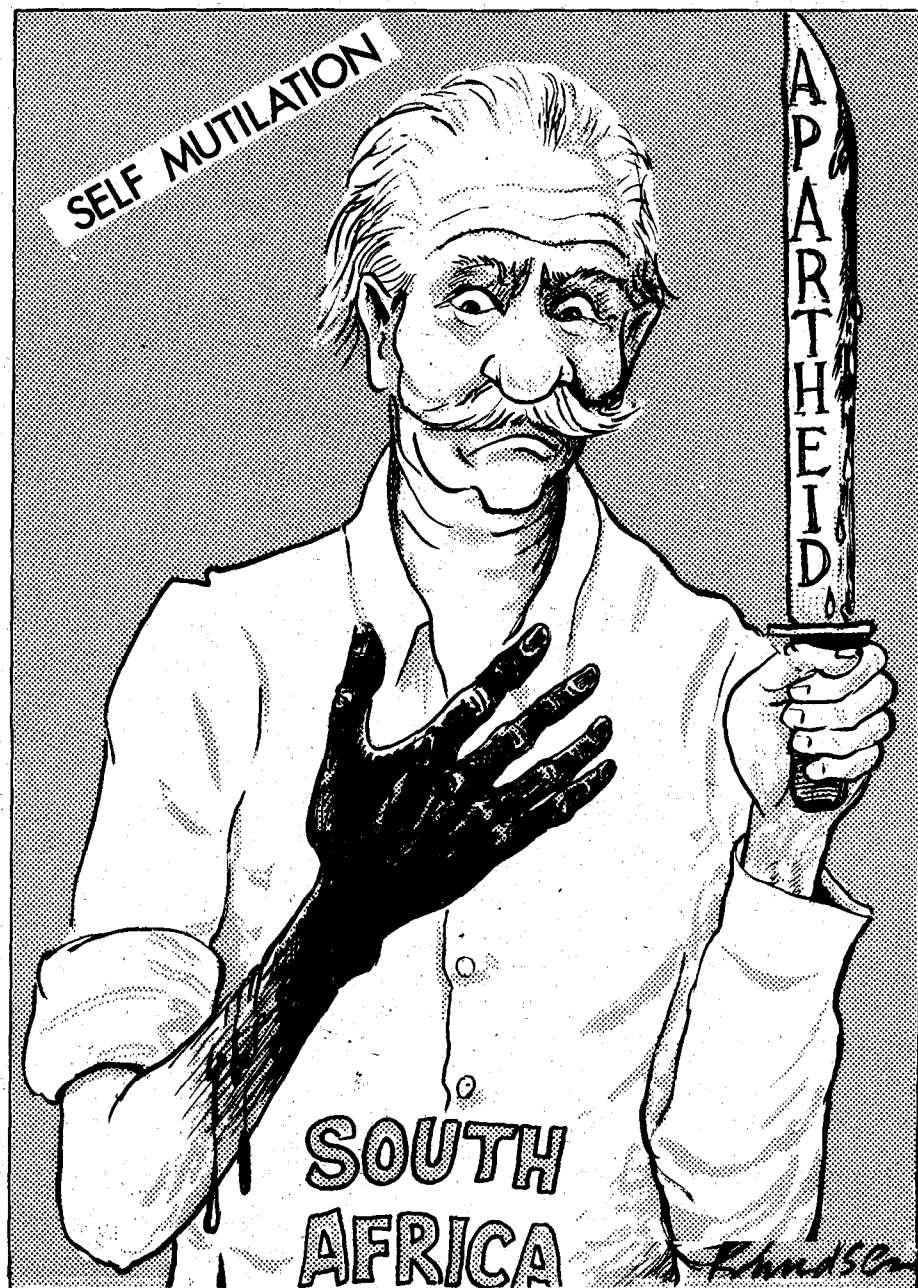
But liberty at a price is no liberty. Whether the penalty is imposed on the printing press, church attendance, political speech, or the choice of a Protestant, Catholic or Jewish school.

The liberty of parents in education is not only guaranteed by the First Amendment, it is pledged in the United Nations Universal Declaration of Human Rights. It is recognized throughout the free world: in France, England and West Germany; in Belgium, Holland and Ireland; in Israel, Australia, Scotland and Canada. When compared to these free democracies around the world, our suppression of the liberty of blacks and parents must surely make the Lady of Liberty weep.

Education-liberty is recognized in all these countries because parents have defended education-liberty through the democratic process.

We in America, on the other hand, have no Christian and Jewish leaders who are willing and able to carry the message of education-liberty to the press, on radio, television and platforms; to explain it in high schools, colleges and universities; to expound it in public debate, discussions and discourses; and to research it in scholarly articles, seminars and conferences.

We have no Christian and Jewish leaders in America who have organized hundreds of thousands of parents and liberty-minded citizens to march in the streets — as they did in France and Belgium — demanding liberty and justice.



We have no Christian and Jewish leaders who preach the gospel of liberty to convince their fellow citizens that the denial of liberty in education is unjust, un-Christian, un-American and unconstitutional.

Consequently, we in America have no constituency for liberty in education. We have no "people power" dedicated to winning for every American family the constitutional right of choice of schools in the education of their children.

In a word, we have refused to use the democratic process — as is our right and duty — to win recognition of the education-liberty guaranteed by the Constitution.

Because Christian and Jewish leaders have disavowed a public interest in education-liberty, neither legislatures nor courts recognize and defend the equal rights of all parents in the education of their children.

When a liberty is not defended, it ceases to be a liberty under the Constitution.

(Reverend Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.)

Letters

Divorced Catholics — different views

Editor: I am writing in response to the article by Virginia McCall about being Catholic and divorced. She states that "Yes, if you choose to do so, you do fit into the church." But what about those of us who are Catholic, divorced and remarried? We do not fit in.

Because of various personal reasons, my husband has chosen not to get his first marriage annulled. Therefore, according to God's law, we are not married, we are living in sin. Our children, despite the prejudice and almost harassment from the church, have been baptized. They were almost refused, because we were not married in the church. We have not been allowed to receive Communion for several years, which breaks my heart. When everyone else goes to receive Communion, I remain kneeling and cry inside. I did, however, "break the law" by receiving Communion a few months ago at my mother's funeral Mass. I adored my mother and I needed desperately to receive the comfort of my heavenly Father.

Despite all of this prejudice against remarried Catholics, I still feel that I have a good relationship with my heavenly Father. I love God, I pray,

and I try to be a good person, despite my feelings of alienation from the Catholic Church.

I hope and pray that someday the Church will accept us and allow us to be a part of her again.

—R. Martinez
Miami

Editor: Virginia McCall's article of Aug. 8 in "Family Matters," about divorced people was left up in the air! She beautifully stated that being divorced in no way diminishes your participation in, or your belonging to the Catholic Church — if you choose to do so.

She did not, however, say that to be in good standing in Christ's church, a divorced person may not marry again unless an annulment of the previous marriage is attained.

Too many of our Catholics today have formed an erroneous conscience by being ill-advised, sad to say, even by priests, and after a divorce and remarriage outside the church, still receive the Sacraments.

For a person who is the director of Ministry to separated and divorced, she did not, in this article, give full information concerning the matter, and I pray she's not counseling others in the same way.

—Mrs. Carmela Sabia
Tamarac

Abortion mills continue to roll

Editor: The CBS program "West 57 Street" recently showed an investigative report on a pregnancy crisis clinic in Fort Worth, Texas, to reveal that it was not an abortion clinic. We applaud CBS and hope that it will continue investigating abortion clinics. But why travel so far from home?

We urge CBS to investigate the hundreds of abortion facilities in and around New York City which masquerade as abortion clinics. A clinic is an institution that is registered with the New York State Health Department as a clinic and is therefore subject to inspection and regulation by the Health Department.

Only the nation's number one abortionist, Planned Parenthood, has abortuaries that are registered as clinics. All those other abortion facilities are registered as doctors' offices and are not inspected or supervised to prevent the continual exploitation of women.

Pennsylvania issued regulations to protect women from being exploited by abortion facilities. For example, the woman must be informed of fetal development and the complications often suffered from abortion in order that she may give "informed" con-

sent; a minor must have either parental or court approval; etc.

The Supreme Court overturned the Pennsylvania Abortion Control Act on June 11. Writing for the 5 to 4 majority Justice Harry Blackmun, author of the 1973 Roe vs Wade decision wrote: "The states are not free, under the guise of protecting maternal health or potential life, to intimidate women into continuing pregnancies."

Justice Blackmun makes it abundantly clear that he does not read the daily papers. Hardly a day goes by that I do not see headlines such as: Two Doctors in Brooklyn Convicted of Aborting Women Not Pregnant. L.I. Man Given 50 Years in Phony Doctor Case. Fourth Woman Dies Following Abortion at Miami Clinic. Bill Baird Center and Abortionist Lose Malpractice Case. Abortionist Testifies One-Third of Women Aborted Suffer Severe Physical Complications. Iowa Doctors Sued for Recommending Abortion of "Dead Baby" Later Delivered Alive. Third Maker of I.U.D. Quits Field. 4 Bought Phony MD's. Abortionist Says 20% of Abortions on Women Not Pregnant. State Suspends L.I. Gynecologist. Doctor Suspended in One state Practices in Another. I could go on with many other similar headlines.

Ray Murphy
Old Bethpage, N.Y.

Are flags allowed in churches?

Many churches used to have an American flag and a Catholic Church flag in the sanctuary all the time. It seems to me a nice idea, but I see it less and less, especially in new churches.

One of our priest friends said he did not think it was permitted but was not certain. Since our church was repainted those flags are not there. Are there any

By Fr.
John
Dietzen



rules on this? If so what are they? (Massachusetts)

A. As older Catholics will remember, display of the American flag in churches became widespread around the time of World War II when it was encouraged to exhibit the flag in public buildings. Even then this custom held only in the United States.

As for official regulations, first of all the general instructions on the Roman Missal does not list flags or other national symbols as among the accouterments to be in the sanctuary area for the Eucharist.

Display of such national banners or symbols has never been permitted, in fact, and no secular symbol is to be prominently displayed in the sanctuary without special permission.

A few years ago the U.S. Bishops Committee on the Liturgy responded this way to a question similar to yours: "When Catholics assemble for worship, they bring with them their cultural, ethnic and national identities.

These traits should not be devalued or denied unless, of course, there is something in them which is truly inimical to the Gospel of Christ.

"Still, the liturgy of the church which is expressed in the various cultures of the people must always reflect a church which is truly Catholic."

Then they quote the American bishops' document "Environment and Art in Catholic Worship" (No. 101): "Although the art and decoration of the liturgical space will be that of the local culture, identifying symbols of particular cultures, groups or nations are not appropriate as permanent parts of the liturgical environment.

While such symbols might be used for a special occasion or holiday, they should not regularly constitute a part of the environment of prayer."

Today the papal flag is not even displayed in St. Peter's Basilica in Rome. As far as I can learn, its only official display is when the Swiss Guards are marching in a group.

As to the other part of your question, there is no such thing as a "Catholic Church flag." The yellow and gold flag with the tiara and keys, to which I am sure you refer, is the personal flag of the pope, a vestige of the era when the pope was literally "king" of the papal states, which once included most of what is now Italy.

NC News Service

(Questions for this column should be sent to Fr. Dietzen, Holy Trinity Parish, 704 N. Main Street, Bloomington, Ill., 61701).

Tragedy's teachings

Last week a young man received the kind of phone call we all pray will never come: the news that his mother was in critical condition following an auto collision.

Kevin is an up and coming corporation lawyer who has been on the fast track for eight years. He graduated from law school at the top of his class and has pursued success ever since without stopping to question why. With his mother in a coma, Kevin is shattered.

At such moments no success or power or money amounts to a hill of beans. So often it takes a tragedy to remind people that the only things that really count in life are the people we have loved and the good we have done.

When tragedy strikes it is usually incomprehensible and devastating. But it also is a time that God provides for us to slow down, look at our lives and reassess the values we live by. Tragedy brings us to a crossroads, where we must make choices.

Without such experiences, we might never look at the truth of our existence. People can go on and on in boring routines or in frantic quests for satisfaction, unaware that a vital dimension is missing.

Today more than ever I see people pursuing success without contemplating wisdom or spirituality.

How many times have we heard Jesus' teaching that we must avoid greed in all forms? The Gospel tells us that a man can be wealthy but his possessions do not guarantee him life. And St. Paul wrote: Set your heart on what pertains to higher realms where Christ is seated at God's right hand. Be intent on things above rather than on things of earth.

No matter how many times we hear that message, loud and clear, we forget. The shabby values and pettiness we encounter in life take over very subtly.

One of the best sermons I've heard on the subject of values came from a deacon at my church who read a form letter from American Express. It promised he would become a

By Fr.
John
Catoir



"special" person if he accepted the gold card for \$65 annually.

The deacon had the wisdom and insight to be outraged at this subtle example of shabby values. But so many people have grown so accustomed to the way society values material wealth that they don't notice how outrageous it can be.

Very often people experience something that causes them to make some choices about what they value. I remember a woman who had an important job with a New York City agency. Something about her was a very unusual -- a peacefulness and kindness seemed to emanate from her. I asked her what it came from.

"When I was young, I thought I was going straight to the top," she said. "All that mattered was that I displayed my own brilliance to the world. Then something went wrong...I fell madly in love with my sister's husband."

She explained that she realized that pursuing her desires would cause "untold sorrow and disruption." So, instead, she "chose to live with my secret grief, to hide it always and to love them both."

The result, as she tells it, is that through the years "this pain taught me about life. Now I know that what matters isn't brilliance but only goodness."

Pain is that kind of teacher. It presents us with the opportunity to choose the real values we will live by and to remember the spiritual values Jesus communicated so clearly.

Christ-like feminism

How should women react to those men who are afflicted with the disease of machismo, who hesitate to rent or sell to women without a male co-signer, who demand sexual favors in lieu of rent or for a promotion at work, who use female sexuality to sell merchandise? No wonder women become furious. But is venting anger the answer?

However justified the struggle for women's rights might be, feminism carried to extremes can lead to division, divorce, and festering hatred. Men may have caused it, but some women wage war in their relationships with men.

