

# Papal visit here means BIG work

Planners must consider crowds, weather, toilets...

By Ana Rodriguez-Soto  
Voice News Editor

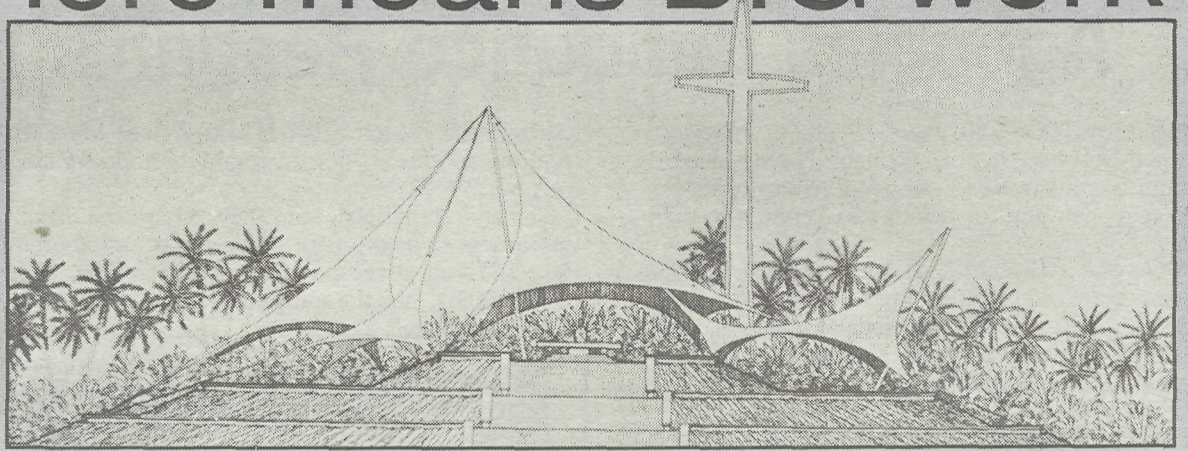
So the Pope is coming. So you build a tall platform and you rope off a huge field and then you just wait for the big day. And pray it doesn't rain. Right?

Wrong. "I guess that's what I thought when I got into it," says Father Anthony Mulderry, the man who is coordinating the preparation of all the sites where Pope John Paul II will stop during his 22-hour stay in Miami, Sept. 10-11.

But we are not talking ordinary here. We are talking extraordinary. Huge. Olympic-scale planning, the kind that maybe dwarfs even the Statue of Liberty celebration. "You grow into this," says Father Mulderry. "It becomes bigger every day."

In fact, it seems everything has at least three zeroes at the end. For example, people: We're talking hundreds of thousands, and the facilities to accommodate them all. We're talking about 5,000 stewards, or ushers, and close to 2,000 reporters with tons of equipment and yards of cables, and thousands of cops, and miles of streets blocked off.

For the outdoor Mass alone, we're talking about



Altar at Tamiami Park will be 250 feet wide and 20-30 feet high for good visibility.

"building a small city for a day," in Father Mulderry's words. We're talking vast quantities of food and water and color-coded streets and avenues and first-aid stations and chain-link fences and "in excess of 1,000" buses shuttling back and forth from off-site parking facilities, not to mention zillions of little details; from the sublime, you might say, to the er, well, indelicate, but absolutely essential.

Such as toilets. Exactly how many portable toilets will nearly half-a-million people, gathered in one place for several hours, need? Hundreds? Thousands? And just

how do you figure that out, anyway?

"It seems to be a big issue in everybody's mind," says a rather amused Father Mulderry. There will be "more than adequate facilities for public health needs," he adds reassuringly. Committees are, at this very moment, trying to come up with some exact figures.

And what about rain? We're thinking positive. Besides, rain is easy. Rain you can't do anything about. But the sun, now there's complexity. Where will it be angled at precisely 10 a.m. on Sept. 11,

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# THE VOICE

Vol. XXXIV No. 4

Catholic Archdiocese of Miami

Friday Feb. 20, 1987

## ABCD over \$2 million

Over \$2 million has been pledged toward the Archbishop's Charities and Development drive, so far, the Archdiocese announced this week.

Those returns are "encouraging" and "better than last year at this early stage," said Charles Starrs, director of Development for the Archdiocese. The drive began in January and will end March 10.

The figure of \$2,026,527 was based on mostly partial reports from 55 parishes, or about half of the 105 churches in Dade, Broward and Monroe counties which make up the Archdiocese.

The "minimum goal" of this year's drive is \$4.9 million, Starrs said. The money which will go primarily toward meeting the Archdiocese's "ongoing charity and development needs," including programs which serve the poor and the unborn, the young and the old, families and the handicapped throughout South Florida.

But surpassing the goal is especially important this year because of the visit to Miami by Pope John Paul II, which is expected to cost over \$1 million, according to Msgr. Jude Sherty, visit coordinator.



Food for thought

Olga Suarez, 7, and Jenny Davies, 7, of St. Hugh School, Coconut Grove, swap shrimp they and 27 other students got as a reward for outstanding performance in school. See photo, Pg. 9. (Voice photo by Robert O'Steen)

## Racism real, hidden, bishop says

By Prent Browning  
Voice Staff Writer

Racism today, because it is better hidden, is more "insidious" and difficult to combat than it ever was in the past.

That was the conclusion of Bishop Emerson Moore, Auxiliary Bishop of New York and one of only 10 black bishops in the United States, who spoke at a racism workshop in Miami last Saturday. The workshop, held at St. Mary Cathedral parish, was attended by Archbishop Edward McCarthy, Auxiliary Bishop Agustin Roman, Msgr. Bryan Walsh, Director of Catholic Community Services, and numerous concerned Catholic laity and religious. The event was sponsored by

**"What has happened has only been a covering over and not a fundamental change"**

--Bp. Emerson Moore of N.Y.



the St. Martin de Porres Association, a new organization devoted to making Black Catholics a more integral part of the community.

"Too often," the bishop said Saturday about civil rights progress, "what has happened has only been a covering over and not a fundamental change."

"Racism is manifested in indifference that replaces open hatred," he told workshop participants. "Today's racism flourishes in the triumph of private concern over public responsibility--individual success over social commitment, and personal fulfillment over authentic compassion."

One of the ways, he said, that discrimination comes to the surface is through the social inequalities that are intensified by our changing economic climate.

"We are entering a new era of limited resources, and a restricted job market and poor people are asked to bear the heaviest economic burden."

"Today's racism is the computer

printout, the graph of profit and losses, the pink slip, the nameless statistic."

How to fight against subtle racism? Only by everyone developing a personal sense of responsibility for this evil, the bishop said.

"There can be no motivation to bring about change unless there is a perception that I am to blame if I do nothing. All of us are in some measure accomplices in this social evil."

This is particularly true of involved Catholics. Some responsibility, the bishop told *The Voice*, must now be borne by the church in the aftermath of the ugly racial incident in primarily Catholic Howard Beach, New York.

(continued on page 10)

## Agencies denounce Reagan's Medicaid cuts

WASHINGTON (NC) — Officials of three national Catholic organizations have denounced the Reagan administration's proposal to cap federal Medicaid spending for health care services to the poor.

"In a society in which 36 million people have no guaranteed access to adequate health care services, cutting federal support for Medicaid represents an unacceptable threat not only to the quality of life of many poor Americans, but to life itself," the officials said.

They made the statement in a letter to members of the House and Senate budget committees, the Senate Finance Committee, and the House Energy and Commerce Committee.

The letter was signed by Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference; Father Thomas J. Harvey, executive director of Catholic Charities USA; and John E. Curley Jr., president of the Catholic Health Association.

The USCC is the public policy arm of the U.S. Catholic bishops.

The letter said a 1986 budget proposal by the Reagan administration would reduce the federal share of Medicaid costs by more than \$18 billion over the next five years.

Since 1981 when federal support for Medicaid was

reduced, the church officials said, "there has been a resulting serious erosion in eligibility and services for the poor."

The church officials said they "share the belief that access to health care services is a basic human right and that government, as an instrument of public policy, has the ultimate responsibility for

guaranteeing that right."

They applauded Congress' successful attempts to oppose capping Medicaid spending in 1986.

"Together we call on you to continue to pursue a policy of program expansion and to resist against budgetary reductions in a program that is already severely strained," the officials said.

### Bishop to Wall Street: pastorals are valuable

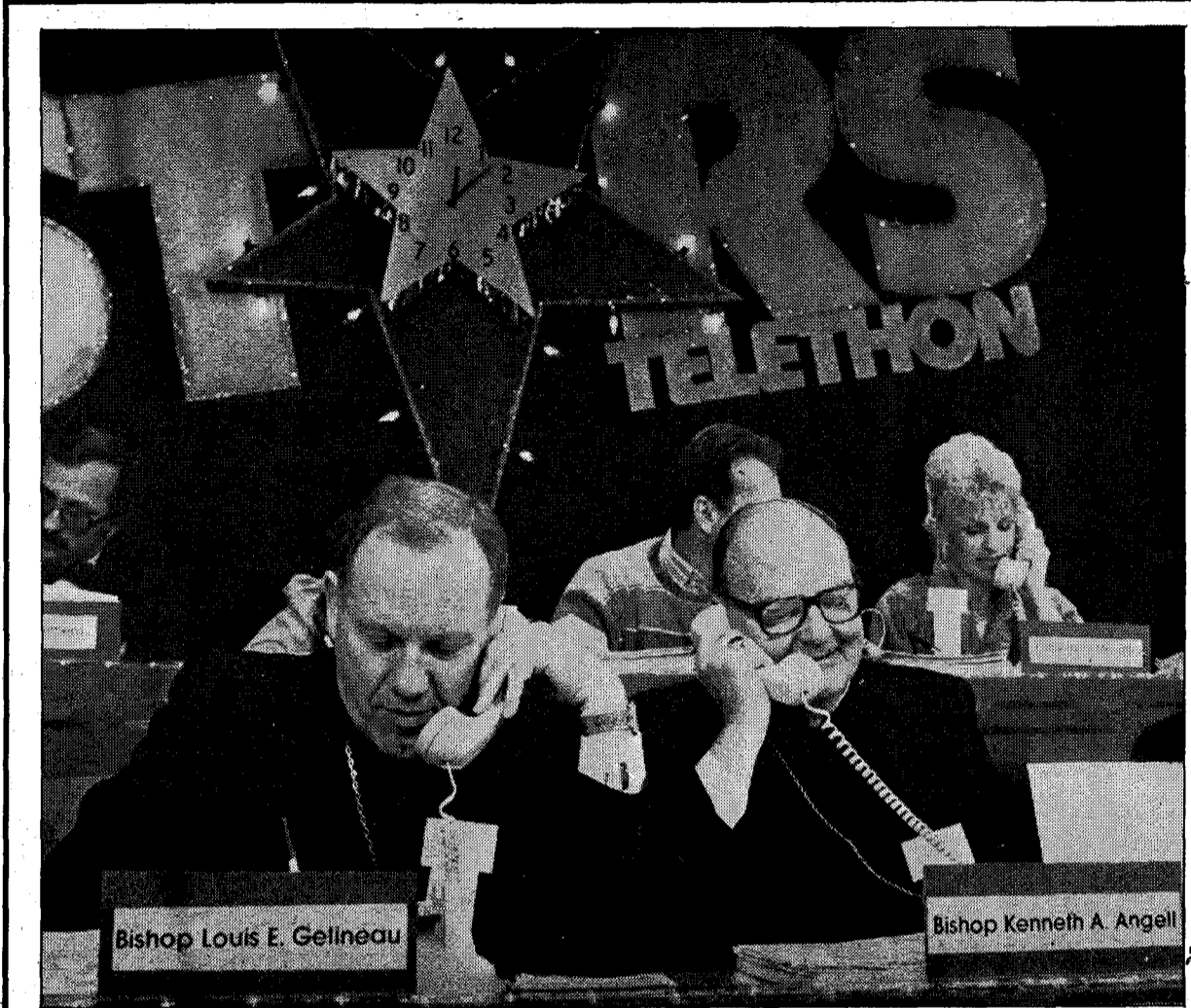
NEW YORK (NC) — Reservations voiced by some in the church about the authority of national bishops' conferences do not lessen the value of the U.S. bishops' pastoral letters on peace and the economy, Auxiliary Bishop Joseph M. Sullivan of Brooklyn told a Wall Street audience recently. The two documents are in harmony with papal teaching and have credibility on their own merits, he said. Calling the authority issue "an arcane ecclesiological problem," Bishop Sullivan said it arose only partly out of a "refined point" expressed by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. Bishop Sullivan, elected last November to chair the U.S. bishops' Committee on Social Development and World Peace, spoke at the first of a four-part series of talks sponsored by the Wall Street Jesuit Office to interpret the 1986 pastoral on the U.S. economy.

### Secretary of Health wants to end confusion over Title X

WASHINGTON (NC) — Government funds cannot be used for abortion by federally assisted family planning groups, but that doesn't mean such organizations must be denied federal funds for non-abortion efforts, Secretary of Health and Human Services Otis R. Bowen said. In a memorandum Bowen told federal administrators to enforce the law, adding, "let me emphasize that no family planning program of which abortion or abortion-related activities are a part can be eligible for Title X funds." He said he wanted to end the "considerable confusion" over the Title X family planning funding after an effort by a lower-echelon official to cut off support to Planned Parenthood because of its pro-abortion views.

### USCC urges Senate to ratify nuclear test treaty

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Senate to ratify two U.S.-Soviet nuclear test treaties pending since the mid-1970s. The two, the Threshold Test Ban Treaty and the Treaty on Nuclear Explosions for Peaceful Purposes, date from 1974 and 1976 respectively. In a letter to each member of the Senate, Msgr. Daniel F. Hoye, USCC general secretary, wrote that "both treaties coming before the Senate deserve to be ratified and I ask your support for both." The USCC is the public policy arm of the U.S. bishops. The Senate has indicated it wants to take up the treaties this year.



### Heavenly pledges

Bishop Louis E. Gelineau, left, and Auxiliary Bishop Kenneth A. Angell, both of Providence, R.I., volunteer to receive pledges during the recent fund-raising telethon for WJAR Channel 10, public television station in Providence. (NC photo by Ernest A Myette)

### Bishop says minister was wrong to hand out condoms

BUFFALO, N.Y. (NC) — Bishop Edward Head of Buffalo said that he strongly disagrees with a Unitarian minister for handing out condoms during a sermon on AIDS at a Unitarian Universalist church in the suburb of Amherst. "I share the concern" for AIDS, or acquired immune deficiency syndrome, said Bishop Head, "but I strongly disagree with" his "methodology of distributing condoms." The minister, the Rev. Carl F. Titchener, handed out about 125 boxes of condoms at his service to dramatize the need for measures to stop the spread of AIDS.

### Soviet dissident died with dignity, says friend

WASHINGTON (NC) — Soviet dissident Inna Meiman died "with dignity" said the 25-year-old Catholic woman who fasted 25 days to bring attention to her plight. "Her whole struggle was a fight for dignity, and at least she did die with that," said Lisa Paul in a telephone interview. But Paul called the Soviet decision to keep Meiman's husband from accompanying her to the United States "incredibly barbaric." Meiman suffered from cancer of the upper spine. The 54-year-old woman, who arrived in Washington Jan. 19, had been trying to obtain a visa since 1982 in order to obtain medical treatment.

### Vatican: World hasn't been helped by medical advances

DALLAS (NC) — Despite the awesome possibilities science and technology pose for medicine, a great portion of the world has not benefited from its advances, a Vatican official told a group of U.S. bishops in Dallas. "Technology must be at the service of all, precisely because technological achievement is not an end in itself but a means for civilized progress," said Archbishop Fiorenzo Angelini. Archbishop Angelini, pro-president of the Pontifical Commission for Health Care Workers, delivered the keynote address at a weeklong conference for bishops presented by the Pope John XXIII Medical-Moral Research and Education Center based in Braintree, Mass.

### Farm crisis is 'spiritual' says Rural Life leader

DICKINSON, Texas (NC) — The farm crisis is a spiritual one because "the bond between man and his land is broken" when a farmer loses his land to a corporate owner, said a leader of the Association of Rural Life Directors. Ursuline Sister Christine Pratt, the association's new vice president, told The Texas Catholic Herald, newspaper of the Diocese of Galveston-Houston, that it is "a spiritual crisis when man suffers separation from earth and from the experience of being co-creator with God." She made the comments during the national organization's biennial conference, which drew about 50 diocesan rural life directors to Dickinson from around the country in late January.

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## Church: Condoms are no answer

VATICAN CITY (NC) — Efforts to stop the spread of AIDS through the free distribution of condoms are superficial and contradict common moral sense, said a Vatican newspaper editorial.

The Feb. 8 front-page editorial in *L'Osservatore Romano* also defended Catholic teachings on sexuality and denied the church wants to "profit" from the AIDS crisis by "reimposing its taboos."

The editorial appeared at a time when several European bishops' conferences have challenged government proposals to encourage the use of condoms to prevent the spread of AIDS, acquired immune deficiency syndrome.

Because AIDS is spread primarily through seminal fluids or blood, proposals to control its spread have included the distribution of condoms to high-risk groups, including homosexuals.

Instead of using the crisis for "a serious examination of the state to which a self-proclaimed culture has reduced human sexuality," the paper said, people try to preserve their "alleged liberty" by "distributing prophylactics freely."

One needs only "good common moral sense to understand the superficiality and absurdity of such a remedy," it said.

"If, as it seems, the spread of the disease is connected to a particular behavior," the editorial added, the only "reasonable" decision "is to act in a way that that behavior does not continue and is not spread."

The editorial said the church teachings on sexuality — which sanction sexual intercourse only within marriage — are not based on the health benefits but on "obedience to the laws of God." Nor will the church cease its teachings "when — as everyone of us hopes — the spread of (AIDS) is ended," the editorial said.

In the United States, meanwhile, the appearance of condom ads on TV has provoked an outcry from church officials who say that the ads "trivialize" sex, love and AIDS, acquired immune deficiency syndrome.

The ads, once taboo on TV, have been accepted by several local TV stations, including those in Detroit, Cleveland, San Francisco and Indianapolis, even though the NBC, CBS and ABC networks have not ac-

### TV ads will convey wrong message, Archbishop says

Archbishop Edward McCarthy of Miami has issued the following statement to clarify the position of the Church regarding advertising of condoms on television as a way to stem the AIDS epidemic.

From the early twenties when condoms were first marketed, the Church has condemned their use as artificial contraceptives and thus contrary to the Church's teaching that the marriage act should be open to life. For these same reasons the Church has always opposed the advertisement of such products.

The question of advertising condoms as a preventive device in the fight against AIDS, however, has nothing to do with the Church's position on the use of artificial contraceptives. It has to do with the issue of sexual activity outside the marriage.

Sexual promiscuity is contrary to the sixth commandment of God and has been regarded as immoral by almost every society in the history of man, even if tolerated or permitted. Almost unanimously it has been prohibited under civil law.

It is in the context that such advertising in general, and especially when it is done in so called "good taste," conveys an unacceptable message — namely, that extramarital sexual activity is just good clean fun, but not worth risking death. It is precisely the underlying assumption that makes such advertising seductive.

Since the availability of contraceptives in the neighborhood pharmacy has been known to teenagers for the past 60 years, it is difficult to see the need for making the product better known. On the other hand, it has been well established that condoms are not 100 percent effective as contraceptives, and there is evidence that they are even less effective against the transmission of AIDS. It would seem that every package and advertisement should carry a warning label about the risk involved.



**'Such advertising in general...conveys an unacceptable message --namely, that extra-marital sexual activity is just good clean fun, but not worth risking death...'**

Abp. Edward McCarthy

Another issue concerns the television advertising as such. There is no doubt that television, from soap operas to talk shows, have contributed enormously to the acceptance of the sexual revolution with its unprecedented increase in extra-wedlock pregnancies, abortions, divorce and the general breakdown in family life. Nor can it be said that watching commercials, like TV programs, is the free choice of the viewer. Advertising is an unavoidable intrusion. The viewer is not prepared for a possibly offensive commercial.

