

Religious peace summit

Worldwide leaders join at Assisi

ASSISI, Italy (NC) — Religious leaders from the distant corners of the earth joined Pope John Paul II this week in a common call for peace, expressed through a multitude of prayers.

Sixty government leaders — including President Reagan — expressed support for the peace summit, the first event of its type in history.

In the Italian hill town of Assisi, where St. Francis preached his peace message 800 years earlier, churches and civic halls overflowed with the sounds and sights of some 15 major religions.

The day, which began with a welcoming talk by the pope, concluded with a joint service and a common meal that broke several hours of fasting by the estimated 150 Christian and non-Christian representatives.

In between, in a rich display of the world's faiths, were separate peace prayers by Christians, Moslems, Jews, Buddhists, Hindus, African animists,

'There exists another dimension of peace which is not the result of negotiations, political compromise or economic bargainings'

—Pope John Paul



Balloons for Peace

It was up, up and away for peace at Epiphany grade school in South Miami on the occasion of the Worldwide Day of Prayer for Peace called by Pope John Paul II. Different classes worked on art projects representing some aspect of peace that were displayed at a prayer service at noon where students listened to a talk by Msgr. Bryan O. Walsh, director of Catholic Community Services. Afterwards nearly 800 balloons were released by the students each taped with a peace message written by the students themselves. (Voice photo by Prent Browning)

American Indians and several other groups.

Throughout, the pope was a host who made a point of respecting the various beliefs of his guests, while underlining their united concern for peace.

He welcomed the delegates, male and female, individually as they entered the Renaissance Basilica of St. Mary of the Angels. There, gathered in a circle next to St. Francis' monastic

cell, they shared a minute of silence.

The purpose of the meeting, the pope told them, was to invite the world to "become aware that there exists another dimension of peace and another way of promoting peace which is not a result of negotiations, political compromises or economic bargainings."

"It is the result of prayer," he said.

The groups spent the next two-and-a-half hours demonstrating that idea

in separate prayer ceremonies.

In the medieval church of St. Rufino, the pope joined other Christian leaders and reminded them that the search for full Christian unity was a part of peacemaking.

Sitting beside him were Archbishop Robert Runcie of Canterbury, head of the world's Anglicans, and Orthodox Archbishop Methodius, a delegate of the Ecumenical Patriarch Dimitrios I.

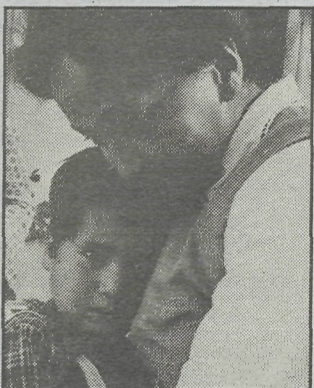
"We must be true peacemakers... in

today's world, scarred by the wounds of warfare and division, indeed in a sense crucified," the pope told the Christian leaders.

Leaders from nine other Orthodox churches joined in the service, including Metropolitan Filaret of Kiev and Galic, who read a psalm in Russian. Among the Catholics present were Bishop James Malone, head of the U.S. bishops' conference, and a

(Continued on page 6)

Project Magi



Your chance to help others this Christmas. In the next issue of The Voice.

Immigration reform

Priests, experts here hopeful but cautious

By Araceli Cantero and Ana Rodriguez-Soto

Three South Florida priests who minister to farmworkers and refugees expressed both hope and worry about the Immigration Reform Act recently passed by Congress.

The law, which still has to be signed by President Reagan, provides a chance at legalization for thousands of immigrants who have been living under the shadow of deportation until now. That's the good news.

The bad news is that no one knows exactly how the Immigration and Naturalization Service (INS) will interpret the legalization provisions -

-whether strictly or broadly-- and how the process will be carried out.

Questions also remain as to the effect of the "guest worker" program and employer sanctions which are part of the bill.

"I would have accepted any bill, then cleared the decks and corrected the deficiencies with subsequent legislation," said Monsignor Bryan Walsh, director of the Archdiocese's Catholic Community Services and an expert in immigration matters. "For a great number of people, [the law] offers hope and a number of solutions that did not exist."

"I don't know what to think yet because it's not too clear," said Father

Thomas Wenski, director of the Haitian Catholic Center in Miami. "A good number of Haitians will benefit from the law," he added, but it all depends on INS' interpretation of the "excludability" provisions.

"I hope the overall effect will be positive," Father Wenski said.

A priest who works with farmworkers, however, is not as hopeful.

"Several thousand people are going to benefit," said Father Frank O'Loughlin, the longtime pastor of Holy Cross parish in Indiantown, now in the Diocese of Palm Beach.

But Father O'Loughlin said (Continued on page 13)

Baltimore schools becoming interparochial

BALTIMORE (NC) — Archbishop William Borders of Baltimore has called for interparochial elementary schools instead of traditional parish schools and tuition set at cost, in his pastoral statement issued this month.

Parish resources are not sufficient to keep Catholic schools operating, the archbishop wrote. But by pooling resources, Catholic schools can continue, with financial stability and talented teachers paid a just salary.

The archbishop's decision came more than two years after the archdiocesan Task Force for School Financing issued its preliminary report, calling for elimination of parish subsidies for tuition, a tuition assistance program and formation of school boards to operate parish schools.

The proposals met with objections from parents, pastors and principals and a revised report made the recommendations optional with incentives to parishes which went along with the plan.

The archbishop's plan brings a new identity to Catholic schools, which for the past 100 years have been run by individual parishes except for the clustering of city parochial schools and formation of three regional schools.

Parishes will still run the schools — but through a corporate interparochial school board. All the parishes served by a school — whether or not they have a school currently — will be a part of it.

Families will be charged the full cost of educating their children. Tuition assistance will be made available to families who otherwise couldn't afford Catholic schools.

New Jersey bishops oppose removal of 'feeding tubes'

TRENTON, N.J. (NC) — New Jersey's Catholic bishops said they oppose the removal of feeding tubes in "right-to-die" cases, calling the starvation that would result as "unnatural as denying one the air needed to breathe." The bishops, speaking as the New Jersey Catholic Conference, maintained that food and water should always be provided to a patient. The remarks were in a legal brief filed with the State Supreme Court over a case the high court is to hear Nov. 3. The brief, written by William Bolan, an attorney and executive director of the conference, was filed in the case of Nancy Ellen Jobs, 31, who has been suffering from irreversible brain damage and said to be in a permanent vegetative state. Her spouse has requested she be denied food and fluids.

Court bars student teaching in Catholic Schools

ST. LOUIS (NC) — A federal appeals court in St. Louis has barred student-teaching in parochial schools by public university students. The decision by the 8th U.S. Circuit Court of Appeals upholds a lower court ruling that the practice is unconstitutional because it violates the separation of church and state. The court ruled 2-1 on the case from Minnesota where St. Cloud State University had allowed students to fulfill internship requirements by teaching at two schools in the Diocese of St. Cloud. The university's practice had been challenged by the American Civil Liberties Union.

Christian women win dispute over Christmas displays in schools

WASHINGTON (RNS) — A national conservative Christian women's organization has prevailed in a Florida legal dispute over Christmas observances in public schools. The Washington-based Concerned Women for America won agreement by the Seminole County School District to permit Christmas-related activities that involve no endorsement of any "religious belief of system." Following an out-of-court settlement the women's group, which claims 500,000 members, said the policy will help guide other school districts in setting "permissible constitutional limits of religious holiday observances."



Fasters Mourn

After placing her Bronze Star at the Vietnam Memorial in Washington, Barbara Graves, right, a Civilian Red Cross worker during World War II and the first woman to win the medal, stands arm with four fasting veterans. Her medal was among 88 that were placed at the monument to protest U.S. involvement in Nicaragua. (NC photo from UPI)

Supreme Court refuses case on ties between U.S., Holy See

WASHINGTON (NC) — The U.S. Supreme Court said it would not hear a challenge to the establishment of diplomatic relations between the United States and the Holy See. In declining to take up the case, the court let stand two lower court rulings that upheld the relationship. Critics of the ties, led by Americans United for Separation of Church and State, had filed suit in September 1984 to end the diplomatic relationship. As in other instances where it refuses to get involved in a case, the Supreme Court had no comment on its action. Americans United and other groups have alleged, in congressional hearings and in court, that the diplomatic relationship violates the Constitution's ban on government establishment of religion and allows U.S. government preference for one religion over others.

District Court judge dismisses lawsuit by sanctuary supporters

PHOENIX, Ariz. (NC) — U.S. District Judge Charles Hardy dismissed on procedural grounds a lawsuit charging that an undercover probe into the sanctuary movement was unconstitutional, but said, "Frankly I am offended that the government is snooping into people's churches." The suit was filed by three churches — Alzona Lutheran Church and Camelback-Sunrise Presbyterian Church in Phoenix, and Southside Presbyterian Church in Tucson — and their parent churches against the U.S. government, the U.S. Department of Justice, the U.S. Immigration and Naturalization Service, four immigration agents, and two immigration service paid informants. The complaint charged that the government violated constitutional rights to freedom of exercise of religion, freedom from illegal search and seizure, and the right not to testify against one's self.

CRS accused of failing to aid poor who can't pay

NEW YORK (NC) — A U.S. government audit accused Catholic Relief Services of improperly handling some funds and of violating regulations by refusing to give government-supplied food to people who could not pay. But officials for CRS, the U.S. bishops' overseas aid agency, disputed parts of the audit by the Agency for International Development, which focused on 1984 and 1985 programs in the African countries of Kenya and Burkina Faso, with references to other countries. The report said the relief agency improperly handled funds generated by the AID-administered Food for Peace program, used AID financial grants for unauthorized purposes, and failed to maintain adequate internal controls over its operations.

Texas bishop accuses Journal of anti-Catholicism

CORPUS CHRISTI, Texas (NC) — Bishop Rene Gracida of Corpus Christi said in an eight-page insert in his diocesan newspaper that *The Wall Street Journal* erred and took an anti-Catholic view in its articles on a multimillion dollar Catholic foundation established by oil and cattle heiress Sarita Kennedy East. Bishop Gracida's comments and a detailed rebuttal to the articles were published in the Oct. 17 *South Texas Catholic*. The bishop said the *Journal* made "a slanderous attack... on the institutional church" and numerous "errors of fact" in its reporting on the foundation and the disputes which surrounded it for years. Most of Mrs. East's estate went into the foundation, which mainly benefits Catholic charities in Texas. Bishop Gracida is head of its board of directors.

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On elections and bishops' meeting

My beloved:

I am in the clouds again flying home. I left Miami this morning for a quick trip to Bleauvelt, New York, where I presided at a ceremony where my cousin and twelve companions observed their Silver Jubilee of religious profession as Sisters of St. Dominic.

It was a pleasant experience driving along the Hudson River and enjoying the colorful autumn trees that reminded me of a huge oriental carpet. But, even more exhilarating, was the joy of the jubilarians and their families and friends celebrating twenty-five years of religious life.

'The secularism of our times and the total misunderstanding of the Vatican Council and its teaching on ecumenism, have caused some Catholics to become indifferent'

I reminded them of their unique contribution to modern day life. By their vows, they are confronting the deplorable attitudes that are so harmful to society. They are witnessing to a revolutionary love of God and neighbor. In answer to materialism, they boldly take the vow of poverty. In answer to self-indulgence, they take the vow of chastity. In answer to egoism, they take the vow of obedience.

Nov. 4 elections

In this rarefied atmosphere, my thoughts are turning to the coming elections. I hope there is a great turnout of responsible voters. I hope the casinos will be defeated. I am concerned over the bad effect casinos would have on the morals and character of the community, on family life, on our economy, on our fight against crime.

I hope, too, our people will reject the proposal to lower the real estate tax exemption. I fear that would hurt our poor. I hope the people of Dade County will express themselves as rejecting pornography.

I have much reading material to occupy me while the passengers near me are dozing. I have been reading the hundreds of pages of agenda documents for the upcoming meeting in Washington, D.C., of the American Catholic Bishops (November 10-13).

We will be dealing with many things, including an agreement with Mexico to borrow Spanish-speaking priests, a uniform Spanish translation of liturgical prayers, pastoral letters on the missions, on the economy and on morality.

We will be giving considerable attention to implementing the new Rite for the Christian Initiation of Adults and developing the catechumenate. The Church is proposing that the welcoming, the formation and testing, the reception, affirmation and support of new Catholics, as well as of reconciled inactive Catholics, should involve the full parish community. Various stages of the process should be part of the community liturgies and experiences. The very process should as well be an opportunity for active Catholics to renew their faith and renew their commitment.

Inactive Catholics

In studying the proposal, I came across an excellent passage from the Vatican II document on the importance of membership in the Church. Unfortunately, the secularism of our times and the total misunderstanding of the Vatican Council and its teaching on ecumenism, have caused some Catholics to become indifferent to the living of their faith and the necessity of the Church for their salvation.

Our recent Synod survey indicated that there are too many Catholics who are careless and inactive in the Church.

The Council declared (paragraph 14 of the Dogmatic Constitution on the Church):

"This holy Council first of all turns its attention to the Catholic faithful. Basing itself on scripture and tradition, it teaches that the church, a pilgrim now on earth, is necessary for salvation: the one Christ is mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. Mark 16:16; John 3:5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door. Hence they could not be saved who, knowing that the Catholic church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it.

"Fully incorporated into the church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who — by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion — are joined in the visible structure of the church of Christ, who rules her through the Supreme Pontiff and the bishops.

"Even though incorporated into the Church, one who does not however persevere in charity is not saved. He remains indeed in the bosom of the Church, but 'in body' not 'in heart.' All children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word and deed to that grace, not only shall they not be saved, but they shall be more severely judged.

"Catechumens who, moved by the Holy Spirit, desire with an explicit intention to be incorporated into the Church, are by that very intention joined to her. With love and solicitude mother Church already embraces them as her own." (Flannery translation).

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

GOD & MONEY



The PBS documentary airs Nov. 9 on the U.S. Bishops pastoral letter on the economy, which will be voted on by the bishops at their annual meet the next day. The program samples reaction, and visits some self-help projects funded by the church's anti-poverty program, the Campaign for Human Development. (NC Photo)

Vatican finds seminary concerns

VATICAN CITY (NC) — Academic and theological defects in some institutions are among the most serious concerns raised by a recent report on a study of U.S. seminaries, according to a Vatican official.

While the ongoing Vatican-commissioned study has so far found many strengths in the U.S. system — notably with regard to priestly formation — it also found instances of "theological thinness" and serious "neglect" of important subjects, said Father Michael Sharkey of the Congregation for Catholic Education. The congregation has been evaluating the results of the lengthy study.

Also of particular concern for the congregation is the use of lay people and nuns as teachers of "sacred subjects" and as spiritual directors for seminarians, Father Sharkey said during an Oct. 16 interview.

The congregation's summary report on the study of 38 post-college seminaries praised the academic programs of some institutions, but said others lack sound philosophical preparation, and underemphasize such subjects as Christology, ecclesiology and ecumenism. In a few seminaries, it added, there are no courses covering God, grace, creation, eschatology and Mariology.

In particular "the neglect of philosophy is a very serious matter," Father Sharkey said.

He said the study has been conducted in a "collegial" manner and Pope John Paul II had been closely following its progress.

The summary report was issued as a 23-page letter to the U.S. bishops by Cardinal William Baum, head of the

congregation. The letter, released Oct. 5, judged the seminaries to be "generally satisfactory."

The interim report was issued at the suggestion of Bishop James Malone, president of the U.S. bishops' conference, Father Sharkey said. The seminary study, begun in 1981, is not likely to conclude for another 12-18 months, he added.

Father Sharkey said the problems found in seminaries are in part due to the introduction of many new courses following the Second Vatican Council, which sometimes resulted in "bread and butter" courses being overlooked. Some seminaries also "overreached" themselves, he noted, for example in trying to meet the needs of lay as well as ordained ministerial programs.

Seminaries as a whole have improved the quality of their degree programs, he said, "but the suitability of these degrees for the priesthood, for theological leadership in the church, is still on its way to accomplishment."

The congregation's report suggested that U.S. seminaries consider "affiliating" with "ecclesiastical faculties" as a way of improving academic programs. Ecclesiastical faculties, such as that at The Catholic University of America, are chartered by the pope.

Father Sharkey said affiliation would put the curriculum and academic standards under the supervision of an ecclesiastical faculty, which would also award the final degree.

While he would not comment on individual programs, the Vatican official noted that in seminaries where the majority of staff are lay people "they've got it wrong."

Russians get OK for Pope to visit

ROME (NC) — Russian Orthodox Patriarch Pimen of Moscow has a green light from Soviet authorities to invite Pope John Paul II to Moscow in 1988, reported the Italian news Agency ANSA.

Vatican press spokesman Joaquin Navarro-Valls said that the Vatican has no information regarding a possible invitation to the pope to visit Moscow.

The ANSA story, datelined Moscow, said the pope would be invited for Orthodox-sponsored ceremonies commemorating the 1,000th anniversary

of Christianity in Russia, one of the 15 Soviet republics.

ANSA said the go-ahead coincides with favorable treatment of the Polish-born pope in the Soviet press, which has highlighted his "pacifist vocation."

Meanwhile, the Rome daily *Il Messaggero* published an interview with Russian Orthodox Metropolitan Filaret of Kiev, who is in charge of church relations with religious groups outside the Soviet Union.

Metropolitan Filaret said ceremonies are being

planned for June 6-18, 1988.

"We will invite representatives of different Christian churches," he said.

"Among these naturally is the Vatican," he said, but did not specify whether the pope would be invited.

The visit would be the first by a pope to the Soviet Union, leader of the world's communist-bloc nations. The only Soviet-bloc nation visited by a pope so far has been Poland.

Mexican Catholic Church denies using earthquake funds

MEXICO CITY (NC) — Two church-related organizations said in reports that the Mexican Catholic Church tried to win favor with the government by using part of the nearly \$8 million in aid for 1985 earthquake victims in joint housing-reconstruction projects. But a church spokesman said there was no mixing of church and government funds. The reports said that one result was that under pressure from the government, the church opted for a higher repayment plan by quake victims for the housing. They noted that the Mexican church had established its own relief agency because the government has a much-publicized reputation for graft and corruption. A Catholic Relief Services official noted that the CRS tried to avoid involvement in government projects.

Pope: mission seminaries lack updated work in formation

VATICAN CITY (NC) — Priestly formation in mission seminaries needs improving to provide "strong and austere" characters for the priesthood, Pope John Paul II said. In a talk to the church's missionary leaders, the pope said that while the growth of seminaries in mission territories is a good sign, "this growth has not always been accompanied by adequate and updated work in spiritual, doctrinal and disciplinary formation." He addressed the plenary meeting of the Congregation for the Evangelization of Peoples, which coordinates the church's missionary activities. The congregation recently concluded a study of the approximately 200 major seminaries and 450 minor seminaries in mission territories.

U.S. Strategic Defense called a stop gap to disarmament

VATICAN CITY (NC) — The president of the Pontifical Academy of Sciences said the Iceland summit showed that the U.S. Strategic Defense Initiative is "a bone in the throat of the disarmament process." Brazilian biophysicist Carlos Chagas said in an interview that disagreement over President Reagan's proposed space defense program was "the only thing that stopped a step forward to disarmament" at the meeting. On the other hand, he added, he was encouraged that the two sides want to continue negotiations. His remarks came as U.S. and Soviet diplomats briefed Vatican officials on the meeting between Reagan and Soviet leader Mikhail Gorbachev. Both sides have said negotiations broke down over proposed limits on SDI testing.