When Jesus preached His Sermon on the Mount, He made no distinction between male and female, Jew and Gentile, slave or free person; all were challenged equally by the Gospel to forgive seventy times seven (Matthew 18:21-22.)

That goes for men and women alike. Those who believe in Christ have to face a major decision: "Am I going to live up to the Gospel without compromise, or not?"

Even though Christ's words have been misused by slave-masters, dictators and authoritarian clerics to subjugate women, the words still call for a response. Jesus remains the Way, the Light and the Truth. His words, when understood properly, are a powerful invitation to freedom from hatred.

Feminism can be a good thing when women's rights are at issue but I am frightened by the extremists who become consumed by anxiety and bitterness toward all men. Jesus himself could conceivably be accused of being anti-feminist

By
Antoinette
Bosco



because He said, "Father, forgive them for they (men) know not what they do."

Why should women forgive men for all they've done? Because God asks for it. But he does not ask them to forgive past hurts, in the sense of allowing themselves to be treated like doormats or subservient creatures.

If they are Christians they will still not hold bitterness in their hearts and they will know the real meaning of forgiveness. Forgiveness doesn't mean forgetting the hurts. It means rising above them, so as to be carried by the Spirit of Love, returning good for evil. This takes the hatred out of feminism and transforms it into the Christlike quality of hungering and thirsting after justice.

For a free copy of the Christopher News Note, "Conflict," send a stamped, self-addressed envelope to the Christophers, 12 East 48th Street, New York, N.Y., 10017.

Time capsules

By Frank Morgan



St. Lawrence's heroic death

St. Lawrence, who gave his name to a seaway in Canada, was born in Spain in the third century. As a young man, he travelled to Rome and served under Pope Sixtus II as his chief deacon. His work consisted of taking care of the Church's valuable vessels and vestments and distributing food and money to the needy in Rome.

One day, Lawrence was brought before Emperor Valerian and ordered to produce the riches of the Church. Lawrence replied, "If you give me three days, I will bring you the treasures of the Church."

Three days later, Lawrence brought into the Emperor's courtyard, all the poor, crippled and deformed beggars and other outcasts of society that he could find. Lawrence then said to the Emperor, "I have kept my word, all the treasures of the Church are in your courtyard."

He had Lawrence stretched out over an iron grid with a fire beneath so that he would burn to death as slowly as possible. But Lawrence's sense of humor didn't desert him even then. At one point he called out to his executioner, "I'm roasted on this side. To be evenly done, you should turn me over."

As he neared death, St. Lawrence began to pray for the emperor and the people of Rome. And thus he died.

The wedding ring is usually worn on the third finger of the left hand because people thought that a vein in that finger led directly to the heart.

The bride of today still insures her luck if she wears "something old, something new, something borrowed, something blue and a lucky sixpence in her shoe."

The tarantula is a hairy spider who gets who gets its name from the wolf spider that is found around Taranto, in southern Italy. The people there believed that the best cure for a tarantula bite, which is no more dangerous than the sting of a bee, was to do a lively Italian folk dance that became known as the Tarantella.

My son doesn't like school

Dear Dr. Kenny: My son, who is 10, has always been reasonably happy in school and does average-to-good school work. Near the end of last school year (fourth grade), he began saying he didn't like school. It was difficult to get him going each morning.

Now as we start talking about fifth grade in the fall, he again says he doesn't like school. How can I find out what is bothering him? How can I get him to go to school willingly? (Florida)

I agree with you. It would be helpful to know what is bothering him. The best way to find out if there is anything specific is to try some open-ended exploratory statements with your son.

"Let's talk about school...Tell me about your subjects."

If he is unable to tell you anything specific, you might try a story or drawing technique. Get him to tell you a story about the trials and troubles of three little monkeys who attended school in the jungle. Or ask him to draw pictures of his classroom, his teacher and his classmates.

Don't be too quick to reassure your son, to counsel him or to pressure him into going to school. Instead, take time to hear him out. Encourage him to tell you more, including his feelings. Put yourself in his place and try to understand the feelings even though you may think they are unwarranted.

Feelings always are hard to understand, even our own, but especially the other person's. Language has

By
Dr. James
and Mary
Kenny



a rational bias which leads us to be critical of mere feelings. Try to accept your son's feelings whatever they are.

The three major causes of school phobia are fear of the teacher, being teased by other kids and fear of failure.

Sometimes other children tell stories about a teacher, exaggerating her strictness or expectations. Perhaps you can find out in advance who will be

'Put yourself in his place and try to understand the feelings.'

teaching your son in fifth grade. Arrange for you and your son to meet him or her before school starts.

If your son is afraid of being bullied or teased, you may want to try some role playing with him so he can practice handling meanness. Let him play the bully and

you play the part of your son.

If he fears failing his subjects, maybe he would benefit from some tutoring. Or maybe you need to lower your own expectations. It also can help to arrange for success in other areas.

You might determine that there is no specific school fear, just a general unwillingness. In this case, here are some simple guidelines:

1. Assume that he will be going to school. School is required, so there can be no argument about this fact.

2. Don't beg or argue. The more attention you give to his reluctance the more you are likely to foster it.

3. Stay positive. Find ways to make school attendance pleasant and rewarding. You might use a chart to keep track of his attendance and give him credit for his hours in school.

4. If his reluctance hardens into actual resistance, go with him and stay there yourself for a half hour. Keep this up for a week.

Not wanting to go to school is very common. All of us learn to do things we don't want to do. That's part of growing up.

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

Superwoman image can't fly

"Betty Crocker Turns Yuppie." That was the headline above the news story announcing the new image of Betty Crocker, a 65-year-old woman who has had six facelifts since 1936. Accompanying the story were photos of the earlier five Betty Crockers, carefully designed to fit women of 1936, 1955, 1965, 1980, and now 1986.

It's interesting to study the photos. While clothing and hair style differences are evident, the most striking change lies in the eyes. The new Betty doesn't have the passive and agreeable expressions of her earlier sisters. She's one to be reckoned with.

Her expression is one of self-confidence and control. As the news story says, she appears to be a woman who would feel as much at home in the boardroom as in the kitchen.

I suppose a yuppie Betty Crocker is an inevitability in advertising. But the story raised two

'If we're going to have a new Betty Crocker, let's make her honest.'

questions in my mind. First, few women look like her when they're cooking. They may rescue General Motors during the day but when they're home at the stove they're tired and rushed.

The carefully casual hairdo is disheveled. They've thrust aside the power suit for a shirt and jeans. Their eyes are more harried than this cool collected Crocker because their children are asking what's for dinner and

By
Dolores
Curran



they're replying with irritation, "I don't know. What did you get ready?"

If we're going to have a new Betty Crocker, let's make her honest. Let's show her fatigue at being expected to be a corporate manager and homemaker simultaneously. Presenting us with a calm controlled woman just gives us another reason for feeling guilty for not looking like she does at 6 p.m.

Images used in advertising play on this guilt. When groups of women get together and start discussing TV commercials, there's much laughter and some anger. One that always comes up is the perfume commercial that finds an attractive mother bouncing into the home with her briefcase at the end of a day in corporate America.

In the next scene she dons a designer apron and prepares a gourmet meal. After dinner, she wears a lounging outfit as she cuddles and reads to her children. In the final scene, she is clad in a gorgeous negligee, pulls the combs out of her upswept hairdo and lets beautiful hair cascade down as she and her

husband eye each other flirtatiously. Pure fiction.

My second question is when are we going to find a Bobby Crocker on the box? According to General Mills, Betty's parent company, 30% of men do at least some of the cooking, so why not a logo featuring this male cook? Or a Crocker family, since children are opening the boxes and working the microwaves in thousands of families.

By fostering a new image of the woman who can do it all, we continue to spread that idea that women should do all the cooking in the home.

I've discovered that if I'm not here, my family doesn't starve. They know how to read the instructions on the General Mills boxes as easily as they read the instructions on how to dismantle a carburetor.

In recent years, we've seen pictures of women on products formerly considered men's spheres: lawn, automotive and repair products. Subtly, we're told we should be capable of using these products, too. In other words, we should add men's chores to our household and work responsibilities.

Okay, but let's expand it the other way too, having men cooking and cleaning in TV ads and putting men and children on the Betty Crocker boxes.

When my children perceive a discrepancy in what I say or write, they say, "That's a crock, Mom."

When I view the new Superwoman offered by General Mills, I sigh and say, "That's a Crocker, folks."

Family matters

'I was a stranger and you...'

By Carol Farrell
Director
Family Life Ministry

"I was a stranger and you..." This phrase is from Matthew's Gospel describing the last judgement. Considering the negativity attached to the word stranger in our own time, we might be inclined to recommend that the phrase be completed with the words, "and you wouldn't answer the door when I knocked!" But the traditional Christian value of hospitality, of welcoming the stranger, continues to challenge us to open wide the doors to those who have need of the care and warmth that is to be found on the other side. What are some of the ways that families continue to live that value?

Two of our sons have had the opportunity to travel and stay with families that are members of "Servas" an international organization dedicated to world peace through understanding. Servas host families take a risk when they welcome strangers into their homes. But the gains, beyond the greater chance for peace, involve

the thrill of bringing the world to them; of learning more about it and of sharing their own home and community with guests. All of these possible benefits make the risk worthwhile.

One year while we were on vacation we noticed a young woman who was on the same scenic train ride we were. My husband suggested that we invite her for lunch. She was delighted to be included and we had a most enjoyable couple of hours. At the end she attempted to pay her part of the bill, saying that just being able to share the time and meal was generosity enough.

We explained to her that many people we would never meet had extended themselves for our sons. We could never return the favor—but we could in a sense, repay them by small acts of hospitality that would continue their spirit to some other traveler or stranger.

Later that afternoon we were surprised to find our guest waiting for us as we boarded to continue our trip. She said that she had to find us to tell us that she too would pass on the same spirit of hospitality. During

that same vacation we heard a homily that focused on hospitality. The priest told the story of one of his parishioners answering the phone in the parish and being asked what time Mass would be celebrated the following Tuesday. The callers would be passing through and celebrating their 25th wedding anniversary that same day. The parishioner responded by inviting them to the 7:30 p.m. liturgy that Tuesday and to the party which would follow in honor of the silver wedding anniversary of him and his wife. Together the two couples received their vows and shared the limelight.

There are many other examples I can recall, examples of long term commitment that families have made to each other. Pat and Dick and their family took a teenage boy into their home who had been abandoned by his family. For three years, he was a part of their family, although he didn't actually live with them. They really cared. There were no earthly rewards. There was a lot of pain. But they are a family that lives the Gospel.

Who are the strangers among us? Are we making them welcome?

PBS airs 'The Story of English'

I may have to learn to live with the work "parameter." There's a section of Holland where people speak almost-English. And Australians are among the most creative users of the language you are now reading.

That's what I learned recently

By
**James
Breig**



ring an interview with Robert MacNeil, co-host of PBS' "MacNeil/Lehrer NewsHour." You'll get similar information if you tune in to his nine-part series on public television called "The story of English" (it debuts locally on 2, channel, Sept. 15 at 10 p.m.). To find out about the effort, I spoke recently with MacNeil, who co-wrote and hosts the specials.

"We don't take a prescriptive approach" in the series, he told me. "We don't tell people how to use correct English. Rather, we're descriptive of how English spread, the origin of accents and where it's going."

Among the nine parts of the weekly series, "The Story of English" are segments about Black English, Cockney and the possible future disintegration of English (as happened to Latin centuries ago). Other episodes deal with modern influences on English, the birth of the language, Shakespeare's contributions and the many phrases given to English by American pioneers ("ante up").

With such a large menu to choose from, MacNeil concedes that viewers are likely to be "self-selective" about which episodes they watch. But they may become hooked on all nine because of "a lot of curiosity about the English

language. People use it everyday and feel strongly about it. It expresses them. They are interested in dialects or uses from the past which they still cling to."

As additional lures, he describes "The Story of English" as "stories and anecdotes, history, a travelogue and good TV with lots of humor."

The program is loaded with "fascinating things," Mr. MacNeil continued citing such examples as why New Englanders suppress their "R's," why German singers sound like American southerners and how certain modern-day Americans preserve the sounds of Elizabethan England.

Religion has played a role in the development of English, Mr. MacNeil said, noting "the enormous impact of the translation of the Bible. The committee did a superb job with the King James Bible." He also cited the migration to America spawned by a reaction against the established church and the effect of religion on Black English.

Asked to nominate people who are the most creative in their use of English, Mr. MacNeil skipped over individuals like William F. Buckley ("he's made a game of robbing the dictionary to amuse people; it's a show-biz schtick") and named "a bunch of Black street kids rapping in Philadelphia who use the language creatively and energetically, and Australians, who are very creative, irreverent and funny. Lots of ordinary people generate language energy; it comes from the bottom up. American slang gets quickly whipped around the world."

As for "parameter" which many people use when they mean "perimeter," I may have to swallow hard and accept it.

"Mass usage changes language," Mr. MacNeil said. "That's part of the irresistible force of language. The distinctions and complicating parts of grammar have been ground down and become simpler" over the centuries.



MODERN WESTERN—After his laboratory is destroyed by a businessman wanting to turn the property into a toxic waste dump, Stephen Collins as Dr. David Lowell, searches for a place to hide in "Choke Canyon." The USCC rates the film, A-If, adults and adolescents. (NC Photo).

"Common people are impatient with niceties. Opposition is futile if a usage is useful."

"I was very intolerant of sloppiness in language," he admitted, "but I have changed. It's easy to be vain about our own use of English, but it's so easy to slip." As an example, he recounted his own experience of giving an entire speech misusing "disinterested."

"I'm more relaxed about" language use now, he said. "I keep my distinctions

people about their "between you and I" misuses.

He did add, however, that people can attempt to persuade others to follow their viewpoint. So, how about it? Let's bury "parameter" once and for all except in its specialized mathematical definition. While you think it over, tune in to "The Story of English" and learn about something you use every waking - and, for that matter, dreaming - moment.

Local musicians to host cable TV show

By Ana Rodriguez-Soto
Voice News Editor

First came the Lord, then the music, then the records. Now Roger and Paul are taking their ministry on TV.

