

# He'll tell the Pope all about us

At planning sessions in Rome

By Ana Rodriguez-Soto  
Voice News Editor

"I've got my homework done," says Archbishop Edward McCarthy, so now he's ready to meet with the Pope.

The "homework" is a 10-minute presentation on the South Florida area: our history, our strengths, our concerns, which Pope John Paul II will use to prepare for his visit here on Sept. 10 and 11.

On March 15, the Archbishop will fly to Rome to present it personally to the Holy Father. Also presenting their "homework" will be the eight other bishops whose dioceses will be visited by the Pope this fall, along with the officers of the National Conference of Catholic Bishops (NCCB) and the U.S. cardinals.

The five-day trip will consist mostly of a series of meetings with the Pope and his staff, and "at least" one group lunch with the Holy Father.

As part of his presentation, the

*'This is a very vital, growing area' a 'new Athens, Rome, Constantinople'*  
Abp. McCarthy

Archbishop said he will briefly outline the history of the Church in Florida, including our status as the first place in the United States where Catholicism took root. Florida, in fact, comes from the Spanish term for Easter, "Pascua Florida."

Today, "this is a very vital, growing area," the Archbishop said, noting that an estimated "800 people a day" move into the state. He plans to tell the Pope that South Florida is the "new Athens, Rome, Constantinople," the place where the Northern Hemisphere meets the Southern.

"We're received many refugees here.



Abp. McCarthy in his study discusses coming meeting with Pope.

La Voz Photo by Araceli Cantero

I think the community deserves some recognition," Archbishop McCarthy said.

As far as problems or concerns, he

plans to include in his report some of the findings of the scientific survey of Catholics which was carried out as part  
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Pages 22-23

## THE VOICE

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Catholic Archdiocese of Miami

Friday, March 6, 1987

### Soviet meet unusually open--priest

By John Thavis

ROME (NC) — A Soviet-sponsored peace forum in February was unusually balanced and provided a platform for the church to promote the role of believers in society, a Vatican representative to the meeting said.

The forum was followed by a lengthy meeting with a top Soviet official, in which religious leaders pressed the point that religion is essential to any peace effort, said U.S. Jesuit Father John Long, one of three Vatican delegates to the meeting.

The Feb. 14-16 international meeting on the theme, "For a World Without Nuclear Arms," represented a small breakthrough for Soviet Christians, he said in an interview March 3.

"For the first time at a Soviet-sponsored event, you had religious representatives placed on a level with others in society. For religious people in the Soviet Union, this was an opening," Father Long said.

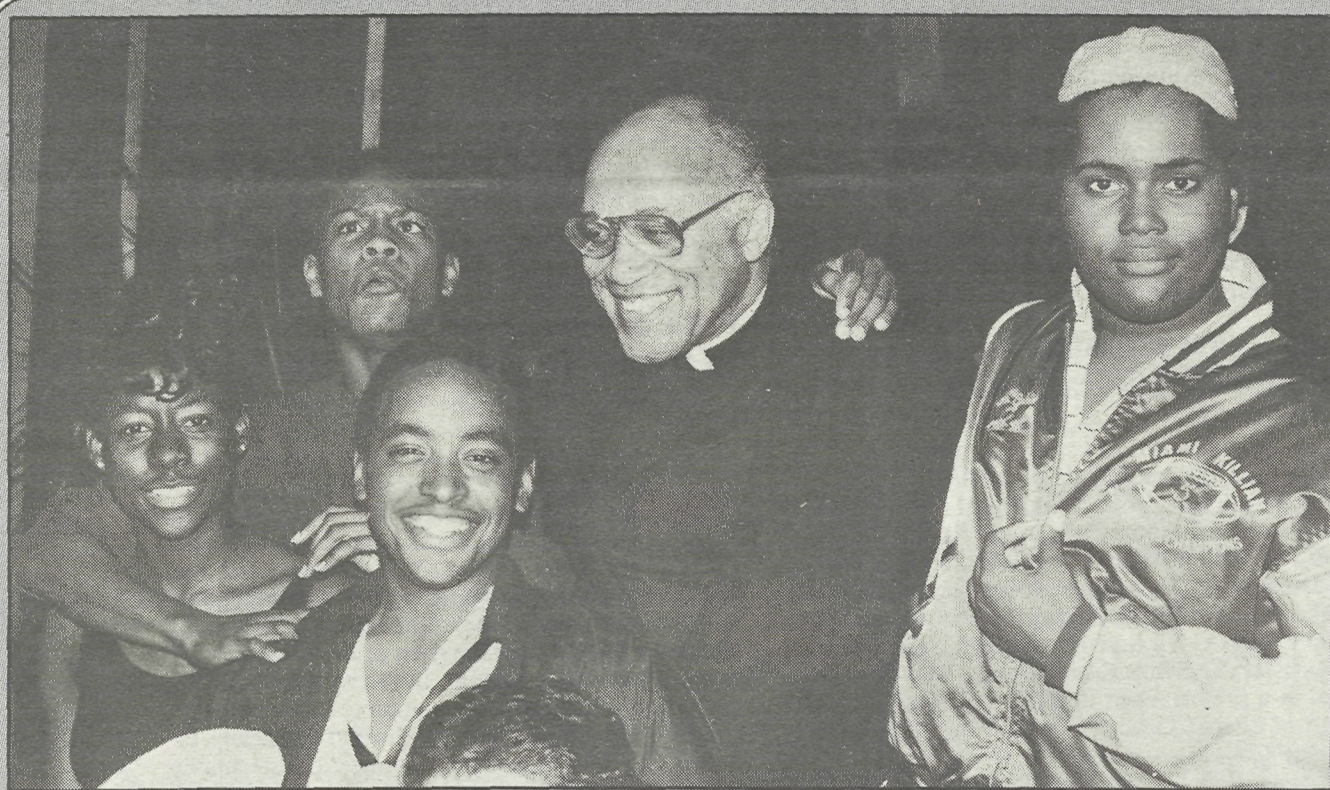
Soviet media gave significant coverage to the religious aspect of the forum, which was attended by more than 900 guests from a variety of professional fields, the Jesuit said. Several religious leaders were interviewed on stage television news, he said.

"This hasn't happened in the past," Father Long said. "It's true that the interviews were usually regarding some government policy — but the breakthrough was that their opinion as religious representatives was being considered."

The hope now, he added, was that believers' opinions will also be sought on other moral and social issues. "All in all, the forum was a more positive event than I had anticipated."

The Vatican delegation, in forum discussions which were also attended by Soviet religious affairs officials, stuck to the general peace issue, stressing the role of believers.

(continued on page 3)



Father George Clements, who made world headlines by adopting several kids in Chicago, hugs youths who made dramatic readings at Christ the King Church in Miami. (Voice photo by Prent Browning)

### A 'Father' who really IS

*"I got up there and I jumped in that pulpit and I screamed and yelled and said 'Well, all right, if you won't adopt I will !'"*

By Prent Browning  
Voice staff writer

Adopting a son is not something a Catholic priest just wakes up on a Monday morning and decides to do.

And it wasn't that easy for Fr. George Clements, either, the pastor of Holy Angels Church in Chicago who gained international attention when he adopted a teenage son in 1981.

Speaking at a celebration honoring black history at Christ the King parish in Perrine this month, Fr. Clements gave a lively account of what led up to his unprecedented step of adopting a child. He also spoke about an organization called One Church, One Child which encourages one couple in every parish to adopt a hard-to-adopt child. He started the now nationwide program in Illinois with Greg Coler, the newly appointed Director of HRS in Florida, and he intends to bring the program to this state.