Commission: Philippine policy still lacks perfection

MANILA, Philippines (NC) — The proposed new Philippine constitution strongly supports human rights and the poor, but is also flawed, said members of the drafting commission. "In spite of its imperfections, we must begin. We cannot wait for a perfect constitution," said Jesuit Father Joaquin Bernas, a constitutional lawyer and commission member. "Though substantially defective, it is outstandingly effective." Another commissioner, Auxiliary Bishop Teodoro Bacani of Manila, said he voted for the draft because "it embodies the people's aspirations, renounces war as a state policy, abolishes the death penalty, respects the unborn's right to life and prohibits nuclear weapons in Philippine territory." The document was approved 44-2 on Oct. 12 after 130 days of work.



Young Laborer

A young boy pauses as he gathers sugar cane on a Brazilian plantation. Child labor is common in Brazil with children working alongside their parents. The nation's per capita income is \$1,500 compared to \$11,000 in the United States. (NC photo from KNA)

Chilean church riled over arrest of three missionaries

SANTIAGO, Chile (NC) — The Chilean Catholic Church filed a complaint against the government over the arrest and expulsion of three French missionaries in September. Fathers Pierre DuBois, Daniel Caruette and Jaime Lancelot were detained in their working-class slum in the capital city of Santiago during a police crackdown on opposition activists. The crackdown followed an unsuccessful attempt on the life of Gen. Augusto Pinochet, Chilean president, by unknown assailants Sept. 7.

San Salvador rebels end truce with military

SAN SALVADOR, El Salvador (NC) — Left-wing Salvadoran rebels ended a unilateral truce charging that the Salvadoran military refused to respect it. Earlier, Archbishop Arturo Rivera Damas of San Salvador criticized the nation's armed forces for ignoring the Farabundo Marti National Liberation Front's plea for the temporary cease-fire. The rebels called for the truce the day after the Oct. 10 earthquake which struck San Salvador, killing at least 1,500 people. "The most logical thing to have done would have been to cease hostilities," the archbishop said. "It will not be possible to recover from the earthquake if this war, which is dragging the country down, is not stopped."

Polish weekly censored for publishing Walesa's appeal

KRAKOW, Poland (NC) — A Polish Catholic weekly was censored when it tried to publish Solidarity leader Lech Walesa's appeal for the United States to lift economic sanctions against Poland. The paper, *Tygodnik Powszechny*, had planned to publish the text of the appeal and the list of its signers — including Walesa — in a recent issue. Opposition sources said they thought the government censored the appeal because of Walesa's signature. Polish authorities have refused to talk with Walesa, despite an effort at national reconciliation since political prisoners were released in September. "I do not think it is the text which impedes the publication, but the list of names — and especially one of them," said one journalist at *Tygodnik Powszechny*.

Vatican predicts shortfall of \$56 million in 1986 budget

VATICAN CITY (NC) — The Vatican is predicting a shortfall in its 1986 operating budget of \$56.3 million and has asked worldwide Catholics to cover the debt through increased contributions. In dollar terms, it would be the highest deficit since the Vatican began publishing budget figures in 1979. Covering the debt should be seen as "a response to an authentic Christian duty," said an Oct. 23 Vatican press release. The press release said the final 1985 shortfall was \$39.1 million. The 1985 shortfall was covered by the annual Peter's Pence collection, which totaled \$28.5 million, and by tapping Vatican invested funds, the press release said.

El Salvador bishop calls for aid to earthquake victims

SAN SALVADOR, El Salvador (NC) — Salvadoran Archbishop Arturo Rivera Damas urged his government to guarantee equal treatment for poor neighborhoods as San Salvador rebuilds from an Oct. 10 earthquake. "In order to avoid serious social upheavals in the future, reconstruction works must... be directed toward the poor neighborhoods and not only toward the large buildings which fell or are salvageable," the archbishop said during his homily at an open-air Mass. according to news reports. Archbishop Rivera Damas's comments came as a controversy over charges that U.S. and Salvadoran officials were blocking aid destined for church earthquake relief programs was apparently being settled. Church figures show about 1,500 dead, 10,000 injured and 30,000 houses destroyed earthquake.

Catholic hospital becomes first to perform 'in vitro' birth

LILLE, France (NC) — A hospital connected with the pontifical university in Lille recently became the first French Catholic medical facility to perform "in vitro" fertilizations. A baby girl named Emilie was the first born as a result of the procedure at Lille's Saint-Philibert Hospital. The hospital is part of the Catholic University of Lille, a papally chartered institution whose chancellor is the head of the French bishops' conference, 54-year-old Bishop Jean Vilnet of Lille. The in vitro technique involves fertilizing a human egg in a laboratory dish then replacing it in the mother's womb for normal gestation. At least one Vatican official has said in vitro fertilization violates the procreative aspect of marriage.

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Vatican: Abp. Hunthausen 'lacked firmness' to govern

WASHINGTON (NC) — The Holy See told Archbishop Raymond Hunthausen of Seattle to relinquish part of his authority because "the Holy See considered him lacking the firmness necessary to govern the archdiocese," said a document from the Vatican Embassy in Washington sent to all U.S. bishops.

The archbishop did not seem to understand the "importance" of the issues of general absolution, Catholic-Protestant inter-Communion and other abuses going on in his archdiocese, the document suggested.

The nation's bishops are to discuss Archbishop Hunthausen's case and the new document at a closed-door session during their annual meeting Nov. 10-13.

The four-page document, titled "A Chronology of Recent Events in the Archdiocese of Seattle," was made public Oct. 28 at the request of the Vatican embassy.

It defended the Vatican's conduct in the case, and said the Holy See had corresponded "at least since 1978" with Archbishop Hunthausen about "the high volume of complaints" it received regarding the governance of his archdiocese.

The decision in 1983 to conduct an apostolic visitation to investigate the situation "was primarily provoked by the documented responses of the archbishop himself" to the complaints, the chronology said.

On Oct. 9-10, 1985, Archbishop Hunthausen was given the results of that visitation "in extensive consultation" at the Vatican Embassy, the chronology said.

It said he was then given an opportunity "to offer a response and seek clarification... It was his interpretation of the importance of these matters and the inadequacy of his response that were the [Holy See's] principal concerns."

The chronology said Archbishop Hunthausen was given an auxiliary, Bishop Donard Wuerl, and asked to delegate full authority to him over certain problem areas as a "compromise."

Bishop Wuerl was given final authority over liturgy, the marriage tribunal, seminarians, clergy formation, priests leaving the ministry or already laicized, moral issues in health care institutions, and ministry to homosexuals.

The chronology said the Holy See did not require the archbishop "to make a public announcement that he had agreed to surrender any episcopal duties. This was never contemplated."

In response to numerous complaints about a lack of information regarding the problem areas, the chronology presented a more detailed accounting of the issues than had been made public before. These, it said, included the following:

- "The tribunal — the misunderstanding and systematic misapplication of the so-called internal forum solution, and the lack of a plan to employ degreed personnel in the tribunal." Internal forum refers to a non-judicial resolution of certain marriage cases which cannot be resolved in the church's courts.

- "The liturgy — the widespread use of general absolution on a regular basis and the practice of first Communion before first confession; repeated instances of inter-Communion, e.g., permitting non-Catholics to receive Communion at Catholic Masses and Catholics in Protestant services."

- "Health care — the continued inadequate response in both teaching and practice to the directives of the Holy See and the National Conference of Catholic Bishops regarding contra-

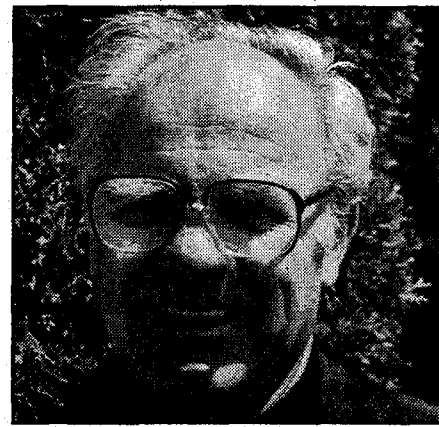
ceptive sterilizations in Catholic hospitals."

- "Homosexuals — the need to develop a ministry to homosexuals that is at once unequivocally based on the teachings of the magisterium [church teaching authority], rather than on erroneous doctrines, and which avoids affiliations with groups promoting doctrines contrary to the church's teachings."

- "Inactive priests — the employment of those who have left the active ministry and/or who have been laicized, in teaching positions and for serv-

ice in the liturgy contrary to the directives of the Holy See and the terms of their rescripts [documents] of laicization."

- "Clergy formation — because of concern regarding the admissions practices for candidates for the priesthood and because of concern and questions surrounding the continuing formation of the clergy, efforts must be taken to ensure that the continuing education of priests be done in ways that emphasize the bonds of the local church with the universal church, and which are firmly rooted in sound



Seattle Archbishop Raymond Hunthausen

theology, especially in these areas: Christology, anthropology, the role of the magisterium, the nature of the church and the priesthood and moral theology."

U.S. Bishops to discuss controversy

WASHINGTON (NC) — As the U.S. Catholic bishops prepared for their annual November meeting in Washington, they faced apparently growing pressure to take a stand on the recent Vatican disciplining of Archbishop Raymond Hunthausen of Seattle.

Bishop Michael Kenny of Juneau, Alaska, said at a press conference in

Seattle that he and other bishops of the Northwest were working to bring their concerns about the Vatican action to the attention of the full bishops' conference.

The bishops, he said, must "express to the Holy See our sense that this has not been just."

The next day in Chicago, a column by Cardinal Joseph L. Bernardin in his

archdiocesan newspaper, *The Chicago Catholic*, urged "a period of calm" and public disclosure of "as much of the factual situation as possible" behind the Seattle controversy.

Cardinal Bernardin said the controversy "has adversely affected morale" among Catholics, and lack of facts made "an informed judgment" impossible.

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It was like U.N. day at Assisi

ASSISI, Italy (NC) — As leaders from all faiths arrived to pray for peace, the tiny Italian hill town where St. Francis lived and preached began to resemble a religious United Nations.

The residents of Assisi took it all in stride, applauding and cheering groups of robed Buddhist monks, American Indians wearing cowboy hats and Africans in native ceremonial beads.

At a city hall reception Oct. 26, many of the non-Christian leaders were welcomed with Italian spumante and a brief speech by the mayor.

When the talk was over, a Togolese religious chief sitting in the front row waved his horsehair wand in appreciation.

"It means, 'God bless you for what you say,'" explained an aide.

The 95-year-old chief, named Assenu or Great Priest of the Sacred Forest, was one of several African animist believers who came for the prayer meeting. He explained through an interpreter that he had broken with tradition and left his tribal forest for the first time in his life to attend.

"I came to pray for the whole world, for all people," said the chief, who met with Pope John Paul II during his trip to Togo in 1985.

Another animist, who called himself simply Okomfo, said he prayed by

speaking a private language with God. As a tribal priest in Ghana, he wore the multicolored "kente" robe and an amulet of white sheep's hair from a recent sacrifice.

As he exited the town hall, John Pretty on Top, a Crow Indian from Montana, gave an impromptu talk to townspeople gathered outside in the chilly night. When he explained the Indians' love of nature and their idea of a creative spirit, the crowd applauded enthusiastically.

"We worship the same creator," he said later, "although we call him Great Spirit and you call him God."

"This gathering here is going to prove to the world that people can come together and look forward to peace," he said.

He said that as a medicine man, he practices "spiritual healing" for members of his tribe. Before coming to Assisi, he said, he fasted with other Indians for three days for the success of the pope's initiative.

Accompanying him was his nephew, Burton Pretty on Top, who described himself as a practicing Catholic and a believer in traditional Indian religion.

"I was raised by my grandfather in the traditional Indian way. My same grandfather took me in and had me baptized in the Catholic Church," he said.

He said he goes to Mass on Sunday

and prays in the Indian way at each sunrise and sunset.

"Whether I'm praying in the Christian way or the traditional Indian way, I'm praying to the creator," he said.

He said the prayer day in Assisi would "do a lot of good" in bringing people of all creeds together.

"Our national leaders are having a hard time trying to negotiate. But if we come together and pray as one family, maybe our creator will listen to us," he said.

As a Moroccan Moslem in a red fez passed by her souvenir shop, an Assisi woman said: "It's a little unusual today, but recently we've seen all kinds of people coming to venerable St. Francis."

In the last few years, the town's Catholic community has hosted a number of interreligious prayer meetings, said Father Massimiliano Mizzi, a Franciscan responsible for ecumenical activity in the diocese.

During a recent event, townspeople heard Moslem priests calling the faithful to prayer from Assisi's medieval towers at sunset.

"The people are getting used to it," he said.

As he spoke, two Zen Buddhist priests from Japan were attending Mass in the crypt where St. Francis is buried. After meeting with the pope last May, the two announced that their

religious community in Kyoto would be a "twin monastery" with the Franciscan monastery in Assisi.

"We're doing grass-roots work here, and it's very important," said Father Mizzi.

On the lawn in front of the main basilica, two Franciscan nuns and a Buddhist monk were fasting and praying for peace to a rhythmic drumbeat. One of them, Sister Mary Litell from Oakland, Calif., said the three began Oct. 17 to show that "our own conversion has to go along with our peace work."

The two nuns prayed in front of a red vigil candle and a crucifix. The Buddhist, named Morishito, chanted and beat a small tambourine.

"His rhythm makes our praying better," Sister Litell said. "I've been renewing my liking for the rosary here, but lately my prayer is getting simpler. Today it was just: 'Lord have mercy on your people.'"

From time to time local people and tourists knelt in the chilly breeze to join them in prayer.

In a bar a few steps away from the church, townspeople talked about soccer results, the next day's prayer meeting and Sunday dinner. Taped behind the bottles of liquor was a sign yellowed with age: "May peace reign on the earth."

Leaders join Pope in prayers for peace

(Continued from page 1)

number of Eastern church delegates.

Mother Teresa of Calcutta sat in a pew with other faithful and prayed the rosary quietly. Lutheran and other Protestant communities, as well as interfaith groups, also were represented.

In a prayer that examined global trouble spots, Christians prayed:

- "For Europe, faced with the division of East and West, where the search for peace takes on new urgency and is complicated by the arms race and the nuclear threat."

- For Asians seeking "an end to wars" and "situations of desperate poverty."

- For Latin Americans "who thirst

for justice and peace, longing for self-determination, striving against oppression and unjust economic and social conditions."

- For North Americans so that "they may give themselves to the needs of others."

- For Africans fighting "the terrors of famine and drought, of disease, of racism and of discouragement."

A few blocks away, Moslems from nine nations sat stocking-footed on Oriental rugs and chanted from the Koran, the Moslem holy book, in front of an ancient Roman wall.

In rooms of the town hall, a chief from Togo, West Africa, held a bowl of water and chanted in staccato tones

— a prayer that praised the pope for his "strength" and at the same time asked spirits, invoked in the cause of peace, to enter the bowl.

More than 100 Italians lined up to enter a tiny chapel where, next to a statue of St. Francis, American Indians John and Burton Pretty on Top practiced a kind of spiritual healing.

The Indians, chanting in the Crow language, invoked "God, the supreme creator" to bless each individual's intentions. Then they brushed the subject gently on the head with feathers.

Nearby, Rabbi Elio Toaff of Rome read from the Talmud and found links with St. Francis' teaching on professing God, finding grace and spreading

peace in the Jewish word "shalom."

In the Romanesque Church of St. Peter, Buddhist monks from Tibet, South Korea and Japan led solemn prayers that blended musical chants, a bronze gong and wooden blocks.

Afterward, the groups — dressed in a rainbow of colorful robes — went together to the Basilica of St. Francis for an outdoor prayer service.

Hundreds of onlookers gathered to listen as each group prayed for peace. Then, holding olive branches, the groups meditated in silence.

"Either we learn to walk together in peace and harmony, or we drift apart and ruin ourselves and others," the pope said.

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Candidates' Poll GENERAL ELECTION 1986

ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

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

The poll was developed by the Florida Catholic Conference, Thomas A.

Horkan, Jr., Executive Director, in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-to-vote campaigns and efforts to educate voters

on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

UNITED STATES CONGRESS—1986

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. UNBORN CHILD:** Protection of the unborn child by every legal means including a constitutional amendment.
- 2. ABORTION FUNDING:** The use of public funds for abortion.
- 3. WAR/PEACE:** Bilateral, verifiable agreements for a halt to the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both super powers.
- 4. HEALTH CARE FOR THE POOR:** Expansion of federally funded health care programs (i.e., Medicaid) for the uninsured working poor.
- 5. TUITION VOUCHERS:** Changing Chapter 1 (Federal aid to educationally and economically disadvantaged students) to a voucher system for use at public or nonpublic schools.
- 6. E.R.A.:** The Equal Rights Amendment Resolution in its original form, without language excluding abortion from its scope.
- 7. HOUSING:** Funding for housing programs that would create credit, public housing, and housing assistance payments for the poor.

QUESTION NUMBERS AND ANSWERS

	P A R T Y	D I S T R I C T	UNBORN CHILD	FUNDING ABORTION	DISARMAMENT	HEALTH CARE-POOR	TUITION VOUCHERS	ERA	HOUSING
			1.	2.	3.	4.	5.	6.	7.
SENATE									
B. Graham	D		NR	NR	S	S	O	S	S
P. Hawkins	R		S	O	O	S	S	O	S
HOUSE									
D. Mica	D	14	NR	O	S	S	NR	NR	S
R. Martin	R	14	S	O	S	O	O	NR	S
L. Smith	D	16	NR						
M. Collins	R	16	S	O	S	O	S	O	S
C. Pepper	D	18	NR						
T. Brodie	R	18	NR						
D. Fascell	D	19	O	S	S	S	O	S	S
B. Flanagan	R	19	NR						

GOVERNOR and FLORIDA LEGISLATURE—1986

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. UNBORN CHILD:** Protection of the unborn child by every legal means including ratification of a constitutional amendment.
- 2. PARENTAL CONSENT:** Requiring parental consent or court order before a minor has an abortion.
- 3. CAPITAL PUNISHMENT:** Making a jury's verdict of life imprisonment binding on a judge in a capital case.
- 4. EDUCATION:** Assistance to students in nonpublic schools with services which have been held to be constitutional (i.e., loan of text books, bus transportation, remedial services, counseling).
- 5. HEALTH CARE FOR THE POOR:** Use of the state Public Medical Assistance Trust Fund to provide health care for the uninsured working poor who cannot qualify for Medicaid.
- 6. SCHOOL-BASED HEALTH CLINICS:** Public school health clinics which provide abortion or contraceptive counseling, referral or services.
- 7. HOMELESS:** Establishment of a program of emergency financial assistance to families in crisis to prevent them from becoming homeless.

QUESTION NUMBERS AND ANSWERS

	P A R T Y	D I S T R I C T	UNBORN CHILD	PARENTAL CONSENT	JURY OVERRIDE	EDUCATION	HEALTH CARE-POOR	SCHOOL CLINICS	HOMELESS
			1.	2.	3.	4.	5.	6.	7.
GOVERNOR									
S. Pajcic	D		RR						
B. Martinez	R		S	S	O	S	NR	O	NR
SENATE									
E. Weinstock	D	26	NR						
B. Kimmel	R	26	O	O	O	S	S	O	S
T. McPherson	D	30	NR						
R. Dressler	R	30	O	S	NR	S	NR	NR	S
K. Jenne	D	32	NR						
A. Siegel	R	32	NR						
S. Zack	D	34	NR						
Ros-Lehtinen	R	34	S	S	O	S	S	O	S
R. Fox	D	40	NR						
D. Lehtinen	R	40	S	S	O	S	S	O	S
HOUSE									
R. Mehr	D	87	NR						
C. Hanson	R	87	NR	NR	O	S	S	NR	S
J. Tobin	D	88	NR						
J. Brosman	I	88	NR						

KEY TO POLL

- S** = Support
O = Oppose
NR = No response (Where candidates changed questions or responded with lengthy, ambiguous written comments the response given is "NR")
RR = Refused to respond after additional contacts

(Continued on page 8)

Homestead law opposed

Tallahassee—The Catholic Bishops of Florida are opposing to the proposed Constitutional Amendment 3, on the November 4 ballot, making changes in the homestead exemption provisions of the State Constitution. The bishops acknowledged that the amendment was proposed to alleviate inequalities in ad valorem taxation in certain counties in Florida. However, this amendment hurts the poor and owners of low cost housing, they said.