The decision of the industry to advertise condoms would be still another instance of the industry's contribution to the destruction of the family values.

It is difficult to see, in the light of the industry's record, that any decision to advertise condoms is not another example of crass commercialism where anything goes, as long as it pays, this time under the guise of preventing AIDS.

One can only wait and see if the eventual outcome will not be widespread advertising of all forms of artificial contraception because the public wants it.

cepted the ads for national distribution.

A major argument for accepting the ads is that wider use of them will stem the spread of AIDS, a disease commonly but not exclusively spread by homosexual relations.

"America is determined to trivialize sex and this is one more example," said Father Miles O'Brien Riley, in-

formation officer for the San Francisco Archdiocese. "To throw condoms at" a problem as big as AIDS "is to trivialize AIDS itself and to distract from the real problem," which, he said, is a health problem.

"We're trying to make sex as casual as shaking hands — wear a glove so you don't get germs," he said.

He added that the archdiocese

"cares deeply for those who have AIDS and is fighting it with everything at our disposal," but not with condoms.

"The real problem is with human sexuality, intimacy, relationships. To throw condoms at the problem is like giving clean needles to heroin addicts. It's giving up."

## Bishop: Homosexual letter misunderstood

NEW YORK (NC) — The sometimes "bitter reaction" to the new Vatican letter on homosexuality has stemmed at least partly from misunderstandings and false hopes, said Archbishop John R. Quinn of San Francisco.

Writing in the Feb. 7 issue of *America*, a Jesuit national Catholic magazine published in New York, Archbishop Quinn said critics largely ignored the "many positive aspects" of the Vatican letter, which was issued Oct. 30.

One of these, he said, was the fact that for "the first time" an authoritative teaching document from Rome "admits the possibility that the homosexual orientation may not be 'the result of deliberate choice.'"

A number of criticisms leveled against the document have been based on a mistaken view that the church can and should change its basic moral teaching about homosexuality, he said.

He called that hope "soaring into the realms of fantasy" because the church's teaching is based on biblical texts explicitly condemning homosexual activity.

"The understanding of these texts has been a constant in the moral tradi-

### It says many positive things, San Francisco's archbishop maintains

tion of the church," Archbishop Quinn said. "The most recent biblical scholarship also supports this understanding... The church cannot be faulted for its teaching on the grounds that such teaching is in conflict with Scripture or with the best contem-

porary exegesis."

Critics have also misunderstood some passages of the letter, which was addressed to bishops and written in technical rather than popular language, he said.

One of the key points that was attacked in the letter was its comment that while a homosexual inclination is not itself a sin, "it is a more or less strong tendency toward an intrinsic moral evil; and thus the inclination it-

self must be seen as an objective disorder."

"This is philosophical language," Archbishop Quinn commented.

To understand what that really means, he said, people must realize first that "every person has disordered

inclinations. For instance, the inclination to rash judgment is disordered, the inclination to cowardice, the inclination to hypocrisy — these are all disordered inclinations."

People must also recognize that "the letter does not say that the homosexual person is disordered," he wrote. "The inclination, not the person, is described as disordered."

Archbishop Quinn called attention to a passage in the letter which says the

church "refuses to consider the person as a 'heterosexual' or a 'homosexual' and insists that every person has a fundamental identity: the creature of God and, by grace, his child and heir to eternal life."

In that and other passages, the archbishop said, the Vatican letter "affirms the spiritual and human dignity of the homosexual person while placing a negative moral judgment on homosexual acts and a negative philosophical judgment on the homosexual inclination or orientation, which it clearly states is not a sin or moral evil."

He said the church's central moral affirmation about sexual activity is that it "can be morally good" only within marriage. One of the basic reasons behind the letter, he said, is a concern about "the trivialization of sex" by acceptance of either homosexual or heterosexual activity outside marriage.

Archbishop Quinn, whose 1983 archdiocesan pastoral plan for ministry to homosexuals is among the most comprehensive in the United States, argued that the new Vatican document does not mark any backing off by the church from pastoral care of homosexuals.

# World Briefs

## Bishop: U.S. makes Lebanon a 'hostage'

VATICAN CITY (NC) — A Lebanese Maronite bishop said the U.S. decision to recall its citizens from Lebanon risks placing the entire country in a "hostage" situation by isolating it from the rest of the world.

The U.S. action, taken after three American professors were seized in January by militants in the Lebanese capital Beirut, "means emptying Lebanon of all foreigners," said Bishop Bechara Rahi, vicar of the Maronite patriarchate for Lebanon.

"Given these provisions of the U.S. government to isolate Lebanon, this is nothing other than taking it hostage, when all ties with the world are broken, especially with the Western world," he said in a statement to Vatican Radio.

The U.S. decision "saddens us very much" because it comes when "we need these ties with the whole world so it can understand the Lebanese cause," he said.

"Although we are sorry that there are hostages here and there, there is also the entire Lebanese people which is in hostage and which is victim of world terrorism," he said.

The bishop said "hidden politics" were behind the recent acts of terrorism and noted that four regional forces were now fighting on Lebanese soil: those of Syria, Israel, Iran and the Palestine Liberation Organization.

At the Vatican, a source informed on the Lebanese situation said it was somewhat understandable that the United States ordered its citizens to leave the country.

"If the U.S. arrived at this decision, they considered the situation very serious — and, in fact, it is very serious," said the source, who spoke on the condition of anonymity.

## South Africa bishop says Church will aid oppressed

DURBAN, South Africa (NC) — The Catholic Church will continue caring for South Africa's oppressed but will not ignore other groups, said the new head of the Southern African Catholic Bishops' Conference. "The image I have is of a mother with a child who needs particular attention for some reason," said Bishop Wilfred Napier of Kokstad, South Africa. "If the mother gives special care to a child who is sick or helpless or vulnerable in some other way, it does not mean she loves any of her other children less." Bishop Napier, 45, was elected president of the bishops' conference during its meeting in late January. The bishop, who is classified as colored (mixed race) under South African law, is the first president who is not white.

## Polish Cardinal rejects request to remove convent

JERUSALEM (NC) — A Polish cardinal has turned down a request from a delegation of Auschwitz survivors that he remove a Carmelite convent from the former Nazi concentration camp, said Yitzhak Arad, chairman of Israel's Yad Vashem Holocaust Museum and a member of the delegation. In an Israeli radio interview Arad said that during a meeting with Cardinal Franciszek Macharski of Krakow, the delegation said the Carmelite convent symbolizes a change in the meaning of Auschwitz, where an estimated 2 million Jews were gassed to death during World War II. He said Cardinal Macharski opposed the removal of the convent and said its presence does not harm Jewish interests at the site. Auschwitz is the German name for Oswiecim, the Polish city 32 miles west of Krakow where the former death camp is located.



## Keeping tabs

Nuns read a newspaper as they guarded ballot boxes at the election tabulation center in Manila. The nuns helped out during the plebiscite on the Philippine Constitution, which was passed despite objections from the political left and right. (NC Photo from UPI-Reuters)

## Vatican gets computerized to handle marriage cases

ROME (NC) — In a move expected to speed up the Vatican's handling of marriage cases, the Roman Rota has been fully computerized as a result of a gift arranged by Detroit Archbishop Edmund Szoka. The new system includes the six-century-old archives of the Rota, the church's highest appeals court. Also in the system are precedent-setting decisions from this century, enabling judges and researchers to call up cases for reference. In addition, it provides the working file for all pending cases, eventually printing out judgments or letters to be sent to diocesan authorities. The system was inspired by Detroit's success with computers in reducing a five-year backlog of archdiocesan marriage cases.

## Christian leaders ask Canada to protect natives

TORONTO (NC) — A coalition of Christian leaders has called on Canadian government officials to put aboriginal self-government and other native rights in the constitution. The church leaders — including Bishop Bernard Hubert, president of the Canadian Conference of Catholic Bishops, and Father Ray Boucher, president of the Oblate Conference of Canada — also said native peoples must "be the architects of their own future."

## Most Swedes never read the Bible; 10 percent don't own one

NEW YORK (RNS) — Two-thirds of the people of Sweden never read the Bible and 10 percent have no Bibles, according to a survey conducted by the Institute for Religious and Sociological Studies in Sweden. A report in the European Baptist Press Service said that only 8 percent of the Swedish people read the Bible regularly, compared with 12 percent who attend worship services and 25 percent who pray. A modern Swedish translation of the New Testament has sold 2.5 million copies since it was published in 1981, but only 30 percent of the adult population has the new translation.

## Pope says family life in France is 'wounded'

VATICAN CITY (NC) — Pope John Paul II has attacked divorce, abortion and cohabitation, saying they were part of a "suicidal" attempt to "invent another type of family." "Yes, the family is wounded, in your country and in most of the so-called 'developed' countries," the pope told a group of bishops from southwestern France. "Marriages are shattered by increasingly numerous divorces. Youthful cohabitation continues dangerously. There is poor preparation for marriage," the pope said.

## Time retracts report of bugging of confessional

NEW YORK (NC) — *Time* magazine has reiterated an earlier report that law enforcement agents bugged a Catholic confessional as part of a Mafia investigation, but said its report was incorrect in saying that the agents had court permission. The correction appeared in the magazine's Feb. 2 issue in a response to a letter from John P. Puthenveetil, New York director of the Catholic League for Religious and Civil Rights. The Catholic League officer wrote, "Your irresponsible reporting of a grossly exaggerated statement from some unidentified 'agents' somewhere in the U.S. has confused many and may have caused serious damage to the practice of the Catholic Church..."

## Bishop still disclaims apparitions in Spain

WASHINGTON (NC) — Although Masses are allowed at the site of alleged Marian apparitions in the Spanish village of Garabandal that is no endorsement of the claims, said the region's bishop. Bishop Juan Antonio Del Val Gallo of Santander said his decision to permit priests on pilgrimage to celebrate Mass at the site has "no connection" with whether he believes the apparitions occurred. "It's merely out of respect for the priests that arrive with pilgrims," he said in a telephone interview. The bishop said Mass has been celebrated at the site for the past 15 years.

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# Haitian bishops: Things worse now

VATICAN CITY (NC) — In the year after the fall of dictator Jean-Claude "Baby Doc" Duvalier, Haiti's situation "has worsened at every level — economic, social and political," the country's bishops have said.

In a statement read in churches to mark the anniversary of Duvalier's departure, the bishops said that "to make changes, new men are needed" in the government.

"Is it possible to plan the evolution of the political system without a purge in the administration?" the statement asked. It said many promises of reform made have not been kept.

"It is true that the population has recovered the right to speech and does speak, but who makes the effort to listen?" the statement said.

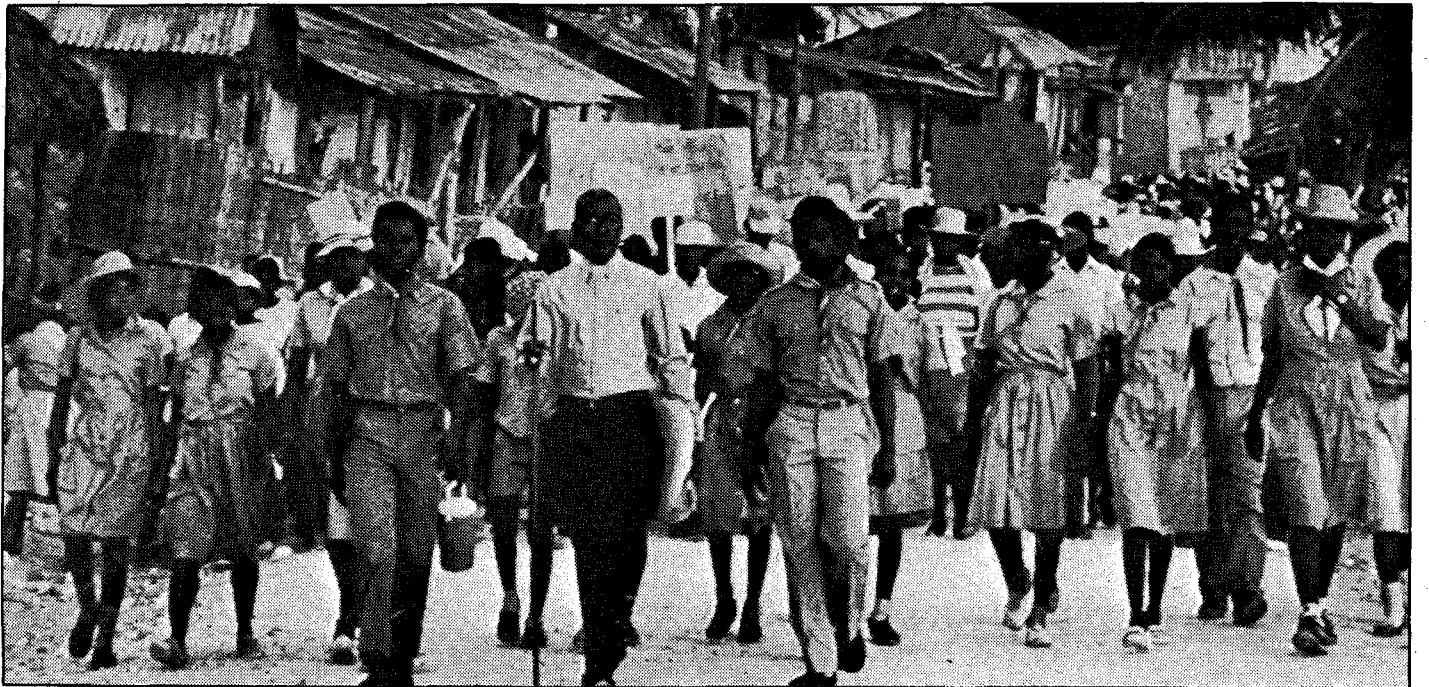
Haitians "do not aspire to a mere change of personnel, but of mentality and system," the statement added.

"From a political point of view one does not discern a true democratic will," conference president Bishop Francois Gayot of Cape Haitien said in an interview with Vatican Radio. "The impression is that we find ourselves in the same situation as before Feb. 7, 1986," he said.

Haiti's provisional government, headed by Lt. Gen. Henri Namphy, has organized free presidential elections for November, and work has begun on writing a new constitution.

But critics say widespread corruption in the country has not been checked and the lives of the poverty-stricken majority have not changed. Haiti is one of the Western Hemisphere's poorest nations.

Human rights groups also have complained about continuing govern-



Bishop Willy Romelus of Jeremie, Haiti, whose outspoken sermons helped overthrow Jean-Claude Duvalier, leads a march to mark the anniversary of the overthrow of the dictator. The celebration was dimmed by the fact that, as the bishops said, every aspect of life there is worse. (NC/UPI photo)

ment arrests without cause and said prosecution of the country's former national security force members has been too slow.

After widespread anti-government protests, Duvalier fled the country Feb. 7, 1986, ending nearly three decades of dictatorial rule by the Duvalier family. Since then, Haiti's bishops frequently have called for greater democratic participation in public life.

In September, Pope John Paul II gave support to the bishops and said Haiti should "turn the page on the er-

rors of the past."

Within the last year, the Haitian bishops have emphasized a literacy campaign, with the goal of educating 3 million of Haiti's 6 million people in five years.

In New York, Beth Griffin, spokeswoman for Catholic Relief Services, said CRS helps fund the literacy campaign. The agency also funds food and nutrition projects, small agricultural projects and projects for vendors in the slums of Port-au-Prince.

Franciscan Father Jack Wintz, associate editor of *St. Anthony*

*Messenger* magazine, recommended in the February issue that U.S. Catholics could help Haitians through the Florida-based Food for the Poor program.

Father Wintz visited Haiti in October at the invitation of Food for the Poor's director, Ferdinand Mahfood. The priest said the U.S. organization "avoids costly overhead by working directly with priests and Religious... who staff the parish houses and mission centers."

Food for the Poor provides equipment for development projects as well as food, clothing and medicine.

## Pope: Confusion about laity hurts Church

VATICAN CITY (NC) — Pope John Paul II said misinterpretations of the Second Vatican Council have created confusion and "extremist positions" concerning lay Catholicism.

Those misconceptions have hurt the vitality of the Church, he said.

The pope said the upcoming synod on the laity, scheduled for October, should evaluate the "painful concessions" made by some Catholics to a worldly mentality.

The pope said the overall picture of the laity is more positive than negative. But the synod should not "close its eyes to ambiguous or mistaken situations."

The council's documents, the pope said, have been met with "partial understanding, and ambiguous and fragmentary interpretations, (which are) frequently opposed to the spirit of the council." This has created "confusion about the authentic nature of the lay vocation," he said.

The pope identified what he said were "opposite extremist positions: either placing the lay role exclusively within the hierarchical structure or separating the laity's cultural and social task from religious faith." Both

views, he said, have ended up by "humbling the vitality of the entire organism of the church."

The novelty of changes brought by the council and their "impact with formulas of long tradition" have produced what some call a "crisis of identity" in the church, he said.

"Particularly sharp repercussions have been seen in the understanding of the relationship between the church and the world, with painful concessions to that spirit of the world condemned by the Lord," he said.

The pope quoted St. Paul's instruction to the Romans: "Do not conform yourselves to this age."

The council emphasized that the laity shares in the "priestly, prophetic and kingly functions of Christ." Lay Catholics should "work for the sanctification of the world from within," it said. In recent years, the pope has urged Catholics to oppose modern trends — particularly in the West.

The pope's talk was the third in a series of presynod discourses. He said he was speaking of the difficulties and "polarizations" in lay development after discussing positive aspects the previous week. The synod, too, he said, should take into consideration successes and errors.

## M.D.: U.S. violating past in Nicaragua

NEW YORK (NC) — A prominent Catholic physician in the Archdiocese of New York said frequent working visits to Nicaragua have convinced him the United States is violating its Jeffersonian heritage with attempts to overthrow the Nicaraguan government.

Dr. Kevin Cahill, personal physician to Cardinal John J. O'Connor and his predecessor, the late Cardinal Terence Cooke, made the comments in an op-ed article Feb. 14 in *The New York Times*.

Writing that he has made "many medical trips to Nicaragua," Cahill said Thomas Jefferson understood the need for "revolution and an authentic Constitution," and Nicaragua now has an ongoing revolution and a new Constitution.

"An apparent ignorance of our own history coupled with a cynical and arrogant abuse of false power — false because its foundation is nothing more

than shifting expediency — has now tarnished our Jeffersonian image at home as well as abroad," he said.

Cahill said that from his first visit to Nicaragua after a 1972 earthquake until his latest trip his "spiritual guide" has been Maryknoll Father Miguel D'Escoto, the current foreign minister who has had his priestly faculties suspended by the Vatican.

Cahill wrote that he had just returned from another visit spent "at a field hospital in a war zone and at a rehabilitation center in Managua examining scores of legless victims of contra mines."

"I was seared by the pain of groups of mothers whose sons had been mutilated and killed by our own mercenary forces," he said. "I saw the effects of an American embargo; surgery must be done and broken limbs set without X-rays because of a belief in Washington that the Sandinista government must be overthrown at any cost.

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## English-only legislation divisive?

WASHINGTON (NC) — Opponents of English-only legislation, including church leaders, call it divisive and refer to its "racist" undertones. But supporters describe it as "innocuous" and insist its passage is needed to unify the country.

Resolutions to make English the official language will be introduced in 30 states from East Coast to West in 1987, say English-only lobbyists.

"It's political hogwash," said Pablo Sedillo, director of the Secretariat for Hispanic Affairs at the National Conference of Catholic Bishops.

"The whole effort is directed at Hispanics and Asians who are newcomers to the country. It's the work of some particularly conservative groups who fear Hispanics and others are gaining political clout and will soon be influencing foreign policy."

While "on the surface, it's a nice-sounding piece of legislation," that's only because its long-range consequences are not spelled out, said Richard Chavez, director of the Division for Hispanic Affairs of the California Catholic Conference.