The Christ the King event, in addition to a talk by the

Chicago pastor, included liturgical dancing and skits performed by parish teenagers who introduced themselves as famous blacks in the fields of politics, entertainment, and sports.

His involvement with adoption stemmed, Fr. Clements told parishioners, from an early meeting with Coler, then Director of Children and Family Services for Illinois.

Coler challenged him to encourage more adoption of black children within the black community itself. When the pastor tried to usher him out the door so he could return to other matters, the dialogue suddenly got testy.

"He said, 'Wait a minute, if you people aren't interested in your own children don't expect us to be,'" Fr. Clements recalled. It was a bold remark, but the black priest said he realized Coler was right.

Not long afterwards Fr. Clements announced that a meeting would be held at his primarily black church on adoption, but he was upset to see that only a handful of people were present.

"I was furious to think that only 15 people out of all those thousands of people were interested," he said at Christ the King.

"I got up there and I jumped on that Pulpit and I screamed

(continued on page 11)



## USCC supports 'pro-family' bill

WASHINGTON (NC) — The U.S. Catholic Conference has urged senators to back legislation providing temporary job leave, saying the measure represents "a good first step toward a 'pro-family' policy for working people."

In a letter to each senator, Msgr. Daniel F. Hoye, USCC general secretary, sought support for the Parental and Medical Leave Act of 1987, S.249.

The bill, introduced by Sens. Arlen Specter, R-Pa., and Christopher Dodd, D-Conn., would provide 18 weeks unpaid leave for men and women workers when their children are born, adopted into the family or seriously sick, and 26 weeks' time off for the worker if he or she is sick or injured.

The version of the bill pending in the House of Representatives would also offer leave for workers who must help care for elderly, sick parents, a provision not offered in the Dodd-Specter measure.

"The proposed bill would provide some measure of job security to temporarily disabled workers and their families, and to the parents of newborn, newly adopted and seriously ill children," Msgr. Hoye wrote in his letter, released in late February.

The monsignor termed the proposal "a modest bill" and pointed out it would not require employers to pay employees on leave. Rather, he said, "it would simply protect the jobs and employee benefits of those who are temporarily unable to work or who are needed at home for short periods" to care for their children.

## Bishops should tell pope their views, says educator

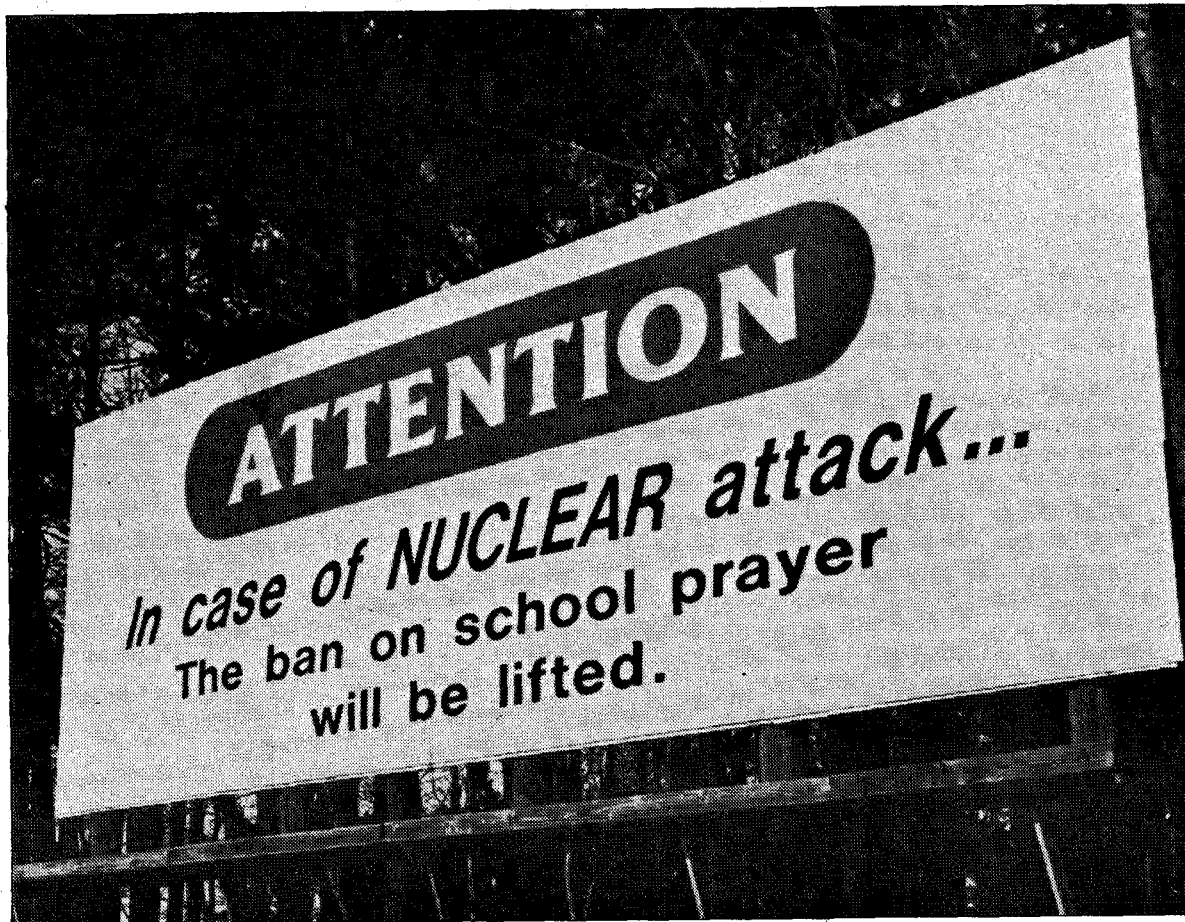
WASHINGTON (NC) — Bishops concerned over Vatican treatment of the U.S. church should forcefully plead their case with Pope John Paul II, Father Richard McBrien said in a speech at The Catholic University of America. Fr. McBrien, head of the theology department at the University of Notre Dame, said that both the Jesuit order and the bishops of Brazil have successfully challenged negative papal views of them. The same kind of opportunity is available to the U.S. bishops now, he said. "When the U.S. Catholic bishops have their opportunity to meet with Pope John Paul II in advance of his September visit, ... they cannot afford to neglect the lessons of the Jesuits and their Brazilian brother bishops." Fr. McBrien said.

## Priests, nuns arrested in protest against farm sale

HARLAN, Iowa (NC) — Four priests and a nun were among 19 persons arrested at a protest in Harlan against the forced sale of a failed farm. Arrested were Father John Cain, rural life director for the Diocese of Sioux City, Iowa; Father Thomas Coenon and Father Thomas DeCarlo, both priests of the Diocese of Des Moines, Iowa; Father John McCaslin, a priest of the Archdiocese of Omaha, Neb.; and Blessed Virgin Mary Sister Gayle Brabec, who works in the Sioux City Diocese. They were arrested in a pre-arranged deal as they tried to block the path of Sheriff Gene Cavanaugh on the steps of the Shelby County courthouse.