"The problem can be dealt with by general law in Florida, without taxing people living in these low cost homes," the bishops stated.

The present Constitution exempts

from ad valorem taxation the first \$25,000 of assessed value of homesteads. The proposed amendment would reduce the absolute exemption to \$5,000, and would grant an exemption of one half of the next \$40,000. This, homes valued at \$25,000 and less would be taxed and homes up to \$45,000 would have their taxable assessment increased. This would be done statewide, although the real problems are limited to several smaller or rural counties, and there is a feeling that the fiscal problems of those counties can be solved by direct legislative action, rather than increasing the taxes on these owners of low cost or inexpensive housing.

Official

Archdiocese of Miami

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

The Rev. Francis McCarthy—To Deanery Moderator of the South Dade

Deanery of the Miami Archdiocesan Council Of Catholic Women, effective Oct. 15, 1986.

The Rev. Edward Brown—In residence to St. Martha Parish, Miami, effective Nov. 5, 1986.

Voter poll (Continued from page 7)

QUESTION NUMBERS AND ANSWERS

HOUSE continued	P A R T Y	D I S T R I C T	UNBORN CHILD	PARENTAL CONSENT	JURY OVERRIDE	EDUCATION	HEALTH CARE-POOR	SCHOOL CLINICS	HOMELESS
			1.	2.	3.	4.	5.	6.	7.
B. Clark	D	91	NR						
B. Lemon	R	91	S	S	S	S	S	O	S
J. Campbell	D	92	NR						
R. Shelley	R	92	S	S	S	S	S	O	S
T. Gustafson	D	94	NR						
C. Clarke	R	94	S	S	S	S	S	NR	S
H. Wade	I	94	S	S	S	NR	S	O	S
A. Mackenzie	D	95	NR						
E. Haring	R	95	S	S	S	S	S	O	S
N. Ostrau	D	96	NR						
F. Childers	R	96	S	S	O	S	S	O	S
W. Young	D	99	O	S	S	S	S	O	S
L. Guzman	R	99	S	S	NR	S	S	O	O
A. Daoud	D	105	NR	S	O	S	S	S	S
A. Gutman	R	105	S	S	S	S	S	O	S
A. Fernandez	D	109	O	S	NR	S	S	S	S
R. Garcia	R	109	S	S	S	S	S	O	S
R. Mitchelson	D	110	NR	S	S	S	S	NR	S
Diaz-Balart	R	110	S	S	O	S	S	O	S
E. Metcalf	D	114	O	O	S	S	S	O	S
B. Hoffmann	R	114	NR	S	O	S	O	O	S
D. Regan	D	115	S	S	S	S	S	S	S
J. Souto	R	115	S	S	S	S	S	O	S
A. Simon	D	116	O	NR	S	S	S	S	S
R. Meyerson	R	116	NR						
S. Guber	D	117	NR						
J. Brodie	R	117	O	S	S	S	S	O	S
N. Edmond	D	118	S	S	S	O	S	O	S
B. Starks	R	118	S	S	S	S	S	O	S
J. Cosgrove	D	119	S	S	S	S	S	O	S
R. Chappell	R	119	S	S	S	S	S	O	S

KEY TO POLL

- S = Support
- O = Oppose
- NR = No response (Where candidates changed questions or responded with lengthy, ambiguous written comments the response given is "NR")
- RR = Refused to respond after additional contacts



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Archbishop on the air!

Weekly radio program offers Catholic view on issues

By Betsy Kennedy
Voice Staff Writer

Recognizing the need for the Church to make its voice heard on community issues, the Radio and Television Department of the Archdiocese has created its own radio show, featuring Archbishop Edward A. McCarthy.

Broadcast on WVCG (1090 AM) every Saturday from 7:30 to 8:15 a.m., the program begins with a homily or informal discussion by a local priest, followed by a 5-minute news segment. The Archbishop ends the program with a 10-minute talk, focusing on such issues as the Archdiocesan Synod, reconciliation, peace and the forthcoming papal visit.

"I'm trying to use a 'devotedly yours' approach," said the Archbishop, referring to the occasional column he writes for *The Voice*. "I want it to be informal, like telephoning a friend. And I'll be reporting to the Catholic community on what happened during the meetings I attend during the week."

The Archbishop is no newcomer to the communications field. When he was bishop of Phoenix he appeared several times as a guest on "Today in Arizona," a variety-talk television program. When the regular host was sick one day, Archbishop McCarthy was asked to be guest host. When he left Arizona, the staff of WLW TV and Radio gave him a farewell party in appreciation for his contributions.

Although television is by far the dominant medium in people's lives, Archbishop McCarthy is disturbed by America's obsessive viewing habits.

"A report I read recently indicates school children spend twice as much time watching television as they spend in the classroom...this is far too much," he said.

Although radio listeners number far less than television watchers, he believes his radio program will still have a significant impact. "Just think of the number of people who flip on their radio while commuting back and forth in their cars."

Recalling his own childhood years when radio was in its heyday and every home had to have one, the Arch-

bishop said he and his family used to listen to programs like "Amos and Andy" and a dynamic priest named Father Coglin.

"You could walk down the street when Father Coglin was on the air and his voice would be coming from every home," he said.

While the Archbishop believes people have the

'I want it to be informal, like telephoning a friend. And I'll be reporting...on what happened during the meetings I attend during the week.'

Archbishop McCarthy

right to air their opinions on radio, "It should be done with taste and sensitivity...Today, radio talk show hosts and callers can say any disparaging or ridiculing remark and nothing is done about it."

His dream for the Archdiocesan Radio and TV Department is "to have our own religious channel, with perhaps a talk show format that would enable us to focus on areas of concern to Catholics."

Sharing that dream, George Lezcano, acting director of the department, said the Archdiocese is in the process of leasing a building on Northeast Second Avenue to be used as a studio.

The Archdiocese has also acquired 20 hours of access time on Storer Cable, which covers North Dade and Broward, according to Lezcano. Currently, the access time is allocated for programs from the Catholic Television Network of America, such as "I Believe," "Christopher Closeup," "Medical Magazine," and others.

Programming runs Tuesday through Thursday from 7 to 10 pm on Channel A/14 (Broward County) and Saturday and Sunday from 8:30 to 11:30 am on Channel 37 (North Dade).

Lezcano says he hopes to eventually produce



Archbishop McCarthy: On the air every Saturday morning on WVCG (Voice photo/Betsy Kennedy)

innovative local Church programs to be aired during the 20-hour time frame. "My personal commitment is to provide more local presentations for the Church...and we can't reach people if we just rely on cut and dried homilies. We will make the programs lively, informative and entertaining within the framework of its religious content."

Regarding the Church's Saturday morning radio show, he said, "Radio is an important medium in South Florida --a means for the Church to reach out not just to Catholics but to anyone who is listening...By putting the Archbishop on the air they'll hear his messages."

The format of the program will expand and improve, he added. "We want to make it reflective of the interests and needs of the individual churches. We want to elicit response from the clergy and we welcome their suggestions for the program as it continues to grow."

New group will be voice for black Catholics

By Prent Browning
Voice Staff Writer

Leona Cooper, a black Catholic, still remembers her first experiences of the Church in the United States. She had moved to Miami from the Bahamas in 1946.

"In order to worship in a Catholic Church, if it was not a predominantly black parish, you would have to sit in the back and receive Communion only after the white people had received Communion."

Since then, of course, society has changed and the Church along with it, but Cooper, a parishioner of St. Hugh in Coconut Grove, says black Catholics and their concerns are still generally ignored.

That's why she has recently started an organization, the St. Martin de Porres Association, that will be dedicated to making black Catholics a more integral part of the Church and the community.

The association, named after a 17th century Dominican lay brother who became the first black Catholic saint, will seek to:

- Develop a greater sense of community by dialogue and working together.
- Study the social needs of the community and research possible solutions.
- Determine how to best use initiative, creativity, and the unique gifts of black Catholics as well as other ethnic groups.
- Establish an office of black Catholics in the Archdiocese and promote membership in the local chapter of the Urban League and the NAACP.
- Prepare for the National Black

Catholic Congress in May of 1987.

The association's first project is a celebration of the Feast of St. Martin de Porres on Nov. 3. Open to all interested persons, the special liturgy will begin at 11:45 a.m. at St. Martha's Chapel in the Archdiocese of Miami Pastoral Center, 9401 Biscayne Blvd, Miami Shores.

St. Martin de Porres is an inspiring figure, says Cooper, since the Peruvian, who was canonized in 1962, suffered much as the son of a Spanish noble and a former slave but was still known for his humility.

Like the Dominican saint, blacks,

'Blacks have never gotten together as a group to do something about ourselves. There's a lot to be done.'

Leona Cooper, president,
St. Martin de Porres Association

even within the Church, have suffered discrimination in Miami in the past, she said.

When a black priest visited her parish in Coral Gables shortly after he was ordained in the late 1940's, Cooper can still recall the humiliation of sitting in the back pew. "My view was obstructed by a pillar and I was actually never able to see [him] serve Mass..."

"The Sunday before that, the priest who was pastor at that particular time advised the congregation that if they didn't wish to attend that Mass, because there was going to be a black priest and there was bound to be a number of blacks attending, they could worship

somewhere else."

Today, Cooper says that discrimination and prejudice are no longer, at least deliberately, part of the Catholic Church in South Florida, but there are still problems arising from a lack of sensitivity to blacks.

Last month, representatives from black and Haitian parishes in the Archdiocese met at the Pastoral Center and voiced the need for more representation of blacks in the Church hierarchy and for greater incorporation of their culture and music at Mass.

One factor that could contribute to a lack of responsiveness to the needs of

black Catholics is the fact that they make up a small percentage of the total Church population. In South Florida, the number was less than four percent, according to the survey taken for the Archdiocesan Synod.

But Cooper says if you count the increasing numbers of Haitians and other Caribbean blacks in South Florida, their presence is not that small. In 1984, the Miami Archdiocese was ranked fifth in the nation among dioceses with black Catholics, an estimated 70,000.

And many have drifted away from Catholicism in the past as the result of negative experiences, Cooper says.

"Many people I know ask why I am still there [in the Catholic Church]."

The need was voiced at the Pastoral Center meeting for more evangelization in the black community in order to show that the Church has something to offer blacks as well as other people. In return, there is much that they can offer to the Church.

A black bishops' pastoral letter on evangelization released in 1984, "What We Have Seen and Heard," urged blacks to share their particular cultural gifts with the Church as a whole. The bishops named as cultural strengths such characteristics as the ability to celebrate the liturgy in a joyful manner, with feeling and movement; the ability to pray spontaneously; and a traditional familiarity with Bible stories. Cooper has made using these gifts a goal of her organization.

She also sees the importance of black Catholics taking the initiative rather than waiting for invitations to dialogue on certain issues.

During the 1980 riots, for instance, a Pastoral Council was formed to address problems in the black community, but it was disbanded a year later.

She came to realize that if their needs were going to continue to be addressed they would have to take responsibility for bringing up the issues themselves.

"Blacks have never gotten together as a group to do something about ourselves. There's a lot to be done."

Anyone interested in more information about the group can contact Leona Cooper after 6 p.m. at 443-9466 in Dade.

Young adults will take Christ to peers

By Vicky Deacon
Special to The Voice

More than 100 young adults were handed crucifixes and told to 'go and make disciples' of their peers last Sunday, during a commissioning ceremony at Barry University.

The young adult leaders --from 13 parishes, three college campuses and several singles groups-- were commissioned during a bilingual liturgy celebrated by Auxiliary Bishop Agustín Román.

The liturgy and commissioning rite concluded the third annual Day of Reflection sponsored by the Archdiocesan Department of Campus and Young Adult Ministry, which is directed by Michael Galligan-Stierle.

According to Young Adult Ministry Coordinator, Barbara McLaughlin, those commissioned--all aged between 18 and 35-- have been selected by their groups and/or parish staffs to spearhead the formation and development of Catholic young adult groups throughout the Archdiocese of Miami.

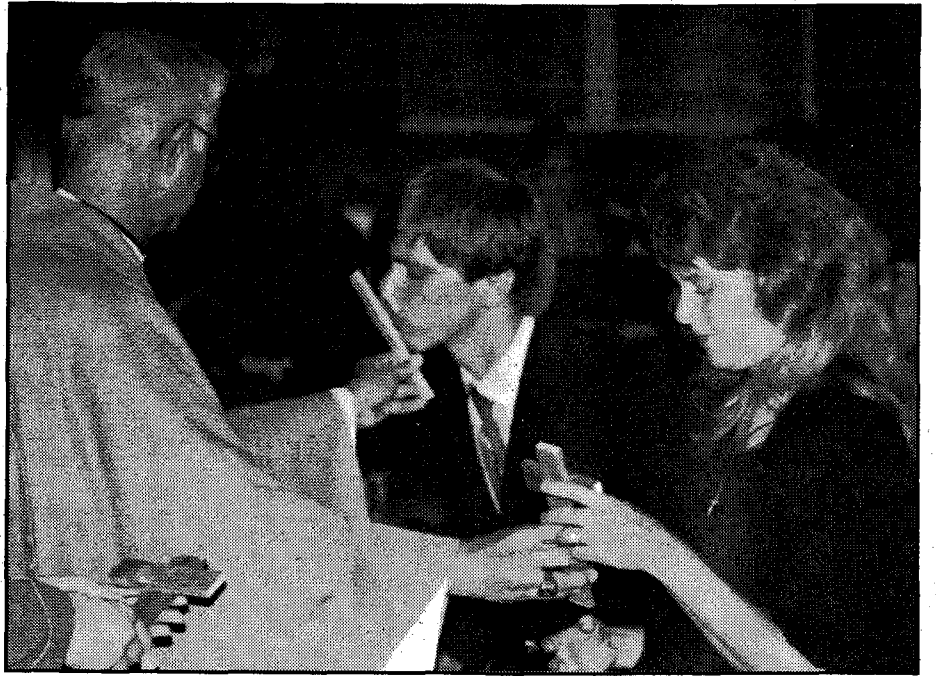
Also commissioned were 19 delegates to the Archbishop's Young Adult Council, which meets monthly to discuss the needs of young adults in the Archdiocese.

In his remarks to the group, Galligan-Stierle made reference to the recent Archdiocesan Synod survey which indicates that "there are 200,000 young adults in the diocese who are neither in college nor married."

Galligan-Stierle said that one of the immediate goals of the young adult ministry is to help these previously neglected members of the Catholic community "to experience and to become Church."

The service included a renewal of baptismal promises and the presentation of a wooden cross, "symbol of faithfulness," to each young adult leader present.

Special recognition also was given to Mary Teresa McCullagh, a student at Florida International University and member of St. John Neumann parish in South Dade who has worked untiringly for young adults at the local, national and international levels.



During commissioning ceremony, young adults kiss the crucifix, symbol of faithfulness, which each received from Auxiliary Bishop Agustín Roman

McCullagh has been a student leader in FIU's Catholic campus ministry since 1983. In 1985, she was elected to the directorate of the National Catholic Student Coalition (NCSC), an organization for Catholic college students in the U.S.

As secretary for international affairs, a position she still holds, McCullagh represented the NCSC at

meetings of the International Movement of Catholic Students in Kenya, Belgium and Canada.

According to Galligan-Stierle, it was largely through McCullagh's efforts that the U.S. group became part of the international student movement. Next January, she will be taking a group of Miami college students to the NCSC's annual meeting in Galveston, TX.

Archbishop: Skip a meal to help feed the hungry

By Ana Rodriguez-Soto
Voice News Editor

For the second year in a row, Archbishop Edward McCarthy has urged churches and believers throughout South Florida to "skip a meal" so that others may eat.

Speaking on behalf of the Greater Miami Religious Leaders Coalition, the Archbishop this week announced the second annual "Skip-a-Meal/Feed Another" campaign, which will take place on the day before Thanksgiving, Wednesday Nov. 26.

He called the campaign "the most viable means of seeing to the needs of the disadvantaged in our community...Skip-a-Meal/Feed Another ensures that the dream will continue to be a reality --that no longer will children have to go to bed hungry, or the elderly cry themselves to sleep because there isn't money enough for food..."

The Archbishop also called Skip-a-Meal "one of the biggest and most far-reaching interfaith efforts in South Florida."

Last year, more than 200 area churches and synagogues participated in the campaign, which asks their

'One of the biggest and most far-reaching interfaith efforts in South Florida.'

Archbishop McCarthy

members to skip one meal that day and send the money they saved to the Daily Bread Community Food Bank, a non-profit, non-sectarian organization that channels food to more than 40,000 needy South Floridians each month.

A little more than \$100,000 was raised last year through the campaign, and the money enabled Daily Bread to put a down payment on a new, desperately needed warehouse at 5850 NW 32 Ave. Since moving into the new facility this August, Daily Bread no longer has to turn away food donations due to a lack of storage space.

The goal of this year's campaign is to raise \$120,000, part of which will go toward paying the \$350,000 mortgage

on the warehouse. The rest of the money will go toward making the necessary repairs and renovations on the facility, including a new roof, fencing, security lighting and signs, as well as purchasing a refrigerated truck.

"We wanted to buy a new warehouse [last year] but what we bought was a mortgage," said Arlene Gray, project coordinator for Daily Bread.

"We really can't afford to pay rent," added Howard Cawein, executive director of the food bank, because "we're barely self-supporting." But "we're trying to be realistic."

Last year's total fell far short of the \$1 million goal, despite a much-publicized donation by rock singer Bruce Springsteen, who contributed a share of the profits from his Orange Bowl concert.

Cawein, however, said he was encouraged by the fact that the average contribution was \$20. This showed that many individuals participated, people who otherwise might view the hunger problem as "too much for me. This way you can think about it...It allowed peo-

ple to feel like they were part of something good."

Founded in 1981 by a group of business and religious leaders, Daily Bread Food Bank collects tax deductible donations from grocery stores, growers and processors, then distributes them to more than 300 charitable agencies from Key West to Fort Pierce.

The agencies --from soup kitchens to centers for the elderly to children's day care facilities-- must demonstrate that they are well run and involved in caring for the needs of the less fortunate.

Last year, about a half million pounds of food were processed each month by the food bank. The items include: frozen products, refrigerated items, dry goods, meat, dairy, fish, fresh fruits and vegetables.

All of the foodstuffs are edible and of high quality, but they are unsalable due to mislabeled cans, expiration dates, slightly damaged cartons or distribution problems. Were it not for Daily Bread's existence, businesses would be forced simply to throw the food away.

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Help for families

St. Francis Hospital introduces Family Workshop programs

By Betsy Kennedy
Voice Staff Writer

Once upon a time, Mom and Dad had only to turn to the well-worn pages of their Dr. Spock book or place a hasty call to the doctor or parish priest when there was a crisis in the family.

But times have changed. Dr. Spock's rules can't begin to apply to all of the complexities of growing up in the '80s. And it is likely that the doctor is tied up in court on a malpractice suit, or the priest is trying to sort out at least five other family conflicts at the same time.

So where can a parent go to learn about mental illness, child abuse, or a teenage drug problem? Where can a frightened "latchkey kid" find someone to talk to? Where can a confused senior citizen call to reach a friend instead of a recorded message when seeking community resources to help him? Where can a single or divorced person turn to for financial advice or companionship?