The South Florida duo -- Roger Grenier and Paul Lambert -- have been tapped by Mother Angelica, founder of the Eternal Word Television Network (EWTN), to host a series to be broadcast on cable stations nationwide.

"Words and Music with Roger and Paul" is a "combination of teaching, music and prayer" revolving around a particular topic, said Paul, director of music at St. Louis parish in Kendall. Roger is director of music at St. Catherine of Siena parish in south Dade.

Four shows have been taped so far, dealing with dreams, miracles, birth and time. The first two -- on dreams and miracles -- will air on Sept. 10 and Sept. 17 respectively, from 10-10:30 p.m., on all cable stations which carry EWTN. (In Miami, EWTN can be seen on Americable Channel 26. Call



Roger and Paul with Mother Angelica on the Eternal Word Television Network.

other cable companies for information.) The other two shows should air sometime in October or November, and

there's the possibility of taping more shows after that.

"We see this show as a beginning

of a broadening of our ministry from strictly music to a ministry in word and song," said Paul, who will be ordained a permanent deacon for the Archdiocese of Miami next May.

The deaconate will permit Paul to preach at parish liturgies, something that "has been kind of our vision for a number of years. With ordination and with Mother Angelica asking us to do this [show], it's like coming to fruition," he said.

Roger and Paul's ministry includes live concerts, three record albums in six years and, more recently, leading parish missions and retreats.

While television is the culmination of many performers' dreams, the path to fame and fortune, Roger and Paul are excited about their new series for other reasons.

"[Fame] is not what we're looking for," said Paul. "We're not trying to 'make it.' We're just seeking more and more opportunities where we can minister Christ."

Anyone interested in having Roger and Paul perform or conduct a parish mission should call 253-8268 in Dade.

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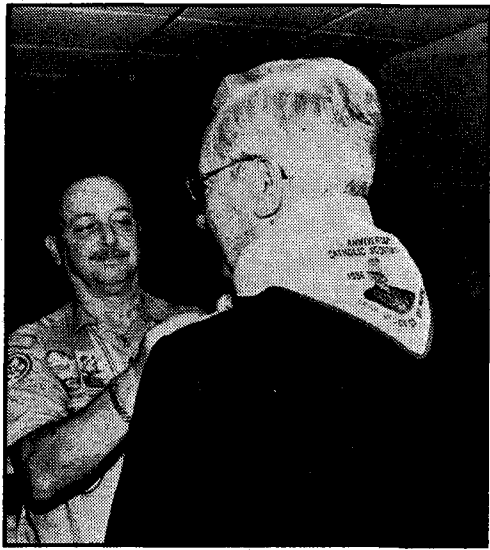
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Commemorative neckerchief

To mark the 25th anniversary of scouting in the Archdiocese, the Catholic Committee on Scouting has produced a neckerchief with the face of Archbishop Edward McCarthy imprinted on the back. The special, limited edition (250) neckerchiefs, which were paid for with a donation from the local Knights of Columbus, will be distributed to the 150 Girl and Boy Scouts who earned a religious award this year, as well as to their counselors and group leaders. Archbishop McCarthy received his complimentary neckerchief recently from Joseph Sclafani, chairman for the Pioneer District. Sclafani called the neckerchief a "collector's item" because no more will be made or distributed. (Voice photo)



Our Lady of Charity Mass to be celebrated

Thousands of Latin and Anglo South Floridians will unite for the 25th annual celebration of the feasts of Our Lady of Charity, patroness of Cuba, and the Nativity of the Blessed Virgin during a concelebrated Mass scheduled for 8 p.m. Sept. 8 at the Marine Stadium on Key Biscayne.

Inaugurated by the late Archbishop Coleman F. Carroll, first Archbishop of

Miami, the observance also commemorates the first Mass offered in what is now the U.S. at St. Augustine in 1565.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass. Concelebrating with him will be Miami's Auxiliary Bishops, Agustin Roman and Norbert L. Dorsey, C.P., as well as various priests of the

Catechetical Day slated for Sept. 20 at Konover

Catechetical Day '86 is scheduled for Sept. 20 at the Konover Hotel in Miami Beach with Sr. Jeanne O'Laughlin, Barry University President, as its keynote speaker. Sr. Jeanne, who has written extensively for scholarly journals and university publications, will speak at 9:30 a.m. after 8:15 registration and exhibits.

Morning workshops include "Touching Hurting Families" conducted by Fr. Michael Flanagan and Carol Farrell, "Those Who Still Wait in Darkness" conducted by Fr. James Vitucci, "What Does a Pastor Expect his Kids to Know" by Fr. James Murphy, "Make a Joyful Noise" by Ms. Eileen Anderson, and several Spanish workshops. Afternoon workshops include "Valores Sociales Entre Jovenes

Hispanos" by Sre. Olga del Valle, "Edades Psicologicas Y De La Fe" by Sra. Magaly Alvarez, "Children Proclaim too" by Sr. Cecilia Willis and "The Crucified Jesus Is No Stranger" by Drs. Joseph and Mercedes Iannone.

Donation is \$15 and includes lunch. For registration or brochure listing complete schedule and workshops contact the Archdiocesan Religious Education Department, P.O. Box 382000, Miami, Fl. 33238-2000.

Office of Worship workshops

Eucharistic Minister Workshops: St. Clement, Sept. 27; Visitation, Oct. 18; Epiphany, Nov. 15; St. Dominic in Spanish, Nov. 15; St. Brendan in Spanish, March 7; Holy Family, March 21; April 4, St. Coleman. **Lector Workshops:** St. Henry, Oct. 4; Sts. Peter and Paul in Spanish, Oct. 11; Our Lady of the Lakes, Nov. 22; St. Augustine, Jan. 17; St. Stephen in Spanish, Feb. 7; St. Boniface, March 28. **Reservations required** for both workshops on Wednesday prior to workshop. Fee: \$10. Both workshops are held on Saturdays from 10 a.m. to 3 p.m. **Evenings for Liturgical Ministers** (all bi-lingual on Tuesday evenings from 7:30 to 10 p.m.): St. Bartholomew, Sept. 23; St. John the Apostle, Nov. 11; December, time and location to be announced; St. Thomas the Apostle, Feb. 17; St. Elizabeth, May 5. Reservations requested. No fee. Reservations for above should be made through the Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl 33138. Telephone: 757-6241 (Dade) or 522-5776 (Broward), ext. 351.

Marcel Peloquin, B.M.I.

A Mass of Christian Burial was concelebrated Thursday in St. Mary Cathedral for Father Marcel Peloquin, B.M.I., 64, who died suddenly on Aug. 31 at the Cathedral rectory.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the American priest who spent 28 of his 37 years in the priesthood ministering to members of various parishes in Haiti.

A native of Lowell, Mass., who was ordained a priest of the Oblates of Mary Immaculate of St. John the Baptist Province, Worcester, Mass. in 1949, Fr. Peloquin served as an associate pastor at St. Jean Baptiste parish in Lowell until 1951.

He then joined other members of his community in Haiti and served in parishes in Les Cayes, Port-a-Piment

and Chardoniers until 1975 when he returned to the U.S. to serve in the Oblates' Foreign Missions office in Lowell.

In 1979, as the number of Haitian refugees increased in South Florida, he came to Miami and was appointed first director of the Haitian Catholic Center, a position which he held until 1984. Coincident with that appointment, he was also associate rector at St. Mary Cathedral. At the time of his death he was director of the ministry to Haitians in the Cathedral parish.

Fr. Peloquin is survived by four sisters, all of whom reside in Massachusetts.

In lieu of flowers, it was requested that donations be sent to Mission de Chantal, P.O. Box 691, Ave. N., Port-Au-Prince, Haiti.

FCCW convention Sept. 21-23

The Biennial Conference of the Florida Council of Catholic Women scheduled for Sept. 21-23 will focus this year on the timely theme, "Peace in Today's World." A highlight of the three-day event will be the opening Mass at 9 a.m. on Monday with all of Florida's bishops in attendance.

The conference will be held at the Konover Hotel, 5445 Collins Ave. on Miami Beach.

Guest speakers for Monday's agenda will include Mrs. Edward Bobinchock, M.A., who will

discuss "Family in Distress," Winkie LeFils on the topic of "Maintaining Rural Stability," and Art Harris on "Senior Skills in Action."

A guest panel on "Legislating Peace" will be conducted by Julie Drake during the morning session on Tuesday.

Bishop John J. Snyder of the St. Augustine diocese will address the Council during the closing banquet on Tuesday evening.

For further information, contact Helen D. Nowels at 666-3107.

Sr. Mary Kuester professes vows

Sister Mary Augusta Kuester, S.S.J., daughter of Frank E. Kuester and the late Judith I. Kuester of Deland, Florida, professed perpetual vows of charity, poverty and obedience in the Congregation of the Sisters of St. Joseph of St. Augustine on August 31.

The ceremony took place at the Cathedral of St. Mary in Miami at the 11 a.m. Sunday liturgy. Archbishop Edward A. McCarthy was the main celebrant and the Right Reverend Gerald La Cerra, rector of the Cathedral, gave the homily for the occasion.

Before entering the Congregation of the Sisters of St. Joseph, Sr. Mary was a member of St. Peter's parish in Deland. In 1976 she completed work on her B.A. in fine arts at College Misericordia in Dallas, Pennsylvania. She entered the Congregation of the Sisters of St. Joseph on Sept. 2, 1979.

Following the three years formation program in St. Augustine, Sr. Mary taught art for three years in Miami at St. Mary's school. Presently she is teaching religion at Sts. Peter and Paul School in Miami.

Archdiocese.

Meditations on the Rosary will launch the event at 7 p.m. and a statue of Our Lady of Charity smuggled out of Cuba 25 years ago will be brought by boat from the Shrine of Our Lady of Charity to the Marina where it will have a place of honor near the outdoor altar.

Faith rally Sept. 7

"Damascus," a faith rally co-sponsored by the Catholic Archdiocese of Miami lay ministry and evangelization offices will take place from 1:30 p.m. to 5:30 p.m. on Sunday Sept. 7 at Gratigny Elementary School, 11905 N. Miami Ave.

Anyone interested in participating in this afternoon of scripture, song, witness, fellowship and prayer is welcome to attend. Refreshments will be served.

For further information, call 757-6241, ext. 371.

Prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

It's a Date

St. Bernadette Women's Guild annual rummage sale will be held Sat., Sept. 13, from 9 a.m. to 6 p.m. and Sun. Sept. 14 from 8 a.m. to 2 p.m. on the church grounds 7450 Stirling Road in Hollywood. Household items, clothing, furniture books and much more will be on sale.

St. Charles Borromeo Women's Club will conduct their membership drive light luncheon at noon on Sept. 9 in the parish hall, 600 N. 1st St. Hallandale. All women who are interested in becoming members are welcome to attend. For further information, call Helen Ardowski, 457-9067 or Marie Albano at 457-8147.

St. Luke Arts and Crafts Sidewalk Sale will take place from 10 a.m. to 4 p.m. at the Shoppes of Central Park Shopping Center, Coconut Creek parkway, Margate. For the "craft enthusiast" who would like to participate, please contact Linda Matz, 979-0364 after 6 p.m. Fees: \$10, if paid by Oct. 22 and \$15, if paid after Oct. 22. The center will also feature special promotions and a disc jockey from a local radio station.

St. Timothy Separated and Divorced Ministry meets every Monday

night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave.

The Widow and Widowers Club of Broward County has social gatherings every 1st and 3rd Sunday at the Wilton Manors Recreation Hall, 509 N.E. 22nd Dr. Wilton Manors. For more info call 564-735 or 731-2915.

The Queen of Peace Fraternity of the Secular Franciscan Order will have the regular monthly meeting on Sept. 7 and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152nd st., Miami at 1 p.m. Public invited.

The Respect Life Office will be having their annual luncheon at the Holiday Inn at Calder on Sept. 13 at 11:30 a.m. Mayor Xavier Suarez will be the guest speaker. All proceeds to benefit women and their families. Tickets \$15. For information contact office at 653-2921.

Caring and Sharing of Holy Family Catholic Church will meet on Sept. 8 at 7:30 p.m. in the school room behind the church at 14500 N.E. 11th Ave. N. Miami. The widows and widowers group is planning a trip to Busch Gardens on Oct. 8-10. For more information call 895-5941.

Papal who's who is a handy reference

THE OXFORD DICTIONARY OF POPES, by the Rev. J.N.D. Kelly. Oxford University Press (New York, 1986). 347 pp. \$24.95.

Reviewed by James C. O'Neill
NC News Service

In his preface to "The Oxford Dictionary of Popes" the author modestly refers to it as a "papal Who's Who." It is that and more, much more.

As any "Who's Who" should, this compendium provides biographical details of the lives of the popes from St. Peter to John Paul II. It also gives due space to the antipopes, those claimants to the papacy not recognized as legitimate popes, and even finds room for an appendix on Pope Joan, a pope or popess who never was.

With its more than 310 (by my count) biographies, of which only a few exceed 1,000 words, this is undoubtedly a handy reference. What makes it a remarkable work is the vast amount of scholarly research compressed in its pages and the clarity and

impartiality with which this research is presented.

The author is an Anglican priest, canon of Chichester Cathedral and fellow of the British Academy. He was vice principal and principal of St. Edmund's Hall (college) at Oxford University for more than 40 years. In the 1960s he was chairman of the Archbishop of Canterbury's Commission on Roman Catholic Relations, and accompanied Archbishop Michael Ramsey on his historic visit to Pope Paul VI in Rome in 1966.

The author portrays the popes with what he says he hopes is "cool but not unsympathetic attachment." By and large he succeeds by giving us glimpses of the human beings beneath the robes, miters and tiaras. With a fine economy of detail, he presents each papacy within its historical, social and theological context.

Alexander VI, a pope whose nepotism and personal morals were shocking even to his none-too-squeamish contemporaries, is characterized as being "devout and a stickler

for orthodoxy in spite of personal profligacy... In general his concern for the needs of the church — e.g. for the reform of the religious orders, and for the missions of the New World — took a markedly second place to more worldly goals."

Another attraction of this dictionary is that it deals with the popes and antipopes in historical order and not alphabetically as do most encyclopedias. Thus this short volume provides the reader with a capsule-by-capsule vision of the history of the church as seen from the vantage point of the bishops of Rome.