## High Court rejects parental consent case

WASHINGTON (NC) — The U.S. Supreme Court declined to take up the case of a Minnesota law requiring consent of both parents or a judge before a girl under age 18 gets an abortion. As usual, the high court provided no reason for its refusal. The court had been asked to consider the case even though it has not yet been heard by a federal appeals court. In December, the court had refused to grant expedited treatment of the same court case. It had been asked to merge the case with that of an Illinois parental notification law pending before the high court. The court is expected to hear arguments on the Illinois case April 1.



### By necessity

A roadside billboard along Route 13 near Laurel, Del., offers an exception to the ban on school prayer. The sign is sponsored by a church group. (NC photo by Robert J. Bennett) (Horizontal Feb. 18, 1987)

## Speaker: Ethical conflicts profound for medical people

BOSTON (NC) — There is "profound potential conflict" in the dual responsibility of doctors and nurses to preserve life and relieve suffering, said a speaker at a Boston conference on ethical issues surrounding nutrition and hydration for dying patients. Sponsored by the St. Louis-based Catholic Health Association in early February, the conference drew theologians, ethicists, medical personnel, lawyers and members of pastoral care staffs. Neonatologist Dr. Michael Epstein said dilemmas become most acute when people of good will "advance equally powerful moral arguments for doing opposite things."

## Priests must keep 'fit' to remain in armed Forces

WASHINGTON (NC) — Priests who fall short of the military's physical and professional standards should not stay in the armed forces just because there is a shortage of Catholic chaplains, said a Department of Defense study. The report, "Study in Representation of Religious Faiths in the Armed Forces," had been mandated by Congress last year after complaints about shortages of Catholic, Jewish and Orthodox chaplains in the military. The study rejected use of a quota system in deciding how many chaplains from each faith group should be promoted and kept in the military. "The military chaplaincy requires persons who are physically fit and professionally qualified to meet the strenuous demands of the chaplains' profession."

## Blacks have forgotten their 'roots,' says bishop

KANSAS CITY, Mo. (NC) — Black families, many struggling to cope with unemployment, substance abuse and single-parent homes, have forgotten their "ancestral roots," said Auxiliary Bishop J. Terry Steib of St. Louis. They need to rediscover the age-old values of love, the extended family and placing God at the center of their lives, he said. Bishop Steib, one of 11 black Catholic bishops in the United States, made the comments when he spoke at a black history month celebration sponsored by the Black Catholic Caucus of Greater Kansas City.

## Doctor: Religious help disabled more than science

NEW YORK (NC) — Religious communities can do more for the handicapped than science can, a physician who is a national leader in rehabilitative medicine told an interfaith forum in New York Feb. 24. "You have the hidden rehabilitation system, not I," said Dr. Henry B. Betts, head of the Chicago Rehabilitation Institute, one of the largest such agencies in the nation. As director of the institute, he said, he found that his main challenge was to "convey hope" to patients capable of "total despair." Where the physician is a "failure," he said, the religious community can deal with the human spirit and bring the hope that is "the greatest healer of all psychic wounds."

## FBI spied on leading 'peace bishops,' says NCR

KANSAS CITY, Mo. (NC) — The Federal Bureau of Investigation compiled dossiers on two leading "peace bishops," Archbishop Raymond Hunthausen of Seattle and Auxiliary Bishop Thomas Gumbleton of Detroit, according to the National Catholic Reporter. The Kansas City-based Catholic weekly, through a request to the FBI under the Freedom of Information Act, obtained 30 of 165 pages of documentation on the two prelates. The other 135 pages could not be released because the material dealt with national security, had involved criminal investigations, or, if released, could compromise the privacy rights of third parties or confidential sources, the FBI told the newspaper.

## Employees fired for beliefs will still get state benefits

WASHINGTON (NC) — Employees fired from their jobs because their religion forbids them to work on the Sabbath cannot be denied unemployment benefits, the U.S. Supreme Court ruled. The high court in an 8-1 decision Feb. 25 ruled that Paula A. Hobbie, a Seventh-day Adventist from Altamonte Springs, Fla., should not have been denied benefits by the state of Florida. Such a denial constitutes violation of religious freedom. Justice William J. Brennan wrote for the majority. Chief Justice William H. Rehnquist was the lone dissenter.

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**Robert L. O'Steen**  
Editor

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Ana Rodriguez-Soto—News Editor  
Prentice Browning—Staff Writer  
Betsy Kennedy—Staff Writer  
Nitza Espallat—Editorial Asst.

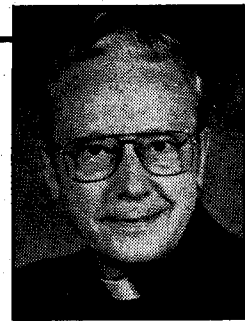
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## Devotedly Yours

# 500 Years of Christianity



Dearly beloved:

It has been a while since I have written a "Devotedly Yours." As I write, I am at the Philadelphia Airport, waiting to ascend my air perch for the trip to home sweet home. We are snowed in. How much I appreciate South Florida! No slush, no nervousness about getting through the snow and ice to the airport on time.

I am on the way back from a weekend trip to Washington and Philadelphia. In Philadelphia I joined my friend Cardinal Krol in celebrating his Golden Jubilee as a priest. It was glorious. The huge, ancient, Romanesque Cathedral was filled with bishops, priests, religious, the faithful, the Cardinal's fellow jubilarians and family, all united in a precisely planned, impressive liturgy praising the Lord and thanking Him for the priesthood.

Following the liturgy, there was a dinner at the adjoining hotel. The Philadelphians are great dramatists. We were serenaded by an orchestra as we assembled for a formal entrance into the dining hall. We processed through a line of beaming, smartly-uniformed honor guard of young people. The drum and trumpet bearers then marched in military step to be deployed across the front of the hall to lead the awe-struck guest in the Stars Spangled Banner.

### Tributes

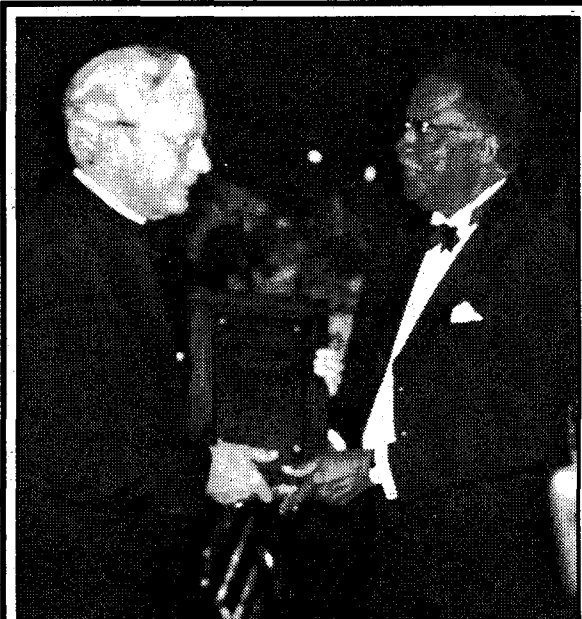
The talks were brief but moving and eloquent. Bishop Graham, Auxiliary Bishop, thanked the Cardinal for his love of his priests and for his compassion. The President of the Sisters Council saluted him on behalf of the Religious; she had us join in shouting that the past was great, but the future will be terrific.

An eloquent layman recalled in lyrical language the changes in the Church over 50 years during which the Cardinal had played a prominent and faithful role. A lay woman reviewed lovingly the Cardinal's leadership and contribution to the Archdiocese of Philadelphia over his years as bishop, and a teenager stole the show as she indicated that, despite the popular song, young people do want and need heroes, and the Cardinal in his courageous, persistent and enlightened leadership is her type of hero.