Now, they can all check in at the hospital.

Beginning this month, St. Francis Hospital on Miami Beach is offering what hospital administrators describe as a first-of-its-kind community service. Called "Family Workshop," it is designed to help the contemporary family by offering a series of educational, psychological and clinical programs.

"Our goal is to reach out to all segments of the community who need a safe and caring place to go for support, advice and help," said Arlene Huysman, PhD, clinical director of Family Workshop.

Dr. Huysman said the Family

'Our goal is to reach out to all segments of the community who need a safe and caring place to go for support, advice and help.'

Arlene Huysman, PhD
Family Workshop director



Workshop also hopes to give families a sensible dose of preventative medicine - preparing the family to deal with a malaise before the symptoms get out of control.

"We have some innovative ideas we plan to launch...for instance we hope to team up 'latchkey kids' with homebound elderly, so they can look after each other," said Dr. Huysman.

An expansive family library, located on the 8th floor of the hospital, is already open to the public from 9 to 5 daily.

The first of a one-year series of free Family Workshop programs was launched Oct. 18 with presentations by Norma Crowley Hanna, PhD, a family therapist; Patricia Isis, a registered art therapist with Dade County Schools; Dan Fairchild, PhD, a psychologist with the Metro Dade County Dept. of Youth and Family Development; and Marilyn K. Volker, MEd, associate professor at the University of Miami School of Medicine.

The featured speaker was Nora Ephron, author of the novel "Heartburn," and academy award nominee for the screenplay, "Silkwood."

Ephron's sometimes funny, often rambling talk, addressed the changes women have gone through in the 70s and 80s, particularly in the areas of career and family life.

"We have to consider what little change has evolved for the poor and minority women. The major improvements have been for the privileged, educated, upper class women. We have female news anchors, mayors... But the pay differential has changed very little. In 1939, women made 60 cents on the dollar compared to men. Today it is 64 cents," Ephron said.

"In the 70s, women tried to get their husbands to share the household duties. Thousands of men cleared the dining room dishes and thought they deserved a medal. A recent poll, however, shows there has been no real change in the division of household chores," she observed.

Ephron said women have "come full circle" and although they have more freedom, they are still "bossed around" by society.

Relationships haven't undergone the

revolution that people espouse either, said Ephron.

"Coupledom has always been a big part of society. When I was growing up it was the 'big man and little woman' experience. Women were supposed to go to college to marry the president of the student body, then follow him through life. Women weren't supposed to wish they had time away from the kids and a career of their own. Psychiatrists said you had a problem if you wanted more from life," Ephron continued.

"Now there is the big man, big woman movement. We tell lies through the media, such as 'we are sharing housework and child care, we have no career conflicts...'"

The twice-divorced author's sometimes controversial opinions, which included a statement that women now have "reproductive choice," were defended by Dr. Huysman, who described Ephron as a "social critic, who asks questions."

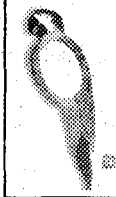
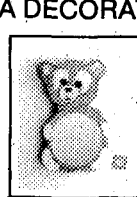
"As a Catholic hospital, we may not agree with her, but you can't censure her for her views. And we wanted to bring the public a wide variety of speakers."


Future plans for Family Workshop services, said Dr. Huysman, include a 24-hour hotline where families can call for referrals.

"We want to reach out to single parents, to the divorced, the elderly homebound, to every person with special needs in the community."

For more information, call Joyce Buck, R.N. at 868-2736.

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Children learn to cope with divorce

At Archdiocesan conference

By Betsy Kennedy
Voice Staff Writer

At first it looked like any classroom scene. The pre-teen children were gathered around the teacher. Some were listening intently, others were distracted, fidgety and sleepy.

But these children were tackling something much tougher than the new math or poems by Tennyson. As the youngest participants in the Seventh Archdiocesan Conference on Separation and Divorce, they were learning how to cope with their parents' divorce.

Held at St. Rose of Lima Church last weekend, the conference sponsored by the Family Enrichment Center drew more than 150 adults to workshops on such topics as "Healing After Divorce," "Annulments," and "Catholic and Sexual." The day was dedicated to the memory of Father Jim Young, founding father of the national network of divorced Catholics in the U.S. and Canada, who died on September 12.

It was the first time a parallel workshop had been planned for the youngest victims of a break-up in the family.

"We've been told by many parents that there was a need to provide counseling for the children. They are so caught up in their parents' conflict. The parents are busy facing their own loss, and they don't always know how to help their children go through the same grief process," said Sister Virginia McCall, director of the Separated and Divorced Ministry of the Archdiocese.

Led by counselor Demetria Miller of COR, a private counseling service in Kendall, the children recited the words which would help them get through the painful transition from a two to a one-parent home.

"I don't want my parents to be divorced but that is the way it is. I am still loved and I have my own life to live, and I am OK."

They spoke shyly of their own denial, anger and bargaining with God: "I'll be home on time, study harder, and help more around the house, if..."

One girl lay prostrate on the floor for a long time, then bolted out the door. Several friends went after her and brought her back.

"It is important for the children to meet with their peers. They have such a loyalty to their parents it is very difficult for them to turn to other adults to share their feelings. When they finally reach acceptance, they can help each other," Miller told *The Voice*.

"How do you deal with anger?" she asked the 11-year-olds.

"Punch a pillow," one suggested.

"Write your angry thoughts on a piece of paper and then throw it away," chimed another.

Miller praised their answers and then discussed depression, which is the fourth stage in the grief process.

"Push yourself out of that depression. Get in it like you would a bubble bath that will wash away the dirt. Wash away the depression, get it off you."

After an hour of sharing feelings, Miller pointed to the Snoopy name tag she wore. Following her name were the initials W.P.

"This stands for wonderful person..." she told her listeners. "The way you think you are is the way you will be, and despite your parents' problems you are still you, a wonderful person."

Following the children's workshop, Sister McCall discussed future plans for providing them services. In cooperation with the Family Enrichment Center, a six-week pilot counseling program for the children of separated and divorced parents will be offered at Sacred Heart School in Homestead and St. Rose of Lima School in Miami Shores. Parents who are interested can contact the respective principals' offices.

Sister McCall also spoke of the continuing need for conferences and outreach programs for adults who are apart from the Church.

"The priorities never change for someone going through a divorce. They will always ask, 'where do I fit in the Church? How do I handle dating again --and remarriage? How can I stop these feelings of rejection and loss?'"

According to Sister McCall, there are approximately 12 support groups in parishes throughout the Archdiocese, but they should be only a temporary haven.

"We don't want people to remain 'professionally divorced'...We want them back in the mainstream of Church life. I see a conference like this as a time when people can come together in a large, united body, to see the power they are in the Church."

Annulments: Just the facts

Maria had a storybook life. She is young, beautiful and married the 'ideal' husband. He was handsome, attentive and gave her everything money could buy. They were blessed with a healthy baby. But the marriage is falling apart. They can't seem to communicate to each other.

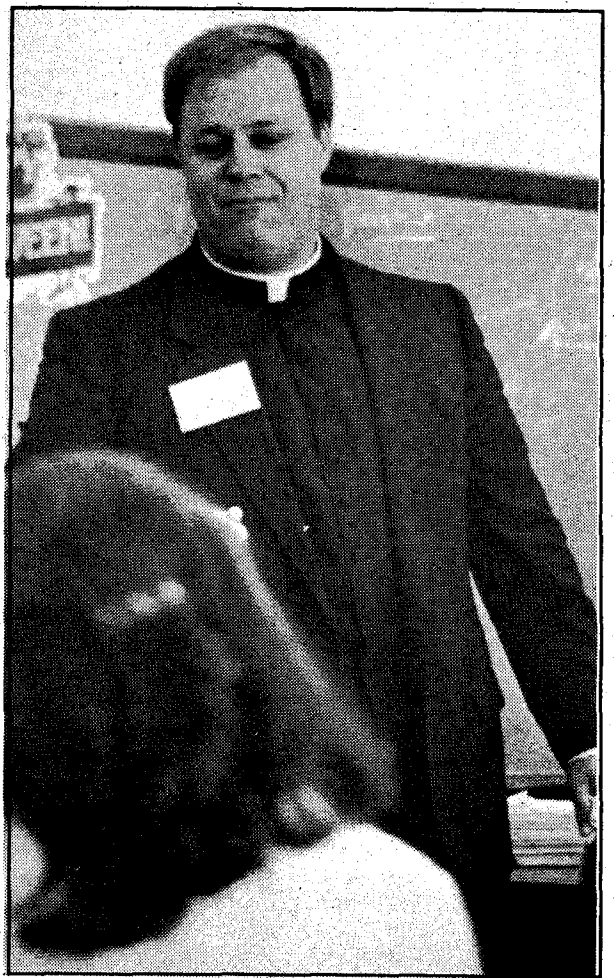
She wants a divorce, but he is afraid of how it will look to their friends and business associates. Her traditional Latin family is in anguish and just can't understand why Maria would want to end 'the perfect marriage.'

Like the children who sat just a few classrooms away, she is confused and hurting. She has turned to the Church to help her. She was among a group of 20 people who attended an informal rap session on annulments at the Seventh Annual Archdiocesan Conference on Separation and Divorce.

Father Andrew Anderson, Judicial Vicar of the Marriage Tribunal of the Archdiocese, conducted the annulments class, and he assuaged Maria's concern about her grandmother, who is heartbroken over the divorce.

"There are two people who marry with the best of intentions. There was no evil or fraud in their actions. But it didn't work out...the role of the Church is to point to Christ, to make Him more real, to make us more like Him. He was forgiving and so we should be too," said Father Anderson.

The group also discussed the sanctity of marriage and the validity of different annulment cases. Father



Father Andrew Anderson, Judicial Vicar of the Marriage Tribunal, clears up misconceptions about annulments. (Voice photo/Betsy Kennedy)

Anderson explained the Church's position on the sacrament of marriage.

"Before you can proceed with an annulment you have to understand what the sacrament of marriage is...It is a word we throw in with other words and often it is misunderstood. If you really want to see how God cares for his Church and the world, go to the home of a husband and wife who have great love for each other."

He quoted Canon Law 10-55, which provides the Church's definition of the sacrament of marriage:

"It is a matrimonial covenant by which men and women establish between themselves a partnership of whole life by its nature ordered toward their mutual good and the procreation and education of children. And this covenant between baptized [persons] has been raised by Christ the Lord to the dignity of a sacrament."

"I have heard stories like, 'Father John was rector of the Church and he married us...now we can't get an annulment.' In fact, the holiness of the pastor or priest has nothing to do with the sanctity of the marriage...You marry one another. Marriage is the only sacrament in which its ministers are the parties themselves," Father Anderson said.

People are often confused about the Church's laws concerning divorce and stop practicing their faith unnecessarily, he told the group. One misconception is that divorced persons cannot receive Holy Communion. In fact, they can, as long as they do not remarry outside the Church.

Another example is of people who come to the Tribunal office believing that an annulment makes their children illegitimate. "The Church has never affected the validity of the children...that has always been the tradition."

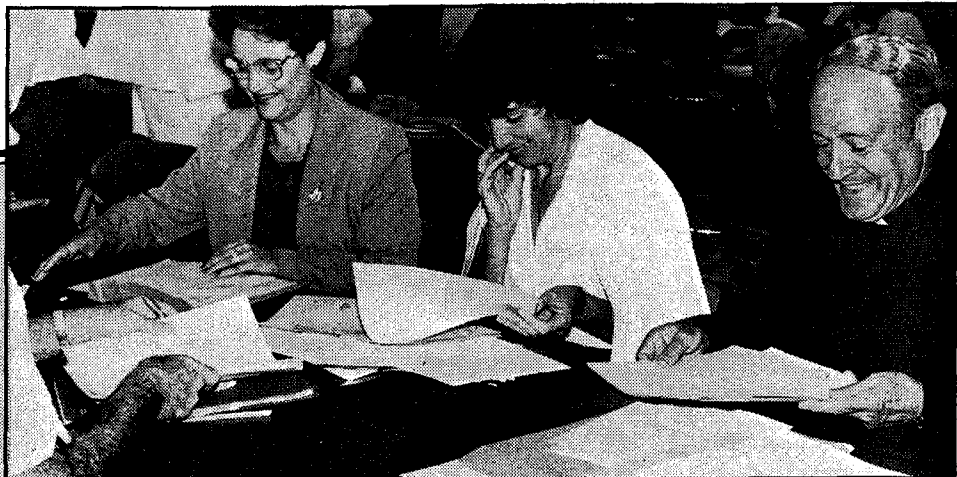
'Before you can proceed with an annulment, you have to understand what the sacrament of marriage is...'

Father Anderson



Work goes on

Father Xavier Morras, pastor of Immaculate Conception Church in Hialeah, joins his Synod facilitators in looking over some of the issues raised by parishioners during the public hearings held last spring. At a series of meetings by deanery (geographic area), held at the end of October, parish facilitators throughout the Archdiocese were given their work assignments for the next phase of the Synod: look at the issues that apply to your parishes and study them, trying to get a sense of what people really are asking for, then seek ways to respond. Members of the seven Synod commissions, meanwhile, are doing the same thing with issues that apply to the whole Archdiocese. (Voice photo/Ana Rodriguez-Soto)





Festival of nations

Parents and children from Kindergarten thru 8th grades at St. David School in Davie celebrated "United Nations Day" last week by dressing up in costumes from around the world and eating homecooked ethnic dishes. Students (from left) Paul and Alexis Greenberg, second grade, and Fiorello Borgo, first grade, are obviously enjoying the festive day. (Voice photo/Betsy Kennedy)

Priests: Immigration law has bad points

Continued from page 1

Congress gave powerful agricultural lobbies "everything they wanted" and was more concerned about appeasing an "anti-Latin-we-must-control-our-borders" mentality than actually helping the millions of undocumented immigrants in the United States.

"Why didn't they make the legalization a blanket legalization up to the date of enactment?" he said. "What are you going to do with all these people that came in since '82?"

The fact is, "illegal aliens are

indispensable - to certain major industries," Father O'Loughlin said. Notable among these is agriculture, where the fear of deportation enables growers to draw on a cheap labor force, one less likely to unionize or protest about mistreatment.

While the new law permits farmworkers to begin legalization proceedings after 90 days of field labor, it also creates a new "H-2A" or "temporary-worker" category. Father O'Loughlin said this ensures that growers who can't find legal residents to work for them can "rent slaves" from abroad.

He finds it ironic that a law meant to keep out foreigners --who supposedly compete with Americans for jobs-- actually includes provisions for bringing in as many as 350,000 a year. "Congress wasn't able to reconcile [the fear of immigrants] with the economic realities."

Monsignor Walsh, although more optimistic about the new law, recognizes that it has major flaws:

- Penalties for employers who hire undocumented workers could result in job discrimination against anyone who looks Hispanic;

- A centerpiece of U.S. immigration law, the reunification of families, is downplayed under the new legalization provisions; and

- Thousands of Nicaraguans and Central Americans who have arrived since 1982 and absolutely cannot return to their homelands were totally ignored by the law.

Monsignor Walsh, along with the U.S. Catholic Conference (USCC), also is worried about the 29 categories under which aliens can be excluded from the legalization program.

According to Rosemary Salazar, an immigration expert with the USCC, one of the stipulations of the new law is that would-be residents prove, through Social Security and income tax records, that they have lived here continuously

What the law does:

Under the Immigration Reform and Control Act of 1986, which the President is expected to sign into law:

- Temporary resident status is granted to people who arrived in this country illegally before January 1, 1982. To be eligible, they must apply within a 12-month period to be designated by the U.S. Attorney General. After 18 months of continuous legal residency, their status will be upgraded to permanent resident.

- Cuban/Haitian entrants who have resided continuously in the U.S. since January 1, 1982 are granted permanent resident status if they meet all the requirements and apply within two years of the date the law takes effect.

- Civil and criminal sanctions are placed on employers who knowingly hire undocumented workers after the enactment of the new law. Fines are up to \$10,000 and six months in jail per unauthorized alien.

- Temporary residence is granted to workers who show that they have worked at least 90 days in agriculture between May 1, 1985 and May 1, 1986. Two years after legalization, they can be upgraded to permanent resident status. Those who have worked 90 days in agriculture for the past three years can be granted permanent resident status one year after the law takes effect.

- Between 1990 and 1993, "replenishment workers" are provided for growers of seasonal or perishable crops if they show that there are not enough domestic workers to do the job. These workers may travel abroad and become eligible for permanent resident status after working in agriculture for at least 90 days during each of three years.

- Newly legalized temporary and resident aliens (except Cuban/Haitian entrants) are barred from receiving "most federally funded public assistance" for five years.

Find out more:

The new immigration bill will be the subject of a conference Nov. 1 from 10 a.m. to 2 p.m. at St. Thomas University, 16400 N.W. 32 Ave. in Miami.

Admission is free and open to anyone --priests, Religious and laity-- who works with immigrants and farmworkers, as well as immigrants themselves who may be affected by the new law.

Dale Frederick Swartz, president of the National Immigration Forum, a coalition of all the immigration service organizations in the country, including the U.S. Catholic Conference, will describe all the provisions of the new bill.

He will also suggest ways in which parishes can educate employers and help immigrants and farmworkers benefit from the bill.

The conference is sponsored by the "Santuario" farmworker organizations of Florida and hosted by Father Patrick O'Neill, St. Thomas President.

For more information, call Cristina Marquez at the Diocese of Palm Beach Rural Life Office, 597-4178; or Patricia Stockton at the Archdiocese of Miami Rural Life Office, 757-6241, Ext. 195.

since their arrival.

"I don't think many people can prove it this way," Salazar said in a phone interview.

She added that the Congress has appropriated significant funds to enforce the provisions of the law: \$1 billion for each of the next four years was set aside to compensate local legalization efforts, and a little over \$400 million has been added to the INS budgets for 1987 and 1988.

The money, presumably, will be used to beef up the Border Patrol and increase efforts to stop the undocumented from coming into the country. That translates into increased

human suffering, Salazar said.

Father O'Loughlin added that it has international, political repercussions, since completely closing the border between the U.S. and Mexico could contribute to the economic destabilization of that country: its poorest people would have no hope of a better life in the U.S. and valuable dollars would not be flowing back to their relatives at home.

"It is naive to think we can ignore the problems of our poor neighbor," Father O'Loughlin. "If we close the doors to the palace, the people will start climbing the walls."

Florida bishops set policy for cremations

The following is a statement from the bishops of Florida outlining the policies on cremation for Catholics throughout the state:

From the first century, Christians have followed the Semitic custom of burying the dead, both in contrast to the Roman practice of cremation and in opposition to the contempt shown Christians by their persecutors in their occasional cremating of the bodies of martyrs and scattering their ashes. Down through the centuries the practice of rites of burial prevailed.

Today, in the United States, the

traditional "Rite of Funerals" includes the vigil for the deceased, usually at a funeral home, a Mass of Christian Burial in the parish church and the final commendation at the grave or tomb.

St. Paul wrote, "You must know that your body is a temple of the Holy Spirit who is within --the Spirit you have received from God. You are not your own. You have been purchased, and at a price. So glorify God in your body." (1 Cor. 6:19-20)

During the life-time of a Christian on earth, the body, which was created by God and raised in Baptism to a special dignity, serves as a temple of the Spi

In our modern times, when life is valueo

by some as cheap, abortions are legal, and euthanasia considered charity, there is no wonder that those without faith, oftentimes, quickly and even carelessly dispose of the body.

As Christians, we are reminded that while Jesus walked this earth, he had a human body. With his hands he cured the sick and the crippled. With his feet he walked to visit friends and meet strangers to whom he preached the news of salvation. On Mt. Tabor, his human body was transfigured. On the Cross, His body endured intense suffering for our redemption. His body risen from the empty tomb is our hope of resurrection.