Incorporating the findings of current research on papal history, this is a book for general readers as well as scholars. "The Oxford Dictionary of Popes" chronicles the frequently painful, often bloody, sometimes bizarre history of the See of Rome and its bishops, readably and with fascinating detail.

(O'Neill is a former bureau chief for National Catholic News Service in Rome.)

Biblical romance

Merari, by Gloria Howe Bremkamp. Harper and Row (San Francisco, 1986). 188 pp., \$13.95. Reviewed by Anne Bingham

Those inclined toward romance novels set in the really olden days might be interested in "Merari," which takes place in Samaria about 850 B.C.

Based on the story in 2 Kings about the family which puts up the prophet Elisha in its spare bedroom, the book pits believers in the Lord Jehovah against the followers of Baal; Elisha against the house of Ahab and Jezebel; and the high-born matron Merari against the pagan king, who has had designs on her virtue since adolescence.

The author displays an understanding of the literary conventions in which biblical incidents are related, and she includes just enough historical detail to create an atmosphere without sounding like an archeological encyclopedia.

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

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5A-NOVENAS
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THANKS TO ST. JUDE FOR PRAYERS ANSWERED. Publication promised. D.A.

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Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. Publication promised. M.P.B.

THANK YOU, BLESSED MOTHER AND ST. JUDE FOR PRAYERS ANSWERED. Publication promised. A.F.M.

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I GIVE THANKS FOR THE POWERFUL NOVENA'S GRANTED TO ME BY THE SACRED HEART. Publication promised. Evelyn Legare

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Seek support in other parents

By Neil Parent
NC News Service

When I was a theology student in the mid-1960s, I used to regularly visit a group of couples who gathered every other week for study, prayer and socializing. They began to meet in the closing days of the Second Vatican Council to discuss the meaning of the many changes that were occurring in the church.

Most of their children were small at the time but they would join us frequently for group outings, home liturgies and the like. As a result, I got to know each family fairly well.

Eventually our paths parted and we lost contact with one another. Recently, however, one of the women from the group and I happened to see each other while attending the same meeting. Thirsty for news of the families, I pumped her with many questions.

Her story was one that could easily have been the subject of a TV series. All the ingredients were there: joy and sorrow, success and failure, hope and frustration.

I learned that each family, almost without exception, had experienced its share of ups and downs. Most of the adults seemed to have weathered the years quite well, though a few were now experiencing some serious health problems. A fair number of the children had gone on to achieve advanced degrees and were working professionally.

Others, however, somewhere along the line had run into serious problems. One succumbed to drugs and eventually took his own life.

Another had gone afoul of the law. Still another had serious emotional problems.

That brief conversation once again confirmed for me just how complex and uncertain family life is. Regardless of our social or economic status or of the nature of our family, none of us lives a carefree life. We all experience heartaches as well as delights. All struggle to work things out to the best of our abilities.

In a way, each family is a kind of microcosm in which many of the same basic themes are played out: love and commitment, authority and independence, communication and decision making, values and lifestyle. The particulars may vary but the issues are fairly much the same.

When these issues and themes are dealt with in ways that nourish authentic human becoming, that stress understanding and forgiveness, that foster love and compassion, then we have essentially what the Second Vatican Council referred to as a "domestic church," that is, a familial community where God's redemptive love is mediated in the very fabric of daily life.

This is a fabric, however, that is colored with the unexpected.

"We thought that our marriage would last forever; it didn't."

"We anticipated that one of our more difficult children would end up a failure; she surpasses the others."

"We struggled through the bitter disappointments of not being able to have our own children; we later discovered unforeseen joys in adoption."

Family life is like that. Its lines are not perfectly neat nor does it easily



In today's world, with all of the isolation it breeds, parents may have the tendency to view their problems as unique, and more serious than those of other families. Being in touch with other parents is a way to gain perspective — as well as support and strength to deal with the more challenging times. (NC photo)

conform to the ideal picture sometimes presented in TV programs, where things always seem to work out in the end.

In today's world, with all of the isolation that it seems to breed, there may be the tendency for us to view our own problems, particularly the unexpected disappointments, as unique or more serious than those of other families. Our problems can so grip our minds and hearts that we are thereby blinded from seeing that others have problems too.

But by being in some kind of contact with other families, we can gain a broader vision of family life that is helpful. And we can experience a

love and support that will strengthen us during the more challenging times.

For these reasons, many families today are gathering on a regular basis, either on their own or through church auspices. My own family, for example, has been meeting with three other families for the past three years.

At first, we gathered to supplement the religious education of our children. Now we do so because we have discovered a value that none of us wants to lose. We have discovered the growth that can occur in all of us — adults and children alike — when we share life's journey in the enriching context of Christian faith.

Thinking it over

Parents must choose home lessons carefully

For most people, the family is the first and most important school for life. It is also in the home that children learn their first lessons about what it means to be Christian and who God is.

What's more, through life at home family members have an opportunity to learn something about what compassion, forgiveness, love and generosity mean in practice — vital qualities for Christian living.

But such learning won't necessarily occur through happenstance, at least not to the degree many parents desire. Often it is through thoughtful choices that parents create a home atmosphere in which their most profound convictions come alive for children.

One couple, after careful consideration of the values they wanted for their children, made the decision to welcome foster infants into their home. They were responding to a plea for temporary foster homes in a church bulletin.

Several years later, that family continues to make their house a home for foster infants, even though doing so requires a great deal of cooperation and work by all family members.

The experience has been beneficial beyond expectations.

The father, a church professional, says that caring for the infants has helped him and his wife and their five children "to see the presence of God in the ordinary events of life" at home.

"Because most of the infants have not learned to sleep through the night, I experience in my wife's generosity a part of what I see as God's remarkable generosity to each of us," he explained.

For the children, caring for the infants brings home in a natural way some important lessons on the value of life and the meaning of sacrifice and hardship, especially on the part of the mothers who give up their babies.

"We don't have to preach a pro-life sermon to our children," their father said. The children experience firsthand "the incredible generosity of mothers carrying babies at great inconvenience and cost and, in doing so, providing a gift of immeasurable worth to families with no children."

That family has found a way that works for them. What is interesting about the family discussed here is the amount of thought and decision-making that has gone into the desire to communicate their values to their children.

What are some other ways to communicate values to children at home?

Scriptures

Grumbling in the desert

Reflections on the Book
of Numbers, 21: 4-9

Readings for Sunday, Sept. 14

As once God sent his healing power to rescue his people, by having Moses "lift up" a bronze serpent (first reading, Numbers 21:4-9), so did he send salvation in the coming to earth of his only Son, who would be "lifted up" on a cross, and lifted up to the glory he had before the world began (Gospel reading, John 3:13-17). Thus humbled was Jesus exalted and given "a name above every other name" (second reading, Philippians 2: 6-11).

Introduction

When George Washington made his farewell address in 1796, he left this maxim to guide the nation: "I hold no less applicable to public than to private affairs that honesty is the best policy." He borrowed the familiar quotation about

honesty from Cervantes' "Don Quixote." He could as easily have discovered it on his own simply by reading the Book of Numbers.

Background

Numbers traces the wilderness journeys of Israel. Two themes emerge strongly as one reads. The first is the guiding presence of God. They called to him in their need, and he answered their cry and their needs. He, it was, who journeyed with them and graciously assisted them.

The second theme, however, is quite negative in tone. The sojourn between Egypt and the Promised Land was marked by constant murmurings, not only against Moses but against God! One simple statement sums it all up: "The Israelites contended against the Lord . . . and he

Happy families

What's the glue that holds them together?

By Katharine Bird
NC News Service

Happy homes are not all alike, despite Russian novelist Leo Tolstoy's famous comment to the contrary in the novel "Anna Karenina". How happy a particular family is depends on what the people involved expect and want, and how much work they are willing to put into making home life alive and vital.

Clinical psychologist Joseph Schwab describes a happy home life as one "where members all respect each

'There's no such thing as a family that's problem-free. What makes for a good family is one with good tools for solving the problems that life dishes up for them.'

other and are willing to work toward solutions of problems, where everyone's intentions are toward tranquility and harmony." A husband and father, Schwab is in private practice in South Bend, Ind.

For counselor Virginia Clemente, a happy home depends on having "the will to extend oneself for the purpose of nurturing one's own and another's growth." She was quoting from best-selling author M. Scott Peck during an interview in Dallas, Texas, where she specializes in marriage and family counseling.

"It takes time and energy and ongoing education on what a relationship is and how it works" to keep family life running smoothly, said Clemente, who is a single parent of adult children. "Ideally, a good family is balanced," with members recognizing that priority has to be established in relationships.

In Clemente's experience, the primary relationship should be between the husband and wife. Next comes the parents' relationship with their children and finally the family's relationship



Cliff, played by Bill Cosby, gives his son Theo, played by Malcolm Jamal Warner, an economics lesson with Monopoly money after the lad brings home a poor report card in this 1984 episode of "The Cosby Show." Family life does not easily conform to the ideal picture sometimes presented in TV programs, but happy families are not an aberration in real life, either. (NC photo)

with the church and city community.

Too often, she said, a husband and wife with growing children and busy careers are so distracted with responsibilities that they pay too little attention to their needs as a couple. This can spell trouble, especially when the children become more independent and the couple is left to relate once again on a one-to-one basis.

"Commitment is the cement" of family life, Clemente added. It helps people develop a "truly spiritual, mature, genuine love." With commitment, people have the wherewithal to struggle "with issues, feelings, thoughts and the need to forgive each other" through a lifetime of ups and downs.

For Schwab, commitment means more than just "being willing to stick with a spouse and family." It also means being willing to "bring to the surface hurts, with the belief that family members care for each other and will help each other."

"There's no such thing as a family that's problem-free," Schwab said. "What makes for a good family is one with good tools for solving the problems that life dishes up for them."

For him, along with commitment, two other tools are indispensable for harmonious family living: communication and conflict resolution.

Conflict resolution involves developing listening skills and attitudinal skills, he continued. It

includes "respecting another's dignity" and being willing to empathize with a different point of view while "standing where you stand."

A goal of conflict resolution is mutual understanding, he said. Many people undercommunicate. "They make conversation with little effort to disclose themselves."

Though they spend time talking with each other, their conversation revolves around trivialities such as, "I got the car gassed up today."

Real communication means sharing our inner life, Schwab said, "the kinds of things you've been feeling, your fantasies and dreams, how you felt about the boss going on a rampage today."

revealed his sanctity among them" (Nm 2:13).

The Sinai was a vast wilderness, harsh in its terrain, with an unrelenting sun overhead. Places of shade and rest were few and far between. The freedom God had given them began to acquire a sour taste, and the murmurings became commonplace.

The theme of grumbling is evident in Exodus, but nowhere is it so prominent as in Numbers. One could easily call it the Book of Grumbings! Yet one is forced to admire a nation that records such a history, admitting to weakness and failures in retelling its origins.

Sunday's incident is a typical example. Israel complains, and God sends a punishment. They were to be a "holy" people, and such murmuring is ill-suited to the holiness demanded by God of a

people he calls his own.

If it is true that "God writes straight with crooked lines," then Sunday's incident serves its purpose. Their refusal to be holy only throws greater light upon the holiness of God! For such a lesson, drawn from its own history, Israel deserves credit for this "policy" of such "honesty".

Commentary

The story tells itself. Worn out by their journey and impatient, as a result, the people complain and are punished. Since every cause had its effect, and nothing, it was thought, ever happened but at God's will, then the serpents' stings were seen as caused by God.

Repentant, they call upon Moses to intercede, and they are healed. As a further lesson, the

healing comes in the same form as the wound. A bronze serpent is fashioned and lifted up for all to see, and simply by gazing upon it, the punishment is lifted as well.

This same incident will reappear, as it were, elsewhere in the Bible. Other lessons will be drawn, lessons invaluable to any nation. But the meaning of this story for God's own people is nothing less than the holiness of God, revealed by their own failure.

* 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.

Disabled actors reach for fame

NEW YORK (NC) -- Producers of a national TV spot said they will use handicapped actors from a Jesuit brother's National Theater Workshop to show that people with disabilities are capable, well-rounded individuals who

'Someone told me I ought to model hats because then I would only be shown from the shoulders up.'

would be an asset to employers.

The workshop is led by Jesuit Brother Richard J. Curry, who himself is handicapped.

His group has been selected by the President's Committee on Employment of the Handicapped to provide actors for a public television service announcement.

Filming was scheduled for July, with distribution to television stations planned for sometime in the fall.

Workshop participants will not be paid, but Brother Curry said that the recognition would help establish the workshop as a permanent agency.

Brother Curry, who was born without a right forearm, said he emphasizes to the handicapped that they must be realistic in accepting their disabilities, as well as facing the difficulties of making a career in the theater.

But, he said he established the workshop to give the handicapped professional training so they would be prepared wherever opportunities came.

He added that he hoped the presence of handicapped actors on stage would "change attitudes" among audiences.

Brother Curry, 43, born in Philadelphia, joined the Jesuits at 18. He got a master's degree in theater from



Jesuit Brother Rick Curry leads a class of student actors at the National Theatre Workshop of the Handicapped in New York. Members have been cast in a public service announcement that will air on television stations nationwide this fall. (Photo by Michael Harter).

Villanova University and taught high school and college. He then went to New York to get a doctorate in theater from New York University.

He said he hoped to supplement his income while in graduate school with television commercials, but was stunned to find directors would not let him audition.

"Someone told me I ought to model hats because then I would only be shown from the shoulders up. I didn't see why I couldn't sell insurance or cars or other products."

Brother Curry would first like to get directors to consider handicapped actors for portrayal of handicapped characters. But the long-range goal is to get them accepted for other roles as well.

That will require developing awareness also among theater owners, Brother Curry said. Even with new theaters built to be accessible for the handicapped to attend, he said, backstage facilities often remain inaccessible.

While most students probably will not be able to support themselves by acting, Brother Curry said that theater arts have "transferable benefits."

One actor in his group, Bobbie Wailes, who had polio at 13 and now must use a wheelchair, said her only commercial success so far was \$124 earned as an extra on one of the soap operas, appearing as a hospital patient.

However, she said she has found the training immensely valuable as a "confidence builder."