The Cardinal himself spoke at the liturgy and at the dinner of how precious the priesthood has been to him, how in our cynical, iconoclastic times the world is losing a sense of this marvelous gift.

### 1992 Observance

I had been in Washington to preside at a meeting



### 3 Times honored

It was a busy weekend for Archbishop Edward McCarthy, who received three plaques of recognition from several community groups in the brief space of two days. Above, Robert H. Simms presents the Archbishop with the National Conference of Christians and Jews' Distinguished Community Service Award. Simms is former executive director of the Dade County Community Relations Board and himself a past award winner. The Archbishop also received a plaque from the Greater Miami Religious Leaders Coalition for his work on behalf of the Daily Bread Community Food Bank; and from the Irish Cultural Institute of Florida for his "loyalty and service" to the people of this area. (Voice photo/Robert O'Steen)

of members of a United States Bishops Committee and their consultants who are beginning to plan for the 1992 observance of the 500th Anniversary of Columbus' coming to the New World. Our committee includes Hispanics and representatives of American Indians, as well as historians and the leaders of the Knights of Columbus and the Daughters of Isabella.

We have been meeting for some time, but not as long as the Bishops of Latin America who are celebrating a novena of years in anticipation of thanking the Lord for the coming of the Gospel to the New World. The Bishops of Spain have already commissioned studies and sponsored scholarly

conferences on the history of this extraordinary event.

We in the States are seeing our Church observance as taking three directions. While government programs will likely deal with the actual coming of Columbus to the New World, we will be focusing on the significance of the event as the beginning of 500 years of Christianity in our hemisphere. We will be urging our historians, educators and school book writers to explore further the role of the faith in early history.

Few people seem to be aware, for example, that the Cathedral parish in St. Augustine, Florida, was in existence 55 years before the pilgrim fathers arrived on the Mayflower. Nor are they aware that Florida was named from the Spanish word for Easter because it was discovered at Easter time. Our committee is also exploring suggestions for sponsoring celebration of this momentous event. We look forward to perhaps a special Mass being written, many liturgical ceremonies and other festivities as well.

### Chance to evangelize

We also see this beginning of another 500 years as a marvelous opportunity for evangelization, for preaching, and using of TV, radio and the press, to challenge us to rediscover and recommit ourselves to living and sharing the authentic faith that motivated the heroic early missionaries as they carried the Gospel to the New World. We will not fail as well to make amends for and denounce the behavior of those who betrayed the Gospel by un-Christian treatment of the native Americans they found in the New World.

Meanwhile, we have other things to think about, like the coming of His Holiness to visit us this year and the celebration of our Archdiocesan Synod to be concluded next year.

Incidentally, while I have been writing here in Philly, the airport runways have been cleared of snow and are open, the snow has been washed off our airplane, the sun is out and we are all aboard and waiting-- an hour late--for the signal to take off into the wild blue yonder.

God bless you! Stay alive in the Lord.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## Fasting, abstinence required during Lent

### OFFICIAL LENTEN REGULATIONS ARCHDIOCESE OF MIAMI

Ash Wednesday and Good Friday are days of both fast and abstinence.

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 18 and are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.

Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual reading,

### 'Rev.' is not Catholic

The Rev. Fred Tondalo, who has gained nationwide publicity through distribution of condoms to collegians in South Florida, is not a Roman Catholic priest according to the Chancellor's office of the Archdiocese of Miami.

Rev. Tondalo, who refers to himself as a "Monsignor" and identifies himself as a cleric of the Reformed Orthodox Catholic Church, conducts a counseling center in Fort Lauderdale.

The Reformed Orthodox Catholic Church is not listed in the yearbook of American and Canadian Churches published by the National Council of Churches.

especially reading of the Scriptures, recitation of the Rosary and meditation

on its mysteries, and making the Way of the Cross.

## Soviet religion conference more open than usual

(continued from page 1)

"If you want to talk about peace in the world, you can't leave out the millions and millions of believers — that was what we kept pushing," Father Long said.

The day after the meeting ended, the Vatican representatives were among those who met for nearly three hours with the first vice president of the Supreme Soviet, Pyotr Demitchev, who "seemed to recognize that religious leaders do have something to say," Father Long said.

A major difference between the forum and previous Soviet-sponsored discussions, the priest said, was the lack of prefabricated conclusions in support of Soviet policies. "It was

billed as an open discussion, and that's pretty much what it was," he said.

A statement worked out by the religious delegates, most of them Soviet Orthodox Christians, was "more balanced" than in past meetings, he said. "It was not U.S.-bashing. It took note of Soviet (peace) proposals, but not in a one-sided way. I found this significant," he said.

Father Long indicated that such openness was not expected by the Vatican, which coordinated Catholic attendance at the forum.

"In hindsight, I think there could have been a better Catholic representation, that we could have done more positive work," he said. Vatican offi-

cial, he added, asked for and received a detailed report on the meeting from him and the other two delegates.

Father Long, in an interview in January, expressed some skepticism about Soviet leader Mikhail Gorbachev's "openness" policy extending to the religious sphere. After attending the forum, he said he still thinks religious leaders are cautious about the chances for more religious freedom.

Despite a few positive signs, such as allowing more seminarians and the establishment of an Orthodox church center in downtown Moscow, there still seems to be "no further development of a policy of religious freedom," he said.

The priest said he was impressed,

however, by Gorbachev's speech to the forum. "He spoke frequently of the moral obligations in the working of peace, and used the word 'conscience.' He also spoke of the value of life in moral terms," the Jesuit said.

Father Long, a professor at Rome's Pontifical Oriental Institute who has closely followed Soviet developments, said he thought the Vatican presence at the forum could help Catholics in the Soviet Union.

"It may open up possibilities for further contacts between the Holy See and the government about the question of religious freedom," he said.

Soviet Catholics at the forum included a Lithuanian bishop and priests from Latvia, he said.



## Arrest pending for Vatican bank official

VATICAN CITY (NC) — Arrest warrants have reportedly been issued for U.S. Archbishop Paul Marcinkus, head of the Vatican bank, and 23 others in connection with the 1982 failure of Banco Ambrosiano, once Italy's largest private bank.

Italian magistrates involved with the case refuse to publicly confirm or deny the reports. But a judge investigating the case, who asked to remain anonymous, told Associated Press that a warrant charges the archbishop, who heads the Vatican bank, with being "an accessory to fraudulent bankruptcy," in the 1982 collapse of Italy's largest bank.

The director of Archbishop Marcinkus' former

residence in Rome, U.S. Father Dan DiNardo, said that Italian finance police had come to the residence two days earlier to present papers to the archbishop but he was not there.

Father DiNardo said he did not know the purpose of the police visit.

Archbishop Marcinkus, a Cicero, Ill., native, said that he had received no official communication from Italian authorities.

"I haven't heard anything about it," Archbishop Marcinkus told National Catholic News Service from the Vatican. The archbishop, who is also pro-president

of the Vatican City government, currently has a residence inside Vatican City.

The Vatican, reacting to reports that arrest warrants were issued for U.S. Archbishop Paul Marcinkus and two other officials of the Vatican bank, said that a 1929 treaty exempts the bank and its directors from Italian legal "interference." A statement issued by the Vatican press office Feb. 27 strongly defended the archbishop, the bank's president, saying he had given "substantial and sincere collaboration" to investigators probing the 1982 case — even though he was not obliged to do so.