In Masses for the Dead, the Church celebrates the Eucharistic Sacrifice of Christ's Passover for the departed and offers prayers and petitions for them. In communion with all Christ's members, these prayers bring both spiritual strength and a consoling hope. The viewing of the body of a beloved deceased does not constitute a display of something repugnant but rather offers an advantageous opportunity beneficial to the mental well-being of the survivors by facing the reality of the moment upon their minds and emotions. Modern grief-counseling therapists indicate that this experience is helpful in an acceptance of death by the bereaved left behind.

It is the expressed tradition of the Catholic Church that the practice of Christian Burial of the Faithful be maintained. The Revised Code of Canon Law adopted in November 1983 states in Canon 1176, par. 3, that "The Church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching."

Recognizing particular circumstances and varying cultures and customs in different parts of the world, the Church issued, in 1963, an "Instruction on Cremation" which allows some latitude, under certain conditions, to those Catholics who request that their bodies be cremated.

The following guidelines are adopted for the Province of Miami:

a) Permission for cremation may be requested of a priest for hygienic, economic or other reasons of a public or private nature. Some examples would be: transfer of remains to a distant place, possible avoidance of considerable expense, national tradition or custom, a severe psychological or pathological fear of burial in the ground or tomb, etc.

b) The selection of cremation generally is the specific choice of the individual before death. It may also be requested by the family of the deceased for what also might be determined good and/or pastoral reasons that can be

Communion OKd for death row

TALLAHASSEE--- Florida death row inmates under an active warrant will be able to receive the sacrament of Communion under a plan recently worked out by representatives of the Catholic Church and the Department of Corrections.

Wilson Bell, assistant secretary for programs of the Department of Corrections, said the new procedures "preserve the integrity of the security requirements while meeting the religious needs of an inmate of the Catholic faith." Included in the plan were revised procedures for conducting the sacrament of Reconciliation during this period.

The new procedures apply to the 30-day period immediately prior to a scheduled execution, in which security is at a heightened level. Catholics and all other faiths were and are permitted full access for religious purposes prior to death watch status and during the 24-hour period immediately before an execution.

accommodated.

c) When a doubt arises for the priests or deacon as to the proper motivations of the deceased or of the family for cremation, favor should be given to the request unless contrary indications are clear.

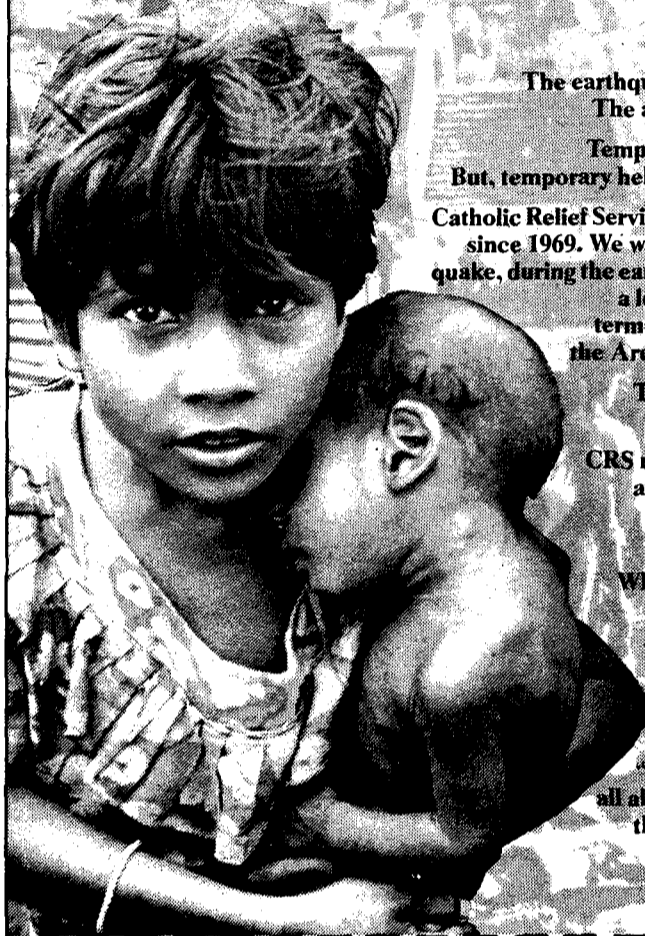
d) When cremation is seen as an acceptable alternative to the normal manner of Catholic burial, the body of the deceased should be brought into the church, if possible, for the Mass of Christian Burial. It does not seem suitable to celebrate with cremated remains the rite intended to honor the body of the dead.

e) The rites ordinarily performed in the cemetery chapel or at the grave or tomb may be performed in the crematory building. Care must be taken to avoid scandal or suggestion of religious indifference.

f) The cremated remains must always be treated with respect. They should be interred or entombed, preferably in blessed ground. A priest or deacon may accompany the remains to the cemetery and perform the prescribed rite.

g) Proper motives for seeking cremation are usually presumed. The priest whose responsibility it is to perform the funeral is the person who must determine whether the reasons are within those recognized as adequate. In case of persistent doubt in this matter, none should be denied the rites of Christian burial without consulting the Chancellor.

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Philippians 4:10

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One more time: NO casinos here

Between now and November 4, a half dozen hotel owners from Miami Beach and the casino gambling syndicate are going to spend at least 5 million dollars to convince you to vote to open up every community in Florida to casino gambling — as well as to the gangsters, drug pushers and prostitutes that follow casinos.

They will use every trick in the book to fool you.

This group consists of a very small interest group ready to cash in at the expense of us all. They really don't care what they say, so be ready for a barrage of half-truths and double talk. This group will make no attempt to document its information. Their speakers are paid to convince you that casinos will be good for you and they have been trained extensively in the art of manipulation.

They are not supported by the elected officials. They are not supported by Florida's Law enforcement officials. The governor and every former governor of Florida does not support them. Every candidate for governor says NO to casinos. Every state attorney, U.S. Attorney and sheriff is opposed to casino gambling.

No major business, no chamber of commerce and not a single church denomination supports casinos.

One way to judge whether an idea is any good is to look at who is for it. The only people pushing casino gambling in Florida are those who stand to make huge profits at our expense.

In this case, there's an even better way to tell whether the idea is any good. What the casino gambling syndicate is asking us to vote for here is exactly what they conned New Jersey voters into 10 years ago.

Casino proponents will tell you that Florida is not like New Jersey and that what happened there will not happen here. If they told you the truth you would vote against casinos and they would lose the chance to make billions of dollars.

The truth about Atlantic City is that casinos helped push major crime up 300 percent. The police force budget tripled and the police force doubled.

And, despite the tightest casino gambling regulations in the world, organized crime has flourished. New Jersey law enforcement officials will tell you that there is absolutely no way to keep the mob out.

Casinos strengthened the mob's hold on Atlantic City so that organized crime now runs Atlantic City's government and labor unions. Of the last six mayors, three have gone to jail, convicted of corruption.

Money laundering, loan sharking, prostitution, graft and corruption reaching to the state house have been the legacy of casinos in Atlantic City.

At the same time, more than half of the businesses in Atlantic City have shut down because they can't compete with casinos. The irony is that these are the very people who welcomed casinos with open arms believing they would revitalize the city.

Casinos do not want to share their profit with anyone. They provide everything within their own walls to keep patrons inside. Every dollar spend elsewhere is a dollar they don't get.

Tourists have flocked to Atlantic City, that's true. Thirty million of them a year. But they are not the kind

of tourists who come to Florida. At least 17 million of them are day trippers who live on Social Security or other fixed income and ride buses in for a day of gambling. The average tourist stays in Atlantic City for less than a day, dropping their money at casino tables and in slot machines. Most leave depressed and broke.

In contrast, the average Florida tourist stays for more than 10 days, spending money with local merchants and at tourist attractions. They arrive in station wagons with kids and coloring books and leave with fond memories and Mickey Mouse ears.

Pro-casino forces will try to impress you with the numbers of conventions chalked up by Las Vegas each year. What they don't tell you is that they go to Las Vegas because Las

have to relocate. The first citywide reevaluation this summer left 90 percent of the city with higher tax bills, quadrupling in some cases.

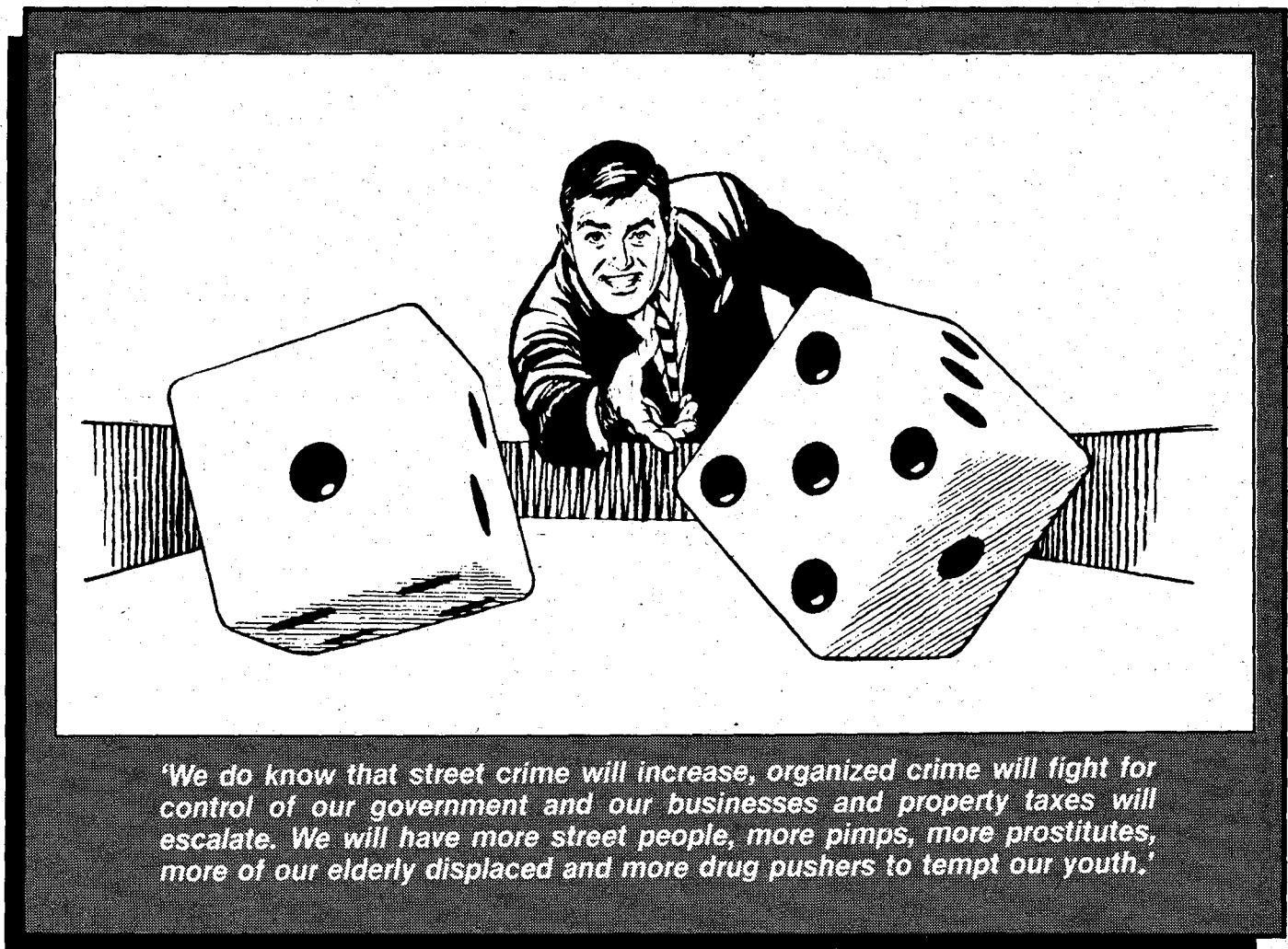
Since casinos opened, 10,000 residents — one fourth of the population — have fled Atlantic City. They did not leave because casino gambling had made their lives better. They left because casinos destroyed their businesses, increased their property taxes, filled their streets with crime and drew their children into a way of life that they did not want.

During one summer along, more than 50,000 of Atlantic City's youth tried to gamble in casinos. Many succeeded. Although casino gambling is limited to Atlantic City in New Jersey, three percent of the adult population of New Jersey has a pro-

line of one county and negatively affect a neighboring county.

Those who are pushing casinos want voters to believe that the November 4 election is only a preliminary vote to give counties an option to approve casinos.

In reality, on November 4 you will decide whether you want casino gambling legalized in our state. You will change the state constitution which governs all citizens. If you approve casino gambling on November 4, the regulations will be written in Tallahassee under the heavy lobbying and influence of the handful of owners on Miami Beach who are pushing casinos. Counties will have no choice in how casinos are regulated, how much they are taxed



'We do know that street crime will increase, organized crime will fight for control of our government and our businesses and property taxes will escalate. We will have more street people, more pimps, more prostitutes, more of our elderly displaced and more drug pushers to tempt our youth.'

Vegas has the convention facilities they need. The Miami Exposition Center has 20 meeting rooms and 65,000 square feet of exhibit space compared to the Las Vegas Convention Center with 75 meeting rooms and 970,000 square feet of exhibit space. Many conventions cannot find large enough facilities anywhere else. They have no choice.

Atlantic City, which cannot rival Las Vegas' convention facilities, has fewer convention guests than the Orlando area which drew 666,438 convention guests in 1985.

That small group that wants to bring casinos to Florida will also try to convince you that property taxes will go down if you approve casino gambling in Florida. They promised the same thing in Atlantic City.

In reality, casinos will inflate property values, forcing homeowners out of casino communities because they can no longer afford to pay property taxes. Many renters will be unable to pay the higher rents.

Many Atlantic City residents were forced out of their homes during the past ten years. Now, even more will

blem with gambling.

When people are problem gamblers, their families suffer. More people go on state welfare rolls and seek government services. No matter where casinos are located, the citizens of Florida will pay for that, just as they will pay for the increased costs of law enforcement and the cost of prosecution.

From a need for more law enforcement officers to an influx in our already overcrowded jails to a need for more FBI agents, Floridians will pay. In Atlantic City, there were four FBI agents before casinos. Today there are 40.

And they still can't keep the mob out.

Pro-casino forces would like you to believe that casinos will be located only in Miami Beach where there is already strong support. That is unrealistic.

Already eight Central Florida hotel owners — including one adjacent to Epcot Center — have said that they will consider opening casinos if they must to be competitive. A casino could be built just over the county

or what is done with that tax money.

Floridians have no reason to vote for casinos other than the same false promises that were made and broken in Atlantic City. Those promises cannot materialize in Florida any more than they could in Atlantic City.

And Florida has more to risk than Atlantic City did. We have a thriving tourist trade — tourism was up 16 percent during the first quarter of this year over the first quarter of 1984. We have a solid economy based on the rapid growth of new business and an unemployment rate that has fallen below national averages since 1978.

We DO know that street crime will increase, organized crime will fight for control of our government and our businesses and property taxes will escalate. We will have more street people, more pimps and prostitutes, more of our elderly displaced and more drug pushers to tempt our youth.

Florida does not need casinos for any reason. Your chance to say so will be November 4.

—No Casinos Inc.

Editorial Page

Pope offers peace, others hatred

In the midst of a world of hatred, bitterness and killing came a shining light this week.

A beacon of hope shone from Assisi, Italy, where religious leaders of all hues gathered at the invitation of Pope John Paul to pray for peace and love. Rather than cling to the rigid and triumphalistic formulas of the past, the Pope has reached out to all believers in his latest historic move.

The Pope has set the example by recognizing that only through acknowledging and respecting the world's diverse cultures and beliefs can the world

Voice editorial

ever expect to live in harmony. One need not compromise one's own beliefs in order to be spiritually unified with others in the desire for peace.

In the town where Saint Francis set his example of humility, on this unique day you could find Christians praying together, Budhists and Moslems chanting and American Indians blessing passersby--all in the name of world peace.

Yet in the middle of all the peacemaking came a voice as if from out of the Dark Ages, cold and hard like an executioner's sword. The Pope, according to Traditionalist Archbishop Marcel Lefebvre, has condemned himself to hell by organizing the ecumenical peace day.



Pope John Paul greets John Pretty On Top, representing Native Americans.

Leaflets were passed out with drawings depicting Christ blocking the Pope from heaven and saying, "I'm sorry! But there is only one religion." Off to

the side the devil is beckoning the Pope to hell and saying, "Hey, friend! Ecumenists over here." Another drawing has the pope blocking Mary and Joseph because they are not ecumenical enough. The leaflet says Lefebvre conceived the drawings himself.

Fortunately, the leaflets tell more about Lefebvre than about the Pope. The archbishop, who has opposed Vatican II advances in ecumenism and religious liberty, is representative of those who believe that religion is not a system of liberating love but a cloak of self-righteousness one dons to ward off all the Evil Ones who are not like themselves. Religion for them is a formula for getting the heavenly payoff rather than a challenge to live for others.

Ironically, it is just such formularistic and exclusionary beliefs that divide and set people apart and which lead to social conflict and war. Such are the Khomeinis and Paisleys and Nidals and Kahanes of the world who heap hatred on hatred and whose imaginations extend only to solutions of conquest. They see the world only in black and white and dream only in red.

In the end, of course, they will lose.

But how many more will have to die on the road to peace? The answer most likely will depend on how many of us are willing to take our places on the road to Assisi.

Voters should consider the moral aspects

My beloved in Christ:

Once again we are approaching election day. We are reminded of our responsibilities as good citizens to vote conscientiously. The ballot will require us to make conscientious judgments on the qualifications of candidates and the acceptability of issues. These judgments must be sensitive to moral considerations.

I feel you should be aware that

religious leaders of Florida, including the Catholic Bishops, have expressed concern over the proposal to legalize casino gambling. They are troubled over the threatened impact of morality and on family life, as well as on the economy, and the increase in crime in our State.

Religious leaders are also concerned over the impact on the poor of the proposal to lower the real estate tax

exemption.

In Dade County voters will also have a welcome opportunity to express their disapproval of motion pictures, television, video tapes and printed materials that degrade basic religious beliefs and morals.

The strength of our society and the welfare of all of its citizens require serious consideration of such human concerns as we exercise our right and

our responsibility to vote.

I urge that we encourage our friends to vote and that we pray for the guidance of the Holy Spirit in making choices that are best for our State and our communities.

Devotedly yours in Christ,

Edward McCarthy
Archbishop of Miami

Letters

Casinos not good for family life

Editor:

I am a 32-year resident of Miami Beach. In those years, while raising three children, now 23, 16, and 15 years old respectively, I have seen the Beach change many times for better and for worse. Yet even in the city's darkest days of drugs and decay, the residential community of Miami Beach, some 90,000 people, always remained strong, and a good place to raise a family.

In November's statewide referendum to allow casino gambling, however, I see a greater challenge to Florida's families than any of the threats posed by waves of crime and drugs. While these threats were beyond the control of the people who valued stability and security for their families, by voting casino gambling in our state, the very people who stand to lose the most, the family people, will be unlocking the door and allowing a multitude of evils to enter.

Gambling will invite organized crime, it will place the economy in the hands of corporations controlling the casinos, and will attract potentially disruptive elements such as compulsive gamblers, prostitutes, and unemployed

people who have come to Florida seeking jobs which do not exist. Our resurgent city does not need casinos and can not bear these other elements.

My children have all expressed interest in settling in Miami Beach, and raising their families here. After reading about the effect of casino gambling on communities like Atlantic City, I have to wonder, what will their opportunities be? Nothing grows in Atlantic City but the casinos and the select businesses they choose to deal with.