Father Mario Paredes, executive director of the Northeast Hispanic Catholic Center in New York, said the legislation "creates more division in society and exacerbates tensions between language groups rather than helping us integrate into one society."

He claims supporters are "motivated by selfish and possibly racist beliefs" that are "contrary to Christian values."

In Florida, where supporters have been collecting signatures in hopes of bringing the issue to referendum, the

### Legislation cannot change the fact that Miami is a bilingual city, says Father Mario Vizcaino, Hispanic Affairs priest.

controversy is merely academic, said Father Mario Vizcaino, director of the Southeast Regional Office for Hispanic Affairs in Miami.

Legislation cannot change the fact that Miami is a bilingual city, he said, noting that there are about 2 million Hispanic residents in the South Florida area and "dozens and dozens" of banks and businesses to which Latin Americans come to make transactions in Spanish.

"We have to open our minds. The

### Vatican to review Hunthausen case

WASHINGTON (NC) — The Holy See has formed a commission of two U.S. cardinals and an archbishop "to assess the current situation in the Archdiocese of Seattle."

Last year Archbishop Raymond Hunthausen of Seattle was instructed by the Vatican to give up his authority in several key areas. The action provoked wide controversy, and the U.S. bishops last November offered to mediate the dispute.

The members of the new commission are Cardinals Joseph L. Bernardin of Chicago and John J. O'Connor of New York and Archbishop John R. Quinn of San Francisco.

world is becoming smaller and smaller," the priest said. English-only supporters, he said, are "very parochial."

Before 5 million residents went to the polls in California in November to make English the state's official language, the state's Catholic bishops issued a statement expressing fear the initiative would cause disharmony among ethnic groups and curtail services to linguistic minorities.

Father Chavez said even Hispanic Californians were among those who voted in favor of the legislation because of what he sees as its deceptively simple wording. "They live here. They know that English is the official language in this country. Of course they're going to go along with that."

"People weren't saying what passage of the amendment meant. Did it mean they won't allow street signs in other languages? Will bilingual education be eliminated? Will the government stop printing ballots in different languages? We still don't know," said Father Chavez.

There is no doubt new immigrants want to speak English in order to function their best in society, he said, pointing out that California cannot meet the demand for English classes. Los Angeles Unified School District

officials estimate they turned down 40,000 hopeful students in 1986.

Six northeastern states — New York, New Jersey, Massachusetts, New Hampshire, Maryland and Pennsylvania — are among the 16 that considered proposals to make English their official language in 1986. English is the official language of Indiana, Illinois, Nebraska, Kentucky, Virginia, Georgia, Tennessee and California.

Meanwhile, bills proposing an amendment to the U.S. Constitution were introduced early in the 100th session of Congress by Sen. Steven Symms, R-Idaho, and Rep. Norm D. Shumway, R-Calif. Shumway's bill has 23 co-sponsors.

U.S.-English, the Washington-based nonprofit group that is behind the legislation and claims a nationwide membership of one-quarter million, says it has a "mandate from the people."

According to Sharon McCloe, the group's national field coordinator, the organization is "dedicated to promoting use of English in the political, economic and intellectual life of the country."

She said U.S. English thinks printing ballots in different languages "separates the right of exercising citizenship from learning English" by telling new citizens they don't need to learn English.

As for bilingual education, she questions its success at incorporating new immigrants into the societal mainstream and suggests there are "other, better methods" of teaching limited English-speakers, citing English immersion programs.

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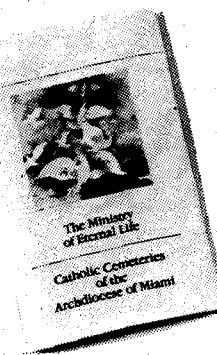
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## No fault morals unviable — Bishop

DALLAS (NC) — In dealing with AIDS and other "behavior-dependent" diseases, the Catholic Church "must teach and instruct that no-fault morality does not work in medicine or morals," U.S. bishops were told Feb. 12.

Msgr. William B. Smith, a moral theologian and academic dean of St. Joseph's Seminary in Yonkers, N.Y., made the comments to about 150 bishops from the United States, Canada, Mexico and the Antilles attending a weeklong medical-morals workshop in Dallas.

Msgr. Smith was one of two speakers who presented a lecture on "AIDS — A Public Health Dilemma" during the workshop, sponsored by the Pope John XXIII Medical-Moral Research and Education Center based in Braintree, Mass.

While the church must be compassionate in treating AIDS — acquired immune deficiency syndrome — "we must be compassionate in prevention as well," Msgr. Smith said, "and that means we must tell the truth, especially to our young."

The theologian said, "There is no indiscriminate sex without consequences — whether those consequences be spiritual, emotional, social or, now, medical. Promiscuity of same sex or opposite sex has real consequences, now obvious public health consequences."

Msgr. Smith pointed to AIDS, alcoholism and pelvic inflammatory diseases among women as "almost entirely behavior dependent; they can be

avoided or prevented by an act of the will."

He criticized concepts of "no-fault morality" and "safe sex" and said Planned Parenthood's campaign to promote condom use will result in an increase in all sexually transmitted diseases. "That is not a prophecy; it is an inevitability."

Msgr. Smith said the church should "both teach and promote virtue as a matter of personal and Christian responsibility, as a form of preventive medicine, if for no other reason than to protect our youth from behavior-dependent diseases."

In dealing with diseases, he urged the bishops to avoid "two opposite mistakes: the mistake of condoning uprightness and the mistake of condoning self-righteousness."

The other speaker, Dr. Lambert King, vice president of professional affairs at St. Vincent Hospital in New York, told the bishops that AIDS is now present in more than 80 nations and "the magnitude and gravity of this epidemic exceeds our worst expectations."

AIDS and AIDS-related diseases "will kill millions of people worldwide over the next decade and may long darken our days to come," he said.

About 10 million people worldwide and 1 million to 2 million in the United States have already been infected with the AIDS virus, he said. Between 5 percent and 25 percent of these will develop AIDS, he said, and another 25 percent will develop AIDS-related complex.

## Church agencies cut liquor at functions

ALBANY, N. Y. (NC) — Heeding a suggestion by Albany Bishop Howard J. Hubbard, many Catholic charitable agencies in the Diocese of Albany have quit making money by selling hard liquor.

The charitable agencies continue to serve alcohol at benefit functions, but utilize cash bars and do not profit from sales made, according to a survey by The Evangelist, Albany diocesan newspaper.

The newspaper attributed the change in policy to a 1986 column

written by Bishop Hubbard in which he urged Catholic social service agencies to refrain from using alcohol to raise money.

Instead of holding cocktail parties to raise money, Bishop Hubbard suggested church groups could hold social events offering "specialty foods, ethnic drinks, novelty desserts or creative non-alcohol punches and other beverages."

Bishop Hubbard said his remarks resulted in more mail than anything else he has said of done in 10 years as head of the Diocese of Albany.

## Black leaders draw blacks into Church

BALTIMORE (NC) — The presence of black Catholic leaders and the inclusion of aspects of black culture and spirituality in worship are attracting more blacks to the Catholic Church, said the head of the Black Catholic Clergy Caucus.

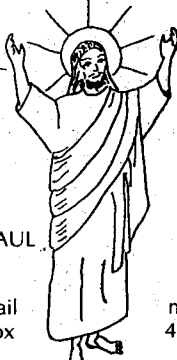
Father George Stallings made the comment while in Baltimore to participate in a summit of black Catholic priest, Religious and lay leaders Jan. 28-29.

The conference was to prepare for the National Black Catholic Congress

to take place May 21-24 at The Catholic University of America in Washington.

Father Stallings, pastor of a predominately black parish in Washington, D.C., noted that the Catholic Church traditionally has been viewed as a "white" church. Referring to black leaders attending the summit, Father Stallings said, "we have made Roman Catholicism more appealing to blacks."

The number of black U.S. Catholics is on the rise, having increased 30 percent to 1.3 million since 1980, officials said.

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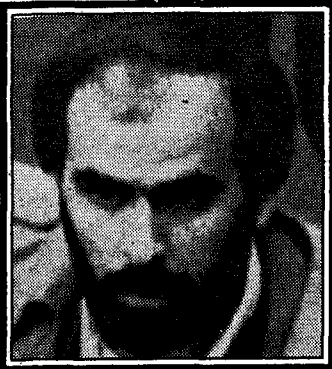
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## Faith helped him in Iranian prison



*' There was nothing said to me at that point...that would suggest I was going to be out very soon, so I thought I had better get myself prepared '*

--Gerald Seib,  
Wall Street Journal reporter

HAYS, Kan. (NC) — Religious principles and prayer helped Wall Street Journal reporter Gerald F. Seib cope when detained by Iranian officials, he told an assembly of students at his Catholic alma mater in Hays.

Seib told the assembly at Thomas More Prep-Marian High School Feb. 13 that the one night he spent in an "honest-to-God jail cell" in Iran gave him seemingly endless time to

pray and form a plan of action.

"It happened to be a Sunday night," Seib said, "so I said a Mass to myself that night. It's amazing how much of the Mass you can remember when you're in a pinch like that and need to pray. I forgot some of the second half of the eucharistic prayer, otherwise, I got it all.

"There was no sermon," he added in a less serious tone. "I didn't know

what to say, so I skipped it."

Seib, 31, a native of Hays, was detained after the Iranian government invited him and other foreign journalists to cover its latest offensive against Iraq in late January. Iranian news reports said Seib was thought to be an Israeli spy.

The reporter, who with his wife runs the Egypt-based Middle East bureau of The Wall Street Journal, was released Feb. 6. He returned to Hays Feb. 12.

After the "Mass," Seib said he prayed more and then started pacing around the stark prison cell, which he described as 8 feet by 12 feet, without a bed, hot and windowless.

"This was the second night I was (detained) and there wasn't any reason to think I wouldn't be there for months. There was nothing that had been said to me at that point, and nothing in the track record of the Iranians that would suggest I was going to be out very soon, so I thought I had better get myself prepared in my head for that possibility.

"I decided what I needed really wasn't a game plan but principles since I really didn't know what would come next, and I couldn't exactly plan strategies for the unknown.

"The first one was complete and utter trust in God, not that there was much choice at that stage of the game anyway, but it seemed like a decent starting point.

"The second one was complete honesty. I was debating whether to be tricky with my interrogators, whether I should tell them what they wanted to hear, whether I should try to outsmart them, and in the end I decided I had nothing to hide so what's the point. Honesty is the best policy and I figured I'd stick with it. In the end I think it was a smart decision.

"And the third principle was: don't apologize for who you are or what you are. If you're going to go down, at least go down with dignity."

## Oral Roberts begs in splendor

TULSA, Okla. (RNS) — While Tulsa evangelist Oral Roberts exhorts his followers to send him \$4.5 million so that God will not kill him, his son and heir apparent is moving into luxurious new living quarters.

Richard Roberts has moved with his pregnant wife and their daughter into a 7,100-square-foot, \$214,000 home with a \$20,000 swimming pool.

The Rev. Oral Roberts also appears well-prepared for worldly life should he not be called to his reward in March. County records show he occupies a 6,328-square-foot home, 300

feet from his son's new home. Oral Roberts' home is valued by Tulsa County officials at \$500,000. The home of the elder Roberts also has a swimming pool.

Both houses are on lots just north of the evangelist's sprawling, futuristic Oral Roberts University campus and his City of Faith Medical and Research Center.

Blueprints filed with the city clerk's office in Tulsa show that Richard Roberts new two-story home has four bedrooms. The upper floor includes a 920-square-foot master bedroom suite

with a fireplace, dressing room and marble bath with whirlpool. Adjoining the master suite are a library-study and a 432-square-foot closet with three rows of racks and shelves.

Richard Roberts helps operate his father's evangelistic organization and appears five days a week on his own television show. Revelations by Tulsa media of Richard Roberts' new living arrangement has fueled ongoing controversy over Oral Roberts' latest fund-raising push.

## Ohio Sisters get pay raise

COLUMBUS, Ohio (NC) — Ohio's bishops and congregations of women Religious working in the state's six dioceses have made a three-year agreement that guarantees each sister working full time a salary of \$1,500 per month, plus \$1,000 per year for retirement.

A sister's current monthly stipend in Ohio is \$850 with a housing allowance of \$120 monthly. The retirement benefit for a sister working full time is \$950 a year.

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## Parish cells

### Build faith at neighborhood level

By Prent Browning  
Voice Staff Writer

He had a thriving parish with a large prayer group, but there was "just something missing."

Fr. Michael Eivers, pastor of St. Boniface Church in Pembroke Pines, felt a certain lack of enthusiasm and community. People would come and go from church "like they were going to supermarket," he says.

How could he inject new life in the parish?

The answer for the Broward church which puts a special emphasis on evangelism was a parish cell structure, a return to the neighborhood communities of the early Christians.

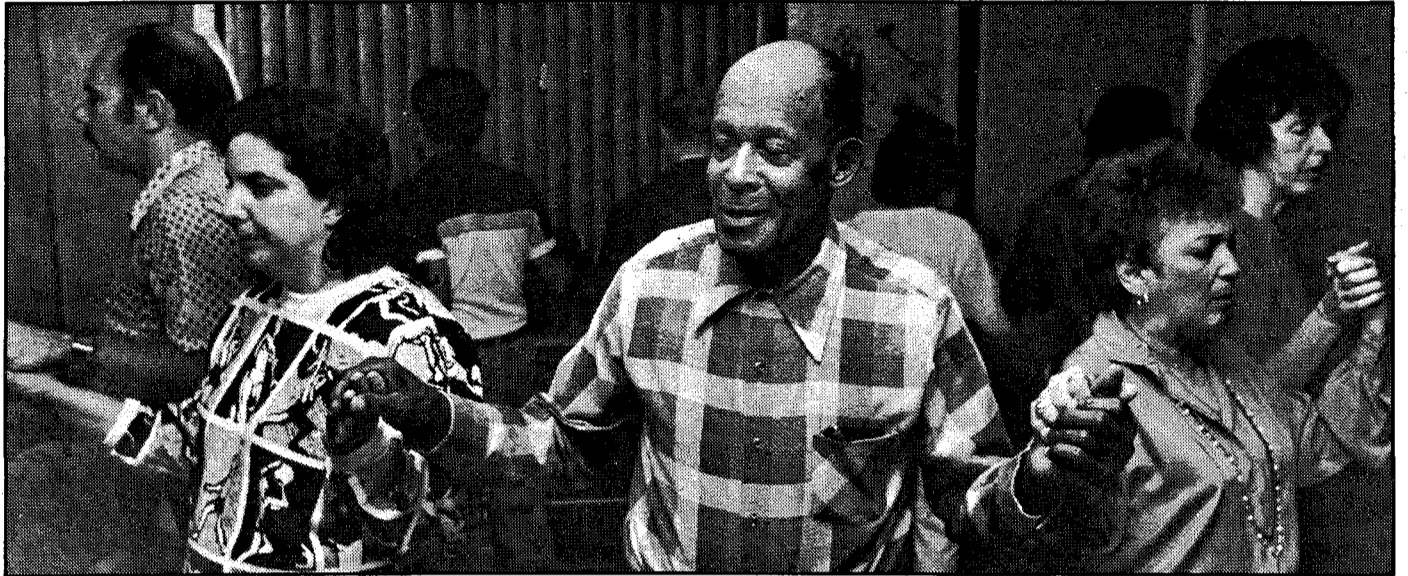
Cells are prayer groups that each consist of members from a particular area of the community, although this structure isn't always rigidly enforced. "We're not very strong on insisting that if someone knows a group leader but lives on the other side of the tracks that he can't join that group," says Fr. Eivers. There are also cells for widows and a youth group with 90 participants.

The groups typically contain anywhere from 10 to 15 people and if they get any larger a new group is formed. They meet for several hours every other week and have adopted the following structure: prayer at the beginning, followed by a sharing of how the Lord worked in their life the last two weeks, then a recorded teaching by Fr. Eivers and a discussion of that teaching. After that the cell discusses business affairs, consisting usually of needs or concerns involving the neighborhood (such as an elderly person who needs to be driven to the doctor), and then conclude with intercessory prayer and socializing.

The program, which began three-and-a-half years ago, has worked well enough for the parish that they recently shared what they learned in a five-day seminar. Attending the seminar Feb. 11-15 were about a dozen priests, four deacons, a few sisters, and many lay parish ministers. A total of 75 persons travelled from 16 states and even Italy to attend the event.

Since 1983 when St. Boniface started out with five cells, the church has built up to a total of 41 groups involving over 450 people. This represents about 30 percent of their church going adults.

There is a training program for cell



One parish cell group prays intently in an outward facing circle.

(Voice photo by Prent Browning)

leaders that includes a grounding in evangelization, discipleship, and small group dynamics. The program is supervised by a hierarchy of area, district, and executive leaders who keep the lines of communication open and offer encouragement and advice.

"It's terrific for me as a pastor," Fr. Eivers says, because I have nearly 450 people listening to my teaching every two weeks and that's the biggest adult education program that you could imagine."

"Secondly, it's brought a lot of people back to the church. They'll come into small groups sooner than they will come back to the church."

Although the system demands the "shepherding" of a pastor it can also result in diverting some of the day to day problems that use to demand his attention.

"I don't have coming on my

***'It's brought a lot of people back to the Church. They'll come into small groups sooner than they will come back to the Church'***

—Fr. Mike Eivers

shoulders all the problems that I used to have," he said, "because now a lot of crisis situations are dealt with by cell leaders or his or her district leader."

Ask cell members what they like about the program and many will tell you that they look forward to sharing their personal joys, sorrows and spiritual struggles with other

Christians.

"It's prayerful and confidential," says cell co-leader Claudette Angel. "You have the freedom to express yourself, whether you agree or disagree. You can be yourself without hurting anyone's feelings."

Cell member Kathy McCleary finds it a needed break from all the "hustle and bustle" in her life. "I may be tired but when I leave I feel uplifted," she says.

Speaking at the seminar last week, the pastor emphasized that an active prayer cell program doesn't happen overnight. It actually involved nearly three years of planning and at least one false start.

After listening to a speaker on base communities, Fr. Eivers said, he rushed back to the parish to set up his own neighborhood groups but it soon faltered.

It turned out that they needed the advice of a Korean pastor, Dr. Yonggi Cho, who wrote a book titled "Successful Home Cell Groups," which the church now sells.

His book was intriguing, but his parish in Seoul, South Korea, turned out to be a real inspiration.

Fr. Eivers and Deacon Perry Vitale, now the director of the parish cell system, travelled to Dr. Cho's non-denominational church about four years ago to attend a seminar and were amazed at the spiritual vitality they saw there.

The church had half a million registered members, the pastor told seminar participants, and an incredible 22,000 cells.

He went to an all night prayer

meeting attended by 12,000 people--as many as could fit into the church's auditorium. "The pastor beseeches cell leaders to stay home on Sundays because they need the seats. He tells them to come on Wednesdays."

At one service the priest and deacon saw the congregation all stand up at the same moment, outstretch their arms and shout something in Korean. "I was told it was the Apostles Creed and I said to Perry 'Oh my God, they believe it!'"

At the St. Boniface seminar, the knowledge passed on by the Korean pastor and reinforced by the experience of the South Florida parish, was shared with the participants.

The Korean pastor, listeners were told, underscored the importance of the gifts of the Holy Spirit that were visited on the Apostles. These gifts include such abilities as speaking in tongues and discernment that are expressed in the Charismatic movement (many St. Boniface parishioners are Charismatic). Also like the early Christians they believe in the vital importance of evangelism.

In fact, the heart of the program is evangelization, Fr. Eivers said at the seminar. "The cells must multiply. If they become stagnant they are suffering from a terminal disease. If they close the circle then they are a dying group."

Cell co-leader Hilda Fonte has been part of three cells since she became involved in the groups. When a cell splits off, she said at a group meeting last week, "it breaks your heart but it must be done." If you stay too long with one group, she said, "then you are not letting the word out, you're not growing spiritually, you're not letting the work be done."