### Vatican pleased about U.S. lifting sanctions against Poland

VATICAN CITY (NC) — The Vatican is "happy that the United States has lifted economic sanctions against Poland," said a Vatican source familiar with Eastern European affairs. "Everything that is good for the Polish people is looked upon well by the church," he added the day after President Reagan announced the United States had lifted remaining sanctions. Sanctions were imposed after Poland declared martial law in December 1981. "The people have suffered enough. The foreign debt rose," said the Vatican source. The ending of the sanctions "opens the door to foreign credits" and is in the spirit of the recent Vatican document on reducing the foreign debt crisis, he said. As part of the sanctions, the United States had blocked Poland's bids to reschedule its foreign debt with Western financial institutions.

### Scottish bishops won't modify stand on birth control

STIRLING, Scotland (RNS) — In a major statement on the AIDS crisis, Scotland's Roman Catholic bishops said the church cannot "modify the teaching on contraception, whatever the circumstances." They emphasized that sexual intercourse should only take place within marriage and that sexual acts between homosexuals are wrong. The statement, which was sent to every Scottish Catholic household, said the church's "primary concern is to care for AIDS sufferers, their families and friends who often suffer with them, and to assist in preventive measures in accordance with Catholic values."

### Vatican cautions Anglicans: We won't accept women priests

VATICAN CITY (NC) — When Church of England leaders consider the issue of women's ordination, relations with the Roman Catholic Church is an important factor, said a top-ranking Anglican churchman. Canon Christopher Hill, secretary to Archbishop Robert Runcie of Canterbury, England, spiritual head of the worldwide Anglican Communion, told Vatican Radio that correspondence with the Vatican makes clear "the difficulties of the Catholic Church in accepting such a development." Pope John Paul II and Cardinal Johannes Willebrands, head of the Secretariat for Christian Unity, have exchanged letters with Archbishop Runcie on the issue.

### Bishop: U.S. can 'pretend' contras respect human rights

WASHINGTON (NC) — U.S. officials can only "pretend" that the contras in Nicaragua respect the human rights of those "they claim to be liberating," said Auxiliary Bishop Thomas Gumbleton of Detroit. Bishop Gumbleton, at a news conference at the Capitol Feb. 25, pointed to three Nicaraguans who lost limbs as a result of an exploding land mine in October and alluded to a statement by President Reagan that he cannot remember some specific details about his role in arms shipments to Iran. "Our president says he can't remember. But the three Nicaraguans here today do remember. They can never forget what happened — with our tax dollars, in our name," Bishop Gumbleton said. At the news conference Bishop Gumbleton released a 43-page report on alleged human rights abuse by Nicaraguan contras.



### Safety bags

A shopkeeper in the Tamil guerrilla-controlled town of Jaffna, Sri Lanka, sweeps between sandbag barricades. Shop owners have put up sandbags to prevent damage from government mortar fire during fighting between the Tamils and Sri Lankan troops. (NC photo from UPI-Reuter)

### South Africa priest released after bishop issued pleas

JOHANNESBURG, South Africa (NC) — Dominican Father Peter Hortop, detained under South African state of emergency laws since June 17, has been released from prison and placed on restriction. He may not enter school premises or attend meetings of the Young Christian Workers, the United Democratic Front or the Congress of South African Trade Unions. He also is prohibited from returning to the black township of Kwathema, where he was a parish priest before his detention. Fr. Hortop was released after Bishop Reginald Orsmond of Johannesburg met with Law and Order Minister Adriaan Vlok.

### San Salvador bishop says peace requires sincerity

SAN SALVADOR, El Salvador (NC) — While a new peace initiative proposed by El Salvador's Catholic hierarchy was tentatively accepted by a rebel leader, San Salvador's archbishop has said the effort will not work without "sincere desire" by all parties. Archbishop Arturo Rivera Damas said after a Mass that "indispensable to participating in the debate is the sincere desire to look for the best for the country."

### Jesuit says Church has more to offer than 'sects'

ROME (NC) — The growth of Catholic lay movements has shown people that the church "has much more to offer than religious sects," said Jesuit Father Fio Mascarenhas. The president of the International Catholic Charismatic Renewal, Father Mascarenhas also said lay movements are a sign of "noticeably increased and intensified participation of the lay faithful in the church's life." Father Mascarenhas spoke at a press conference inaugurating the Second International Colloquium of Ecclesial Movements. Sponsored by the charismatic, Italian-based Communion and Liberation and German-based Schonstatt movements, the colloquium was to bring together representatives of 17 international Catholic movements.

### Pope calls on doctors to respect 'moral criteria'

VATICAN CITY (NC) — Pope John Paul II called on doctors to respect "fundamental moral criteria" in their research and experiments. He said their mission was "the affirmation of the right of man to his life and to his dignity." Doctors must deal with problems of a technical and a spiritual or moral order, the pope told Italian surgeons during an audience at the Vatican with members of the International College of Surgeons. The surgeons were attending a congress in Rome. "The good of man is the fundamental motivation that must guide you," he said.

### Killers of missionary pose threat to Italian town

KIDAPAWAN, Philippines (NC) — Eight men on trial for the 1985 murder of an Italian missionary have been moving about freely on Mindanao island, despite having been denied bail. Local church officials said the freedom of the eight defendants, headed by Norberto "Commander Bucay" Manero and his brother Edilberto, threatens the lives of witnesses who testified against them. The defendants are accused of the April 11, 1985, murder of Italian Father Tullio Favali, a member of the Pontifical Institute for Foreign Missions. Father Favali was machine-gunned to death in Tulunan Town, about 580 miles southeast of Manila.

### Pope plans 19-city trip to mediate border dispute

VATICAN CITY (NC) — Pope John Paul II plans to visit 19 cities on a 13-day trip to Uruguay, Chile and Argentina to commemorate his successful mediation of an Argentine-Chilean border dispute. The schedule for the March 31-April 13 trip was made public by the Vatican Feb. 28. It includes a meeting in the Chilean capital of Santiago with Gen. Augusto Pinochet, at odds with the Chilean hierarchy over human rights issues since he came to power in a bloody 1973 military coup. The pope also plans meetings with the presidents of Uruguay and Argentina, both civilian elected officials. On the Chilean schedule is a papal meeting with youths at Santiago's National Stadium, a soccer stadium transformed into a mass detention and interrogation center by security forces in the aftermath of Pinochet's coup.

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# Ex-hostage now doubts Reagan

TORONTO (NC) — Servite Father Lawrence Martin Jenco, who was held hostage in Lebanon for 18 months, said President Reagan assured him that his release was not part of an arms deal but said the Tower commission report has led him to question the president's credibility.

Speaking in Toronto Feb. 22, Father Jenco said Reagan sent a personal telegram assuring him that the United States did not send arms to Iran to get his release.

"I want to believe the president," Father Jenco said in Toronto. "I would be shocked to learn that I, a single man with no children, was traded for arms that could cause so much death and devastation in the Middle East. If they'd come to me, I would have said no."

But Father Jenco told the Associated Press March 1, three days after the Tower commission released its report: "Now, I'm very confused. I think (the Reagan administration) came to the conclusion that it was a mistake."

"I had to accept his word that I was not exchanged for arms. Now I read this and I have a deep question mark, a question mark of credibility," the priest said.

The Tower report found that Father Jenco was released two days after the Iranian government made a partial payment for missile parts.

The priest, who was working in Lebanon as director of Catholic Relief Services, was released by his Shiite Moslem kidnapers in July 1986.