Last year, the Dole Foundation,

established by Senate Majority Leader Robert Dole, R-Kan., gave the workshop a \$20,000 grant for a Marketplace Communications Skills Program.

Like Brother Curry, Senator Dole has a handicapped right arm from a war wound.

But the grant is not renewable, Brother Curry said, so he must seek help from other sources. He set up a board of directors last year and has begun looking for permanent workshop quarters.

He recalled his introduction to Senator Dole.

"I met him when he came to New York for a reception...we kept shaking each other's left hand."

Actress says old age is a 'precious gift'

WASHINGTON, D.C. (NC) -- Old age is not a calamity but a precious gift and "I thank God for it every single day," actress Jane Wyatt told about 125 members of Catholic Golden Age, an organization for Catholics over 50.

The organization held its first national

discoveries. We might even discover peace," said Wyatt, who is best remembered as television's favorite wife and mother, Margaret Anderson of "Father Knows Best."

At 74 she seems as vital as her television character of more than 25

she said, do something for others.

"We can find deep and lasting happiness by visiting the sick, the lonely, the poor," she said. "I feel the most sorry for the lonely. It means they have not been able to share, for whatever reason, their sorrows and joys with someone. Their lives are

'We can take trips of the mind and spirit. We can sail off on a voyage of selflessness...'

—Actress Jane Wyatt

diminished."

For her, satisfaction has come from a 50-year marriage, her two children, and three grandchildren, a career that has spanned stage, screen and television, and a 26-year association with the March of Dimes, the organization that fights birth defects.

Wyatt also reminded her listeners of changes they have seen in their lives.

She contrasted her trip "on a high-powered jet" from her California home to Washington to trips made with a horse and carriage.

"We've gone from the horse-drawn carriage to the jet-propelled space shuttle...and we're told we're the healthiest older people alive. The longer we live the more time we have to fill."

The elderly can plan "wonderful trips to cities and countries but we can also take trips of the mind and spirit...we can



Actress Jane Wyatt

sail off on a voyage of selflessness," said Wyatt.

As the most exciting trip of all--life--gets shorter, she added, "we need to take the time to see that our spiritual selves are well nourished."

The aim of the first Catholic Golden Age convention was to increase effective leadership by members on the local level.

President Thomas Hinton in his opening remarks at the meeting said the organization, "can and should be the voice for seniors," on issues that concern them in business, government, the medical community and the housing industry."



Old age is 'a precious gift--the longer we live, the more time we have to fill...'

convention at the Catholic University of America in Washington. Wyatt gave the keynote address.

"I hope God will let me thank him until I'm 100. I'm dying to know what is going to happen...all the new

years ago, a role that earned her three Emmy awards.

Wyatt, a Catholic and an honorary Catholic Golden Age board member, encouraged her audience to develop new interests and, more importantly

Blest Too The Peacemakers

They Shall Be Called Sons of God

"Reconciliation, like the rays of the sun, brings light and warmth to whomever it touches."

A pastoral letter in preparation for the visit of His Holiness, Pope John Paul II to the Church of Miami

by

Most Rev. Edward A. McCarthy, D.D.
Archbishop of Miami

'The Kingdom of God is... of justice, peace, and the joy that is given by the Holy Spirit... Let us, then, make it our own to work for peace and to strengthen one another.'

(Romans 14:17-19)



Abp. McCarthy

This pastoral letter is dedicated to our Holy Father, Pope John Paul II, as an expression of the loyalty, love, admiration and appreciation of the clergy, religious and faithful of South Florida who are joyfully anticipating his visit.

Deep appreciation is expressed to the some 42 members of the clergy, religious and faithful of the Archdiocese who were consulted and whose suggestions have greatly enriched this effort to articulate the shared ideals of our Community of Faith and Prayer and Love.



Pope
John Paul II

Prayer Before Reading the Letter

Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

Amen

Blest Too the Peacemakers...

Introduction

We have received the good news that the Archdiocese of Miami is expected to have the honor and joy of a visit by His Holiness, Pope John Paul II, during the coming year.

A visit from the Father of Christendom will be historic and memorable. Such an unprecedented experience should be even more than that. It should have a lasting effect that will leave us changed as individuals, as an Archdiocese, as a community. The visit has the potential of extraordinary spiritual benefits. We must not miss that opportunity.

I am proposing that the most fitting welcoming decoration of our Archdiocese and community for such a visit would be an unprecedented spiritual renewal. Not only should our streets, our churches and buildings be adorned but, even more, our hearts. There should be a new spirit among us.

Our preparation can be a personal gift from each of us, a spiritual offering to delight not only the Vicar of Christ, but Christ Himself. It will be a recommitment to that which gives ultimate meaning to our lives, our Faith, our Church, our Archdiocese — growth in holiness, and especially in a spirit of reconciliation.

Our Recent Efforts

For five years we of the Archdiocese of Miami have been making remote preparations for this great experience. We have been committed to what our Holy Father has frequently reminded us is the essential mission of the Church: living and sharing and Gospel of Jesus — Evangelization. For "... the whole Church is missionary, and the work of evangelization is a basic duty of the people of God."^{1,2} We have been attempting to change our way of living from perfunctory routine to a conscious, lively, personal commitment to Jesus and His Gospel and His Church.

We have become aware that discipleship of Jesus requires confronting and transforming our worlds with the teachings of the Gospel. In successive years we have been committed to renewing the communities that nourish our faith, the Catholic family and the parish. We have made great efforts toward growth in our lives of faith, prayer and love.

We have reflected on the vocation every Christian has to live and promote the redeeming Kingdom of Jesus Christ. We have been seeking to share our spiritual riches with our Catholic brothers and sisters who are inactive or have been alienated, with the unchurched, and with our separated brothers and sisters.

A Jubilee Year of Reconciliation

As we prepare now for the visit of His Holiness, I am proposing another dimension to our living the Gospel, in our spiritual journey. I am proposing that we welcome the Pope of Peace with a Jubilee Year of Reconciliation. It will be an appropriate theme for welcoming our Holy Father who visited his would-be assassin in prison, who has constantly preached penance, who has pleaded for reconciliation in Ireland, Africa, the Middle East, Poland and Russia. It will be a special opportunity for us in South Florida who come from such varied backgrounds and cultures. Our Jubilee Year will be a year of joyful anticipation with our commitment to spiritual renewal reaching a unique flowering as each of us becomes a reconciler, making

peace with God Our Father, with each other and within ourselves. With new zeal we will be true to what Pope John Paul has declared to be the central mission of the Church, "to proclaim Jesus Christ, the Redeemer and Reconciler of humanity."³

As the Pope has said, "The Church is by her nature always reconciling. The pastoral activity (of the Church) would be lacking an essential aspect of its being and failing in an indispensable function if the 'message of reconciliation'⁴ were not proclaimed with clarity and tenacity,

munication and transportation, technology and knowledge have reached an incredible level of development. And yet, perhaps there has never been greater tension in human relations and indifference to the Creator.

Today the disease of alienation is destroying human society and family life. Even in our own diocesan schools, one third of the children come from single parent families. The aged and shut-ins are being ignored.

Often family members, relatives, neighbors or fellow workers are "not

of psychiatrists and psychologists counseling distraught patients.

International relations are dramatized in a most frightening way. Human alienation has been embodied and magnified in the great number of disturbances. Acts of terrorism, hot and cold wars and devastating arms races plague many nations and threaten the very annihilation of all of humankind in a nuclear holocaust. In our twentieth century there have been 207 major wars with untold millions of people killed.

At the heart of all human alienation, division and controversy is the dreadful alienation from which all other flows—the alienation of creatures from their Creator in modern agnosticism and secularism. The universe becomes disordered as its people lose the coordinating relationship with the Creator.

The Response of the People of God

God "has reconciled us to Himself through Christ and has given us the ministry of reconciliation"⁵

There is a desperate need for the Church and her God-loving people to restore, by God's grace, the relationship with the Creator. They must commit themselves as evangelists, to the reconciliation of men and women with God, as well as with each other and with themselves.

"We are truly called," our Holy Father has said, "to proclaim the reconciliation of humanity with God. This means reviving a sense of God, of His world, of His commandments; of the need for accepting His will as the real criterion for human action. Proclaiming reconciliation means reviving a sense of sin among our people; this in turn can lead us to recognize the roots of human responsibility in the varied fields of economic, social, historical, cultural and political ills. When man understands his alienation from God, he can begin to perceive how he is in opposition with his brothers and sisters and with creation itself. The proclamation can then become an effective call to peace."⁶

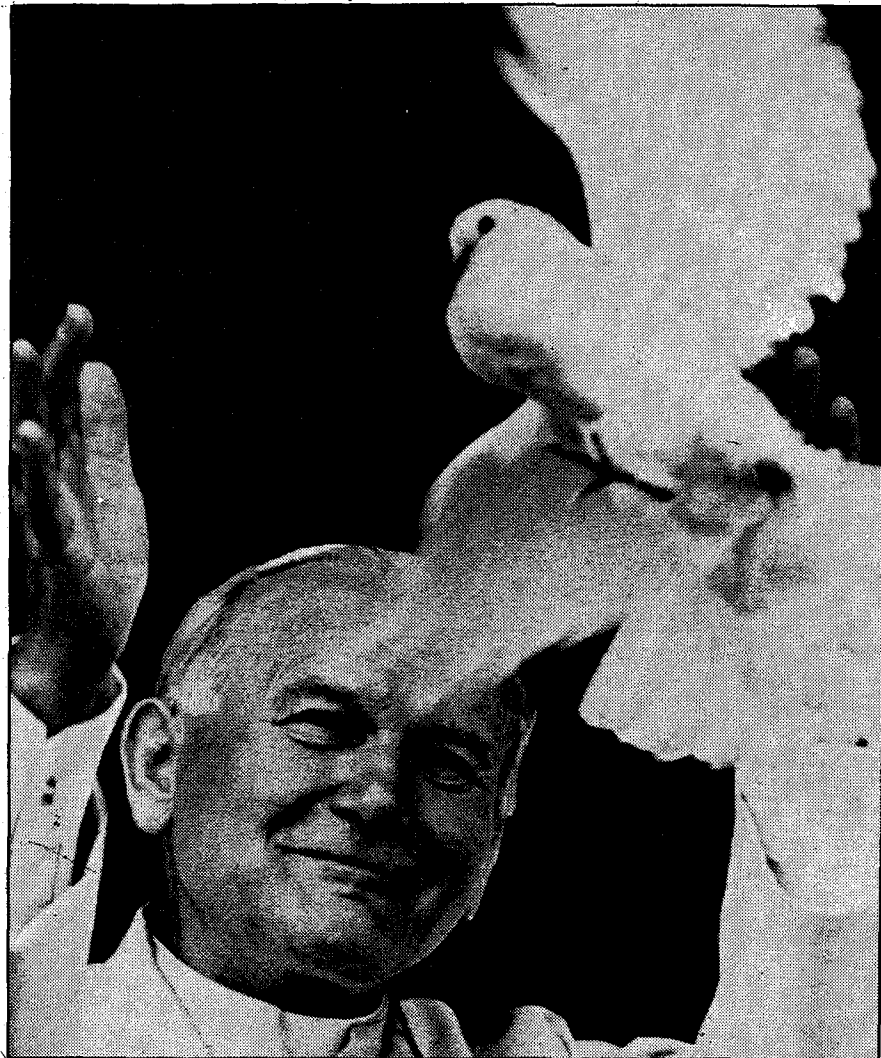
Pope Pius XII pointed out the relationship between sin and our disturbed world when he said, "The sin of the century is the loss of the sense of sin."⁷ More recently, the great Pope who will visit us stated: "Modern man suffers from an eclipse, a deformation, a numbness, a deadening of conscience."⁸

Unfortunately, some psychologists ignore sin, alleging it limits freedom and creates a sense of guilt. Many sociologists attribute sin not to individuals but to "society." Anthropologists often attribute it to historical conditioning, some teachers of ethics question absolute, intrinsically evil acts independent of circumstances. Sometimes media people and educators identify sin with a feeling of guilt or transgression of civil law.

"Tragically," as our Holy Father points out, "even within the Church, there are those who imply that God's love excludes punishment from sin, and ignore or confine the Church's teaching on serious and delicate questions of Christian morals."⁹

Because our Heavenly Father sent His Son to free the world of sin, we need ever praise Him as the first reconciler welcoming home His prodigal sons and daughters. All reconciliation with Him and with our brethren is a marvelous gift of His grace. The reconciliation initiative *par excellence* is the mystery of the

'I am proposing that we welcome the Pope of Peace with a Jubilee Year of reconciliation. It will be an appropriate theme for welcoming our Holy Father who visited his would-be assassin in prison, who has constantly preached penance, who has pleaded for reconciliation in Ireland, Africa, the Middle East, Poland and Russia'



in season and out of season, and if the gift of reconciliation were not offered to the world. But it is worth repeating that the importance of this ecclesial service of reconciliation extends beyond the confines of the Church to the whole world.

"To speak of the pastoral activity of penance and reconciliation, then, is to refer to all the tasks incumbent on the Church, at all levels, for their promotion. More concretely, to speak of this pastoral activity is to evoke all the activities whereby the Church, through each and every one of her members — pastors and faithful, at all levels and in all spheres, and with all the means at her disposal, words and actions, teaching and prayer — leads people individually or as groups to true penance and thus sets them on the path to full reconciliation."¹⁰

Our World Today

"Disturbed by sin and tormented by conflict"¹¹

We live in a world in which com-

on speaking terms." In today's world Jesus' admonition that we "love our neighbor as ourselves" is considered naive. The "dog-eat-dog" strategy is the cynic's secret of survival. There are even disedifying hostilities among the followers of the Prince of Peace. These include controversies among theologians.

According to the statistics of the United States Department of Justice, 22.1 million people, an incredible 25% of United States households, were victims of a violent crime or theft in 1985. Since 1979, major crimes have increased in Dade County by 42.7%, in Broward County by 11.5%, in Monroe County by 10.7%⁷ and the bad news, rather than the good news, makes headlines.