Fr. Eivers was told by Dr. Cho that the cell system can't be regarded as "just another program" because of the time and energy that need to be devoted to it. "He told us 'you have to be sold on it completely. You have to be prepared to make it the center of activity.'"

Other important aspects of parish cells, he said, include: Bible study, the ongoing training of group leaders, the accountability of members to group and district leaders, and the organization of cells on a neighborhood level.

Deacon Vitale believes the effect of incorporating these elements in a successful parish cell program is "to bring the church back to the people" by ministering to their needs.

His own recipe for success: "Skim off over-emotionalism and religious jargon and add in genuine acceptance and caring."

Fr. Eivers, who believes that the cell system has brought his parish closer together, agrees. "It sort of takes people from really being anonymous to really being cared for."

## 29 Winners

St. Hugh School students and Principal Sr. Kathleen Donnelly, O.P., give a thumbs up on the dock outside Monty Trainer's restaurant in Coconut Grove after a sumptuous meal there which they earned by making straight A's not only in scholarship but in conduct and effort as well. Mrs. Rita Suarez, mother of one of the winners from grades K-8, arranged the deal, courtesy of John Inner, owner of the restaurant. (Voice photo by Robert O'Steen)





## Travels with God

With styrofoam boats to highlight the theme "a vocation is a voyage," Immaculate Conception Church in Hialeah celebrated its fifth annual Vocations Breakfast Feb. 8. This year's featured speaker was Sister Regina Maguire, who touchingly recalled her more than 30-year journey with the Lord. The Sister of Mercy from Clogher, Ireland, came —by boat— to South Florida in 1955, one of the first five Irish Mercy sisters who staffed Immaculate Conception School. She worked there as music teacher and choir director until two-and-a-half years ago, when she became director of Religious Education at Holy Name Parish in the Diocese of Palm Beach. "Our life is a voyage," Sister Regina said, adding that God has traveled constantly at her side. "I never regretted [becoming a Sister of Mercy]. I never looked back." She concluded by singing the "Suscipe" or prayer of Catherine McAuley, a lay woman who at the age of 50 entered the novitiate and founded the Sisters

of Mercy. It says, in part: "My God, I am yours for time and eternity. Lord, I am yours forever. You must teach me to trust in your Providence, loving Lord." Pictured: Sister Regina and Auxiliary Bishop Norbert Dorsey, who concelebrated the Mass preceding the breakfast. (Voice photo/Ana Rodriguez-Soto)

## Racism now more subtle, bishop says

(continued from page 1)

Three blacks were beaten up by a group of white youths and one was killed by a car while trying to escape. Howard Beach is located in a diocese that borders his own and Bishop Moore, who is also the pastor of the church in Harlem that the Pope visited in 1979, is sensitive to the bigotry he feels is present in the New York area.

"In a lot of those neighborhoods," he said, "the priests haven't been doing their job. They've got to talk about racism in the pulpit and they've got to talk about it in the schools."

A diocese can initiate many projects to appear more open to blacks but what is really needed is for Catholics to look deeply in their own hearts and confront whatever prejudice they find there.

"I think you can have all the programs in the world but if people's hearts are not converted and you don't

**'The priests haven't been doing their job. They've got to talk about racism in the pulpit and they've got to talk about it in the schools.'**

Bishop Emerson Moore,  
New York

act out of real love of Christ, then all those schemes will fail."

Still, Bishop Moore gave credit to the U.S. Catholic Church for the great strides it has made in recent years towards racial justice. In New York the church is lobbying for legislation in many areas that have a direct impact on blacks, he said, such as employment and housing. Enrollment of black students is on the increase in Catholic schools and more and more dioceses are opening special offices committed to black Catholic ministries.

"Liturgies reflecting black culture are no longer a curiosity," he said.

(A pastoral letter written several years ago by the ten black bishops, in fact, urged that black Catholics share their gift of spontaneous worship with the church as a whole.)

Those present at the workshop were active participants, meeting among themselves and coming up with suggestions on how to improve relations with and better evangelize blacks. Ideas ranged from the general to the specific and included the following recommendations:

- That the St. Martin de Porres Association be informed of openings in Archdiocesan ministries and recommend candidates.
- That hospitality in the form of parish greeters should be extended to new black families in a parish neighborhood.
- That an Archdiocesan-wide census of black Catholics be undertaken.
- That South Florida's black Catholics record their family histories. To facilitate that Sr. Carol Hurley of the Barry University Telecommunications Dept. said that she would like very much to videotape these histories.

## Correction

In a recent issue of *The Voice*, Msgr. John Delaney was incorrectly identified as pastor of Holy Trinity parish in Miami. In fact, he is pastor of Holy Family parish in North Miami. There is no Holy Trinity parish in the Archdiocese. *The Voice* regrets the error.



## Family Workshop

at St. Francis Hospital

Families are changing — they make up and break up. Individual ambitions and desires ebb and flow with age and status. Who gives? Who takes? When does family conflict become family crisis? When do doubts turn into disaster?

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# Lovebirds for 70 years

By Betsy Kennedy  
Voice Staff Writer



Mr. and Mrs. Andrew Tubperlanti were among 75 wedding jubilarians who were honored by the Archdiocese at St. Bartholomew's Church in Miramar. The couple have been married for 53 years. (Voice photo by Betsy Kennedy)

They sit like lovebirds; he with his arm protectively around her shoulder, and she displaying a shy, admiring smile every time he speaks.

"We've always been together," says Anna Caruso, who with her husband Salvatore, is celebrating 70 years of married life.

"I worked in the early years of my marriage. But in the evenings, I never went out places without my husband," she added.

The Carusos were among 75 other couples from parishes throughout the archdiocese who were celebrating their silver and golden wedding anniversaries at St. Bartholomew's Church in Miramar on Feb. 8. The annual event is organized and sponsored by the Family Enrichment Center.

Bishop Norbert Dorsey concelebrated the Mass with Father Paul Vituro, pastor. Afterwards, the guests of honor and their families gathered for a festive reception.

The Carusos, who are both 90 years old, can't understand why many modern marriages are short-lived. They've never been separated, even for a few days, since they became childhood sweethearts in Catania, Italy. They were married when they were age 21. It was the year 1921 when they emigrated to the United States together and began to raise their family. Today that family includes 3 children, 5 grandchildren and 6 great grandchildren (three of whom were present at the celebration).

Her formula for a life-long romance is simple. "We have patience and understanding for one another. And most important, we share our faith in God."

The Carusos have kept their vows to their church for as long as they have to each other. They pray daily and rarely miss Mass. At St. Bartholomew's, where they are members, Father Paul Vituro beams and hugs them as if they were his own grandparents when he sees them coming into the church.

When asked which one of them is the boss of the family, Anna and Salvatore look at each other quizzically as if they never really thought about it. They believe in working as a team, they explain, so there haven't really been arguments about who dominates.

You would think that after 70 years, there is not much more to learn about one another. Mrs. Caruso disagrees.

"Every day I discover something new and wonderful about him. He is a very, very good man."

## Official

### ARCHDIOCESE OF MIAMI

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

**THE REVEREND GUY BROWN**  
--In residence, St. Mary's Cathedral, Miami, effective February 25, 1987.

**THE REVEREND JOSE BARDINO**  
--To temporary Administrator, St. Ann Mission, Naranja, effective February 2, 1987.



# See what's coming up in South Dade this Spring!

Archbishop McCarthy announced it. Monsignor Walsh confirmed it. The South Dade Catholic Nursing Center is coming up this Spring.

A 180 bed skilled nursing center with a 120 bed adult congregate living facility, the Center is blooming today near Kendall. Final construction details are being completed, specially designed furniture is being shipped in, medical equipment is being tested by professionals.

The Center won't be open until May—but you don't have to wait 'til then to smell the flowers. Right now a model living suite is open, and plans, photos, samples and more are waiting for your inspection.

If you, or someone you love, may need the warm and loving environment of South Dade Catholic Nursing Center, come by and see what it will be like. We're at the corner of SW 119 Avenue and Quail Roost Drive, less than a mile from the Turnpike (Eureka/Quail Roost Drive exit) or U.S. 1 (Quail Roost Drive).

Come see us soon. We're in season.

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## God, here and now

At workshop on spiritual direction, priests learn to help people recognize the workings of God in their lives

By Araceli M. Cantero  
Editor, La Voz

It was an unusual stage and a very different kind of plot.

Facing an audience of 21 Catholic priests, a man was telling his spiritual director --a woman-- about a recent encounter with God and his longing for a deeper relationship with the Lord.

The priests in the audience watched intently, listening to the words of reassurance or feedback, paying attention to the body language, the tone of voice and the slow-paced interaction of the two actors.

After 20 minutes of conversation, the imaginary curtain came down and the improvised stage turned into a meeting room at the Dominican Retreat House in Kendall, where priests from three dioceses in Florida were learning about the ministry of spiritual direction, which is not to be confused with confession or counseling. Spiritual direction involves helping people to discover the presence of God in their daily lives.

Because the concept is so hard to describe, the team from the Jesuit Renewal Center (JRC) in Milford, Ohio used role-playing demonstrations, group discussions, lectures and guided meditations to illustrate their point.

"Words mean different things to different people, so we must present concrete cases of spiritual direction in order to teach," explained Rose Marie Grueninger, one of the spiritual directors who presented the workshop. Sponsored by Ministry to Priests office, the five-day workshop was attended by 14 priests from the Archdiocese, three from Venice and one from Palm Beach.

### God intervenes

Through their presentations, the team of two lay women and a Jesuit priest demonstrated that spiritual direction also challenges the faith of the director, since it pre-supposes a belief that God still intervenes in people's lives.

The priests also were made to realize that the ministry requires good listening skills and a lot of patience.

"Talking about the importance of listening may sound easy," Grueninger said. "But it may take a whole hour to identify what the person is going through and what it means to her," she added.

Good listening requires good self knowledge. This is why training for the ministry involves exercises that promote inner reflection and also supervised practice of spiritual direction.

As trained psychotherapist for Catholic Community Services' division of Family Services, Father Mike Flanagan was very familiar with those skills. A priest for 19 years, he thought spiritual direction would be an easy extension of his work.

Yet it's "a whole different world," he realized, one in which professional training will never make up for lack of faith or of a personal relationship with God.

### 'You just know'

And there's no way to teach or describe that relationship. "Those who have it, know," Father Flanagan said.

Although the ministry of spiritual direction is nothing new in the Church, it has been very differently understood through the ages. Jesus himself did it with his disciples when he led them to discover divine meaning in human events. Perhaps the most notable example of that is the Gospel journey toward Emmaus.

During the first centuries, that



Team members from the Jesuit Renewal Center in Ohio, Rose Marie Grueninger, Julie Murray and Father Rick McGurn, discuss aspects of spiritual direction with Father Mike Flanagan of Catholic Community Services (second from left). (La Voz photo/Araceli Cantero)

tradition was kept alive in the Church. People would go to spiritual masters who lived in the desert and ask them questions about how to attain a deeper life. The masters would respond by asking other questions, thus helping the individuals to focus on their hearts' desire and develop a personal response.

These types of conversations among Christians continued through the centuries, but it was not until the 17th century that the term spiritual direction was used.

By that time, the focus of the direction had become not so much prayer and God's action in people's lives, but providing solutions to the problems of living. This is why, prior to the Second

Youth Ministry. In essence, instead of telling people what to do, he was encouraged to lead them to discover it for themselves.

The Miami workshop was a short version of the six and twelve-week program taught at the Jesuit Center. More than 200 people, priests, religious and some laity, have graduated from it. During the course of the longer training, participants also are supervised as they direct several eight-day retreats.

The program is for people who are already doing some form of spiritual direction "because it requires reflection over one's own experience as a minister, and is not primarily a program for personal growth," said Father Rick

life.

In order to help people make that decision it is essential to foster freedom before God. And this is where a spiritual director can be of help, Father McGurn explained. Not to tell the person what to do, but to help the person be free in Christ.

### Listening

"Such kind of direction requires authentic listening skills," says Julie Murray, the third member of the JRC team.

For her, other requisites for spiritual directors are a certain degree of compassion, humility and the ability to set aside as much "as I can of my own assumptions, so as to be able to enter into another person's experience and be illuminated by what that person already knows about his or her own journey with God."

She is convinced that people "have the answer within, even when they may not know it," so without good listening skills a spiritual director "may have all the theology in the world and a lot of personal experience in prayer, but will not be a good helper."

"The average person in a parish comes to us with needs of counseling," said Father Jim Murphy, pastor of St. Patrick's Church in Miami Beach.

He found that the kind of spiritual direction presented at the workshop applies more to people in apostolic movements or those who "are further along in the spiritual life."

### People searching

Priests from religious orders who attended the sessions disagreed.

"Yes, I find people are looking for this type of help," said Oblate Father Jim Mason, pastor of St. Francis Xavier Church in Overtown. He said that "those who come are at different levels of readiness."

"This workshop confirmed my role as priest," said Father Vang Tran, a Redemptorist from Our Lady of Perpetual Help in Opa Locka. "I am not here to solve people's problems but to lead them closer to God."

As Murray put it, "It's like making the Gospel alive again...believing that God is real, that people today can continue having personal encounters with Jesus."

**Without good listening skills, a spiritual director 'may have all the theology in the world and a lot of personal experience in prayer, but will not be a good helper...  
'It's like making the Gospel alive again...believing that God is real, that people today can continue having personal encounters with Jesus.'**

Julie Murray,  
Jesuit Renewal Center

Vatican Council, spiritual direction had come to mean going to some representative of the Church --usually an ordained minister-- and listening to his prescription for how to live.

But the change and confusion that followed Vatican II forced people to seek guidance within themselves. How do I pray? How do I recognize God's action in my life and respond to it?

These and similar questions also emerged during the Miami workshop, as the team tried to portray how people relate to God during the various stages of spiritual growth.

It was a helpful method, but one that kept the priests initially in suspense.

Father José Luis Menendez attended the workshop to hone his skills but instead found he had to change them.

"It is like going to fix your car and discovering that you need a new one to keep going," explained the Director of

McGurn, director of the Training Institute and one of the three team members who came to Miami.

He explained that the program is based on the Spiritual Exercises of Saint Ignatius, which he described as "a dynamic which unfolds within the person": from experience, to understanding, to judgment and action.

In summary, Father McGurn said, it is the process of answering the question: do I experience in some dim fashion the fulfillment of my deepest desires and hopes? Or as Ignatius puts it in his Exercises: "I will ask God Our Lord for what I want and desire."

### Making a choice

This desire takes a different form during the different stages of life and is connected with conversion and choice. Initially it is the decision to live as a Christian. Eventually it involves the specific choice of a vocation or way of

# Kids help the hungry

## St. Brendan 6th graders take action after studying bishops' economy pastoral

By Ana Rodriguez-Soto  
Voice News Editor

Grown-ups could learn a lesson or two from the kids of St. Brendan School. Specifically from the sixth-graders, and from a teacher who insists that religion be lived, not just learned.

The students from the west Dade school, mostly 12-year-olds, spent three weeks studying the U.S. bishops' latest pastoral letter, "Economic Justice for All." Twice they watched the videotape which accompanies it, "God and Money."

They didn't have to take any tests on the subject but one could argue that they passed with flying colors, because they decided to take up the letter's challenge and reach out to the poor in their community.

Teacher Angie Fernandez had topped off the lessons with facts about world hunger and an organization, "The Hunger Project," which is committed to eradicating it by the end of this century.

Very quickly, the students hit upon a plan: raising money to fund some of the Hunger Project's "community gardens," whereby people in extremely poor neighborhoods are given a patch of land, tools, seeds and the training to begin feeding themselves.

Every \$50 the children raised enabled five people to eat, not just today but every day. So the close to 100 students got to work, baking cookies and cupcakes until late at night to sell the next morning at school.

For four days, fellow students and the office staff lived on that "diet" while parents "cleaned up" at home. After generous assists from the second-graders, who raffled their favorite toys among themselves in order to help, and a little prodding of parents at a school board meeting, the sixth-graders had raised \$1,020. Enough money to enable 100 people in the Overtown area of Miami to feed themselves.

The students presented the check to ecstatic Hunger Project officials during a moving ceremony held to coincide with Catholic Schools Week (Feb. 1-7). Recalling the theme of the nationwide celebration, sixth-grader Denise Gonzalez explained: "We touch the future by being determined to end world hunger by the year 2,000."

"There is enough money, there's enough technology and there is enough food to feed the people," affirmed fellow student Frank Fernandez (the teacher's son).

### Hunger, greed

Moments earlier, his classmates had been equally adamant while speaking to a reporter.

"There's 300,000 hungry people in Dade. It's hard to see them but if you look around you'll see that it's just as bad as Africa," said Peter Ceballo.

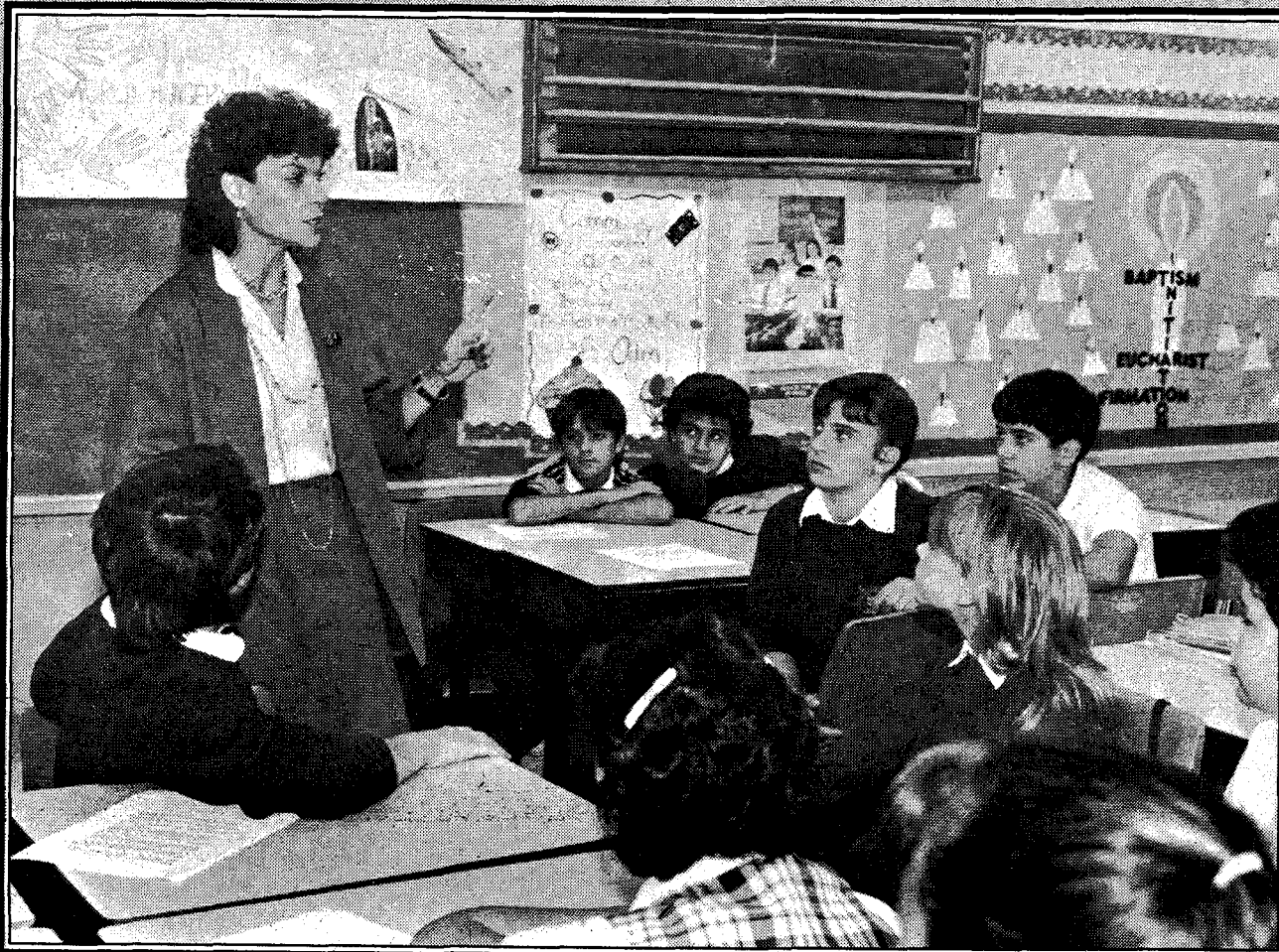
"What's sad is that the greedy people just don't give," said Frank Gonzalez. "We do it too," by asking parents to buy expensive toys and chic, name-brand clothes.