Fulfilling a promise to his fellow hostages Thomas Sutherland and

Terry Anderson, still being held in Lebanon, Father Jenco was touring North America to remind the public of the grave situation in the Middle East and to help secure their release.

Speaking to the Slovak Canadian Business and Professional Association in Toronto, Father Jenco asked his audience to stay informed and find out the truth about the struggle in the Middle East. He asked the public to pray for the hostages still being held in Lebanon and "for all hostages everywhere, whether they be Christian, Moslem, Jew, black or white."

If anything is to improve in the Middle East, the priest said, Christians and Moslems must build on what is common to both religions — a belief in one God and in a single community on earth with one and the same origin and end.

Although Father Jenco eventually made peace with the men who brought 18 months of pain to his life, he said he would never return to the Middle East. He believes that Lebanon must solve its own problems and that the Palestine Liberation Organization, Shiites, Druze and all other groups must sit together and decide on a new constitution for the country before anything can be resolved.

Father Jenco added that one possible solution to the struggle in Lebanon may be to allot each religious group or political faction a separate piece of land.

The soft-spoken missionary described "the lonely, boring and frightening" time spent as a hostage. His ordeal began when he was kid-



## Flight from camp

A Shiite Moslem Amal soldier talks with Palestinian children at a school in Beirut where hundreds of refugees have taken shelter after fleeing the Burj Al-Barajheh camp in Beirut. (NC/UP photo)

napped by an armed group, the Islamic Jihad, in Beirut apparently after he was mistaken for another American.

During his 18 months in confinement the priest was often chained and blindfolded but managed to make prayer beads out of a piece of string.

He also talked at length with his captors about religion and politics,

and shared their "joys and disappointments, marriages and deaths." The priest described his captors as "deeply religious and committed young men."

Father Jenco said later it was only his faith in God and his missionary training that helped him survive being kept in a closet for a month. He described standing gagged and bound, repeating the words, "Lord, Jesus, have mercy on us" hundreds of times.

# Vatican envoy defends some college control

SOUTH ORANGE, N.J. (RNS) — The Vatican ambassador to the United States has defended the right of the Pope and local bishops to play a role in running American Catholic universities, even if such a role causes a cut-off of federal funding because it violates church-state separation.

"We cannot give up Catholicity to get federal funds," Archbishop Pio Laghi said following a speech on

Catholic higher education given at Seton Hall University Feb. 18. "We have to stick to principles. We have to pay a price to keep Catholicity."

Archbishop Laghi, apostolic pro-nuncio to the United States, defended proposed Vatican guidelines that call for church leaders to have a greater say in what Catholic universities teach, especially in theology. Critics of the

Vatican document contend that church-state separationists would bring lawsuits if the guidelines are enforced. Judgments against the Catholic Church could result in a loss of as much as \$500 million in federal aid per year, the critics says. But the Vatican diplomat said he was confident that American Catholics would make up the loss if federal funding were cut off.

Archbishop Laghi added that American input into a worldwide consultation on the final draft of the document, due this year or next, would be important. "If 50 percent of Catholic universities are in the United States, we must take account of the framework of Catholic universities in this country," he said. There are 235 Catholic universities in the United States.

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## Viet Church suffering, surviving

NC News Service

Catholic priests are still imprisoned in Vietnam and ordinations are discouraged, but adult conversions have increased since the communists captured South Vietnam in 1975, said Archbishop Paul Nguyen van Binh.

The 76-year-old archbishop of Ho Chi Minh City — formerly Saigon — also said coexistence with the communists has been easier in the south than in the central or northern regions of the country.

However, a U.S. State Department report said that in the south, the church "appears to have more successfully survived in the cities than in the countryside." It also said refugees from Vietnam have reported "constant government harassment of the Catholic Church."

Archbishop Binh's comments were published Feb. 11 in the French Catholic weekly magazine, *La Vie*.

About 100 priests are still in "re-education camps," the archbishop said, although "the bishops tirelessly appeal" to the government for their release.

Only 250 active priests serve the 3.5 million people of Ho Chi Minh City, the archbishop said. All Vietnamese seminaries were closed for the past five years, he said, but the government has allowed the reopening of the seminary in Ho Chi Minh City, limiting seminarians to 50.

Archbishop Binh said he has been able to ordain about 15 priests since 1975. Religious orders are not allowed to accept new members, he added.

The State Department report also noted the imprisoned priests and the reopened seminary. However, it said "no candidates met the new enrollment criteria" for the seminary. A former seminarian has reported that

no Catholic priest has been ordained since 1980, said the report, titled "Country Reports on Human Rights Practices for 1980."

The report said authorities "routinely disapprove" half of the applications parishioners are required to

be cleared or monitored by the local police."

The report said Catholic congregation sizes have decreased since 1975 because the government requires Catholics to register as such and then discriminates against them.

priests is a government deputy and another is on the city council with his permission. They have helped "in the discussions with the government," he said, "but this decision (allowing the priest to hold government posts) was badly welcomed by Rome."

"From the first years I have suffered much from a lack of understanding" with the Vatican, he added. "But now things are better."

The archbishop said he does not know if the government-formed Committee for Solidarity of Vietnamese Patriotic Catholics risks becoming "a national church." He said he "tries always to keep it under my authority as bishop" while also "preserving friendly relations with the priests who are members."

The State Department report said most clergy and laity have ignored attempts to develop a national church and weaken links with the papacy.

It also said priests and nuns are subject to surveillance, and "priests who do not follow government regulations are subject to confinement in remote villages, house arrest and incarceration." The government requires most Religious to work full time in secular jobs, "thus limiting their church activities," it said.

Although the church in the south has survived in cities, "the teaching role of the church has been severely restricted, and many churches and all but one Catholic seminary" have been closed, said the report.

"In central Vietnam, thousands of Catholics have been forcibly relocated and made to work on government construction projects," the report said.

In the *La Vie* interview, Archbishop Binh refused to talk about the situation of Hue Archbishop Philippe Nguyen Kim Dien because the subject was "too delicate and too sad," the magazine said.

### UN: Intolerance global

GENEVA (NC) — Religious intolerance and discrimination are common worldwide, said a U.N. human rights official.

Angelo Vidal D'Almeida Ribero of Portugal, special reporter for the U.N. Commission on Human Rights, said religious persecution is widespread and occurs in "nearly all economic, social and ideological systems and in all regions of the world."

He presented his report in Geneva in mid-February during the commission's review of countries' compliance with the 1981 U.N. Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief.

D'Almeida Ribero said that although the 1981 declaration is not binding legally, it could be considered "a morally binding instrument for the states which have acceded to it."

He told the commission it is essential to educate the public to tolerate and respect the spiritual values of others. The solution to religious discrimination will be achieved only through dialogue, not by confrontation, he added.

Holy See observer Justo Mullor-Garcia called the report "objective," noting that D'Almeida Ribero said 40 countries proclaim freedom of conscience but have various forms of religious intolerance. The names of those countries were not included in the report.

Mullor-Garcia urged the commission to conduct a study of peace and religion to facilitate progress in promoting freedom of religion.

Other speakers during the two-day debate on religious rights said the commission should prepare a convention against religious discrimination with provisions legally binding on countries which ratified it.

submit for permission to attend services and often schedule "required 'voluntary' work and other activities" during services.

"In some areas, daily Masses must be celebrated before 6 a.m. or after 6 p.m.," the report said. "Sermons must

Archbishop Binh said that while catechesis hours are limited, adult conversions have increased.