I fear that my children will not have the chance I had to build their lives in the community they love. Many people statewide think that gambling will not affect them, but believe me, they are wrong.

The pro-gambling forces stress how much that the state will gain--but they cannot prove one contention, as all the facts point to future trouble. And no one mentions the price our community and families will have to pay if casino gambling is passed--as at the blackjack tables in the casinos, there is only the slimmest chance that a person who plays the game honestly can win--the casino always makes sure the odds are heavily in its favor.

Mrs. Jay Dermer
Miami Beach

Push natural family planning

Editor:

Regarding the article "Natural Family Planning: Expert says Church should push it more" The Voice, August 8, 1986. I fully agree. Refer to Pope Paul VI's Encyclical Humane Vitae and Pope John Paul II's Encyclical Familiaris Consortio pgs. 26 & 27. These Encyclicals talk about leaving the conjugal act open to fertility. It seems the Non-Catholic world knows better that Catholics cannot use artificial contraception than a lot of Catholics do. We're always poked fun at in the news media because of this belief. Every bishop in the United States was sent a letter 10 years ago by Father Paul Marx from Human Life International telling of how the Birth Control pills of today are abortifacient. The earlier high-estrogen pills largely prevented ovulation. The newer low estrogen pills allow "breakthrough" ovulation in up to 20% or more of the months used.

Such a released ovum is fertilized perhaps 10% of the time. These tiny new lives which result, at our present estimations in 1% to 2% of the pill months, do not survive. The reason is

that at one week of life this tiny new boy or girl cannot implant in the womb lining and dies. These are micro-abortions. This information was taken from Dr. & Mrs. J.C. Willke's book *Abortion, Questions and Answers*.

How many priests will continue to counsel contrary to the church's teachings and by doing so condemn innocent human beings to an early death. For instance a priest at my parish told a small group of couples that its okay to use artificial birth control pills if you have a monetary, physical or mental problem; also that the first time you go to use artificial birth control pills your conscience will bother you but after you use it awhile the less guilt you'll feel. The same could be said of killing someone.

These three headings Monetary Physical and Mental Health are the same headings the pro-abortionists used to get abortion legalized. Natural Family Planning is a "God Send". It gives man and wife a life giving and love giving understanding between each other and their love for God and his handwork in their lives. It also leaves open the chance of a new life to be conceived, nurtured and hopefully born.

Timothy J. Sullivan
Miami Springs

Singing the 'Alleluia'

I recently moved back to this city and have found that during the daily and most Sunday Masses the "Alleluia" is not being said. I was informed that we must omit the "Alleluia" if it cannot be sung in its entirety by the whole congregation. At other churches I attend the "Alleluia" is simply recited when there is no music. Who is right? (Missouri)

By Fr. John Dietzen



A. The Lectionary for Mass is the official ritual for the Liturgy of the Word. It contains the scripture readings and provides for those parts of the Mass related to these readings.

The introduction to the lectionary states: "The Alleluia or the verse before the Gospel must be sung and during it all stand. It is not sung by the cantor who intones it or by the choir but by the whole congregation together." (Second edition; 1981; No. 23).

This reflects other liturgical documents which almost always assume that the "Alleluia" is sung. Among many other sources you might refer to the decree of the Sacred Congregation for Divine Worship governing chant at Mass (1972, No. 7); or "Music in Catholic Worship": "If not sung, the Alleluia should be omitted" (American Bishops' Committee on the Liturgy, 1983; No. 55).

The reason for emphasis on singing the "Alleluia" is twofold. First, the dignity and reverence due to the Gospel calls for special attention, which is also why incense and lighted candles are often used near the gospel book at that time.

In addition, the word "alleluia," which loosely translated means "praise to Yahweh," is the great acclamation of joy and praise to God in both the Old and the New Testaments. The liturgical premise involved here is that reciting the "Alleluia" would be similar to reciting "happy birthday to you" at a birthday party.

Q. I hesitated many weeks to ask this question. On St. Patrick's Day many churches play "O Danny Boy" and Irish songs like "When Irish Eyes are Smiling." I have heard some criticism of this practice. Is it appropriate? (New York).

A. Cultural folk music, Irish or any other, can enjoy a proper place when people gather to worship.

This music, however, according to all regulations and traditions for the liturgy, has no place in the actual celebration of the Eucharist. Words and music at that time should be in harmony with the part of the Mass at which it is used.

Before or after the Mass is a different story. Nothing would prohibit the singing of ethnic music at those times, provided of course that discretion is used to preserve the spirit of the liturgy.

(Questions for this column should be addressed to Fr. Dietzen at Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Women are not 'parts'

Once again I have read about a "scientific" project that crosses over into the ridiculous.

Michael Cunningham, a psychologist at the University of Louisville, has done extensive research to determine what is the ideal female face in the view of 150 white, red-blooded American boys.

I guess, considering the time, money and scientific resources expended on this project, Cunningham must have believed it was important for the progress and scientific understanding of humankind that we know the young American male opinion of female facial perfection.

Cunningham found that this ideal female face has eyes three-tenths the width of the face at the eyes' level; a chin that's one-fifth the length of the face. From the center of the eye to the bottom of the eyebrow the distance is one-tenth the face length; the height of the eyeball, one-fourteenth. The nose should be no more than 5 percent of the face's area.

As far as I'm concerned this kind of research is a waste of resources. It ought to be an embarrassment to the scientific community if university researchers can't find more worthy subjects of study.

The project offers one more reminder that women have all too often been judged by a non-human measuring stick.

When will women stop being seen in terms of parts, parts, parts? Taken to an extreme, the findings of such a study reflect a subtle form of pornography. For this is what pornography is all about—reduction of human beings to material parts.

Such a reduction is what the feminists who oppose pornography are fighting. Neither filthy magazines nor the results of this sort of research have anything whatsoever to say about the beauty of the human form. Both fail to recognize the integral nature of the soul and body.

People do not realize the extent to which women have been dehumanized. For centuries, women had to put up with being told that they had no brains and therefore they could have no property, no education and no political voice. They

By Antoinette Bosco



were the physical property of men.

In our own generation, what with the plethora of Miss America contests—Miss World, Miss Universe, Miss Subway, Miss Soup Can—a woman's value has far too often been judged in terms of how her parts measure up and compare.

It is all part of the same evil that allowed our ancestors to hold slave auctions where human bodies were valued in terms of how much a particular body could be exploited for someone else's gain.

Throughout the ages women have been valued according to how much work, dowry, pleasure or ornamentation they could provide to the men who owned them.

People wonder why a women's rights movement was necessary. The fundamental reason is women demanding to be seen as total human beings.

Meanwhile women continue to be seen as less than full adults.

I, for one, have never wondered how adorable and come hithering I am. Nor have most of the women I know who are too busy trying to support themselves, raise children, develop professionally or grow into spiritual maturity.

My conclusion is that we still need a women's movement to educate society.

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Loving enemies

Very often, the solution to complex problems is not accessible to any one person or nation in a dispute. Only if all concerned parties come together can it be arrived at through dialogue.

Sometimes we prevent ourselves from seeing the good motives or ideals of others. There's a tendency in all of us to see only the sins and crimes of our enemies, putting our own out of mind. We rarely identify our sins as coming from our own will. We blame the malice of a spirit in us on some outside factor which forced us to act wrongly. We like to find a scapegoat in whom we can invest all blame.

Marxists do it to us in their mad attempt to denigrate religion. And we do it to them in our defense of legitimate business interests, what Thomas Merton called our "vague, fluid, confused and unprincipled opportunism which substitutes in the West for religion, for philosophy and even for mature thought."

Unbridled opportunism is seen by many of us as good business. Others call it exploitation. Most developing nations are bursting at the seams with human beings who live out their pathetic lives in grinding poverty. To look at them merely as potential cheap labor is to conceal a deep and pervading greed in our national character.

"If it means profit, do it." So goes the code of morality in many circles. When conflicts arise, instead of dialogue and diplomacy, we tend to rely more on military solutions. Thomas Merton in the 1960's wrote, "The culminating horror of the joke is that we are piling up weapons to protect ourselves

By Fr. John Catoir



against atheists who, quite frankly, believe there is no God and are convinced that one has to rely on bombs and missiles since nothing else offers real security. Is it then because we have so much trust in the power of God that we are intent upon utterly destroying these people before they can destroy us? Even at the risk of destroying ourselves at the same time?"

Why do we think it is folly to trust God who brings good out of evil by urging us to return good for evil? Evidently we do because we keep escalating the arms race. Merton summed it all up, "For only love -- which means humility -- can exorcise the fear which is at the root of war."

Maybe Jesus was right when He said, "Love your enemies." Maybe the use of military power as a solution to world problems is less reliable than we think. Maybe the Catholic bishops are on the right track.

(For a free copy of the Christopher News Notes, "Taking a Risk for Peace," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.)

Time capsules

Halloween combines Roman and Druid festivals

Halloween is a combination of the Roman festival of Pomona, the goddess of gardens, and the English Druids Harvest Feast. Both festivals featured games such as bobbing for apples, pranks and ghostly tales by the fireplace.

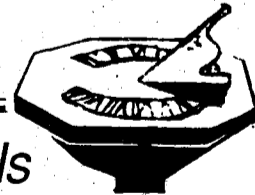
"Trick or Treat" began in Ireland where groups of young people went from house to house asking for food for the festival that would be held on that night.

The "Jack O'Lantern" was named after a Scottish night watchman. The Scots carved him out of a turnip which the Americans later adapted to their native pumpkin.

Many Europeans believed that on Halloween night the spirits of the dead met to gather up the souls of all those who had died in the previous year and to visit the living for warmth as the winter neared. To protect themselves from these wandering spirits, people lit bonfires.

When Christianity came to Europe, the Christians retained the activities and gave it the name Halloween which means the "holy eve" of All Saints Day.

By Frank Morgan



Heron, a Greek scientist who lived in Alexandria, built the first steam engine in 120 B.C. It was a steam kettle that was attached to a pipe on the side of a globe. When the steam hit the globe, it turned.

In 1698, Thomas Savery, an Englishman, invented the first practical steam engine. It was used to pump water from mines. In 1712, Thomas Newcomen, an English blacksmith, made improvements on the steam engine that was also used in pumping water from mines.

In 1763 James Watt, studying instrument making at Glasgow University, was visiting the home of his aunt.

The aunt at the time remembers saying to the future designer of the first really efficient steam engine:

"James Watt, I've never seen such an idle boy; take a book or employ yourself usefully. For an hour now you have not spoken a word but only take the lid off the kettle and put it on again. Aren't you ashamed for wasting your time in this way?"

Grandparents' visitation rights

Dear Mary: I am interested in grandparents' rights to visitation. It seems my former daughter-in-law is trying to turn the granddaughters from their grandparents. This daughter-in-law has a live-in boyfriend and he has been charged with child abuse once. We think it might happen again. The child abuse center looked in once. We think this should be looked at more often. We have been in family court once but the case was adjourned. I want to take it to court again in another county. (New York)

While you have expressed great concern for your granddaughters, it is not clear just what you want. It appears you might have three possible options: custody of the grandchildren; barring the boyfriend from the girls because of documented evidence of child abuse; specific visitation rights as grandparents. Your options depend on what you want.

1. Custody of the grandchildren: To gain custody you probably would have to convince the court that the children are being raised in an unfit home and that you can provide the best option for their future. No one likes to take children away from their parents. If you wish to petition for such action, you should be willing to undergo a thorough study of your home which might include a social history, letters of reference,

By
Dr. James
and Mary
Kenny



psychological tests, physical examination and a home study.

The process would be similar to a study done for adoption. You also should be prepared to wait while the court determines whether the mother can be assisted to become a better parent. Such a process is lengthy but necessary to safeguard parents' rights to raise their own children.

2. Preventing child abuse: Unfortunately even though child abuse is a serious charge, it can be brought by almost anyone against almost anyone. To protect children from harm the person charged with child abuse often is presumed guilty until proven innocent, the reverse of our normal legal system. Charges of child abuse should be properly investigated but they should never be used frivolously as a form of harassment.

If you have evidence of child abuse, a child welfare agency will investigate your charge. Child abuse is a great concern currently and no agency takes it lightly.

3. Visitation rights: If you wish to visit regularly with your grandchildren, try a non-legal solution first. Determine what rights you want and ask for them. Perhaps you would like the girls to visit you one weekend per month and two weeks in the summer. Try to make such an agreement specific. If you do not get along with the mother, perhaps a friend or relative could help you negotiate.

If informal arrangements fail, you might be able to secure your rights legally. Many states recognize grandparent rights. Your lawyer can advise you of your rights in your state.

Family disputes over children can be bitter. Too often those involved focus on "beating" the other party rather than finding the best situation for the children involved. It is hoped any action you take will be an attempt to make life better for your grandchildren not worse for your daughter-in-law.

(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.)

Parish bulletins: a joy or a drag?

I read lots of parish bulletins and I've come to categorize these into types.

First, there's the Canon Law Bulletin. This is one which precedes every announcement with canonical reasons: "Because parents are the primary religious educators of their children, there will be a meeting for parents..." and "December 8th is a Holy Day of Obligation so..." and "Diocesan regulations state..."

Equally depressing is a second type, the Parental Bulletin. "Please do not call the rectory for Mass times..." and "Crying babies are so disruptive so..." and "Only 323 parishioners turned in envelopes last week. The pastor cannot be expected to run this parish on air."

I read the following in a parental bulletin once, "Your pastor is tired of people leaving Mass early. And of those who come late. If this continues, I will be called upon to stop Mass and point you out to the rest of the congregation."

Then, there's the Folksy Bulletin. This is one of my favorites. It recognizes that there are real people in the parish. "Congratulations to Tim Mahoney who is starring in his high school play, *Mr. Roberts*. Go see it if you can. You won't be sorry and you will be proud of one of our young parishioners."

And, "I have a hideaway bed to give away if anyone can use it," and "as pastor, I always enjoy hearing about our young people who have left for jobs

By
Dolores
Curran



or college. I know you do too, so keep me posted and I'll put any news in the bulletin."

These are also welcoming to new parishioners, giving their names, former addresses and other tidbits which grants them a feeling of being cared about and gives longtime parishioners some information about new members in their pews.

I'll mention here a Seattle pastor who asks new parishioners to stand as he introduces them before Mass and they are warmly welcomed by applause. The bonus is that others feel comfortable in approaching them and welcoming them in person after Mass.

Often the pastor writes a weekly column in the folksy bulletin and it helps people to know him better too. I've found lots of good writers among pastors out there.

Another is the Straight Scoop Bulletin. Almost every item begins with, "There will be..." as in "There will be a bake sale next Sunday;" or "There

will be no Wednesday morning Mass." This bulletin is more a calendar than anything else, and it is read with the same excitement.

My final and favorite is the Good News Bulletin which isn't afraid to smile or poke fun at itself. Even the kids read these. A reader sent me one from St. Cletus parish in LaGrande, Illinois. Included was the following notice.

Choir Members Wanted. Positions open: In soprano, alto, tenor and base sections. No others need apply.

Physical Qualifications: Must be able to carry light musical notes part way across church. Must have good vision to see the director 10 feet away.

Experience: No applications accepted from persons who have not sung, hummed, or whistled in the tub or shower at some time.

Advancement Opportunity: Members who demonstrate unusual ability and courage might sing a solo sometime.

Retirement: After your voice reaches the place where it can hit two notes at once you may sit in the congregation and listen to others use their God given talents.

Apply in Person: Chancel Choir - Thursday 7:30.

I think I'd like that parish.

(c. 1986 Alt Publishing Co.)

Family matters

'...Leave your gift at the altar'

by Carol A. Farrell
Director, Family Enrichment Center

Family living offers lots of opportunities for saying "I'm sorry" and "That's okay, I forgive you" because in our homes we feel free to be ourselves, our best and our worst, knowing that here we do not have to worry about being rejected even when our behavior is obnoxious. As we go about sharing life, both hurting and healing each other, we sometimes stumble on deeper truths. A few years ago I had an experience within my family that brought me some new insights.

On returning home from a meeting late one evening I was met almost at the door with reports of some rather unloving behavior on the part of our youngest child. It was the latest in a string of incidents in which he was unwilling to share his personal possessions and was also unkind in the process. The unkindness of the way he spoke bothered me much more than the possessiveness.

Before he went off to school the next morning we sat and talked. I expressed my concern about his

behavior. I pulled from my memory examples from the past that he might not so readily remember of loving things that his brother and sister had done for and with him. I also pointed out other very fresh examples from the last few days. In the telling, I felt so keenly the hurt that they felt that tears came to my eyes. "As you can see, your words and actions have hurt me as well as them." In tones of genuine sorrow, he expressed his regret. That was a good beginning but not enough. I explained to him that he would have to make peace with his brother and sister. It was not in any way sufficient to tell me he was sorry. He had to express it to them. In doing so, the hurt to me would be mended.

As I walked away leaving him to think of how he was going to accomplish this, a passage from the gospels suddenly took on new meaning for me. "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, and then come and offer your gift." (Mt. 5:23-24)

Maybe for the first time I really experienced the

meaning of that scriptural passage. In the love God has for each of us, our relationship with Him is affected by everything we do with and to our brothers and sisters, His children. When we hurt each other, we hurt Him. When we put distance between ourselves and those we love, we automatically create more distance between ourselves and our heavenly Father. If we are truly sorry, the pain we have caused is effectively healed not by telling God we are sorry - although that can be an important first step, especially if we are asking His help in doing the harder task ahead. The breach is healed by going to the one we have hurt and making amends to him or her. Our relationship with our Heavenly Parent is automatically restored in the authentic re-establishment of our relationship with the others of His family whom He also loves.

Before he left for school that morning, our son signaled his repentance by placing the baseball glove and clock that were the center of the dispute on his sister's dresser. It was a small but lovely victory of grace over nature.

Actor-preacher has two worlds

Clifton Davis is a man who lives in two worlds. As an actor, he plays a minister in NBC's new comedy series, "Amen." But in real life, he is Rev. Clifton Davis, a Seventh Day Adventist minister. The combination means that he recognizes the reality of how TV attracts audiences while also praying that maybe he can lift hearts as well as ratings.

By
James
Breig



"Amen," which also stars Sherman Hensley, centers around a small church and the machinations of the deacon (Hensley) versus the ethics of the new pastor (Davis).

In an interview with me recently, Davis spoke about his two worlds and how he hopes he can merge them—even if it is just a little bit.