Had they actually seen any poor people lately? "You see people sleeping in benches," said Santiago Martinez, and "there's this guy who walks around with a shopping cart."

Valentin Alvarez recalled a recent trip to Santo Domingo and Puerto Rico. "Kids would ask you for money. It's sad."

That's just the kind of awareness that Angie Fernandez hopes to instill in her religion students.

"Teaching religion is my life, my ministry," she explained at the assembly, her voice breaking with emotion. "I couldn't live without

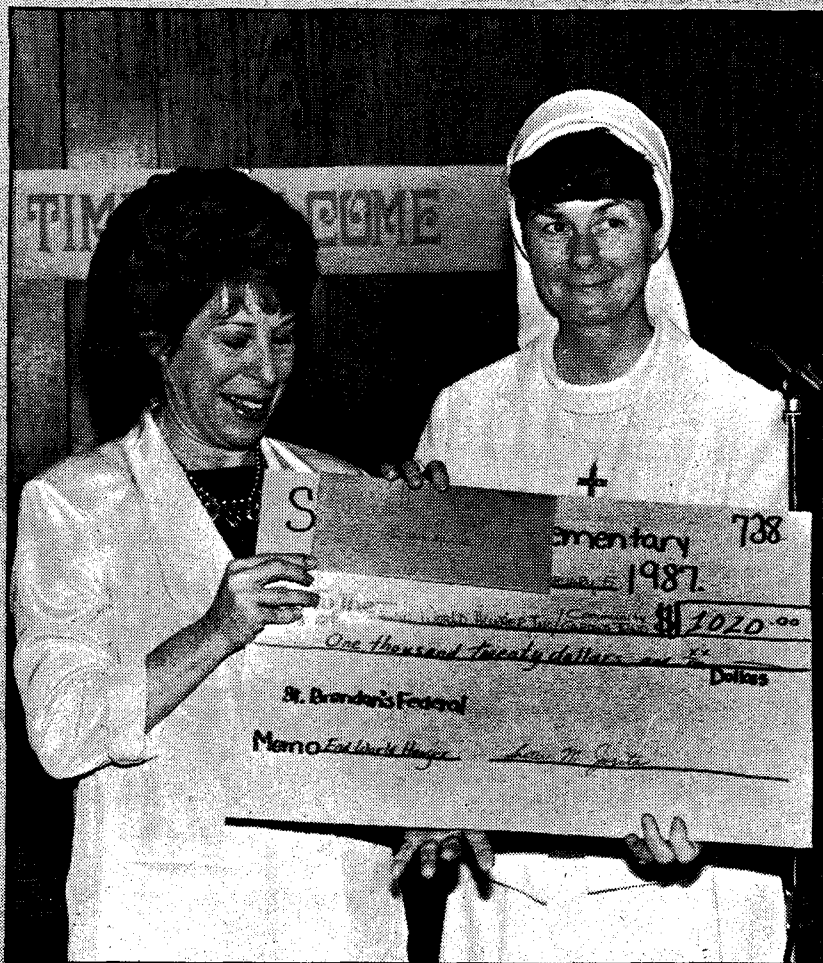


St. Brendan religion teacher Angie Fernandez is not afraid to challenge her students. Her sixth-graders have studied not only the U.S. bishops' economy pastoral, but also Archbishop Edward McCarthy's recent letter proclaiming a Holy Year of Reconciliation, and last year they were given an overview of the social encyclicals written by the modern popes.

*"I couldn't live without teaching religion. But I like to teach a religion that we live day in and day out...If we don't take care of each other, then there's something wrong."*

Angie Fernandez,  
St. Brendan School

Sister M. Josita, St. Brendan principal, presents \$1,020 check to Diane Silverman, executive president of End World Hunger, Inc.



teaching religion. But I like to teach a religion that we live day in and day out...If we don't take care of each other, then there's something wrong."

### Challenging lessons

Fernandez is not afraid of challenging her students: Last year, they were given an overview of the social encyclicals written by the popes, from Pope Leo XIII to John Paul II. At the beginning of this year, they studied Archbishop Edward McCarthy's letter proclaiming a Holy Year of Reconciliation in the Archdiocese, "Blessed Too the Peacemakers."

Combined with the U.S. bishops' 54,000-word economy pastoral, those add up to daunting tasks, even for adults, many of whom may not even be aware of the bishops' writings.

Indeed, in this case, the children "have been a source of evangelization to their parents," said Sister M. Josita, St. Brendan principal.

That's just great as far as Fernandez is concerned. "I like to tell the kids what the Church has to say so they can take it into their community...I wanted to prove that the concepts of the [economy] pastoral could be carried out

even at the children's level. Sometimes we underestimate them."

But this year's lessons don't end with the passing of the check. Fernandez arranged to have the students present next September, when Hunger Project officials are ready to begin planting the new gardens. They will be the first of their kind in Dade County, although about 250 are thriving in Broward's poorer neighborhoods.

Therein lies another lesson, Fernandez said: "Alone, there's nothing we can do. But together we can transform the world."

## The coming of the Pope: a big, big job

(continued from page 1)

1987?

Father Mulderry's committee has consulted the stars and aligned it squarely on the Pope's eyes, to provide "the best vision of the Pope and comfort" for the 300,000 to 500,000 people who are expected to trek to Tamiami Park in southwest Dade for the outdoor Mass.

"We want as many people to see him as possible," explains Father Daniel Kubala, one of three associate directors for the papal visit.

Yes, but how close-up? That, too, has been figured out. "Between 30 and 50 feet," says Msgr. Jude O'Doherty, the overall director of the visit.

In fact, most of the details are being mapped exactly, even to the minutes and seconds it will take for the Pope to get from one site to the next.

### 'Well-organized'

"This is going to be well-organized," says Father Mulderry, who promises "comfort without panic. They're not going to be run over and trampled upon. I do believe the plan we have set in motion will make it reasonably simple" for people to get in and out and move around in the park.

Archdiocesan planners went to Ireland last summer to get tips from the experts on that subject. When the Pope visited there in 1979, 1.2 million people showed up for the outdoor Mass, and everyone got within 20 feet of the pope-mobile.

The plan here is to come as close as possible to replicating that feat, although no one expects that many people to show. More like a mere half-million.

Two things are for certain, though. They'll all have an unobstructed view of the Pope when he celebrates the Mass, and a closer look before that, when he jaunts along in his pope-mobile at nine miles per hour.

Father Mulderry exudes organization. He speaks in terms of (pardon the connotations) "corrals" of 4,000 people, each subdivided into groups of 1,000.

He describes a 100-foot-tall, structured-steel cross rising beside a 26-to-30-foot high by 250-foot wide altar platform, set off by scores of palm trees, plants and shrubs and topped off by aqua-blue and flamingo-pink canvases.

The canvases serve practical as well as symbolic functions: they'll provide shade or, God forbid, shelter from the rain, while denoting both Florida's beauty and the Old Testament tradition of tents for worship.

Tom Mishler, a young employee of the Edward D. Stone architectural firm, drew the winning design. Edward J. Gerrits, Inc. has been designated as



Margaret Robinson, standing, and Maria Galindo use a computer to track the progress of preparations for the papal visit. Robinson, a 40-year veteran of Eastern Airlines and member of St. Louis parish in South Dade, has been appointed executive secretary of the Archdiocese's papal visit committee. Galindo is secretary. (Voice photo/Ana Rodriguez-Soto)

construction manager in charge of "all physical elements" of the papal visit. The "long established Catholic family and firm," says Msgr. O'Doherty, has waived all its fees for the occasion and will charge only for "out-of-pocket expenses."

### Lots of help

"We're also extremely grateful for the cooperation we're getting from all local governments," says Father Mulderry. The City of Miami, Metro-Dade County and the State of Florida are all involved, along with their respective police departments and the U.S. Secret Service.

"To attempt to carry out this event without their collaboration would be just impossible," says the priest.

"It's mind-boggling," adds Father Kubala. "The details are incredible."

Historically and logistically, "this is probably the biggest event that's ever happened in South Florida," says William Ackerman, special agent of the Secret Service. He heads a team of four who have been planning for the visit, fulltime, since January.

He expects that the number will increase as the events nears, and that's not even counting the number of agents who will be providing protection for the Pope on that day. For security reasons, he said, he couldn't divulge how many that would be.

### Hundreds working

For its part, the Archdiocese has close to 100 people subdivided into 15 committees planning for different as-

pects of the visit. Including the various people from city, county and state governments and construction experts, says Father Mulderry, that makes "hundreds" of people who already have been working for months on the more practical aspects of the visit.

One of them is Robert Senk, a Catholic, veteran Metro-Dade policeman and now police chief of Cooper City, who will coordinate the stewards.

Senk already has begun the long process of finding close to 5,000 men

***'It's all going to be worth it because we're going to meet the Holy Father on our own ground...Anybody can watch on television, but not everybody can be 50 feet from him.'***

Msgr. Jude O'Doherty, overall coordinator of papal visit

and women, young and otherwise, who will serve as guides, escorts, and help with crowd control at all the papal events. He estimates that 2,800 of those will be needed just for the outdoor Mass.

"We're not necessarily looking for ushers who are working as ushers in the parish. That may be a plus. But this is open to all parishioners," Senk says, as long as they meet certain requirements,

stamina rating high on the list. "Some of the assignments are only two hours long but others may be as long as 12 hours."

"We received a lot of phone calls from individuals [wanting to serve] and their names are being retained," Senk adds. "Non-Catholics are asking to participate" as well, and "we're getting requests from many ministry organizations" such as the Catholic young adults group.

The basic concept, however, is "to get to the grass-root level," so pastors are being asked to appoint one person as a liaison with the committee so that recruiting and training can begin.

### Handicapped

Pastors also are being asked to send in the names of elderly and handicapped Catholics who would be interested in attending the outdoor Mass. In addition, hundreds of letters have gone out to both Catholic and non-Catholic facilities for the elderly and group homes for the disabled.

Sister Lucia Ceccotti, charged with coordinating that aspect of the visit, heads a committee that includes a social worker, two nurses, a representative for the deaf, and two people who have worked with the mentally retarded for more than 20 years.

"At this point we're primarily concerned with identifying the handicapped and elderly within the Archdiocese and making our services available to provide the largest participation possible," says Sister Lucia, who has been director of the Marian Center, an Archdiocesan school for the mentally retarded, since its beginnings more than two decades ago.

One important consideration is that "these people must be physically able to withstand a long day and all the conditions of that day," she adds.

According to Father Mulderry, about 1,500 spaces at the Mass site have been allocated for the handicapped, and they will be "in very close proximity" to the Pope.

Then there's the spiritual preparation. Archbishop Edward McCarthy has designated this a Holy Year of Reconciliation and asked South Florida Catholics to reach out to neighbors and friends, get to know them better at "pope parties," and generally strive to create a spirit of unity throughout the entire community. There's a committee dealing exclusively with that.

Yes, it's a lot of work, says Msgr. O'Doherty, and perhaps there will be some "inconveniences" when large crowds gather. "But it's all going to be worth it because we're going to meet the Holy Father on our own ground... Anybody can watch on television, but not everybody can be 50 feet from him."

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## Alcohol and the Church

*Are we doing enough to discourage drinking among both young and old?*

By Fr. Jude Winkler

A few years ago, while working in a store-front church in the suburbs of Rome, I heard a child's prayer that I will never forget. The pastor, a saintly man, had a special way with children and they were not afraid to come up near him and voice their needs at the prayer of the faithful.

One small boy, around 7 years old, went to the front of the church and prayed, "Please, God, make it so that my father doesn't drink and beat my mother."

The child was too young to be embarrassed by this revelation so he voiced the absolute truth of the situation. The adults present at the Mass felt their hearts go out to him --and we all realized in a most painful manner that morning how alcohol can destroy families and people.

It was that same feeling that struck me when I read the book, *Dear Mom and Dad*. It is a compilation of letters from 7th and 8th graders to their parents concerning alcohol and drugs. There is nothing hidden, nothing made up, only the raw feelings and needs of these children. Many of the letters deal with their own experimentation and fears concerning alcohol; some deal with their parents' use and abuse of it. The letters touch our hearts and call us to action. We are compelled by their sincere plea to examine the question of alcohol abuse.

This problem has many facets. I would like to speak only of two: the use of alcohol by children and the abuse by adults. My concern is not so much with the facts that these things exist as much as to ask what we, as a church, are doing about it.

Do children drink? Yes! The problem is much more widespread than one would guess. It is not uncommon to have children in high school and junior high school who are so addicted to alcohol that they cannot get through the day without going to their locker where they have hidden something to drink.

Even more prevalent are the weekend drinkers. Children feel tremendous pressure from their peers to drink. They also cannot understand why it is acceptable for parents to drink (often to excess) while they are forbidden to do so. An example of these sentiments is found in one letter from *Dear Mom and Dad*.

### Parents' example

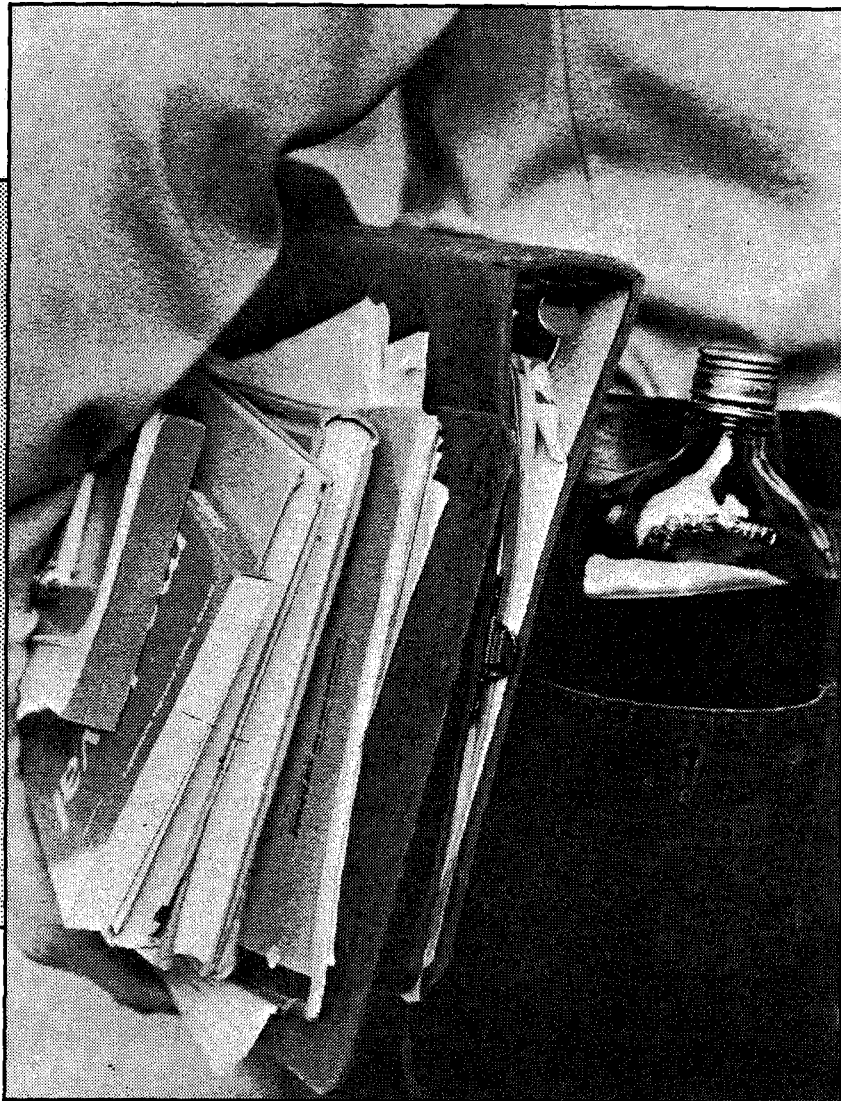
"I feel that it is very hard not to drink when I see you drink. It is very hard to say 'no' to my friends when I know that you drink; and when I did say 'no' I got laughed at and called names. Yet I know that if I do drink it is wrong and that you will yell and say it's wrong and punish me. Yet you drink and you know it's wrong."

What is the church doing for these children? One of the most important functions that it can perform is education.

Alcohol and drug abuse are two topics which must be addressed in every parish and school religion program. It is also a problem that should be discussed with the parents of the parish -- e.g. an adult ed lecture on the problem. Books and films such as *Dear Mom and Dad* should be available so that parents could see the true dimensions of the problem. To ignore the problem is to allow our children to be victims of unrelenting peer pressure. To address the problem is to give them the freedom to choose not to drink.

But this is not enough. It makes it seem as if the problem of alcohol abuse is only a problem of children when, in fact, it is much more prevalent and serious among adults. Thus, we must ask, "What does the church do to fight or, God forbid, promote alcohol

**'Do children drink? Yes! The problem is much more widespread than one would guess...Children feel tremendous pressure from their peers to drink. They also cannot understand why it is acceptable for parents to drink while they are forbidden to do so.'**



abuse?" It would be hypocritical for the church to address the problem where it affects children and to ignore it where it affects adults.

Many would argue, though, that this is not really a matter that should be treated in church. Drinking is a personal matter and the church should not get involved with individuals' lives.

To those who would argue thus, there is the response that the church must fight anything which would rob the freedom of our people. The person who is enslaved to drink or drugs is not free to fulfill his or her duty to family and God. Christ came to the earth to help liberate us from whatever enslaves us and he would want his church to address this question.

### Education

How can it do so? Again, the primary means that the church can use is education. Books and pamphlets should be available; speakers should be invited to give presentations on the topics. The question of alcohol and drug abuse should enter into the parish homily.

For example, when one speaks about the commercialization of Christmas, one could also speak about the fact that more alcohol is consumed during Christmas week than at any other time of the year. The faithful must be asked if it is proper to spend the holidays in an alcohol mist.

Another thing that the church can do is to cooperate with those organizations which are already established to deal with this problem. Alcoholics Anonymous, Ala-non, SADD [Students Against Drunk Driving], MADD [Mothers Against Drunk Drivers],

already exist. The guidelines of Alcoholics Anonymous, for example, already mention the need to reach out to God. A local church could cooperate with this and other organizations by referring parishioners to them and possibly even offering parish facilities as a meeting place.

All of this will do little good, though, if the church provides a contrary message by its conduct. Bishop Howard Hubbard of Albany has asked the parishes in his diocese to consider how they use alcohol.

Do they actually promote abuse of alcohol at parish functions, dances, parties? Is it necessary to have hard liquor at parish functions? Should gifts at Christmas include bottles of alcohol? His examination of conscience concerning alcohol is a powerful reminder that the church cannot allow itself to accept the values of society uncritically.

Granted, the church might lose some money if a dance does not have hard liquor and Christmas shopping might be much more difficult, but it might be worth the sacrifice.

There are no easy answers to the question of alcohol abuse. Yet it is a problem that the church can't avoid or ignore. It must address the question by education and by example. It must help its people to be free.