The alienating frenzy of our times has often caused a great number of people to become unreconciled with themselves, to lose their interior peace. This is attested to by increased alcohol and drug addiction, the rising suicide rate (especially among young people) and the ever-growing practice

They Shall Be Called Sons of God

redemption. Christ came to reconcile us with His Father by His death and resurrection. It is through our religious lives in Jesus Christ that we are constantly being reconciled with God Our Father. Jesus gave us the power of the Eucharist, the Sacraments, His Gospel and His Church to enable us to live and to share holy lives of reconciliation with God. In a special way, we Catholics are privileged to carry on this reconciliation with the Father through our regular participation in Holy Mass. As the Second Vatican Council says, "As often as the Sacrifice of the Cross in which 'Christ Our Passover has been sacrificed'" is celebrated on an altar, the work of our redemption is carried on."¹⁴

Jesus' entire life and ministry reflected this great central mystery of reconciliation that was through His death and resurrection. Jesus revealed that reconciliation with God is inseparable from reconciliation with our brothers and sisters. We cannot be good Catholics unless we are good at peacemaking. Is there any wonder that the angels heralded Jesus' birth, "Glory to God in high heaven, peace on earth to those on whom His favor rests"?¹⁵ ...that Jesus' common greeting to His apostles, even after His resurrection, was "Peace to you"? ... that He said "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, then come and offer your gift"?¹⁶ ... that He said, "when a person strikes you on the right cheek, turn and offer him the other"?¹⁷ ... that He told us we must be prepared to forgive "not seven times; I say, seventy times seven times"?¹⁸ ...that He portrayed reconciliation with the Father through the parable¹⁹ of the prodigal son ...and that He taught His disciples reconciliation through the parable of the Good Samaritan who cared for the man who had fallen among robbers even though that man was a member of an alienated and unfriendly people?²⁰

Jesus is the reconciler. Every one of His disciples must be a reconciler. It is with good reason that the Prayer for Peace and the Greeting of Peace have been given prominent places in the revised liturgy of the followers of Christ; that we pray in the "Our Father": "Forgive us our trespasses as we forgive those who trespass against us;" that we conclude the liturgy with "Go in peace."

The historic visit of His Holiness, the Pope of Peace, to our Archdiocese provides an unprecedented opportunity for us to enrich our personal lives. It inspires our community to acquire a new awareness that God "has reconciled us to Himself through Christ and has given us the ministry of reconciliation."²¹ It can be a blessed chance to grasp and embrace the meaning of St. Francis' prayer:

"Lord, make me an instrument of your PEACE.

Where there is hatred, let me sow LOVE.

Where there is injury, PARDON... Grant that I may not so much seek To be consoled, as to CONSOLE, To be understood, as to UNDERSTAND,

To be loved as to LOVE.

For it is in GIVING that we receive, It is in PARDONING that we are pardoned,

And it is in dying that we are born to ETERNAL LIFE."

Our commitment to reconciliation will be in faithful response to the challenge of the Sixth General Assembly of the Synod of Bishops,

the theme of the recent jubilee year celebrating the 1950th Anniversary of our redemption, and the appeals of the Popes of our times.²² It also follows the theme of our own Jubilee Year (1983) when we celebrated the 25th Anniversary of the Archdiocese.

Our commitment to reconciliation

latter is selfishness or injustice, arrogance or exploitation of others, attachment to material goods or the unrestrained quest for pleasure."²⁵

Above all, being a reconciler and being reconciled require that we be at peace with God and with His Church, richly nourished personally

does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its

'To speak of this pastoral activity is to evoke all the activities whereby the Church...with all the means at her disposal, words and actions, teaching and prayer — leads people individually or as groups to true penance and thus sets them on the path to full reconciliation'



can have a powerful, lasting, blessed effect on our personal and family lives, our parishes, neighborhoods, work places, our cities. After all, we do represent 37% of all South Floridians. Members of the Archdiocese are frequently on both sides of controversies. We can be benevolent influences in reaching peaceful resolutions.

This intensive recommitment to the peace making of the Gospel will be a flowering of our united evangelization efforts. It will nourish our Archdiocesan Synod now in progress, assisting this unique form of our "walking together" as we respond positively to any painful experiences that have been impeding or separating us in our united growth in holiness.

The Spirit of the Reconciler
"I will give you a new heart and place a new spirit within you"²³

Reconciliation — whether it be with God or with one another — always begins with the conversion of the individual human heart. The healing of relationships must begin within those who are relating. As our Holy Father has said, "Personal conversion is the necessary path to harmony between individuals."²⁴

"The paths (of reconciliation) are precisely those of conversion of heart and victory over sin, whether this

by the Sacrament of the Eucharist and of Penance. Only by being faithful to the Lord and our religion can we understand the virtues that lead to peace. And by this path alone can we have the grace, strength and the motivation to exercise them.

Reconciliation, like the rays of the sun, brings light and warmth to whomever it touches. There are those among us who are committed by their professions to reconciliation. I am thinking of pastors, confessors, marriage counselors, arbitrators, mediators, umpires, judges, parents, educators — to name just a few. We should respect them highly and encourage them. We pray that they are animated by high principles of Christ-like human relations in their vocations.

Actually, peacemaking is or should be a way of life of each of us. The reconciler brings the perspective, the presence of Christ into human relations. Like Christ, he or she has respect and, even more, love for every human being. Reconciliation flows from love. Love is restored by reconciliation. Reconciliation is dynamic. It implies that love has been violated but now healed. When initiated by the injured, it is God-like, divine. In the ears of the reconciler ring the Lord's words, "What you do for the least of my brethren, you do for me." The reconciler is familiar with long suffering and patience. With St. Paul he or she muses, "Love is patient; love is kind. Love is not jealous, it

power to endure."²⁶

Reconcilers are not only healers. They are also preservers and promoters of good relationships. They are good listeners and good communicators. They urge dialogue both to settle and to avoid differences. Reconcilers emphasize the positive. They refuse to gossip or take any action that will deteriorate rather than build human relations. Reconcilers reject sarcasm, cynicism, distrust, fault-finding, rash judgments, the bearing of grudges, anything that promotes alienation or contaminates the spiritual ecology. Reconcilers smile.

The Holy Fathers have been reminding reconcilers that a highly important and successful method of reconciliation is dialogue. Open, patient and sincere discussion and explanation of differences are vital, whether they be within the Church, with the alienated or unchurched, within families, society or ecumenical relationships. "... listening to one another, respect, refraining from all hasty judgments, patience, the ability to avoid subordinating the faith which unites to the opinions, fashions and ideological choices which divide — these are all qualities of a dialogue within the Church which must be persevering, open and sincere."

The clergy "fulfill their tasks as reconcilers when they promote this indispensable dialogue and proclaim the human and Christian need for reconciliation and peace... the laity

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have as their own field of evangelical activity the vast and complicated world of politics, society... economics... and international life, and are called upon to engage directly in dialogue or to work for dialogue aimed at reconciliation."²⁷

The reconciler needs also to be ready to call upon the best of human skills in the process of conflict resolution fully realizing that differences can arise at times between good people who have the best of intentions.

There will be areas, of course, where reconcilers are frustrated. There are times when, true to the Gospel, the followers of Christ are called upon to confront evil lest they compromise with it. As Jesus Himself, the Prince of Peace, said, "My mission is to spread not peace, but division."³⁰ Yet, even then, the reconciler who is seeking ultimate resolution of differences in peace with God will always use a respectful reconciling manner of approach.

The Reconciled Like sunlight, reconciling sheds life-giving light and warmth everywhere

I should like to reflect on a few areas — surely not all-where the reconciler will find opportunities for healing. I am referring to family life, community relations and especially relations with the Lord and with His Church.

Families

Frequently, in his writings and his talks, the Pope has expressed his love

and his concern for families.³¹ I pray that this year of preparation for the visit of His Holiness will also be a year of enriching family life among the people of our Archdiocese and our community. I hope members of our families, including our extended families, will acquire a renewed spirit of unity, mutual appreciation, love and joy. The tensions, the preoccupations and distractions, the adverse influences of our times have been threatening the stability and the peace of the family to an alarming degree. Too often the consequence has been divorce and dissolution, misery of the parents and irreparable harm to the children.

We members of the Church should feel a special responsibility to protect and strengthen the family. Married couples need to be apostles of reconciliation, recognizing human weaknesses, patiently willing to forgive seventy times seven, creative in renewing the spirit of the honeymoon, in acknowledging the gifts they are to each other. The Family Enrichment Center of the Archdiocese, as well as Encuentro Matrimonial, Encuentros Familiares, Impacto, Marriage Encounter, Movimiento Familiar Cristiano, Christian Family Movement, Marriage Retorno, and parish and diocesan family counseling are committed to supporting and assisting our families in reaching the ideals of Christian family life.

In this Jubilee Year of grace, I urge that there be a new effort among us to enrich the lives of our families. We need to experience the peace and joy, the patience, support, trust and love of which families are truly capable. Family life is enriched by the consciousness that the Lord is

a member of the family as seen by the habit of praying together — at meals, in church and other times. There also needs to be a spiritual atmosphere in the homes, our domestic churches. This can be nourished by such devotions as the enthronement of the Sacred Heart, the availability of religious reading materials, the display of religious articles of devotion, as well as by the common reading of the Holy Bible, occasional family conversations on spiritual subjects.

The family is for each of us the first experience not only of love, but of Church. Wherever love is, God is, because He is Love. We wish to emphasize the fundamental sacredness of the family, the foundational unit of the Church and of all society. A consciousness of its innate holiness resulting in the Lord's presence is fostered when family members treat each other with respect. It makes them learn to cooperate in all things, and forgive and reconcile with each other when they fail to live the love toward which they strive.

to color differences, deafness to language differences, tolerance of ideological and ecumenical differences, for relieving sources of unrest such as unemployment, hunger and lack of decent housing for the poor. We can unite with other Floridians who are similarly committed to resolve political, ethnic, social, economic issues that divide our communities.

May our gift to the Pope, to each other and to our community be a special initiative in ecumenical relations to create a renewed spirit of respect and harmony among those of differing faiths. We need reflect soberly that the declining influence of religion in our society is partially due to the weakness and scandal of our lack of unity.

The Lord and his Church

As we have said, an ever-growing, intimate, profound, union with God is the very essence of the spiritual

*'...As each of us becomes
with God our Father, with
ourselves'*



'Modern man suffers from an eclipse, a deformation, a numbness, a deadening of the conscience'

—Pope John Paul II



The Community

When His Holiness comes to Miami, may he find not only a renewed Church but a renewed civic community. Hopefully, he will find a community of Catholics freshly aware of their responsibility — as devoted followers of Jesus, the Prince of Peace, to foster harmony and fellowship among all the citizens. Our latest survey reveals that there are some 1,100,000 members of Catholic households among the 2,940,000 total inhabitants of our Archdiocesan territory. One of every three South Floridians is Catholic. We need to be involved in community issues. At times we are on both sides of a single issue. What a marvelous, powerful influence we can be for community harmony, for blindness

life, the purpose of the Church. Reconciliation with the Lord is the foundation of all human relations and happiness.

In a special way do we nourish that reconciliation through God's gift to us, the Church.

Our Holy Father's visit can have a spectacular effect on the Church of Miami. It will be an opportunity to reflect on the meaning of the Church, on our relations with the Lord and each other through His Church, on how "walking together" we can build up the Body of Christ. These words of St. Paul describe the national theme of the Holy Father's visit: "And to some, His gift was that they should be apostles; to some prophets; to some evangelists; to some pastors and teachers; so that the saints together make a unity in

makers Sons of God

the work of service, building up the body of Christ."³²

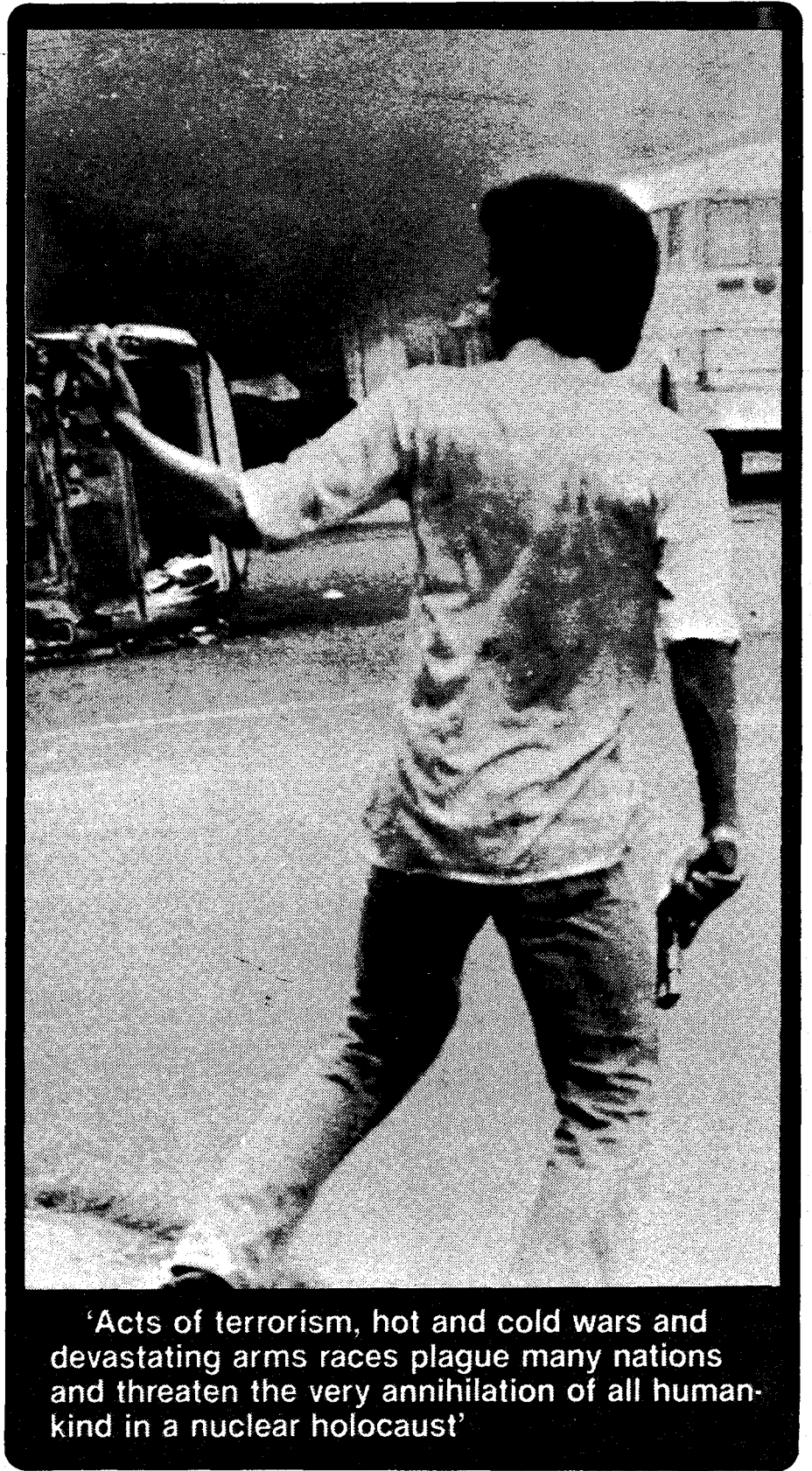
Please God, may the visit of His Holiness be a great homecoming for those who have been alienated from the Lord and inactive in the life of the Church. And, please God, during our Jubilee Year, may every member of the Church bring at least one inactive Catholic home again by prayer, penance, and loving witness. I like to think that on the occasion of this visit, His Holiness will have an opportunity to greet and welcome those who have come back to their Church. May we especially reach out with love to inactive family members, relatives and friends. Our surveys indicate that while 1,100,000 identify themselves as members of Catholic households, only 528,000 are registered in parishes and only 218,700 are in church on Sunday.