"Conversions are more frequent, more easy," he added, calling it "curious" that "after the liberation there have been more conversions than before."

The archbishop said one of his

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# Court to review youth/porn law

WASHINGTON (NC) — The U.S. Supreme Court said Feb. 23 that it will rule on the constitutionality of a Virginia law designed to keep sexually explicit magazines and books from the eyes of juveniles.

The Justices agreed to review a 1985 law that makes it a crime for bookstores and newsstands to display sexually explicit material where juveniles may examine it.

The Virginia law was challenged by a coalition of national booksellers and publishers, who argued that the measure violated their constitutional right to free speech.

A U.S. Court of Appeals last July struck down the law as unconstitutionally broad. The court ruled that the law unreasonably interfered with the booksellers' rights to sell the material, impaired adult access and would do little to prevent a deter-

mined juvenile from viewing sexually explicit books or magazines.

Mary Sue Terry, Virginia state attorney general, said in asking the Supreme Court to hear the case that at least 27 other states have similar laws restricting the display or exhibition of pornographic materials to juveniles.

The magazines could be placed in sealed wrappers or could be taken from the shelves and kept under the counter, she said.

The booksellers argued that the law would require them to remove many best sellers from their shelves, to refuse juveniles entry into their stores or to build costly "adult only" sections.

The Supreme Court will schedule arguments and issue a decision on the case during its term that begins in October.



## AIDS marriage

Maria Hefner and husband David are congratulated by Cardinal John O'Connor after the couple were married in St. Patrick Cathedral. Hefner has AIDS and had been denied permission to marry by the cathedral until the cardinal interceded. (NC photo)

## Publisher to update religion in textbooks

NEW YORK (RNS) — At least one textbook publisher has responded to criticisms about its treatment of religion in history books by promising to make "significant changes" in this area in future publications.

Laidlaw Educational Publishers, division of Doubleday, is preparing a supplementary text on the "religious influence in the United States" and will include more such references when its current texts are revised in the future, said Herbert R. Adams, the firm's chief executive officer.

Adams said he has received an unusually high volume of mail on the issue, including "over 100 letters in the past two weeks."

## Ohio bishops oppose death penalty

CINCINNATI (NC) — In a new pastoral letter on capital punishment, Ohio's 13 bishops have called on Catholics to include the death penalty "in the agenda of the life issues which are at the heart of Catholic social teachings."

The letter, "Justice and Mercy: Re-assessing the Death Penalty," was released March 3.

In the letter, the bishops also urged Catholics to work toward legislation that would abolish use of the death penalty and asked the governor to use his authority to commute death sentences.

Ohio has 71 persons on death row. The last execution in Ohio was in 1983.

"We are troubled by the increasing use and acceptance of the death penalty throughout the United States, and in particular, by the prospect of the resumption of its use in Ohio," the bishops stated.

"Killing may seem to be a solution to the problems of society, but, rather than solving our problems, killing contributes to the lack of respect for human life which is at the source of such problems."

The Ohio bishops, who also spoke

against capital punishment in 1977, are addressing the issue again because "executions may well begin again, and we wanted to get in our voice," said Archbishop Daniel E. Pilarczyk of Cincinnati, chairman of the Ohio bishops' conference and vice president of the National Conference of Catholic Bishops.

Archbishop Pilarczyk said the new letter goes beyond the 1977 letter in its discussion of healing and reconciliation.

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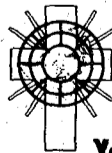
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## Papal visit to strengthen U.S. youth

RAPID CITY, S.D. (NC) — Pope John Paul II's 1987 U.S. trip presents "a golden opportunity" to create an atmosphere in which the young can identify with the pope and strengthen their faith, said Auxiliary Bishop Daniel F. Walsh of San Francisco.

He urged youth ministers to prepare for the event by organizing youth on the local level.

Bishop Walsh made the comments at the annual meeting of the board of directors of the National Federation of Catholic Youth Ministers in Rapid City.

Pope John Paul II will visit Miami; Columbia, S.D.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; Monterey-Carmel, Calif.; San Francisco; and Detroit during his Sept. 10-19 trip to the United States.

Bishop Walsh, the federation's episcopal moderator, said it is difficult for youth to maintain a distinct identity. "It is especially difficult to sustain our Catholic heritage and identity."

The pope, he said, "has provided a golden opportunity" to create an atmosphere in which the young can identify with him and in turn strengthen their Catholic faith.

## KCs vow \$.25 million for trip

WASHINGTON (NC) — The Knights of Columbus have pledged \$250,000 to the National Conference of Catholic Bishops to pay part of the estimated \$2 million expenses the conference will incur when Pope John Paul II visits the United States Sept. 10-19.

The bishops' conference said that the Knights were among the first to respond to an appeal to help defray the cost of the trip.

In a brochure soliciting money for the visit, Archbishop John L. May of St. Louis, NCCB president, asked for "generous support" for "a significant event in the life of the church in the United States." The NCCB has estimated that its portion of expenses will be \$2 million.

"The vigor and enthusiasm with which the Holy Father preaches Christ's Gospel message in his many journeys produces a spiritual and moral resurgence," not only among Catholics but among "all men and women of good will," the archbishop said, calling the visit a "teachable moment."

Supreme Knight Virgil C. Dechant informed Archbishop May that the Knights of Columbus board of directors approved the grant from the 1.4 million member organization.

The NCCB is coordinating the pope's visit to Miami; Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; Monterey and Carmel, Calif.; San Francisco; and Detroit.

Pope John Paul will meet with U.S. bishops and with representatives of U.S. priests, seminarians, Religious, permanent deacons, laity and youth and with leaders in Catholic education, charities and health care organizations. He also will meet with representatives of other Christian churches, non-Christian churches, the Jewish community, Indians, farmworkers and growers and the communications profession.

The NCCB papal visit staff has been coordinating the activities in each city with local church and civic officials, the U.S. Secret Service, and organizations providing transportation and housing for the papal and NCCB staffs and media personnel who will accompany the pope.

## 'Refusenik' praises Christian help

OAKLAND, Calif. (RNS) — American Christians played a major role in securing the release of Nathan (Anatoly) Shcharansky from a Soviet prison last February, but they should work much harder on behalf of oppressed Soviet Christians, according to the former prisoner.

Shcharansky delivered his message to Bay Area Christian leaders during a private meeting Jan. 30 in San Francisco. He was in the city to address the

annual meeting of the Bay Area Council for Soviet Jews.

Shcharansky, one of the most celebrated Soviet prisoners of conscience, told the group that "after I became a Zionist, I became more interested in the rights of others." As a result, he said, he joined the Moscow Helsinki Watch Group where he helped prepare appeals on behalf of both Lithuanian Catholics and Pentecostals who were charged with violating Soviet anti-religious statutes.

However, he said his "real solidarity with Christians came in the camps" after his 1977 imprisonment. He spent 16 months in the same cell with Viktoras Petkus, a Lithuanian Catholic prisoner of conscience. "You

know," he said with a faint smile, "the most interesting discussions of comparative religions in the USSR are held in prison cells. In the camps you learn that the struggle for freedom is for freedom for all."

He praised American Christians' work on his behalf and said he knew, even when incarcerated, "how great the struggle of Christians for my release was." He spoke, too, of a pre-arrest visit from the Rev. Robert Drinan, a Jesuit who at the time also was a member of the U.S. Congress. The two became friends quickly, according to Shcharansky, who said he was surprised at how well Father Drinan grasped the situation of human rights dissidents.