*Fr. Jude Winkler is a Conventual Franciscan priest. He is the assistant academic officer of St. Hyacinth College and Seminary in Granby, MA and an instructor of Sacred Scripture there and at St. Anthony-on-Hudson Seminary in Rensselaer, NY.*

## Are U.S. Catholics 'selling out'?

By NC News Service

U.S. Catholics are "selling out" their rich Christian heritage for a piece of the American dream, a speaker told a recent conference on faith and culture.

Michael Schwartz, former director of public affairs for the Catholic League for Religious and Civil Rights, was keynote speaker at the conference in Convent Station sponsored by the Pallottine Institute for Lay Leadership and Apostolate Research. The approximately 100 participants studied the impact of Catholicism on American culture, but Schwartz, now on the staff of the Free Congress Research and Education Foundation in Washington, chose to look at American culture's impact on Catholicism.

Schwartz said Catholicism is in a position to fill the void in a contemporary America "in search of its soul, in search of a reason to live."

"But at the very time this opportunity presents itself, Catholicism in America suffers an identity crisis of its own," he said. "The newcomers whose mission was

to transform this nation had themselves been transformed... The manifold attractions of America as it was... seduced most Catholics."

The "honeymoon" between American Catholics and "the secular culture to which they have surrendered" might have gone on if it had not been for the anti-abortion fight, he said. "We desperately wanted to be accepted. But we were still Catholics, not barbarians. We draw the line at murdering the young."

He said the right-to-life movement could have been a vehicle to convert America to a culture infused with Catholicism. "If Americans could be convinced that respect for life was a great first principle of social existence, they would be ready to listen to everything else the church teaches about social justice."

But, he said, the movement has become split. He added, "It is not, I am saying, the church which must change to accommodate to the things of the world, but the world which must be transformed... But I fear that American Catholics...lack either the understanding or the will to attempt this conversion."

## Standing still?

An old man stands in stark relief against the drabness of Overtown, Miami, a nearby sign seemingly symbolizing the ambiguity of today's racial status in America, Brotherhood Week measured against Ku Klux Klan headlines. Bent against the years, this man's time has gone glimmering through the days of lines drawn in the dust, the echos of 'I have a dream' and 'We Shall Overcome.' Cane in hand, his dignity fights the gravity of years on scarred Overtown streets that once were heady with nightlife, then neglect, then decipitude--the history, not only of a city, in this, Black History Month, but of a people, black and white, good and bad, high and low.

Now, there is a new tempo in parts of Overtown, the rythm of fresh construction and rejuvenation. Concrete resurrection in motion. Progress will not stop or stand still in the big city. But for some, the mills of social progress grind exceeding slow, and for some, like the mythical gods of old, they grind out woe.

No one can re-write the past. But the future is an open book given by God, in which each of us will write his destiny.

May we look God in the eye and, this time, write with the gift of angels.



Voice photo by Robert O'Steen

## Letters

### Give dying mom love, not death

#### Editor:

A recent frontpage article in a large Fort Lauderdale newspaper indicates an acceleration in the seemingly inexorable approach of legalized euthanasia.

The article concerns 93-year-old Eva Wechsler and her desire to die in a Hallandale nursing home. It also concerns Mrs. Wechsler's son, Dr. Arnold Wechsler, a Miramar gynecologist, who describes his mother as "a woman whose quality of life stinks." Dr. Wechsler considers feeding his mother through a naso-gastric tube to be "special treatment", a "heroic" measure of sustaining life, and insists that his mother's wish "to be left alone to die quickly and quietly" be honored even though she is not considered to be terminally ill.

It is beyond my comprehension that Dr. Wechsler has nothing better to offer his own mother in her time of need than the diagnosis that "She has zero" quality of life and a prescription for death by starvation.

As I read the article on Eva Wechsler, flashbacks of my 93-year-old grandmother's room, lined with pictures of her parents and family blown up large enough for her to see; her bed, crowded with soft pillows and dandelions and the great-granddaughter, her namesake, who had presented them to her; of her smiles

and whispered assurances to me; of bowed heads saying the rosary around her bed; raced through my mind.

I first felt a terrible pity for Mrs. Wechsler and for her son, who doesn't know what he is missing out on; but the outrage came rushing in outrage at such mindless self-centeredness as Dr. Wechsler's and at the twisting and distortion of words. The outrage has given way to the horror I now feel; the horror of someone unable to do anything but scream as a catastrophe approaches. Since when is feeding "special treatment" or "heroics"? Why has starvation become such a popular remedy? Like Father John Powell I plead, "Does anyone see what I see? Does anyone care?"

I would like to inform Dr. Wechsler and others like him that there is an alternative to killing. It's called love. It's a tradition in my family. Like babies, old or handicapped people can be very inconvenient. But unlike killing, loving and caring for them brings immeasurable rewards.

I urge Dr. Wechsler and all who share his views to try loving and let God do the judging of a life's quality. I urge all the Christians who by their silence accept and condone the legal killing of over 20 million unborn babies to consider again Jesus' powerful

words: "Whatever you do to the least of My brothers, you do to Me"; and to work and speak out against legal euthanasia as if everything depends on you and to pray as if everything depends on God.

Sharon Conklin  
Cooper City

### Letter was not anti-Catholic

#### Editor:

What I wrote in my previous letter (Jan. 23) about Catholic persecution of Protestants centuries ago was and is motivated by a deep love for and loyalty to the Church and the non-violent Jesus we try to follow. I will defend that writing to the priest in Miami who called it "anti-Catholic." It merely calls attention to those who do not know history as it is recorded even in the Catholic Encyclopedia.

I did not attempt to tell the history of Puritans whose sect seems to have begun in England in 1559 until it disappeared from history around 1660. What I did say was: the Puritans who came to the shores of America knew well the history of persecution in England - from Protestant and Catholic Monarchies (see Catholic Encyclopedia Mary Tudor), and probably those in other countries some sanctioned by

### Letters welcome

The Voice welcomes letters of opinion on subjects of interest to Catholic readers. They must include the writer's name and address. Send to: Letters to the Editor, The Voice, PO Box 1059, Miami, FL 33138.

"Catholic" Monarchies (notice quotation marks).

I talked about this article with several Catholic who love their Church as I do. One especially commented on the price we pay as Modern Catholics - for historical events which have never been explained.

Indeed the problems of "Capital punishment" for religious reasons can go historically back to the 4th century when early Church fathers opposed the use of force. - "They declared faith must be absolutely free and - conscience a domain where violence must never enter." But Constantine did not hold with that advice, nor did many political leaders after him. My article was meant to remind us all that violence in the name of religion is contrary to the life and teachings of Jesus.

Sister Noel Boggs  
Miami



## Marrying cousins revisited

Q. Several weeks ago you published an answer to a question about marriage of first cousins.

Your column is usually very accurate in these matters, but in that one, something apparently happened to your typewriter. With the new Code of Canon Law, degrees of relationship



By Fr. John Dietzen

(consanguinity) are calculated differently than they were in the past.

Perhaps it would be helpful sometime to acquaint your readers with the change. (Massachusetts)

A. The writer of this letter, a priest working in a diocesan tribunal, is right. Degrees of consanguinity were identified incorrectly in that column.

Similar questions have been answered correctly in this column and in my book in the past; but somehow gremlins crept in this time.

My thanks to him and others who called my attention to the error.

The following is the correct information concerning Catholic Church law relating to marriage of close relatives.

We are dealing with an impediment to marriage that in Catholic Church and state law is called consanguinity-- which literally means common blood.

There are two kinds of consanguinity. One is the direct line, meaning the relationship between an individual and his or her parent or grandparent.

Such a direct line relationship is, of course, a serious impediment to marriage. Since it is not simply a church law but, according to our belief, a divine law, no permission (dispensation) for a marriage between two such people is possible.

The other kind of consanguinity is indirect or collateral. This is the relationship between, for example, brothers and sisters (second degree), first cousins (fourth degree), and so on.

According to general church law, any collateral relationship up to and including fourth degree (what we usually call first cousins) is an impediment to marriage (Canon 1091).

As with the direct line, no dispensation can ever be given by the church for a marriage between brother and sister.

In other cases, however, the church through the bishop can, and fairly often does, dispense for a serious enough reason.

Marriage between first cousins, for example, is far more common in some other cultures of the world than it is in our own. It happens quite often in some parts of the United States as well. In these situations dispensation by the church for such marriages is also relatively common.

The church's laws forbidding marriage within certain degrees of consanguinity are, of course, based on social and health reasons which are obvious.

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## Bring back Bach

When I heard that a nearby parish had formed a classical choir for Sunday Mass I decided to go hear it because my own church offers so little music.

I couldn't have been more disappointed. The choir consisted of six people who sang off key with haphazard rhythms and didn't blend. They used a microphone which tended to screech. The organist hit dozens of wrong notes. The instrument was out of tune and offensively loud with an ugly, blaring, electronic sound. The group was visibly nervous and disorganized, never quite sure when or what to sing.

No doubt the choir members were well-meaning and sincere. I'm sure they love music and enjoy singing. Nonetheless, the sounds they made were an assault to the ears.

This is not the first time I've had such an unpleasant musical experience in church. I wish it could be the last.

What happened to the tradition of beautiful music in the Catholic Church?

I grew up in Cathedral Parish in Albany, N.Y. I went to Mass every morning, and every morning I heard Bach.

The music was abundant and glorious. I remember the organist so well -- Professor Francis Walsh. He loved music and loved the church.

My ear got used to associating the church with beautiful music -- songs of praise which inspired worship and feelings of devotion. I heard sounds which uplifted the soul and transcended the routine of daily life.

Then I got married, moved to another part of the state, had children and went to local church, which offered no music at all.

I found out that the musical feast I had taken for granted was virtually unknown to many Catholics.

In the years I was raising my children and taking them to Mass we heard singers on occasion. They were always amateurs and it showed. All too often they were allowed to sing so that their own feelings wouldn't be hurt.

We are a society of educated people who understand the



By Antoinette Bosco

importance of professionalism in business, education, social service, etc. Yet when it comes to music in worship, all too often we ignore any criterion of quality. We have to return once again to a recognition of the need for professionalism in church music.

Until recent times, the tradition of beautiful music was aligned with the church. Bach made his living as a church organist and music director. Every week he composed for Sunday Mass. Glorious music in praise of the Lord was fully expected.

Now we treat music as an incidental that can be done without. We hear the same old line, "There's no money for it."

That's a poor excuse. We need a different set of priorities. The church has to take music a lot more seriously.

I recently visited a Protestant church in my area with a full-time, paid music director, a 30-person, well-rehearsed choir and a gorgeous pipe organ. Every single person in the church sang every verse of four hymns along with the choir. Their spirit, energy, enthusiasm and professionalism were qualities we as Catholics ought to emulate.

There are exceptions. But as someone who has been in many Catholic parishes, I keep bumping into similar attitudes toward music. Music is valued little, and there are few standards. If someone wants to sing for free they can, but the parish isn't about to shell out money for professional singers or accomplished organists.

If there were one thing I could accomplish for the Mass in 1987 it would be to have music taken seriously.

## Who will be saved?

A certain amount of tension exists between Fundamentalist Christians and others over the question of who will be saved. The scriptures give us two answers. In fact Christ himself gave both views in one passage: "I solemnly assure you, the man who hears my word and has faith in Me possesses eternal life. He does not come under condemnation" (Jn. 5:24). By focusing on this type of passage, fundamentalists conclude that faith alone saves. Many of them do not in any true sense believe that they will be judged. They believe in a general judgment of the wicked, but they do not believe that they themselves will personally undergo it. However, Jesus also said, "The Father has given over to Me the power to pass judgment... those who have done right shall rise to live; the evil doers shall rise to be damned." (Jn. 5:29)

With a little reflection one can see that faith and obedience are two aspects of one and the same truth. Neither one can be separated from the other. Let me try to explain what I mean.

Faith is the sense that we are creatures of a great God, that He has made an invisible world in addition to the one we see before us, and that our happiness and destiny are tied to Him; we are called to do His will. This sense is not a passing thought but an abiding state of mind and heart. Having faith in God leads us to submit to His will.

How does this differ from obedience? In obedience do we



By Fr. John Catoir

not bow before our Maker and try to please Him? Granted faith and obedience are different notions but they have substantially the same effect.

Against the weight of the full gospel it would strain credulity to believe that a simple act of faith in Jesus is the sum and substance of the Christian's duty before God. Jesus does indeed save, but He calls us to be mindful of others. He calls us to a holiness born of love.

Faith without love is a disobedient faith. A disobedient faith is no faith at all.

(For a free copy of the Christopher News Note, *To Pray as Jesus Did*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017)

## Time capsules

By Frank Morgan



## The emperor in irons

Michael was under sentence of death for treason in 820 and expected the arrival of the executioner when the heavy footsteps approached his cell. The heavy iron door swung open and an armed guard filed in. He closed his eyes and heard words that he thought were the formalities of the death sentence. But when he opened his eyes again, he was astonished to find his visitors kneeling at his feet. The military commander informed him that the Byzantine Emperor Leo had been assassinated and that he, Michael, had been selected to succeed him on the throne of the Eastern Roman Empire.

Since there was no blacksmith available to smash the heavy shackles that bound his legs, he was carried to the coronation hall and enthroned as Emperor Michael II, Emperor of Byzance and master of half the world, while still in leg irons.

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During the Middle ages, medicine was practiced largely

in the great monasteries. The monks grew herbs for use as medicines.

\*\*\*

In 732, a large Arab army crossed the Pyrenees Mountains and invaded France. Commanded by the Yemenite, Abd-ar-Rahman, the Arabs advanced toward the heart of France, lured by the wealthy monasteries of St. Hilaire and St. Martin. After gutting St. Hilaire, they rode up the Roman road toward Tours. Somewhere South of the town, they met Charles Martel and his Frankish Army of 30,000 heavily armored infantrymen.

The Arab army of 80,000 horsemen attacked the Franks repeatedly but the Franks fended off each attack until the Arab stamina began to fade, then the Franks counterattacked and Abd-ar-Rahman was killed while trying to rally his broken army.

The next morning the Franks discovered the Moslem camp deserted except for abandoned plunder and Arab dead.

Charles Martel and his Franks stopped the Moslem invasion of Europe.

## When baby sitters are a problem

Dear Mary: I am a single parent with a 12-year-old son. My baby sitter comes before I go to work and immediately begins to complain. I get upset and so does my son. Out of respect for her age, 60, I keep quiet.

She blames me because he does not mind and gets bad grades. She charges me extra for having to stand behind him and prod. My kid is not perfect, but he's not bad. What I do? (Florida)

Your baby sitter has the upper hand. You pay her to help you. It sounds as though she is making your life more difficult.

It would be easy to say, "Fire her and get someone else," but such a change might be difficult and unwise.

You told me what is wrong. Are there some advantages to keeping her? Does she do other work, keep your house orderly, prepare a hot meal for you to come home to? If she does have such redeeming qualities, do they offset her critical tongue?

How does your son feel? You mention that he dislikes the morning harangue. Is she helping him get his homework done? Are his grades improving? Try to get away from what the baby sitter says and focus on what she does. Then evaluate whether her presence is an overall plus or minus.

If you wish to keep her, you need to regain control over your situation. You must need to make

By Dr.  
**James and  
Mary Kenny**



clear who is working for whom. You might try to reassert your authority through her wages. Your baby sitter should not determine what she does and how much she gets paid. That is your decision.

Decide what you want her to do and what you will pay. Write it down when you have thought it through. Then tell your sitter. This meeting will not be easy. However, if you do it, you may improve your relationship and establish a situation you can live with.

If you decide you would be better off without her, here are some alternatives. You might arrange for your son to stay with a neighbor before and after school. Consider a family in which the mother stays home with young children. A young mama might welcome a 12-year-old who could play with her children. Pay her as you would any baby sitter. The young mama might be able to leave your son in charge for a brief period so that she could get a half hour of exercise or run short

errands in the late afternoon. She in turn could pay your son for his service.

The family of one of your son's friends might also offer a good solution. Again you would pay the family. Or you might arrange an exchange of services. Perhaps the friend's family would like you to keep their son on a weekend occasionally so that the parents could get away.

Since your son is approaching adolescence, you might find he needs good male companionship. Perhaps he could become involved in a Big-Brother type program in which a young man of college age would go places and do things with your son. Local community service agencies might have such a program. A local college service club or even a professor might help you establish such a relationship.

Your son does not need the extensive physical care a younger child does. He does need supervision and support from caring adults. Review your situation and try to arrange a program that you and your son can live with.

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

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## Is home schooling for you?

Several readers have written asking my opinion on the home schooling method of education which has become popular among some segments of our population. Home schooling represents a major decision in families. It means taking children out of the classroom and turning the home into a classroom with parents as teachers. Before a family takes such a step, I believe it should reflect seriously on six issues:

**Advantages and disadvantages:** I perceive as advantages: control of curriculum; one-on-one teaching; parent/child interaction; ability to pass on personal values and faith; meeting special needs; emphasis on basics; alleviating boredom; and close monitoring of a child's study habits and progress.

**Disadvantages** include possible parental lack of skill and content, lack of child interaction with peers, lack of extra-curricular enrichment like gymn, music, and school activities, abrasive parent/child interaction, narrowness in values and attitudes which may limit children's ability to deal with these later, children's lack of experience in competing and socializing with others, and consumption of vast amounts of parent time.

**Motivation:** Why do you want to consider this? Many parents enter home schooling because their children are handicapped or gifted and they don't feel their needs are being met adequately. Others get involved because it's a fad or because they don't want their children going to school with blacks, Catholics, those of the opposite sex, ect. Whatever the reasons, parents should state them honestly and openly or their

By  
**Dolores  
Curran**



effort isn't likely to succeed.

Available alternative education plays a big role in the decision. If available schools are simply awful and children are not coming out educated, I don't believe parents have much choice but to teach their children. If, however, the schools are fairly good and parents want to control the children's attitudes towards others, politics, religion, and the world, the choice is different.

The first is compensation, the second control. Parents who opt for control have to face possible resentment and anger of grownup children in later years for denying them classroom education and this can be explosive and permanent.

State laws are a polyglot so before you embark on the project seriously, check them out. You may not be considered qualified to teach your children in all subjects.

Children's needs vary significantly. One mother of an extremely shy boy took him out of the

classroom to protect him from pain. Children who find it difficult to get along with others most need the classroom and playground experience. If, on the other hand, children are bored and need more stimulation, these needs may be better met by parents.

**Parent qualifications:** How much do you know about geography, math, language arts, history and the myriad of subjects teachers have to study in college? Are there voids in your education? How will you fill these? What do you know about teaching skills and methodology? If your child becomes bored or fights you, what will you do?

**Parent staying power** is a factor. Have you ever tried to teach your own child the piano or anything else? Did either of you get angry? Can you be cool and objective (as teachers must) if your child doesn't respond as you would like? If not, don't choose home schooling. Five hours together daily can be too much and a good education isn't worth a ruined parent/child relationship.

Personally, I hope parents will consider a third alternative-- classroom plus home schooling. Parents can fill in the voids by setting aside a couple of evenings or a weekend afternoon to teach that which they feel is missing, to excite the bored student with new experiences, to teach Christian principles, and to read good literature. It means turning off TV but unless the local schools are abysmal, it gives the child the advantages of both methods.

(C. 1987 Alt. Publishing Co.)

## Family matters

### Parenting your parents

By Carol A. Farrell,  
Director of the Family Life Ministry

Six months ago as my mother was on her way to Mass, she was seriously injured when the car in which she was a passenger was involved in an auto accident.

*'It was a time in which our relationship was reversed and, for the first time, I became responsible for her...'*

By the time my husband and I arrived in Tampa the following morning she was being moved into intensive care because her multiple fractures had caused life-threatening fatty emboli to be released into her blood stream. The doctor urged me to have my brother fly in from Denver.

Last weekend, after three weeks in the hospital, three months in a nursing home and two more months with us, I took her, at last, to resume her life in her own home. It was a happy day for all of us.

Between the accident and the home-going were a lot of painful days: days and nights of physical pain for my mother; days of emotional and psychological stress and pain for us all.