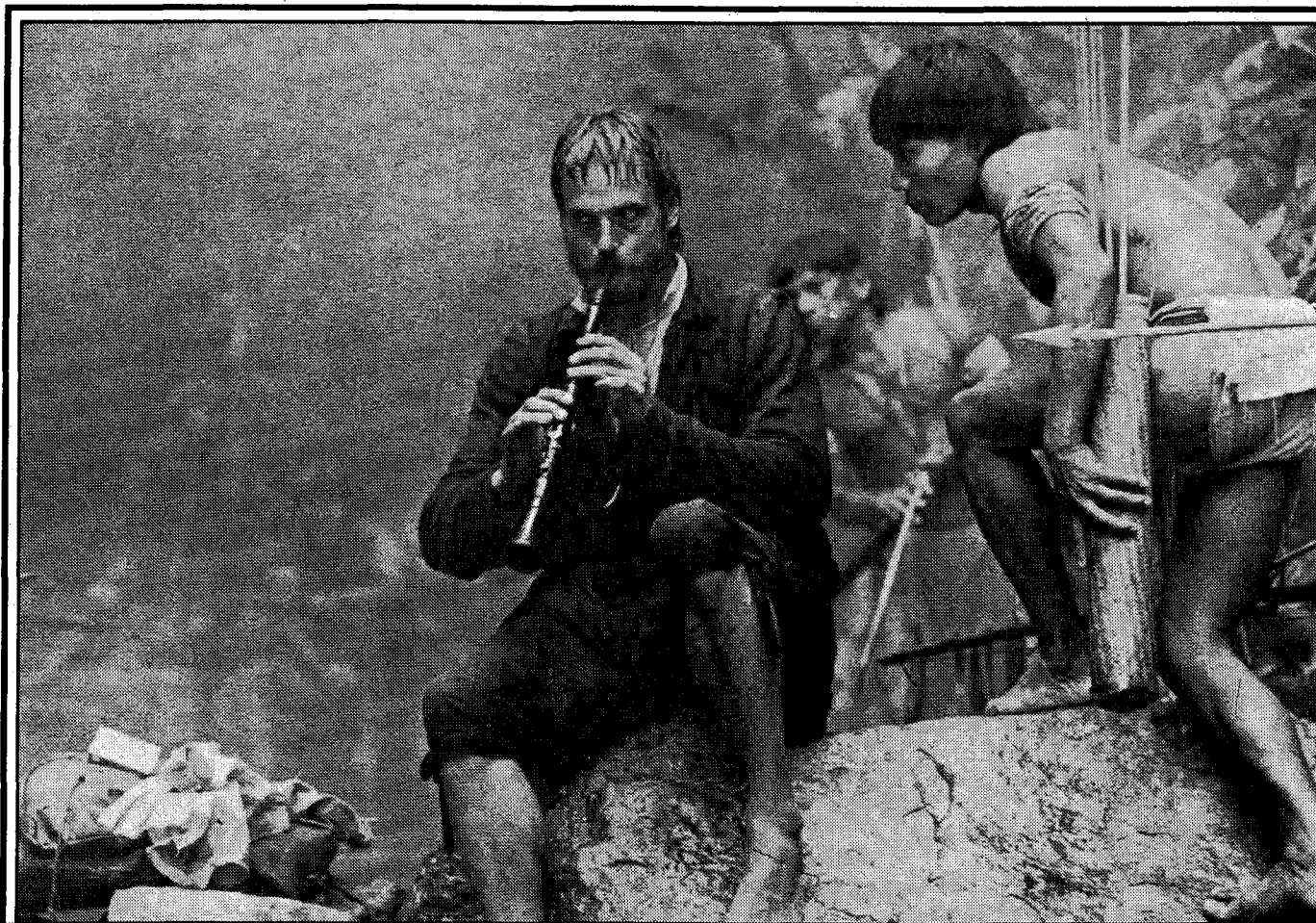
"My real ministry is very different from the ministry of my character," he began. "It is hard to draw any serious comparisons. He is a character; he can't address the issues the way I would. Besides, a network show tries to be cosmopolitan and entertaining, while I seek to serve and to save."

That conflict, Davis knows, means that it will be "hard to even mention the name of Jesus on the show. We struggle with that."

Like others before him, he has come to the depressing realization that television is very uncomfortable with religion, even when a series is set in church.

"We'd lose a great deal of the audience that is not interested in religion" if Jesus were mentioned, Davis explained, ironically taking what he termed, 'the devil's advocate' position of the network. "We want people to turn us on, not off. There is also the danger of denominationalism. By mentioning one, we'll offend someone else. What about the Jews? They would be offended by some of our beliefs. And if we mention that we're Protestants, the Catholics will be mad. It's a big bag of problems."

But then Davis doffed his actors costume to put on his minister's robes and said, "From a Christian standpoint, I don't try to make the show something it is not. I won't say it is going to improve your spiritual life. But then again, the Holy Spirit can use anything."



GESTURE OF LOVE-Encountering a menacing tribe of Indians during the 17th century Spanish colonization of South America, Jesuit Father Gabriele, played by Jeremy Irons, plays a flute as a gesture of love in the film, "The Mission," rated A-III, adults by the USCC. (NC photo).

If God can speak through the voice of a jackass, He can use TV. So certain moments on the show could touch people's lives and speak to them, if the Lord desires."

Asked to comment on the other show business portraits of religion, Davis admitted that he never saw, "Hell Town" with Robert Blake as a priest, but he saluted Bing Crosby's movies in which he appeared as a priest.

"Those took religion seriously...when they prayed, they really prayed. They did it well," he said.

As for "Highway to Heaven," Michael Landon's series about an angel, Davis had decidedly mixed feelings, reflecting again his two worlds.

"As a viewer, it is entertaining and interesting. But as a minister, I take

images of human life with people who are supportive and loving; it can show exception to certain things. The whole concept is not totally biblical."

He went on to note that angels in the Bible are not, "dead men come back to earth," like Landon's Johnathan Smith. "They only brought God's messages, but that would not work on a TV show."

While "Amen" will be seen as a show about religion, it also is a "black show" one of many which have debuted since the success of Cosby's series. I asked Davis what he thought about the connection.

"Bill Cosby renewed the awareness of the fact that black people can be and are, wonderful, normal human beings with the same goals and aspirations as

white people or Orientals or whoever," he replied. "TV can present positive families loving and growing together. The 'Cosby Show' opened the door for new black shows to do the same thing."

When I concluded our talk by asking Davis the actor why people should view "Amen," I naturally got answers from both Davis the actor and Davis the minister.

"The main reason for watching is that it is a good, very funny, very entertaining show. But you might also get some insight and you might be blessed in a special way. I pray every day that some person will see Jesus in me even if I'm playing a character."

In other words, Davis is going to try to merge his two worlds. "Amen" to that.

Books for Catholic Readers

WASHINGTON (NC) -- Here is a list of new books of particular interest to Catholic readers.

"The Reconciling Community -- The Rites of Penance," by James Dallen, Pueblo, no price given, 446 pp. Traces the complex development of ecclesial repentance from the church's first centuries to the present to disclose the underlying mystery of the church in relation to Christ and sinners.

"Growing Strong at Broken Places," by Paula Ripple, Ave Maria Press, \$5.95, 181 pp. Explores the sources and effects of suffering in the lives of human beings.

"Ultimate Questions," by Clyde F. Crews, Paulist Press, \$6.95, 169 pp. Subtitled "A Theological Primer," this book deals with the questions that concern the

meaning of life, the existence of mankind and God.

"The Prematurely Saved," by John Garvey, Templegate Publishers, \$8.95, 124 pp. Transformation and self-questioning is the theme, and it is dealt with in columns written over the last several years, most of them for Commonweal magazine.

"The Practice of Faith," by Father Karl Rahner, Crossroad, \$14.95, 316 pp. Sixty-five essays by the widely known theologian which were published abroad in 1982.

"Answering Love's Call," by Stephen V. Doughty, Ave Maria Press, \$4.95, 127 pp. Practical spirituality that acknowledges the difficulties of responding with love to a world of pressure, tension, and pain.

"Keeping Our Troth," by James H. Olthuis, Harper and Row, \$14.95, 159 pp. Marriage viewed with the Christian tradition in the forefront and teachings of psychotherapy in mind.

"Connecting Creativity and Spirituality," by Sister Christian Koontz, RSM, Sheed and Ward, \$6.95, 108 pp. Links between creativity and spirituality seen from a feminine perspective.

"God's People -- The Now and Future Church," by Father Thomas R. Artz, CSSR, Ligouri Publications, \$1.50, 62 pp. Looking toward the year 2000, the author examines the changing and changeless elements of the church.

"Under His Wings," by Ward Patteron, Accent Books 139 pp. Inspirational prayers.

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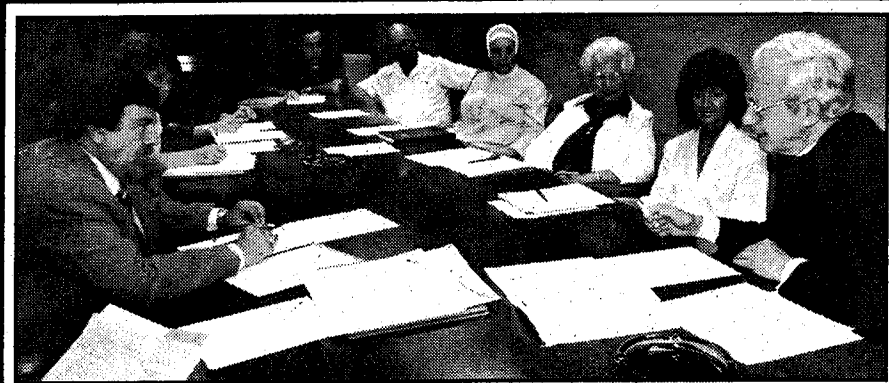
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PARENTAL INPUT. The Archdiocesan School Board is now in its fifth year of giving parental representation in goal setting for the Dept. of Schools. The board formulates recommendations to the Archbishop which if adopted would become policy. At a recent meeting (left to right) are James Laria, Pres. of the School Board, Sr. Josephine Sherry, Annunciation principal, Fr. Jose Paniagua, Pastor of Corpus Christi, South Dade parent Jorge Livermore, Sr. Peter Mary, Our Lady of Lourdes principal, Sr. Joan Marie, St. James principal, Ft. Lauderdale parent Kathy Rich and Archbishop McCarthy.

Students spend summer vacation at college

What did you do on your summer vacation? Several St. Thomas Aquinas High School students spent it in Ivy-League style, taking courses at Harvard.

John Ustul, David Enriquez and Gina Biancarosa, now 12th-graders at the Fort Lauderdale school, are three of nine St. Thomas students who spent the summer between their junior and senior years taking college-level courses at well-known institutions throughout the country.

It's an experience they say they'll never forget, and one they suggest other Catholic students take advantage of.

It's "a life-altering experience at the most, and just fun and academically beneficial at the least," said Biancarosa, who studied "Beginning Fiction" and "Theory and Practice of Writing" at

Harvard.

Her classmate, Ustul, studied "Soviet Foreign Policy" and "Creative Writing," while Enriquez took an "Introduction to Philosophy" course.

In the meantime, Shawndra Asseff studied "Physics" at Tufts; Vincent Barrett studied "Journalism" and Raeganne Eastman studied "Radio, Television and Film" at Northwestern; Yasmin Jacob studied "International Law and Politics" at Boston College; Laura Boehm studied "Broadcast Journalism" at Lynchburg College and Dale Young studied "Atomic Structure and Chemical Relations" at Florida Atlantic University.

Most of the summer programs run from six to eight weeks and cost \$2,000 plus book fees and dorm utility rentals.

Some colleges, however, such as Lynchburg in Virginia, offer scholarships for those who qualify.

To be accepted in a summer program, students must meet certain requirements. Their high school records must show good grades and participation in extra-curricular activities and they must have teacher recommendations. For more information, students should contact the guidance counselors in their high schools.

Holy Family launches "Tag Your Kid Week"

The name Adam Walsh is tragically familiar to most parents. He was a 10-year-old boy who was kidnapped and murdered during an innocuous shopping trip with his mother in Ft. Lauderdale. Adam became the symbol for thousands of other missing children when his parents launched a national organization for finding them.

But despite the new movement to unify law enforcement efforts to locate lost children, parents still have to worry about their kids wandering off and not

being identifiable if something happens to them.

November 16-22, Holy Family church in North Miami is launching "Tag Your Kid Week," a program designed to provide free identification tags for children--and even forgetful senior citizens--who may wander off.

The tags contain vital information about the wearer, such as contact phone numbers, the name of a family physician, blood type and allergies. They are waterproof and durable and can be stitched into clothing, tied into shoe laces or sewn into the tongue of velcro shoes. The name of the child is placed face down exposing the doctor's name.

The tags serve as a means of identifying the child, and give permission for trained medical personnel to treat the child in an emergency situation, preventing critical delays while authorities search for the family.

Tag Your Kid Week is the brainchild of Holy Family youth minister Fred Izzo, who read about the tag system in a Reader's Digest article. The parish CYO helped him spread the word about "Tag Your Kid."

Religious ed conference Nov. 14-15

For religious educators and family ministers throughout the dioceses of Florida, the annual Sunshine State Conference will feature a broad range of presenters. Entitled "Catechesis with the Domestic Church", the conference will be held at the Hilton Hotel West Palm Beach on Nov. 14-15. Major presentations will be given by Dr. J. Richard Fowler and Dr. Mercedes Scopetta.

Dr. Richard Fowler is director and counselor at the Judson Family Center, Minneapolis, as well as an informed speaker on the contemporary family.

As the closing speaker, Dr. Mercedes Scopetta will bring the conference to a peak with her presentation on the spirituality of the family. In addition to her involvements in the church, Dr. Scopetta is Adjunct

Associate Professor, University of Miami School of Medicine, and Clinical Psychologist.

Addressing a wide-range of family catechetical concerns from *Multicultural Catechesis* to *Family-Centered Sexuality*, 19 workshops are prepared for this conference.

Program registrations are available through either NCEA or any Florida Diocesan Office of Religious Education. Program costs for the full conference are \$50; or \$30 for one day. Program registrations are being received at the Sunshine State Conference, St. Augustine Office of Christian Formation, Box 24000, Jacksonville, FL 32241-4000. Reservations, \$55 a room, per night, are being received by the Palm Beach Airport Hilton in West Palm Beach 305/684-9400.

Catechists courses offered

The Department of Religious Education is offering the following English-language courses for catechists and teachers of religion during November. For more information, call Cecelia Bennett at 757-6241, Ext. 180 or 184.

South Dade

• **The Church after Vatican II:** St. Brendan Parish; Tuesdays, Oct. 28 thru Nov. 25; 7 to 10 p.m.; Ms. Maria Luisa Gaston.

• **Teaching Religion in the 80s, Part 1:** Little Flower Parish; Mondays, Nov. 3 thru Dec. 1; 7 to 10 p.m.; Sr. Rose Monique Peña.

• **Teaching Religion in the 80s, Part 2:** St. Michael Parish;

Saturdays, Nov. 15 thru Dec. 20; 9 to 11:30 a.m.; Mrs. Esperanza Ginoris.

North Dade

• **Teaching Religion in the 80s, Part 2:** Immaculate Conception Church; Thursdays, Nov. 6 thru Dec. 11; 7 to 10 p.m.; Sr. Rose Monique Peña.

South Broward

• **Introduction to the New Testament:** Annunciation Parish; Wednesdays, Nov. 5 thru Dec. 10; 7 to 10 p.m.; Sr. Dorothy Beck.

North Broward

• **The Church after Vatican II:** Our Lady of Mercy Parish; Saturdays, Nov. 8, 22 and Dec. 13; 9 a.m. to 3 p.m.; Ms. Maria Luisa Gaston.

St. Jerome students make showing at spelling bee

Recently eight students of St. Jerome Catholic School in Ft. Lauderdale took part in a spelling bee sponsored by the Knights of Columbus where they competed with peers from two other local Catholic schools. 5th and

6th grade division winners were: 1st place, Lenore Cartier; 2nd place, Marlo Espanol; 3rd place, Rosalie Romero. 7th and 8th grade division winners were: 1st place, Georgette Ledesma; 3rd place, John Chuang and Whitney Luzzo.

It's a Date

Entertainment

St. Henry's Church is sponsoring a "Nostalgia Follies" evening on Nov. 15 at the parish hall at 1500 S. Andrews Ave. in Pompano Beach. Show begins at 9 p.m. Dancing from 8 p.m. till midnight. Admission \$10. Reservations necessary. Call 785-2450.

The Barry University Theatre Dept. will present the off-Broadway hit musical comedy *The Fantasticks* on Nov. 6, 7, 8, 13, 14, and 15 in the Broad Center for the Performing Arts, Barry U, at 8:15 p.m. The musical opened off-broadway in 1960 making it the longest running musical in the world. It tells the story of a couple tricked into romance by their fathers only to separate and rediscover each other in maturity. Tickets \$6 per person.

Immaculate Conception parish, 68 West 45th Place, Hialeah, will host Tom Franzak in an evening of Christian rock music on Nov. 5 at 8 p.m. in Mercy Hall. Franzak is a well known Christian musician and recording artist who travels throughout the U.S. with his band.

Bazaars

St. James Women's Club will be holding its annual flea market on Nov. 15 from 9 a.m. to 3 p.m. on the church grounds located at N.W. 7th ave. and 131 st. Rental

fee is \$10 for each space. If interested call Mary Lou at 688-3186 or Rose at 754-7639.

St. Basil will hold their annual garage sale bazaar on Nov. 8 from 9 a.m. to 4 p.m. and Nov. 9 from noon to 4 p.m. in air conditioned church at 1475 N.E. 199 St. Arts and crafts, ethnic foods, used furniture.

St. Martha's Women's Club will hold its annual Christmas Bazaar on Nov. 8 from 10 a.m. to 5 p.m. and Nov. 9 from 9 a.m. to 1 p.m. in the atrium of the church, 9401 Biscayne Blvd., Miami. Christmas crafts, gifts and baked goods.

Dinners/dances

St. Andrew Women's Club will be sponsoring an Italian Night Dinner on Nov. 23rd from 4 p.m. to 8 p.m. at the Coral Springs church, 9950 NW 29th St. Lasagne, meat balls, salad. Tickets \$5 for adults and \$2.50 for children. Tickets on sale after Masses or call Dodie Brown at 752-3950.

Holy Spirit Council 6032, Knights of Columbus will host a Thanksgiving Dance on Nov. 15 in the Council Hall at 2118 SW 60 Terr. in Miramar from 7:30 p.m. till midnight. Admission free with canned goods for thanksgiving baskets. Reservations suggested call 961-3647 or 962-4860. Refreshments and sandwiches. They will also

host a Pre-New Years Eve Dinner and Dance in the Council Hall on Dec. 27 from 7:30 p.m. till 1 a.m. For information call 962-4860 or 963-4569. Open to public.

Spiritual renewal

The Cenacle will host a Creative Living Seminar on Nov. 7-9 focusing on building a positive self-image and affirming gifts. Call/Write: The Cenacle, 1400 S. Dixie Hwy, Lantana, Fl. 33462. 582-2534.

Fr. Dan Doyle, S.M. and Chaminade Community of Faith Prayer Group will celebrate a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on Nov. 4th at 8 p.m. in the school cafeteria at 500 Chaminade Drive, Hollywood.

The Catholic Physicians Guild will sponsor a Mass for all health care providers at Mercy Hospital's chapel Nov. 1 at 6 p.m. Archbishop McCarthy will celebrate Mass.

Miscellaneous

The Queen of Peace Fraternity of the Secular Franciscan Order will hold a regular business meeting Nov. 2 and every first Sunday of the month at St. Richard Parish Center, 7500 S.W. 152 St., Miami at 1p.m. Public invited.

The Dade Catholic Singles

Club will host a Halloween Party on Nov. 1st at 8:30 p.m. at the Villas of Dadeland. For more info call 552-6858 or 221-5479.

Marriage Encounter, sponsored by the Miami Archdiocese, will be held on Nov. 14-16 at the Dunklin Memorial Camp in Stuart, Florida. Three team couples and a priest will give a series of informal talks and presentations designed to help spouses communicate better. Reservation fee \$50. Brochure available. For reservations write to Marriage Encounter of South Florida, Inc., C/O Barry and Shirley Lombard, 5220 SW 91st Terrace, Cooper City, Fl. 33328 or call 434-4866.

St. Lucy's Women's Guild of Highland Beach will have a luncheon on Nov. 4th at 11:30 a.m. at the Delray Beach Club, South Ocean Blvd. in Delray Beach. Mrs. Sally Cutler, Director of the Haven of Abused Children will be the speaker. For reservations call Ginger Girardin at 278-7213.