Many have come to our community from areas where religious education and ministry were not available to them, so they did not cultivate the practice of regular church participation. Others have

are yearning for peace of heart and mind.

In inviting the inactive to return, we need to assure them that we miss them, that we are concerned for them and that we are anxious to welcome them and to assist them in becoming at home again in the Church.

There are those with a weak understanding of the Church who might say that they can relate directly to God and do not need the intervention of a Church and Church practices. They do not reflect, however, that it was Jesus Himself who gave us the Church as His means of carrying on His Kingdom and communicating with His beloved. The Church is necessary to proclaim and keep alive the authentic Gospel, to provide teachers who will explain it. The Church is needed to perform the works of evangelizing, schooling, health care, charity, as an organized community. These could not be accomplished by individuals. The Church is needed to be a community providing inspiration, af-



'Acts of terrorism, hot and cold wars and devastating arms races plague many nations and threaten the very annihilation of all mankind in a nuclear holocaust'

as a reconciler, making peace
with each other and within



come from other parts of the country or from other language groups. When people separated from their families and friends, feel like strangers and unwelcome. Some have succumbed to the disastrous influences of our growing secular culture and found their spiritual sensitivities impoverished.

This is an occasion of special grace for our parishes, schools, institutions, movements and families, to provide special opportunities for reconciliation with the Church, to initiate welcome home programs, to engage in home visitation and other reconciliation efforts. We now have a rich opportunity to reach out to friends and acquaintances who are uneasy over the spiritual state of their lives and uncertain over their relationship with their Lord. They

firmation and support for its members. It is needed to worship God and dispense graces, as Jesus has directed, through the Eucharist and other Sacraments. The Church is needed to give the faithful secure guidance in their faith, their moral behavior and their prayer lives.

The Sacrament of Reconciliation

The Eucharist is a beautiful sacrament of growth in union with God and with each other. The reconciliation of prodigal sons and daughters becomes complete at the Banquet given by the Father. The Sacrament of Penance, however, is especially a sacrament of reconciliation.

May this Jubilee Year be a beautiful year of rediscovery of the spiritual riches of this Sacrament of Reconciliation. The Church teaches that "individual and integral confession and absolution constitute the only ordinary way (physical or moral impossibility excuses) by which the faithful person who is aware of serious sin is reconciled with God and with the Church."³³ The Sacrament is required before receiving the Eucharist of one who has committed serious sin, and by Church law "each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year."³⁴ One might ask if there is a connection between the turmoil of our times and the declining participation in the Sacrament of Reconciliation.

Unfortunately, many people may have lost the sense of the importance of the Sacrament because, as we have said, they have lost the sense of sin as a tragic alienation of a person from God. Even of those who are aware of the tragic propositions of sin, many think of the Sacrament solely as "clearing the slate," removing the threat of punishment. But they do not advert to its rich benefit in nourishing a deeper personal love relationship of the individual with God the forgiving Father and more effectively precluding future alienation from Him by sin. There is little reasoning that regular trips to a confessor make as much sense as regular trips to a doctor. As the 1974 Revised Rite of Penance points out, the Sacrament is not only one of

"confession" but more fully of "reconciliation." It is an encounter with Christ that brings healing peace and joy and deeper self-knowledge.

It is a Sacrament of growing in holiness through a continuing, persistent "metanoia," a conversion of heart and mind.

Too often we miss the meaning of the Sacrament as reconciling us with each other and with the Church, as well as with the Father. Just as we participate in the Eucharist as a community ritual meal expressing union with each other and with God, so the Sacrament of Reconciliation has a social, as well as personal meaning. It reflects our social responsibilities as well as our personal duties. Sins can be against groups as well as individuals. The sacrament is an opportunity to seek absolution for having let down the Christian community and perhaps hurt particular individuals. As our Holy Father points out, "With greater or lesser violence, with greater or lesser harm, every sin has repercussions on the entire ecclesial body and the whole human family."³⁵ In the Sacrament the penitents "obtain from God forgiveness of sins... through the absolution imparted by the minister; and they likewise are reconciled with the Church which they have wounded by sinning."^{36, 37} Communal Penance services that include individual confessions and absolutions are becoming more common. Penance deals more frequently with making amends to the brother or sister we have offended and in whom we

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offended the Lord.

The Sacrament is not fully appreciated. It is a powerful instrument and support of reconciliation within the Christian community. It acknowledges and encourages personal responsibility and accountability. It manifests expression of the Church's affirmation, encouragement and love for those who may be depressed over their weaknesses, who may have developed a poor self-image. It is a grace-filled opportunity to receive spiritual counsel, to form our consciences, to grow in the life of holiness.

Reconciliation Alive

Faithfulness to the spirit of reconciliation suggests that we are willing to do penance, to make amends, to manifest our sorrow to those we have hurt, to apologize, to make restitution, to symbolize our desire for reconciliation (e.g. by a visit, a phone call, flowers), as well as to confess to the Lord. In our self-indulgent and undisciplined day, there is a need to rediscover the practice of penance.

"Doing penance is authentic and effective only if it is translated into deeds and acts of penance. Penance means asceticism, overcoming what is of the flesh in order that what is spiritual may prevail."

This Jubilee Year of Reconciliation is also a challenge to all of us within the Church to ask how true we are to the Lord's expectations of us as representatives of His Kingdom. Are there disedifying factions within the parish or church organizations? At times, do we find ourselves being uncharitable, uncommunicative, un-

cooperative, unsupportive of each other? Do we give scandal by permitting differences in language or nationality, age or economic status, even areas of the Archdiocese, to lead us to betray our unity as members of the Body of Christ? It is unthinkable that a member of the Body of Christ would not be fully supportive of another in the shared

commitment to His Kingdom. As our Holy Father has said, "...the Church, if she is to be *reconciling*, must begin by being a reconciled Church... united in the commitment to be continually converted to the Lord and to live as new people in the spirit and practice of reconciliation."

During this Year of Reconciliation, I especially rely on our beloved clergy to inspire the faithful by their own spirit of fraternity, love and loyalty. This spirit unites religious and diocesan, Hispanic and non-Hispanic, old and young, Pastors and Associates, those in diocesan positions and those in parish ministry, those serving in Broward and Dade and Monroe Counties, those of differing outlooks — all sharing an awesome awareness of their shared responsibility to God and their people in living, proclaiming and witnessing to the Gospel of Jesus in South Florida.

Celebrating a Jubilee of Reconciliation

In order to assure that our Jubilee Year in preparation for our Holy Father's visit will be fruitful, I am proposing the following initiatives.

'There are those among us who are committed by their professions to reconciliation. I am thinking of pastors, confessors, marriage counselors, arbitrators, mediators, umpires, judges, parents, educators...we should respect them highly.'

They are not meant to inhibit any additional activities by parishes or institutions or organizations or movements in joyful Jubilee preparation for the visit of His Holiness. We must, however, not merely talk about reconciliation. We need to become involved in the action and interaction that will assure it.

Archdiocese

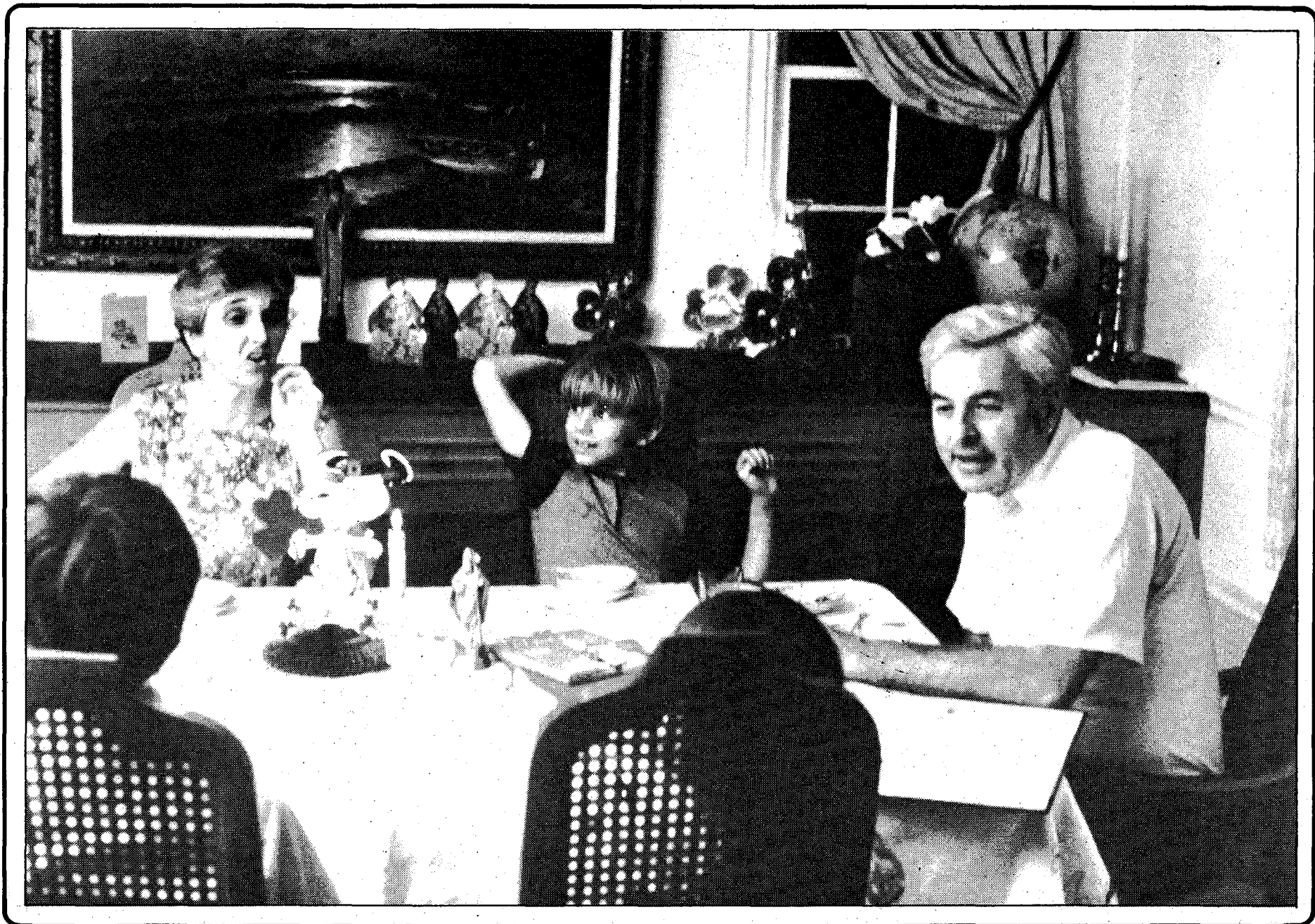
1. We will cooperate with national plans to celebrate His Holiness's visit. The theme will be "building up of the Church in unity."
2. We ask that, as feasible, the theme of retreats, conferences, radio and TV programs, articles in the Archdiocesan newspapers and media dwell on the call to renewal in reconciliation within the Church and the community as proposed in this pastoral letter.
3. We ask our clergy, religious and

faithful to commit themselves to a new effort of open communication so that by sharing information, explaining reasons for decisions, representing positively the position of authority, we might heal tensions and preserve an atmosphere free of uncertainty, confusion, distrust and, even worse, the threat of alienation. We ask also that if, through human failings we have hurt someone in the name of the Church, we do express regrets and seek reconciliation. At this moment, I personally ask pardon for any hurt I have inflicted on my beloved clergy, religious and faithful.

4. The expression from the Sacred Liturgy, "Let us offer each other a sign of peace" will be used as a theme in the events and in the decorations associated with the Holy Father's visit.
5. I am calling upon the clergy, religious and faithful to practice penance and dispose themselves for God's grace during this Jubilee Year of Reconciliation by special acts of mortification and good works. I propose voluntary fasting and abstinence on the Fridays of the year.
6. I am asking that during the Jubilee Year special reconciliation services be held monthly, on First Fridays, in the churches of the Dean of each Deanery to which the clergy, religious and faithful of the Deanery are to be invited. There will be opportunities for receiving the Sacrament of Reconciliation.
7. Herewith and until a month after His Holiness' visit, I am extending to all priests who have received faculties to hear confessions from the Archdiocese of Miami the special faculty to absolve in the act of the Sacrament of



They Shall Be Called Sons of God



Reconciliation from the censures of Canon 1398 incurred by those who have procured an abortion and those who have assisted at it.