It was also a time in which our relationship was reversed and, for the first time, I became responsible for her - for her care and for the care of her affairs. Distinctions between the roles of parent and child blurred.

Analyzing the parent-child relationship, I see the qualities of responsibility and dependency as the keys. The parent is the responsible party: responsible for helping the child accept an ever-increasing responsibility. For the child there is the experience of dependency on the parent, an experience of neediness for food, shelter, nurturing, protection.

I had long been her daughter; now she was mine. Now it was my turn to notice, encourage, affirm and applaud every change, every effort to regain taken-for-granted skills: feeding herself; learning to stand; and for walking the awkward first steps with her cumbersome platform walker.

It was also for me to cajole, challenge, plead order and demand - depending on the circumstances - as she reached certain plateaus in her healing that required extra effort on her part if she was going to go beyond them. When 90% of her work of recovery was complete, she began to speak and act as if she would be permanently handicapped. I had to refuse to agree or to give her the attention she was seeking by describing herself as handicapped because to do so would have reinforced her faulty belief.

The effort, the real work of regaining the use of her legs, of her life, was all hers. No one else could do it. My job was to decide which skill was needed at any given moment to aid her in our ultimate goal of having her independent again. What she wanted and needed were often two very different things. Isn't that the story of every parent and child?

Last week as I settled her into her home, I felt a sense of triumph for her: she had done it. As I watched her take her first solo walk to her next-door neighbor, I recalled watching my children taking their first shaky steps alone. The triumph was laced with tears.

## Detector of lost TV souls

His hat is sloped over his head at a rakish angle. A cigarette dangles from his lip.

It is time for another episode of "Gil Gumshoe, Detector of Lost TV Souls."

By  
**James  
Breig**



As we fade into the scene, Gumshoe is in his office, sucking his thumb, the one he had just slammed his rolltop desk onto. Because of his attentiveness to the digit, he did not see a man enter the room and approach the desk.

"Gumshoe?" the man said tentatively, startling the private eye from his self-centeredness.

Gil withdrew his thumb, examined the nail--and nodded. The man, a short guy in his forties, jerked a finger toward Gil's mouth: "You suck your thumb a lot?"

"Only when my mommy yells at me," the hard-bitten sleuth said sarcastically. "What can I do for you?"

The visitor took a chair (Gil hoped he would return it later) and put on a more serious face than anything Laurence Olivier ever wore. It is about this problem I've got."

Gil perched on the edge of his desk, warily eyeing the carnivorous rolltop. "Problem?" he echoed with an eyebrow arched.

"It is not what you think" the man added.

"Just what do you suppose I think?" Gil asked.

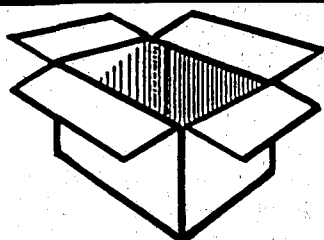
"What all eyes think, that it is

### A family fable

NEW YORK (NC) -- A re-telling of the classic Cinderella story will be broadcast in a three part mini-series premiering Sat., Feb. 21 from 8-9 p.m. on PBS, Channel 2.

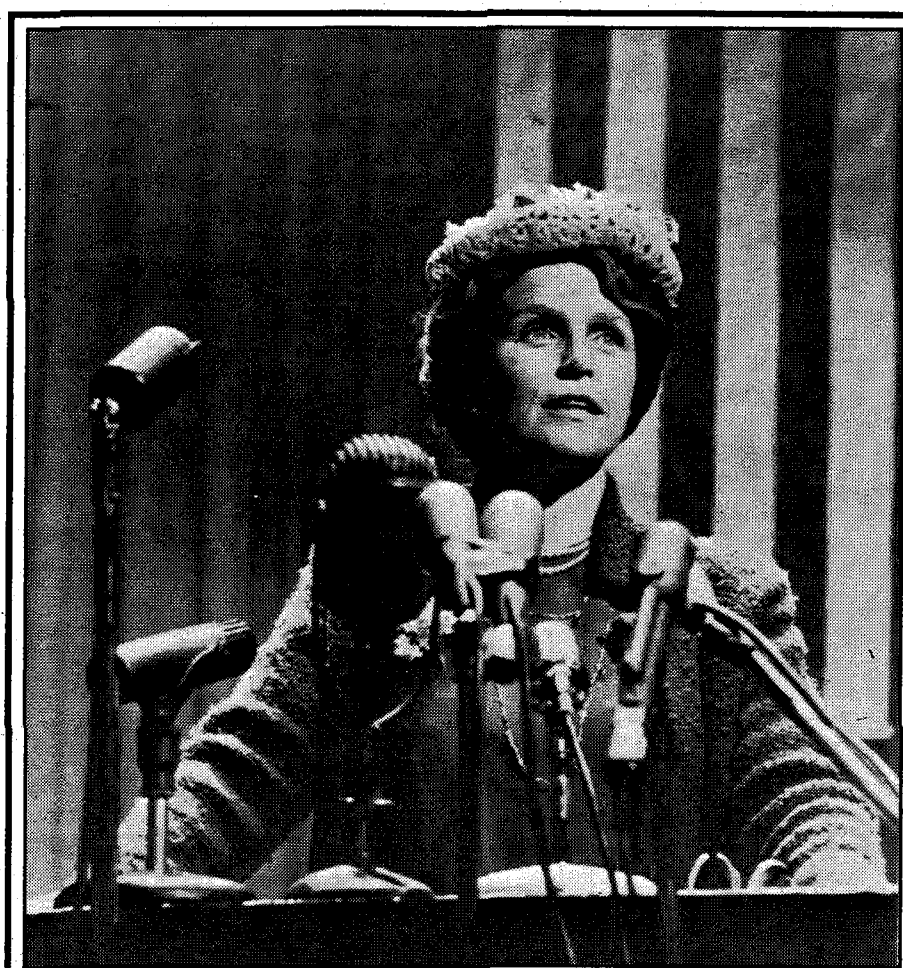
Set in a Victorian London not far removed from Charles Dickens, it makes an effort to show the misery and poverty that existed in the 17th century, especially affecting the young street urchins.

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FIRST LADY-- Lee Remick portrays Eleanor Roosevelt in 'Eleanor: In Her Own Words' on American Playhouse, Monday, Mar. 9 at 9 p.m. on PBS, Channel 2.

dames or the mob or gambling debts. But in my case it ain't one of those," the client continued.

"What is it?" Gil put in. "Grammar?" He wore an expression of irony that would have put David Letterman to shame.

"Nothing so simple," the man said, squirming slightly in his chair, the one Gil was still hoping to keep on the premises. My problem is God."

The detective flinched a little from

the man's last word. Had he heard right? As in the Deity?" he queried.

"That is the one," the other confirmed. "You see, he is gone out of my life. Used to be I could count on Him being there all this time. Now--well, it is like he disappeared totally. Poof--zap and gone." The man snapped his fingers and made a sound like a fourth of July firecracker at three o'clock on a humid Georgia afternoon.

"Missing person case," Gil

mused. "Missing three persons," he added, delivering his first theological one-liner. It made his thumb feel better to be scholastically amusing. In recognition of the effort, the man offered up a smile only a little smaller than the head of a pin with the angels evicted.

"So what do I do?" the visitor asked despairingly. "Where do I look?"

Gil pitied the man, another example of the malaise he had been battling so long. I'll tell you where not to look," he began. "On TV." 'Cuz that is where you lost God."

The man wore the puzzled expression of a seventh grader being introduced to algebra. "TV?"

"Bet you watch a lot of tube," Gil said, trying to keep an accusatory tone from his voice, but sounding like a judge anyway. The man nodded and Gil continued: "Stop it, you won't find God on TV. TV never heard of Him. It has heard of lots of things, like greed, envy and fornication, power and simple-mindedness. You see them all the time. But you won't find God too often. Name a character on the tube who prays or goes to church. You can't do it, right?"

So if you spend too much time with the one-eyed monster, you are going to be in danger of losing Him."

Gil paused for a breath and wondered if he sounded forceful enough to make the guy cut back on his viewing. From experience, this private eye knew that there was only one way to convince people about the dangers of television; you had to hit them hard and repeatedly, like a commercial for 8-track tapes.

The man rose and left his chair (Gil sighed in relief). He nodded his thanks and slipped out the door ("Gotta pick up those banana peels from around the entryway," Gil reminded himself).

The video sleuth watched the man go. Then he resumed sucking his thumb, feeling more macho than ever.

## Elie Wiesel wins Christopher award

NEW YORK (NC) -- Elie Wiesel, the Nazi death camp survivor, Nobel Peace Prize winner and human rights activist, has been named to receive a special Christopher award at the group's annual awards ceremony on Feb. 26.

Trevor Ferrell, a Philadelphia teen-ager who started a movement to help the homeless, has been named to receive the first Christopher Youth Award at the same ceremony.

First given in 1949, the Christopher Awards honor professional, creative works which "affirm the highest values of the human spirit."

Also scheduled to receive awards

are producers, directors and writers of two films, 12 television specials, four books for young people and nine books for adults.

The award, a large bronze medallion engraved with the name of the winner, bears the Christopher figure and motto, "It is better to light one candle than to curse the darkness."

Fr. Catoir, director of the Christophers, described Wiesel as "a man with a mission who speaks for human rights wherever those rights are threatened."

Praising Farrell, Fr. Catoir said, "Here is a young man who truly believes one person can make a

difference."

The youth first gained public attention three years ago when he persuaded his family to help him bring blankets and clothing to street people in Philadelphia.

The films to receive awards are: "The Mission" (which was nominated for best picture of 1986 and six other Oscars in the 59th Academy Awards race), and "Mother Teresa," a documentary about the dynamic nun who also won the Nobel Peace prize.

Among the TV documentaries to earn plaudits were stories on illiteracy in America, the Statue of Liberty, and Theodore Roosevelt.

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# What's Happening



## Raffle raisers

The second annual calendar raffle fund raiser at Msgr. Edward Pace High School was a big success with students contributing to a total of \$70,000 in raffle calendars sold. Top sellers in the 1987 Raffle Raiser are (left to right) front row: David Esquivel, Eddy Esquivel, Betsy Gutches, Debbie Fabregas, Tony D'Alessio and back row: Melissa Kenny, Development Director, Jose Gonzalez, Robert Fabregas, Mandy Alvarino, Jose Ordonez, Joseph Diaz, and Richard Diaz. Raffle calendars are still available at 624-8534.

## St. Vincent DePaul Golf Classic set

The Miami area St. Vincent DePaul conferences have again joined efforts to sponsor their annual golf tournament at the Calusa Country Club on March 20th. The tournament is open to the public, both men and women.

As in previous years, the tournament raises funds to pay for Hot Meals for senior citizens cared for at the downtown Miami Center in Gesu Church.

For over 150 years, the St. Vincent DePaul volunteers have functioned in all parts of the world. In the Miami Archdiocese, most parishes have a local "conference," and four Thrift Shops operate as sales outlets for used clothing and household items. A central

administrative office was recently dedicated at St. Vincent Hall, 3675 S. Miami Ave. in Miami.

A major part of the money used to assist emergency needs of the poor is obtained through the "Poor Boxes" and individual contributions and wills.

The golf tournament is the only Catholic event of this type in Miami and the results of the previous years have shown that it is a winner.

The tournament is open to 144 players and advance reservations are necessary. Lunch will be served and after the play prizes will be awarded in accordance with usual tournament rules. For reservations call Jim Garvey in Miami at (305) 661-8657.

## St. George celebrates black history

St. George Catholic Church in Ft. Lauderdale will have a two day celebration of Black History Month which is aimed at a better understanding of the history, culture and music of the black race. Dr. Avon Gillespie, nationally known and respected expert on black culture and music is coming

from Texas to conduct workshops and lead in celebration on Feb. 21 and 22nd. There are several workshops on Saturday beginning at 9 a.m. on the topics of black spirituality and black music. The weekend will conclude on Sunday at 2 p.m. with a talk by Dr. Gillespie on the gifts of whites and blacks.

## It's a Date

### Festivals

**Visitation Catholic Church** will hold its annual carnival on the church grounds, 19100 North Miami Ave. on Feb. 26th, 27th, 28th and March 1st. Rides, games, food and a petting zoo.

**Holy Cross Academy Home and School Association** will be sponsoring a carnival and arts and crafts show on Feb. 28th from 9 a.m. to 9 p.m. and March 1 from 9 a.m. to 6 p.m. on the school campus at 12425 Sunset Dr., Miami. Rides, booths, arcade, handmade arts and crafts, homemade food.

**Our Lady of the Divine Providence**, 10205 W. Flagler St. in Miami will hold their annual carnival on Feb. 19- 22. Rides, games, food from different countries.

**St. Louis Catholic Church** is sponsoring its sixth annual "Festival For the Poor" on Feb. 20-22 on the church grounds, 7270 Southwest 120 St. in Miami. Rides, games, international foods, live entertainment. Hours: Friday 6-11 p.m.; Saturday, 11-11 p.m.; Sunday, 1-10 p.m. Funds raised help poor and homeless in Dade County.

**St. Brendan Catholic Church**, 8755 S.W. 32nd St. in Miami will sponsor a family festival on Feb. 20-22. Games, rides, international foods. Hours: Feb. 20, 6 to 11 p.m.; Feb. 21-22, 1 to 11 p.m.

**The Irish Cultural Institute of Florida** will be sponsoring a *St. Patrick's Irish Festival* Feb. 27- March 1 at Lockhart Stadium in Ft. Lauderdale at I-95 and Commercial Blvd. Paddy Noonan concert (tickets \$12) Friday at 8 p.m. Sat. and Sun. from 10 a.m. to 11 p.m. there will be 30 Irish acts going on continuously plus dancing, a fashion show and other events. Tickets \$4 cover everything.

### Spiritual renewal

**Little Flower Parish Center** will be the location of a retreat under the direction of Fr. DeGrandis on Feb. 28 and March 1 from 9 a.m. to 6 p.m. at the Little Flower Parish Center, 1270 Anastasia Ave., Coral Gables.

The Cenacle in Lantana will hold a retreat for Eucharistic Ministers Feb. 27-March 1. Call/Write Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. Call 582-2534.

The Chaminade Community of Faith Prayer Group and Fr. Dan Doyle will attend a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on March 2 at 8 p.m.

in the school cafeteria, 500 Chaminade Drive, Hollywood.

**Christ the King** is hosting a Black Heritage program from Feb. 14-22 on the theme "Black Spirituality and it's Gifts." Special Guests: Fr. George Clements and Fr. Michael Pfaller from Chicago. For more information call the rectory at 238-2485.

**St. Brendan's Catholic Church** in Miami will host a *Life in the Spirit Seminar* in English which has been rescheduled to begin March 9 at 8 p.m. at St. Brendan's old church, 8725 S.W. 32nd St. For registration come early on March 9.

### Fashion Shows

**Nativity Womens' Guild** will host its annual Fashion Show and Luncheon at noon on Feb. 28 at Hillcrest Country Club in Hollywood. Fashions by Phillis of Ft. Lauderdale. Reservations \$16 per person by calling Jo Profita at 962-4080.

**St. Henry's Women's Guild** is sponsoring a Spring Luncheon and Fashion Show on March 7 at 11:30 a.m. at St. Henry's Parish Hall, 1500 S. Andrews Ave., Pompano Beach. Fashions by D'Arcy Shean. Donation \$15. For tickets or reservations call 772-7037 or 972-7875.

**St. Agatha Catholic School** presents its annual Children Fashion Show (ages 4- 9) on Feb. 22 at noon at Signature Gardens, 12725 SW 122nd Ave. There will be a fashion show, luncheon and talent show. Tickets \$25 per seat. Call school offices: 223-1388. Rectory: 223-5982.

**St. Pius X Woman's Club** will sponsor their annual Spring Luncheon and Fashion Show on Feb. 26 at the Crystal Lake Country Club. Donation:\$15. For reservations call 565-1903.

### Single/divorced/widowed

**Happenings Singles** is having an Outstanding Singles Party on Feb. 27 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway, Hallandale. Dancing, Live Band. Admission \$6. For more info call Sharon Silver 385-1255.

The **North Dade Catholic Widow and Widowers Club** will hold a meeting at 7:30 p.m. at Feb. 20th at Visitation Church Social Hall, 100 NE 191st St. (Near N. Miami Ave.) All faiths welcome. Call 651-5539 or 652-3052.

The **Catholic Widowers Club of Hollywood** will hold its monthly meeting on March 6 at Nativity Parish

Hall, 700 Chaminade Dr. in Hollywood at 7:30 p.m. Music, dancing and refreshments. For more information call Mary at 921-0685 after 6 p.m. or Lee at 922-5114.

**Beginning Experience of South Florida** for divorced, separated, or widowed will be hosting a weekend on March 7-8. Phone Virginia McCall at 651-0280 for more information and reservations.

**St. Timothy Catholic Church**, 5400 SW 102nd Ave. in Miami hosts meetings for divorced, separated, and widowers and all singles every Monday at 7:30 p.m. All faiths welcome. More information call 274-8225.

### Entertainment

**Our Lady of Mercy Parish Players** will present their 4th annual variety show "Greetings" on March 6-7 at 8 p.m. along with a Matinee on Mar. 8 at 2:30 p.m. at the Parish Center, 5201 NW 9th Ave. in Pompano Beach. Donation \$5.

**St. Lawrence Catholic Church**, 2200 N.E. 191st St. in North Miami, will host a concert by *O'Lynn Callahan Music* featuring organists Michael Bayas and Joseph Greenwall on Feb. 26 at 8 p.m. at the church. Free admission.

### Potpourri

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

**Barry University** will offer its Spanish Immersion Program from June 22-July 27. For more information call 758-3392, ext. 536.

The **Catechetical Center** will be hosting a film festival for all DRE's, catechists, lay ministers and educators on March 11 from 9:30 to 1 p.m. Call 757-6241 if you are planning to attend.

**Holy Family Woman's Club** will hold a St. Patrick's Dance on March 14 in the Parish Hall, 14500 N.E. 11th Ave., North Miami. Live music, dinner at 7:30 p.m. Donation \$10. For reservations call 947-6461.

**St. Martha Church** will be the location of a choir directors meeting on the subject of the festival choir which is being formed for the Pope's visit. The meeting will take place on Feb. 24 at 7:30 p.m.

**LaSalle High School** will host

an Alumnae Picnic on Feb. 22 from noon to 6 p.m. at 3601 S. Miami Ave., Miami. If possible RSVP to Carmen at 854-2334.

**Blessed Sacrament Women's Club** will host a rummage sale on Feb. 20 from 9 a.m. to 4 p.m. and Feb. 21 from 9 a.m. to 3 p.m. at the parish hall, 1701 E. Oakland Park Blvd.

**St. Agnes Church** in Key Biscayne celebrates a Latin Mass the first Sunday of every month.

**St. Basil Catholic Church**, 1475 NE 199 St., North Miami, will host an open house March 1. For more info call 651-0091.

**Marriage Encounter of South Florida**, sponsored by the Archdiocese of Miami, will be held on March 6-8 at the Dunkin Memorial Camp in Stuart. The encounter encourages personal dialogue between couples and a time to reflect on the marriage. Open to all faiths. Registration fee is \$50. Mail reservation and fee to Marriage Encounter of South Florida, Inc., C/O Barry and Shirley Lombard, 5220 SW 91st Terrace in Cooper City 33328 or call 434-4866.

**Madonna Academy** is holding a blood drive on campus at 3600 SW 32nd Blvd. in Hollywood, on Feb. 20 from 8-2 p.m.

The **Council of Catholic Women of St. Stephens Catholic Church** in Miramar are hosting a "Western Night Square Dance" on Feb. 28 from 8 p.m. til midnight at the Social Hall. Tickets \$5 at rectory and after Mass.