The St. Theresa Guild of Little Flower Church, 1805 Pierce St. Hollywood announces their 6th Annual Parish 7 Night Cruise leaving Miami on Jan. 25 for Nassau, San Juan and St. Thomas aboard the new ship "Jubilee". Rates on double occupancy basis and information and applications can be obtained by calling Anne at 923-2027.

National Hispanic Scholar semi-finalists named

The Department of Schools of the Archdiocese of Miami is very happy to announce that the following high school students have been named semi-finalists in the 1987 National Hispanic Scholar Awards Program.

These 74 students are among a very select group of only 3,000 nationwide chosen for their outstanding performance on the Preliminary Scholastic Aptitude Test/National Merit Scholarship Qualifying Test.

- **Archbishop Curley-Notre Dame:** Ramona Liberoff; Susana Vazquez; Michael Fonseca; Gina Verela.
- **Belen:** Charlie Armengol; Pedro Campo; Rolando Diaz; Manuel Fueyo; Francisco Gambin; Henry Gomez; Rolando Gomez; Raul Incera; Jose Lopez; Emilio Mascaro; Alejandro Sosa; Kevin Taracido; Otto Zequeira;

Jose Zumpano.

- **Carrollton:** Michele Baeza; Guilaine Lamar; Justina Millan; Suzanne Morris; Luisa Ortiz; Irene Pintado.
- **Chaminade:** Arthur B. Castle; Diego F. Navas; Joseph H. Perez; Paul A. Valencia.
- **Christopher Columbus:** Luis Bendana; Hector Dopico; Edward Elgarresta; Eduardo Fox; Raul Garcia; Mario Jardon; Daniel Leon; Peter Martin; John McGuire; Carlos Menendez; Raul Sanchez; Alex Sardina; Andre Sole; Oscar Sosa; Rolando Tapanes; Frank Torres; Christos Zaharas.
- **Msgr. Pace:** Steban Garcia; Lora Becerro; Grace Cuelec; Julke Lorence; Steve Martinez.
- **Our Lady of Lourdes:** Mercedes Arango; Patricia Baloyra;

- Margarita Blanco; Angela Flores; Beatriz Galbe; Cristina Larrea; Mariadelca Llado; Gema Lope; Angela Luaces; Cristina Martell; Jeannette Nearing; Angela Novoa; Maria Patterson; Joanna Pineiro; Grazie Pozo; Lizette Vasseur.

- **St. Brendan:** Miguel Garcia.
- **St. Thomas Aquinas:** Erik Benchoff; Carlos Caballero; Jose Cornide; Margarita Hernandez; Ana Maria Mas; Carlos Morejon; Richard Pavlicek.

The Department of Schools also wishes to congratulate the following students who, for equally outstanding test scores, have received recognition in the 1987 National Black Scholars Awards Program.

- **Archbishop Curley-Notre Dame:** Gina Varela.
- **Christopher Columbus:**


Kevin Wallace.

- **Msgr. Pace:** Moleendo Stewart.
- **Our Lady of Lourdes:** Marchelle Wiley.

Catechetical Center hosts film preview festival

The Catechetical Center is holding a film preview festival in the Archbishop Carroll Conference Room at the Pastoral Center located at 9401 Biscayne Blvd. on Nov. 6 from 10 a.m. to 1 p.m. There will be a preview of new materials now available in the center. It will be a 3-hour credit workshop. Contact the center to let them know you're coming.

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A.M.

5-A NOVENAS

ST. JUDE NOVENA

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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.

T.Y.

THANKS TO ST. JUDE FOR PRAYERS ANSWERED.

Publication promised. L.C.

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.

AGNES

5-A NOVENAS

Thanks to the Communion of Saints for prayers answered. Publication promised. B.K.

Thanks to St. Jude and Infant of Prague for prayers answered. Publication promised. Nancy

Thank you St. Jude for your assistance in Jesus's name. Eleanor L. Seymore

Thanks to St. Jude for favor granted. Publication promised. L.M.F.

I give thanks to the Sacred Heart for favor granted. Publication promised. D.S.

Thanks to St. Jude & Blessed Mother for prayers answered. Publication promised. C.A.C.

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'Yes, Lord!'

Growing in faith is an every day affair

By Jane Wolford Hughes
NC News Service

Jesus invites each of us to join him in a journey. It often starts early; but the deep commitment to walk the full way asks more than a child can give. In some cases, it is more than an adult can give -- if the adult does not seek maturity of faith.

This commitment demands the ability to make mature decisions. Even then, one's original "Yes, Lord" is rarely enough. In most lives it will be repeated many times -- not because it was not sincere, but because life's rhythm brings us into new situations with varying seductions.

Faith continues to develop. And with each fresh "Yes, Lord" believers grow.

When a couple can move through a crisis together, leaning on one another and on God, they are blessed. This is the story of such a couple.

Tom and Arlene recognized the need for faith; this brought them together in a strong marriage. They had it all: each other, a family, success.

But problems came, disappointments, some loss of security. Looking back, Arlene sees they evolved in stages of anxiety and tears, holding each other up, always depending on the Lord.

Tom feels their real sense of commitment came after they were 35. Now in their 50s they say: "We know a pervading sense of peace. God is always with us."

Judy is a vigorous former university professor. "Perhaps because I've just turned 69 I am making God more and more my top priority," she says. "It's not that I think I'm ready to

...For adults only

By Neil Parent
NC News Service

Some adult religious educators are fond of saying that in the Gospels Jesus blessed children and taught adults, whereas we in the Church bless adults and teach children.

That saying is meant to drive home an opinion strongly held by some educators that the Church and its people frequently have their priorities backward: They focus their energies and resources on children when adults should be receiving more of their attention.

While one may question the literal accuracy of such a view of both Jesus' and the Church's respective ministries, the basic sentiment behind it remains true enough. Christianity is first and foremost intended for the mature believer.

Obviously, I am not suggesting that Christianity has little relevance for children. On the contrary, it has much to say to them.

Still, when we examine some of Christianity's major tenets of belief, such as the incarnation, atonement, redemption, grace, we immediately recognize that they are difficult enough for adults to grapple with. There are dimensions of faith that only can be assimilated when one has attained a certain level of maturity and experience of life.

toddle off and better be on good terms with God. It's just more evident now that by being closer to God I feel more loved and loving."

People hunger to talk about God, says Judy. "They need a grandmotherly ear to pick up the fears and hurts and guilts and be reminded that God loves them. I must say that the privilege of entering into another's life has widened mine."

Cathy is 37. She thinks it takes

Some years ago, I attended a lecture given by an atheist who once was a Roman Catholic. During her presentation, the speaker described how she had come to reject the existence of God.

Essentially, she felt that she had no choice but to deny a God whom she had been raised to see mainly as a harsh judge, a quick punisher. In her view, this God and the churches in his service were essentially cold, removed from human life and authoritarian.

When she finished speaking, my major reaction was: "She is absolutely right; a God like that shouldn't be believed in."

This woman's notion of God was essentially infantile, underdeveloped and, in my opinion, just plain wrong. Since she could not reconcile that view of God with what were obviously her own more positive experiences and feelings about life, she felt compelled to deny God's existence.

Her problem, as I saw it, was not that she could no longer believe in God, but that her notion of God could no longer support her belief. Essentially, she had failed to mature as a believer.

Today there are many Catholics who have left the Church thinking its beliefs and practices are untenable for the thinking person. But in many instances it is they who have failed to grow in faith. What they believe they are rejecting are often less the church's beliefs than their own childlike formulations of them.

Our task as believers is to continually reflect on our faith, to seek deeper understanding and meaning in it and to apply it to every aspect of our lives.

"Once you know Jesus it's hard to turn away. It's awesome," he says.

With God, all things are possible -- and at any age. But ordinarily, childhood seems to be the period of preparation for a full commitment to the way of life with Jesus.

It is by living -- laughing, crying, praying, fearing, rising to great strengths -- that we arrive at the moment when we can say: "So this is what it's all about! Yes, Lord."

Scriptures

'Like us in all things'

Reflections on the
Gospel of Luke 23:44-24:6

Introduction

To the world, Charles de Gaulle was the epitome of political leadership and military prowess. In private, he was the devoted father of a severely retarded girl named Anne. He spent long hours playing with her, and he held her hand at night until she fell asleep.

In 1948, in her 20th year, Anne died. As he left the family crypt on the day of her burial, de Gaulle turned to his wife and said, "Now at last our child is just like all children."

There is an equality to death and a restoration to our true status as children in each other's eyes. It flows from the death and rising of God's own Child, which has made us heirs to the kingdom of his Father.

Commentary

The three events covered in our reading, the death, the burial, and the Resurrection of Christ, came to be connected as one event quite early in the

apostolic preaching.

The three episodes would form one event, "what" Paul and the earliest preachers of the gospel had received: "that Christ died for our sins in accordance with the Scriptures; that he was buried and, in accordance with the Scriptures, rose on the third day" (1 Cor 15:3-4).

We recite the words in our Profession of Faith at Mass. Behind the formulated words of our creed lie the events which gave rise to our faith.

• "he...died" (23:44-49)

When he was arrested, Jesus spoke "to those who had come out against him." He was, in effect, addressing Satan, whom Luke portrays in the temptation scene as departing "to await another opportunity." That other "opportunity" was now. "This is your hour," he said, "the triumph of darkness."

Jesus dies, serene and "innocent" of all wrong, as even the repentant thief had admitted. All who

Readers share stories of faith

Dear friends:

Several months ago I invited you to write to me about your concrete experiences of God in everyday life and about what faith means to you. Hundreds of you did so from all over the United States.

Responses came from small farms and big cities, nursing homes and kitchen tables. One person wrote sitting on a big rock in a national park, another from jail.

Mail came from children as young as 10 and adults almost 90. Some wrote poems, others wrote a kind of spiritual autobiography.

Although your circumstances vary, certain themes emerge from the stories of your relationship with God.

...

Nature continually reveals the Creator's glory and mystery in your letters. A child observes: "Yesterday saw a robin let a worm go; that's like God." A young park ranger feels closest to God when she's backpacking alone in the wilderness.

An Ohio reader writes: "Where I live in the city I observe 10 crabapple trees in their different seasons...they remind me of Christ." One woman glimpses God in "the marvelous complexity of the human body which never needs to be redesigned."

...

The family is an almost universal theme in the letters, a place of contentment, but also of challenge and even deep sorrow. Families give rise to faith and hope.

Some of you are parents of special Downes Syndrome children; their gentleness is your blessing. Others have buried children, and that form of crucifixion has rooted you still more firmly in the mystery of God.

A teen spoke about a younger sister: "Megan's just a toddler, always so happy; she gives me hope." Husbands and wives cherish their small, everyday sharings, so much like rituals in the flow of a day. Widows and widowers are grateful for what has been; they move through their grief to a new kind of waiting.

God's presence was felt by one woman who tapped into unexpected courage in deciding to leave an abusive spouse. Adult children write about forgiving alcoholic parents.

No matter what the family's shape, readers find it a primary means for encountering God, day after day.

Many of you identify work as a means of deepening the experience of God. One young man finds his work environment stressful, but says he's actually learned to enjoy it through prayer.

Another reader views his labor with a contemplative eye.

"Sometimes while cleaning furnaces in dark and lonely cellars, God presents himself to me in the intricate designs of the spider webs, the fire from the furnace or the friendly cat."

...

Almost all of you mentioned friendship as a sign of God. A reader writes: "I have a friend at work, a very down-to-earth sort of guy...he understands so many things I'm going through. I believe he's close to God."

Young people, especially, understand God's presence in friendship. "When my friend smiles at me, God is smiling."

The special friendship that characterizes Alcoholics Anonymous and Al Anon is a healing, sustaining force for others.

Your commitment to ministry cannot be overlooked. As you visit nursing homes, you are concrete evidence that Jesus was right to say that in giving you will receive.

Woven through these tapestries of faith and hope is a reliance on the sacraments. Some of you identify a return to Mass and Communion as the

Nature continually reveals the Creator's glory and mystery in your letters. A child observes: 'Yesterday, I saw a robin let a worm go; that's like God.'



beginning of a total life conversion, a cross road that led to concern for the poor, for example. You have sensitivity to society's social and structural sins.

...

Many of you spoke of your parishes' importance. Clearly you are distressed by what a reader calls un-thought-through homilies, or a tacit message that the pastor is not to be disturbed.

But many others cite moments when a homily's words were exactly what was needed. You speak of pastors who gave you self-esteem and courage to change.

You value the post-Vatican II participation in parish life. A Milwaukee correspondent said: "The Church today is a real force in the world, not so much because of politics, but because people really seem to be more caring...to be doers of the word, not just hearers. I love the Church today."

So many of you said that no one ever asked for your stories of God before. We are glad we asked.

Yours gratefully,

Dolores Leckey

(NC News Service)

'knew him stand by and witness the event (including the disciples), so that the gospel may be preached by "eyewitnesses."

• "...was buried" (23:50-56)

As Jesus is "innocent," it is only right that someone "not associated" with the sentence of death come forth to claim the body and provide the tomb. Even the tomb itself is "innocent," in a way, never having been connected with death previously.

It is, in a fuller sense of the term, the "Day of Preparation." As devout Jews were preparing for Passover at sundown, Christ's devout followers were preparing spices for his burial. Unsuspectingly, they were actually preparing for the true "passover."

At his Transfiguration, Jesus spoke with Moses and Elijah about the "passage (literally, *exodus*) he was about to fulfill in Jerusalem." That exodus now takes place, as the body of Jesus is prepared for burial. From that tomb he will "pass

over" and "enter into his glory."

• "...he rose" (24:1-6)

The women came to the tomb at the crack of dawn, not expecting the news they will hear. The evangelists stress such unpreparedness to counter the notion that somehow or other it was the disciples who plotted the "resurrection" by stealing the body of Jesus.

The women are "at a loss" to explain the empty tomb. The disciples will also depart the tomb "full of amazement." In fact, the women are "terrified," and we are not told why, except for the presence of "two men in dazzling garments."

According to Jewish law and tradition, *two* witnesses are necessary to attest to the truth. The truth of this matter is that "the Living One" is no longer here. He is not to be found "among the dead."

This final chapter of Luke will emphasize two

sources for the truth concerning Jesus: the Hebrew Scriptures, which he has fulfilled, and his own words, God's new revelation (vv. 25-27, 44-46).

And so, in accordance with *all* the Scriptures, and not simply those texts that spoke of a glorious Messiah, Jesus dies and is buried and "has been raised up." He dies serenely, innocent of all wrong, compassionate to the end of his ministry as he was throughout, bestowing Paradise upon a common criminal.

His death will inspire the martyrs of the future, as Stephen, the first to undergo death for his Lord, repeats the Lord's own final commendation: Stephen will entrust his "spirit" to the Lord Jesus, even as Jesus hands himself over to the Father.

In death and burial, if only briefly, Jesus resembled "all the other children," to quote de Gaulle. In his Resurrection, he has enabled us to resemble him.

Actor meets former teacher

BALTIMORE (NC) -- It was show and tell time for first-grade teacher Sister Maristella Walsh. But this performance was also a reunion.

Sr. Walsh, a Sister of the Immaculate Heart of Mary, was the guest of movie and television star Danny DeVito, a former first-grade pupil of hers at Our Lady of Carmel in Asbury Park, N.J.

DeVito, in Baltimore filming a new movie, "Tin Men" was on location

Coming upon a knife battle between two Arab factions, he said, 'This looks like Our Lady of Mount Carmel schoolyard.'

near St. Agnes school, where Sr. Walsh is now teaching, and a reunion was arranged.

When DeVito saw Sr. Walsh he looked her over--imagining her in her pre-Vatican II habit--before the two went through a litany of Mount Carmel students, teachers and priests that sounded like an Italian telephone directory from more than 37 years ago. He remembered every teacher he had and then took her on a tour of the movie set, introducing Sr. Walsh to the director and the actors and showing her how a movie is filmed.

DeVito, who had hit roles in the films, "Romancing the Stone," and "Jewel of the Nile," and the television series, "Taxi," has a screen reputation as a feisty, irascible and touch-talking character. According to the actor, his former teacher has some of the same attributes.

"Brooklyn was a good spot for her...she was tough," he said.

DeVito gave his alma mater a bit of fun-filled notoriety when he



Comedian Danny DeVito talks with his first grade teacher, Sister Maristella Walsh, on the Baltimore set of his new movie, "Tin Men." Sister Walsh taught DeVito at Our Lady of Mount Carmel School in Asbury, N.J. (NC photo by Doug Hansen)

mentioned the school during a "Jewel of the Nile" scene. Coming upon a furious knife battle between two Arab factions, he said, "This looks like the Our Lady of Mount Carmel schoolyard."

But his tough act doesn't fool his first-grade teacher. Sr. Walsh admitted that she does not recall each of the first graders she has taught during the past 40 years but she remembers DeVito as a gentle, chubby, short boy. Even now the nun, who is 5 feet tall, still exceeds

DeVito in height.

In his various roles, DeVito has demonstrated a rather colorful use of the English language which he claims not to have acquired in the Our Lady of Carmel schoolyard. "That's not me. I have to say those lines or they would fire me," he explained to Sr. Walsh. During the reunion, there is none of the rough sputtering that comes through the DeVito screen characters. The only hint of the screen personality comes out

when he explains why the film crew is back in Baltimore refilming scenes. "We lost the film. It fell off the truck, as they say," he rasped. "Some bad guys stole it. But it was insured, thank God."

But it was this act of indiscretion that gave the actor and his teacher a chance to share fond memories.

After DeVito returned to the set, Sr. Walsh said, "He hasn't changed that much. He's still a gentle man,"

'My hands are guided,' says brick artist

TULSA, Okla. (NC) -- When she is working on her brick sculptures, artist Paula Collins feels that her hands are being guided by a much higher creative force than herself.

"It's physical work but when I'm working, my hands are guided and it becomes effortless. My favorite part of any job is definitely the actual

carving...at the end of each job I wish it wasn't over," she said.

Collins, one of only a handful of brick sculptors in the country, has created two murals for the Church of St. Mary in Tulsa. One is an 8 by 17 foot depiction of wheat and grapes--the symbol of the body and blood of Christ--next to the altar. The other is a 16 by

16 foot scene of the Madonna and Child on the outside of the church.

Fr. Stephen McAulay, pastor of St. Mary's, called the artwork perfect for the new church because everything is subdued in the new facility.

"Nothing is too flashy. That is the way architects designed it and that is why they recommended Paula's brick

sculpture...and there is nothing like this anywhere else. No other churches have brick sculptures that I know of," Fr. McAulay said.

Collins was working as a self-employed potter five years ago in Tulsa when she learned that the Acme Brick Company was looking for an artist to build brick art murals.

She moved to Denton, Texas, because an Acme brick plant is located there and all her carving must be done at the plant.

"When I'm carving in the brick, I feel like I'm doing what I was put here to do," she said.

'When I'm carving in the brick, I feel like I'm doing what I was put here to do.'



Holding her hard hat, sculptor Paula Collins of Denton, Texas, poses at the Acme Brick plant in Denton with her "Wheat and Grapes" which she carved from bricks at the altar of the New St. Mary's Church in Tulsa. (NC photo by Tom Tweesdale)

Brick sculptures, an art form dating back to ancient Babylon, are carvings made into wet brick spread out in pallets of about 8 by 8 feet. Each work is a race against time as the bricks dry.

"It is easiest to carve for four or five days straight, putting in 12 to 14 hour days," she said.

The bricks are dried for two to three weeks, then fired before being shipped and re-assembled. Collins numbers each brick so when it reaches its destination it can be laid out in the proper place.

In the past five years, the artist has created 25 works. Her first work is her largest--an 84 by 10 foot landscape for Conoco Oil Company in Oklahoma. Her enduring works are also located in libraries, hospitals and schools in Oklahoma, Texas, Kansas, Tennessee and Virginia.