8. We encourage during the Jubilee Year the celebration of "Pope's Parties" when groups will receive other groups as an expression of good will and reconciliation (e.g. a parish invites a neighboring Protestant congregation, ethnic groups entertain each other, a youth group entertains senior citizens, a parochial school invites students of the public school).
9. We will begin planning a permanent memorial of His Holiness' visit which will express the continuing challenge to the people of the Archdiocese to be a reconciling and a reconciled people.
10. We will use the visit as an opportunity to have the Catholic Church and the role of the Holy Father better understood and accepted in the general community.
11. We will develop new procedures of due process and complaint and conflict resolution within the Archdiocese. These services will be understandable and available.

Parish

1. The parishes need to revitalize their Evangelization Commissions as a means of continuing and strengthening reconciliation and evangelization by outreach to the alienated and the unchurched. The commissions should emphasize the responsibility of each baptized Christian to participate in evangelization and reconciliation.
2. There needs to be a strong renewal of the Sacrament of Reconciliation. This can be achieved by

preaching, catechesis and parish missions.

Care needs to be taken to respect the right of the faithful to have adequate opportunities to participate in the Sacrament, and to avoid any mannerisms that may deter them. A basic catechesis on the meaning, the importance and value of the Sacrament of Reconciliation for spiritual growth

'A consciousness of its (the family's) innate holiness resulting in the Lord's presence is fostered when family members treat each other with respect. It makes them learn to cooperate...forgive and reconcile'

needs to be offered. It should include conscience formation, a sense of personal sin, temptation, penance, family and social responsibilities, the four last ends (death, judgment, heaven, hell), the need of healing and forgiveness in Jesus, our human need to acknowledge our sins and be assured of forgiveness, the availability of Jesus' forgiveness in the Church and especially in the Sacrament.⁴⁰ "...for a balanced spiritual and pastoral orientation in this regard, great importance must continue to be given to teaching the faithful also to make use of the Sacrament of Penance for venial sins alone, as is borne out by centuries-old doctrinal tradition and practice."⁴¹

In this Jubilee Year of Reconciliation, I ask the confessors themselves to renew their commitment to the Sacrament. First by a renewed attention to their personal confessions, as the Holy Father counsels, "The priest's celebration

of the Eucharist and administration of the other Sacraments, his pastoral zeal, his relationship with the faithful, his communion with his brother priests, his collaboration with his Bishop, his life of prayer — in a word, the whole of his priestly existence, suffers an inexorable decline if by negligence or for some other reason he fails to receive the Sacrament of Penance... the more careful we

are to receive the Sacrament... the better we fulfill our ministry as confessors."⁴²

"And may the confessor continue to prayerfully cultivate as well the human qualities needed for the effective performance of his ministry in the tribunal of mercy, prudence, discretion, discernment and a firmness tempered by gentleness and kindness. He must, likewise, have a serious and careful preparation, not fragmentary but complete and harmonious, in the different branches of theology, pedagogy and psychology, in the methodology of dialogue, and, above all, in a living and communicable knowledge of the Word of God. But it is even more necessary that he should live an intense and genuine spiritual life."⁴³

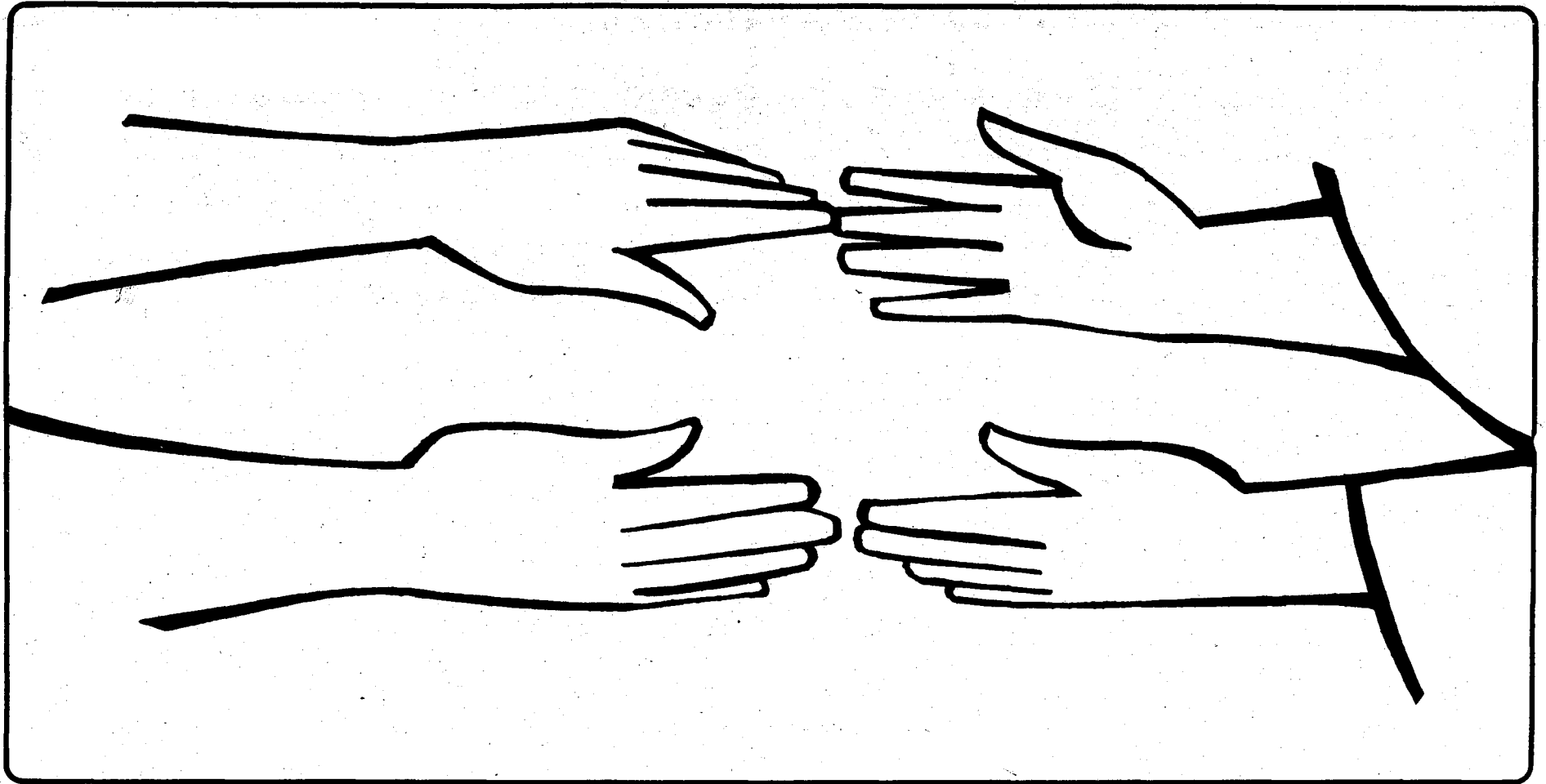
3. We ask the parishes to schedule a weekly Holy Hour of praise and reparation before the Blessed Sacrament. This should be arranged for an hour that is most

convenient for attendance by the parishioners. This special act of devotion of the Jubilee Year will also center our minds and hearts on God and thus prepare us to be more reconciled and reconciling. We urge our priests on occasion to use the two special Eucharistic Prayers of Reconciliation found in the Sacramentary in Sunday and daily worship.

Other parish devotions, such as the First Friday devotions, the recitation of the Rosary, or the praying of the Stations of the Cross, are also encouraged.

4. We ask the parishes to include in the Prayer of the Faithful and in other prayers petitions for forgiveness, for our individual and community offenses against God and against each other. We ask as well prayers for God's blessing on our reconciliation efforts and on our Archdiocesan Synod.
5. We ask that the parishes schedule a series of events focused on reconciliation. Among them we suggest:
 - a) Visitation of homes to warmly invite alienated Catholics to return to active participation in the Church community. The Archdiocesan Office of Lay Ministry and the Office of Evangelization have programs to prepare the laity for home visiting. The Legion of Mary as well is distinguished by its commitment to home visitation.
 - b) Strong promotion of the R.C.I.A. program to assist inactive and uninstructed Catholics to prepare for full participation in the life of their faith community.
 - c) Special "Be Home for Christmas" events during Advent to encourage and welcome inactive Catholics to full union with the Church.
 - d) Parish "Open Houses" throughout the year to express

Blest Too the Peacemakers



welcome to alienated and inactive Catholics.

- e) A series of special homilies on reconciliation and building up the Body of Christ during the Lenten Season and during the weeks immediately preceding His Holiness' visit. Suggested outlines for these homilies will be prepared by the Commission on the Papal Visit of the Archdiocese.
 - f) Pulpit exchanges when visiting homilists would speak at all Sunday Masses on reconciliation and on the Sacrament of Penance. Special weekends might be dedicated to Penance Services and celebration of the Sacrament of Reconciliation.
 - g) Special follow-up opportunities for those who have become reconciled to the Church to receive whatever instruction may be needed as well as the experience of a warm welcome home.
 - h) School, religious education, youth and young adult, and family programs in the parishes to help develop the theme of the Church reconciling and reconciled, and to assist in providing catechesis below.
6. Family Life. Our Jubilee Year of Reconciliation should be a special occasion for initiating and promoting family enrichment

programs in parishes and organizations and within families. It will be a time to foster reunions and reconciliation of spouses who have been alienated, as well as of children and parents who have been estranged. It will be a time when parishes might present special sessions to explain to the divorced the Church's position on annulments and to seek reconciliation with the Church for those who have been estranged because of a failed marriage. It should be a time when families are urged to evaluate and counter the impact of the dramatizing by the secular media of controversy, violence, insensitivity to humane and Christ-like human relationships the spirit of peace in the household. It might also be a time for special parish celebrations to honor and pray for married couples and families who witness to the spirit of Christ-like reconciliation.

As Pope Paul VI said on one occasion, "If it is true that the future of the human family depends largely on the manner of using the communication media, then it is necessary that training the recipients should be regarded as a priority... The first steps in media education ought to be taken

within the family. It should then continue in the schools."⁴⁴

- 7. Community Life. I envision our Jubilee Year of Reconciliation as being one when we of the Church of Miami will take special initiatives to assist our community in improving relations among ethnic, religious, political and other groups. This can be done through conferences, recognition of the contributions of all to our community and other activities. I commend especially the efforts in conflict resolution by the program of the Peacemakers of the Community (P.O.T.C.) sponsored by St. Thomas University. I especially see this Jubilee Year as a grace-filled time for enriching our relations with God-loving brothers and sisters of other faiths.

Conclusion

Truly the Jubilee Year of preparation for the visit of the Holy Father to our Archdiocese will be a unique opportunity for the faithful of the Church of Miami to whom God has given "the ministry of reconciliation... ambassadors for Christ, God as it were appealing through us."⁴⁵

Echoing the words of His Holi-

ness, I entrust to the Father, rich in mercy, I entrust to the Son of God, made man as our Redeemer and Reconciler, I entrust to the Holy Spirit, source of unity and peace, this call of mine, as father and pastor, to peace and reconciliation. May the Most Holy and Adorable Trinity cause to spring up in the Church of Miami and in the world the small seed which at this hour I plant in the generous soul of the human hearts of the Archdiocese.

And I invite you to turn with me to Mary, Our Lady, who has been associated with God by virtue of her Divine Motherhood, in the work of reconciliation, and to Archbishop Carroll and all the clergy, religious and faithful who have gone before us in the sign of Faith and are united with us in the Communion of Saints. We ask their intercession in our humble efforts to bring peace into a world disturbed by sin and tormented by so many tensions and conflicts.⁴⁶

The Feast of the Birth of Mary, the 421st Anniversary of the celebration of the first Eucharist in Florida and in the United States, September 8, 1986.

Edward A. McCarthy
Edward A. McCarthy
 Archbishop of Miami

NOTES

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| <ul style="list-style-type: none"> 1 Evangelization in the Modern World, par. 59, Pope Paul VI 2 Decree on the Church's Missionary Activity, par. 35 3 Ad Limina addresses to the American Bishops. Washington, N.C.C.B., 1983, p. 1. Pope John Paul II 4 II Corinthians 5:19 5 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today, par. 8 and par. 23, Pope John Paul II 6 Ibidem, par. 35 7 Statistics of the Department of Law Enforcement, State of Florida 8 II Corinthians 5:18 9 Ad Limina addresses to the American Bishops, Washington, N.C.C.B., 1983, p. 1, Pope John Paul II 10 Radio Message to the United States National Catechetical Congress, October 26, 1946, | <ul style="list-style-type: none"> Pope Pius XII 11 <i>Angelus</i> of March 14, 1982, Pope John Paul II 12 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today, pp. 66-70. Pope John Paul II 13 I Corinthians 5:7 14 Dogmatic Constitution on the Church, 3 15 Luke 2:14 16 Matthew 5:23-24 17 Matthew 5:39 18 Matthew 18:22 19 Luke 15:11-32 20 Luke 10:30-37 21 II Corinthians 5:18 22 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today, Pope John Paul II 23 Ezekiel 36:26 24 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church | <ul style="list-style-type: none"> Today, par. 4, Pope John Paul II 25 Ibidem, par. 8 26 I Corinthians 13:4-7 27 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today, par. 25, Pope John Paul II 28 Pastoral Constitution on the Church in the Modern World, <i>Gaudium et Spes</i>, 92 29 Decree on the Pastoral Office of Bishops in the Church, <i>Christus Dominus</i>, 13 30 Matthew 10:34 31 Apostolic Exhortation on the Role of the Christian Family in the Modern World, November 22, 1981, Pope John Paul II 32 Ephesians 4:11-12 33 Code of Canon Law, C. 960 34 Code of Canon Law, C. 989 35 Apostolic Exhortation on Reconciliation and Penance | <ul style="list-style-type: none"> in the Mission of the Church Today, par. 16, Pope John Paul II 36 Code of Canon Law, C. 959 37 Vatican II, Dogmatic Constitution on the Church, 11 38 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today, par. 4, Pope John Paul II 39 Ibidem, par. 9 40 Ibidem, pars. 28-34 41 Ibidem, par. 32 42 Ibidem, par. 31 43 Ibidem, par. 29 44 Message for 12th World Communication Day, Pope Paul VI 45 II Corinthians 5:18-20 46 Apostolic Exhortation on Reconciliation and Penance in the Mission of the Church Today, par. 35, Pope John Paul II |
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