The **Columbiettes of K. of G. #6032** is having a chinese auction at dinner on Feb. 21 at 2118 SW 60th Terrace in Miramar. Dinner and Chinese Auction is \$7. Chinese auction only is \$3. Phone 962-4860 or 961-3527.

**St. Henry's Church** is sponsoring a St. Patrick's Dance on March 14 from 8 p.m. til midnight at St. Henry's Family Hall, 1500 S. Andrews Ave. in Pompano Beach. *Vinnie Vincent Orchestra*. Tickets \$8. Reservations necessary. Call 785-2450 Mon.-Fri. from 10 a.m. to 3 p.m.

**Alzheimers Disease and Related Disorders Association of Greater Miami** will host a free seminar titled "Maintaining an Alzheimer Patient at Home" March 10 from 1 to 3:30 p.m. at the Downtown Hyatt Regency Hotel. Open to all care-givers and families. Janet Askham, PhD, will be featured speaker. Arrangements for free bus service provided. Reservations required. For reservations call Harriet Blum at 271-6311.

## Broward youth day scheduled

Young people throughout Broward County are invited to participate in our third annual Youth Day to be held on March 1st from 9:30 a.m. to 4:30 p.m. at St. Thomas Aquinas High School, 2801 S.W. 12th St. in Ft. Lauderdale. This will be a day of sharing and celebration for all the Broward youth groups who will come together to participate in sports events such as volleyball, relays, tug of war, as well as to worship and pray.

The Eucharist will be celebrated at 4 p.m. where medals will be awarded to winners.

For more information, call the office of youth ministry, Tim Colbert at 757-6241, Ext. 151.

## Pace awards scholarships to freshman

On January 10th Monsignor Edward Pace High School sponsored their 4th Annual Scholarship Test. Eighth graders from local Catholic elementary schools were invited to compete in one of nine categories. The categories included: English, Math, Social Studies, Science, Spanish, Religion, Speech, Art, and Computers. First place winners received a \$1,000 scholarship, second place a \$500 scholarship and third place winners were awarded \$250 dollar scholarships. The scholarship monies can be applied towards tuition at Pace during their Freshman year.

The first place winners from Immaculate Conception were Renan Llanes in Math, Ovidio Sardinis in Social Studies, Norma Méndez in Spanish and Diamela Del Castillo in

Religion. The first place winner in Speech, Aileen Izquierdo, and Computers, David González, were both from St. John. St. Rose of Lima students placed first in Art, Mike Schenk, and Math, John Holland. From St. Bartholomew in Broward County Emil Phillips placed first in English. Also, placing first in English was Mónica Alexis from St. Lawrence.

Second place winners from Immaculate Conception were in the categories of Math, Milagros Sánchez, and Computers, Xavier Brogen. Both English second places were awarded to St. John students, Erin Furmanik and Aime Miralla. Roccio Sanabria who placed in Art and Andrew Moss who placed in Social Studies were both from St. Mary. From St. James Shawn Walton placed in Science and Michelle

Russo placed in Speech. Corpus Christi's Mercy Najera placed in Spanish and, from St. Rose of Lima, Alice Gross, received honors in Religion. The third place winners from Immaculate were Sandra Costa, Thais De León, Christina Bello, Keith Ibarra, Alberto Agramonte, Frances Barthe, Mebelkis Serra and Mercy Abando. Students from St. John who placed third were Jeffery Lagomacini and Roberto Olivo. Richard Hazbun from St. Rose of Lima and María González from St. James also received awards.

## Deaf retreat

A young adult deaf weekend retreat at the Schott Memorial Center for the Deaf and Handicapped in Davie was such a success that many who participated will return for a week during the summer to help out at the summer camp. The youth came from all over South Florida for the weekend, Jan 30-Feb. 1.

One of the results of the retreat is that the young adults have formed a young adult group for deaf people which will meet every month at the center. The first meeting/dinner will be on April 10th. There will also be a retreat for the blind on March 27-29.

## D'Urso memorial fund for the poor created

A Memorial Mass for Camillo J. D'Urso, a prominent food industry executive and philanthropist and winter resident of the Ocean Reef Club who was lost at sea two months ago, was offered at the Ocean Reef Chapel by Fr. Jan Januszewski of St. Justin's Catholic Church Feb. 5.

As a memorial to Mr. D'Urso, his wife of 26 years, Florence, announces that the D'Urso family is establishing, through St. Justin's Catholic Church, the Camillo J. D'Urso Fund for Feeding the Poor of Key Largo annually. The fund commemorates the donation of food, one of the last acts of charity

performed by Mr. and Mrs. D'Urso together a few days before he was lost. As a special remembrance to symbolize that charitable act, a basket of fruit was offered as an offertory gift during the Memorial Mass for Mr. D'Urso at St. Patrick's Cathedral in New York City last Thursday.

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

### 5A - Novenas

#### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all problems. Who light all roads so 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. N.L.C.

Thank you God, Blessed Virgin Mary, St. Thomas Aquinas, St. John Bosco, St. Jude, St. Joseph. M.L.C.

Thanks to St. Jude & Holy Souls for favor granted. Publication promised. C.G.

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# Yes, you can help

Mainly by listening and offering to do practical things

By Monica Clark  
NC News Service

Three hours after my friend Regina died, the doorbell of her home began ringing as neighbors and friends stopped by to offer condolences to her family. Each brought a casserole, a batch of cookies or a tray of meat.

As the food began to overflow the kitchen counters, Margaret, one of Regina's daughters, cried out: "Where were all these people when we really needed this stuff?"

Regina had endured a long battle with cancer. The family often kept individual six-hour shifts at the hospital so Regina would not suffer alone. Exhausted, they made a weary trip home to eat and sleep until the next shift. Margaret told me they had little energy left to prepare meals or call a friend for help or comfort.

A month after Regina died my mother was diagnosed with cancer and I started my own vigil.

The day-to-day stress of caring for the physical needs and responding to the emotional distress of a terminally ill person is intense. I often wondered whether I would have enough strength to get through the day.

What I needed during my mother's illness was practical help and emotional support. At times it was there; other times it was not.

To help myself cope with the feelings of isolation and abandonment that frequently crept up, I began a mental journal titled: "Things to remember when others are caring for a sick loved one."

At the top of my list is the word "listen." Being with a dying person is



When someone has experienced the death of a loved one, they need to be reminded that others still care about them. At times like this a person will appreciate a phone call or note, a surprise visit, an invitation to lunch or just to go for a walk. (NC photo)

a grieving process. I needed to talk about whatever was going on -- from my anxiety about test results to irritation over an insensitive remark by a health-care professional.

Because the situation was

constantly changing, I frequently had new feelings and experiences to digest. When friends inquired how I was doing and really gave themselves to listening, I felt renewed energy to go on.

Allied with listening is the simple gesture of asking, "How's your mother? And how are you?" For me those questions could not be asked too often. Each inquiry reminded me I was not alone, that someone else cared and supported me.

I welcomed queries in person and by phone, or letters from friends and business associates. I never felt they were intruding, though some people stopped asking because they didn't want to "keep bothering" me about a situation that might be "too painful to bring up." If I was not ready to go into detail, I answered briefly.

My mother's illness lasted over a year and I became a primary-care giver while maintaining my full-time job. So I rarely had free time. But I welcomed social invitations; they reminded me I was not forgotten. Unfortunately the invitations dwindled as the months wore on. Friends would say, "I know you'll be taking care of your mother this weekend."

That hurt, at times because I would have been free to accept an invitation and other times because I felt my relationships eroding through circumstances over which I had no control.

In my journal I wrote: "Continue extending invitations saying: 'I understand your schedule is unpredictable; no need to R.S.V.P.; come if you can.'"

I added: "Don't miss the opportunity to be spontaneous. If you discover the care giver is free for the evening, find a way to include him or her in your planned activity or offer to do something fun with the person. Laughter and relaxation are stress-relievers."

I made another entry in my mental journey: "Avoid saying, 'Let me know if there is anything I can do.'" This well-intentioned remark leaves the initiative to the very one who might be too worn out to reach out.

Instead, I appreciated those who, over and over, offered to bring in my mail, water my plants, take me to lunch or for a walk on the pier. And I'll always be grateful to the anonymous supplier of a rose on my desk.

What surprised me was the amount of support I received from people who were not close friends previously. Their care linked us in new bonds of friendship.

Here is one more entry from my journal: "Don't assume someone else is providing care and support or can provide it all. Search out the little things that can be done consistently to show love and thus ease pain. And do them."

## Recovering from grief takes time

By NC News Service

Actress Helen Hayes, asked how she adjusted to widowhood, said: "For two years I was just as crazy as can be and still be at large. It was total confusion. How did I come out of it? I don't know, because I didn't know I was in it when I was in it."

Her comment uncovers a characteristic of the grieving process: It can take a long, rocky time for people to adjust to the trauma caused by a final illness and death. It is a time of distress. But it also is a time of opportunity for neighbors and friends and fellow parishioners.

Immediately after a death, people may need help with the daily routine. Dr. Peter Stringham tells of the help he received from Betty, a nurse, when his young wife was killed in a car accident. At first, "she said nothing but held me and cried with me," he writes in "What Helped Me When My Loved One Died," edited by Earl Grollman.

Stringham, who admits to being exhausted and confused, credits Betty with calmly helping him make a list of people to call, arranging for child care, making burial plans. She also shared what had helped when her husband had died.

When death follows a long illness, Grollman's book observes, "the family may be so physically weakened, that

they are ill-prepared to begin the task of mourning and rebuilding their lives." Having a person or group with whom to express their feelings is a crucial step in the recovery process.

Grieving people need to talk, often again and again, about their feelings which can move from anger and guilt to despair, loneliness and frustration.

Grace Powers Monaco tells how her 2-year-old son slept every night with his sister Kathleen's giant Easter bunny from the day of her death until he was 7. He stopped the day he talked to a close friend, a classmate, about his sister who died.

Sometimes mourning people are distressed when others avoid talking to them about the death or shun them. This happens "because we can see ourselves in the same situation," says Holy Cross Father James Denn, former chaplain of Hospice of Northern Virginia. Often "we'd rather not be faced with that." Sometimes people hesitate "because we don't know what to say or are afraid the person will cry and we will too," he adds.

Father Denn says that frequently simply being with a mourner, giving a hug or holding a person's hand, can be just what a person needs.

### Scriptures

## Who is your neighbor?

Reflections on the first reading for Sunday, Feb. 22:  
Leviticus 19:1-2, 17-18

### Introduction

Where do you go when you want to look up the meaning of a word? To the dictionary, of course. Unless the word is "neighbor," in which case you would do well to look in the Bible.

### Background

Leviticus is an assortment of various codes of law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

The codes themselves go back to earlier times, and some observances do go back to the days of Moses. To lend his authority to the regulations, the legal codes are followed by historical narratives which show him establishing these norms.

Thus, we have the code on "sacrifices" (chh. 1-

7), followed by the narrative about the ordination of priests and the first sacrifices they performed (chh. 8-10). The code for ritual cleanliness (chh. 11-15) comes before the narrative of the Day of Atonement, when sins were cleansed (ch. 16).

That brings us to the third set of codes and narrative, known as the Holiness Code. It begins (17:1) as do the other codes, with the solemn phrase, "The Lord said...Speak to the Israelites." It will close in the way that many ancient codes of the Near East did. A list of blessings is given to those who abide by these laws, and a list of punishments for those who disobey them.

Within the actual code (chh. 17-26), a host of topics is covered. While some treat the temple ceremonies, most of these regulations have little to do with actual worship. They go beyond the ritual deeds to cover most of human behavior.

The effect is an essential understanding of what worship is, or should be. One's whole life must be

# Know Your Faith



Dying is the final act of living. It is not a separate human venture. Consequently, the supports and anchors that give strength during the rest of life are important during the dying time as well. (NC/UPI photo)

## A death in the family

By Father Herbert Weber  
NC News Service

No one in our family will ever forget that weekend. In some ways it was the ultimate ordeal of endurance. In other ways, it was a time of love and closeness. Certainly, it was an occasion when my brothers and sisters and I confronted the reality of a parent's death.

My father's stroke occurred on Tuesday. During the next three days, many family members visited the hospital. But on Friday his condition became critical and the nurse advised my mother to call the family in. As a priest I have visited hospital patients often. I'm sure that I have tried to be empathetic. But now I have a new sensitivity to the family's situation.

The impending death of a parent is not a solo event. Everyone in the family is affected. Each of my brothers and sisters reacted in a way uniquely his or her own. The only common trait was that for all of us our emotions were mixed and often confused.

The prospect of losing a loved parent put our emotions under a magnifying glass. This was true for our attitudes regarding each other as well as dad. The pressures and tension, especially as the weekend wore on, exaggerated the ways we normally dealt with one another. All our feelings were heightened.

We noticed that whenever there had been compassion and understanding in the family, that was stronger than before. If some usually felt comfortable about expressing emotions, that was doubly true. For those who usually became impatient about matters that they couldn't "take care of" there was even more impatience.

Dying is the final act of living. It is not a separate human venture. Consequently the supports and anchors that give strength during the rest of life are important during the dying time as well. That is true for the one facing death and

for his or her family.

My father, a man of deep and profound faith, always has been close to the Eucharist. When I celebrated the Sunday liturgy at his bedside, he became more alert. He followed the gestures and words of the family members.

As I started to give Communion to others in the room, however, I realized he was waiting for me to come to him too. Although he had not taken more than a few drops of water at a time for several days, I gave him a bit of the host. Then he surprised us by reaching for the chalice. What was important in living was just as important in dying.

Often what is needed at a crisis time is greater than the family can provide by itself. I anointed my father, but it was inspiring to me that another priest was present to lead the family in prayer. Similarly, we all looked to others for support and encouragement.

We took special comfort from the words and actions of those we knew cared about us at other times as well.

Since that weekend, I've reviewed the ways I would like to see parish communities help those facing a death. Certainly fellow parishioners can provide a service by being present with family members.

But this ministry begins long before others are in trying or painful situations. Parishes would be wise to spend time creating opportunities for people to become supportive to one another. The formation of small faith-sharing groups may be one avenue for developing this support.

Then, when members of communities face a crisis and need a support system, there will be others to help carry the burden. When that happens, we come to realize, as I did that weekend in the hospital, that dying is not a solo event restricted to one person or even to the family. The larger community also participates in this final act of living.

*The pressures and tensions exaggerated the ways we normally dealt with one another. All our feelings were heightened.*

seen as a response to God's gracious love and not simply acts of veneration.

God is "holy," and his people must be "holy" to resemble him. To be "holy" is to be "wholly dedicated" or "set apart." As God is "set apart" from his creation, so must Israel be "set apart" from other nations by following the rules of holiness, which their God, who chose them apart from all nations, has given them.

### Commentary

Verse 2: The notion of Israel's holiness as a reflection of God's own is found within the opening verse of our text. It is a general statement of the law (the principle) from which lessons (the applications) will follow.

Verses 17-18: Among the many ways to reflect God's holiness, these verses present our relationship with those who are "neighbors." That very word connotes proximity or closeness. Since

God has drawn near to his people, the word came to mean any member of his people, a fellow countryman.

That definition covers all Israelites, whether distant or nearby. But Leviticus will expand the meaning of the term even further. In verses 33-34 of our present chapter, the "alien who resides with you in your land" is to be treated as a "neighbor."

The Israelites had once been aliens in Egypt. In a lovely reversal of the hatred they endured there, they are to treat the alien in their land, the land of God's promise, with kindness.

By definition, the word "definition" (Latin *de + fines*, "from the limits") sets out to limit the meaning of a word. But within the Book of Leviticus, we come across efforts not to limit but to expand.

When Jesus uttered his Parable of the Good Samaritan, it was in response to the question, "Who is my neighbor?" Wisely, Jesus asked the petitioner

to go to "the Law" and discover what was written there.

Had he done so he would have come across a unique notion. "When you come upon your enemy's ox or ass going astray, see that it is returned to him. When you see the ass of one who hates you lying prostrate...help him to raise it up" (Ex. 23:4-5).

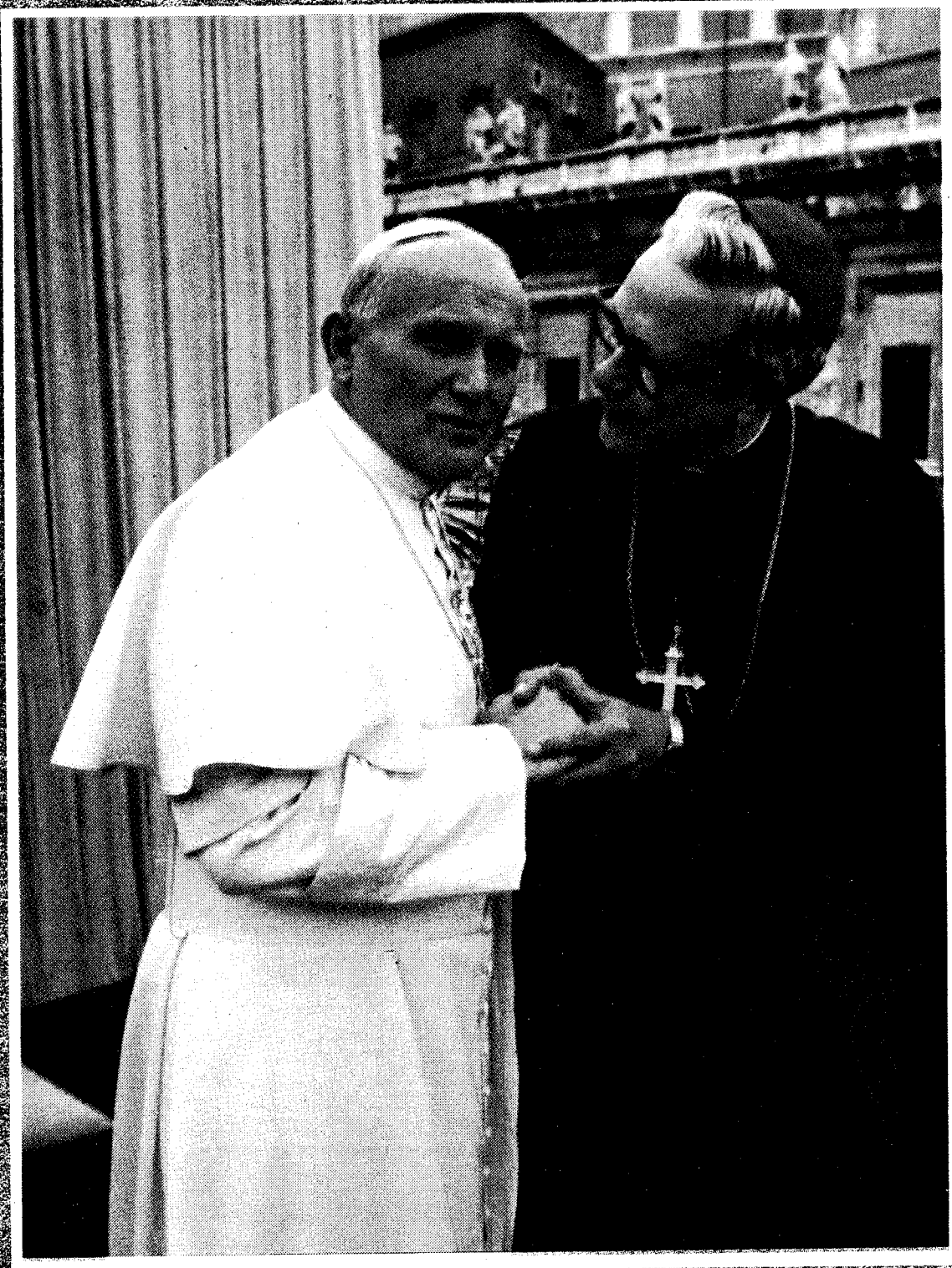
That kindness to one who hates will receive its widest meaning in the words of Jesus this Sunday. It helps us to define what "neighbor" means --anyone, including one who hates us. And in Christ's own love for his enemies, that fuller meaning is definitively set forth.

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

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