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## Historic youth rally planned for Palm Sunday

By Betsy Kennedy  
Voice Staff Writer

Pope John Paul II has called the youth of the world to focus on the theme of reconciliation for Palm Sunday.

In accordance with his request, a special celebration is being jointly planned for Palm Sunday (April 12) by the Youth, Young Adult, Campus Ministry and Religious Education offices of the Archdiocese. The rally, followed by a Mass, will be held at St. Mary's Cathedral with Archbishop Edward A. McCarthy presiding.

According to Michael Galligan-Stierle, director of campus ministry, "This is the first time these groups have worked so closely together. It's an opportunity for college students to assist the youth in their growth, and for everyone to prepare spiritually for the Holy Father's visit to our city."

Each department will be in charge of organizing its

role in the event, and each will gather for prayer at various sites on the Cathedral grounds before entering by procession for Mass.

Father Jose L. Menendez, director of youth ministry, is coordinating a procession led by the youth. They will carry palms into the cathedral where the Archbishop will bless them.

**"This is the first time these groups [Youth, Young Adults, Campus Ministry, Religious Education] have worked so closely together."**

"We tend to think that the youth aren't interested in religion. But many of them are deeply interested and this rally will give them a chance to show their faith and their commitment to it," Father Menendez said.

Sister Rose Monique Pena of the Religious

Education office is preparing packets of materials which will be distributed to the youth and young adult groups.

"The packets are being created to help them through the weeks of Lent. They are centered on reconciliation and Christ ..." said Sister Rose Monique.

Anyone who is a member of the youth, young adult and collegian community in the Archdiocese is invited to be a part of this historic Palm Sunday celebration.

The participating departments have asked that a pledge form be filled out and submitted by any person wishing to participate, so that a tally can be maintained. Anyone interested can call 757-6241 in Miami and ask for the appropriate department to obtain a form.

More information about the rally will appear in upcoming issues of *The Voice*.

## ABCD nearing its goal

With less than a week to go before the final numbers are in, the 1987 ArchBishop's Charities and Development drive already has collected most of its \$4.9 million goal.

The total pledged as of March 2 was \$4,130,000, said Charles Starrs, director of Development for the Archdiocese. "That's approximately 84 percent of our goal. The response is very favorable."

So far this year, 34 parishes have gone over their goal, and 21 of those have even surpassed the total they collected in the 1986 campaign, Starrs said. Last year at this time, only 26 of the 105 parishes in the Archdiocese (Dade, Broward and Monroe) had gone over their goal.

The final totals will be announced March 10 at a luncheon for pastors to be held at St. Bartholomew Church in Miramar.

Money raised through the ABCD campaign is used for Archdiocesan charitable agencies and for long-term building and development projects.

This year, after all the charitable obligations are met, any excess funds raised by ABCD will go to help defray the cost of the papal visit.



### For vocations

Susana Noda (seated), Cindy Manzano and Sandra Villalobos, all students at St. Brendan High School in southwest Dade, entertain members of the Miami Serra Club during its annual Clergy Appreciation Luncheon. Speaking at the luncheon, Archbishop Edward McCarthy exhorted Serrans to find more ways to carry out the club's mission of encouraging young men to become priests. He cited statistics which show that the number of Catholics in the Archdiocese of Miami has increased almost seven percent in the last year, and 25 percent during the past five years. Similarly, the number of young men entering the seminary here rose to 19 last year, a record. There's bad news, however: Today, only 13 of more than 200 priests in the Archdiocese are under 40 years old. "Ask yourselves 'what more can we do?'" the Archbishop exhorted the Serrans. (Voice photo/Ana Rodriguez-Soto)

## Outdoor Mass tops Pope's crowded agenda

At this rather early date many of the details are tentative or, in the words of one Secret Service agent, "cast in jello." But some things about Pope John Paul II's 22-hour visit to Miami are certain.

### Thursday, Sept. 10

□ He will arrive at Miami International Airport sometime in the early afternoon, direct from Rome.

□ From the airport he will go to St. Mary Cathedral for a welcome and prayer service; the "mother church" of a diocese is always the first stop of papal visits. Admission to this event is by invitation only.

□ Next stop is St. Martha Church in Miami Shores for a meeting with representatives of the priests of the United States.

□ The Pope will then travel to downtown Miami and get in his glass-enclosed "popemobile" for a 9-mile-per-hour parade north on Biscayne Boulevard. The parade will be either in the late afternoon or early evening.

□ After the parade, the Pope will spend the night at the residence of

Archbishop Edward McCarthy, also traditional practice when the Pope travels.

### Friday, Sept. 11

□ At 8:30 a.m. the Holy Father will meet with Jewish leaders from across the nation at the Center for Fine Arts in downtown Miami, where he also will inaugurate the national tour of a Vatican collection of Judaic artifacts. The exhibit is scheduled to open at the

Fine Arts Center this June.

□ From there, he will travel to the Dade County Youth Fairgrounds in southwest Dade for the outdoor Mass, which will begin at 10 a.m. with a tour through the crowd on the popemobile.

The Mass site is bordered by the Turnpike Extension on the west, 107th Avenue on the east, Tamiami Trail on the north and Coral Way on the south. Attendance will be open to everyone,

with no admission fee. The public will be ferried to the site by buses who will continually shuttle from the park to a number of offsite parking facilities.

□ Immediately after the Mass, which is expected to last two to three hours, the Pope will fly to Columbia, S.C., then continue his second tour of the United States with visits to: New Orleans; San Antonio; Phoenix; Los Angeles; Monterey; San Francisco; and Detroit.

## Pope to hear all about S. Fla.

(continued from page 1)  
of the Archdiocesan Synod process.

Among the chief concerns are the large numbers of young people who are not receiving any religious education, and the seeming acceptance by many adults of a secular, non-Catholic morality.

The good news in the survey, which the Archbishop said he also will share with the Pope, is the fact that a vast majority of South Florida Catholics, practicing and non-practicing alike, believe in the basic tenets of the faith,

the Creed.

The Archbishop said he hopes that, while he's here, the Pope will "encourage and recognize" not only Catholics but the entire South Florida community for "the good things they are doing," especially their generous acceptance of thousands of immigrants and refugees.

He also hopes the Holy Father will "address a little bit the importance of religion for the welfare of our nation... You really can't have freedom unless you have a sense of moral responsibility."

This visit will mark only the third time that Archbishop McCarthy has visited with the Pope in Rome. The two met for about 10 minutes in 1983, when the Archbishop led a group of local Catholics on a pilgrimage to the Holy Land and the Vatican, on the occasion of the Archdiocese's 25th anniversary.

That same year the two also had a private, half-hour meeting when the Archbishop made his "ad limina" or five-year visit to report on the state of the Archdiocese.



## Understanding the new immigration law

The new Immigration Act of 1987 takes effect in May and will affect the lives of thousands of South Florida immigrants and aliens. Catholic agencies and parishes are already beginning to help such people prepare for processing. The following Question/Answer article has been sent to the parishes and is printed here to help immigrants and anyone ministering to them.

### Official

#### Archdiocese of Miami

The Rev. Thomas Dennehy -to Temporal Administrator, St. Agnes Church, Key Biscayne, effective March 8, 1987.

The Rev. Joseph Hayes -to associate pastor, St. Ambrose Church, Deerfield Beach, effective March 20, 1987.

The Rev. Luis Rivera -to chaplain, Hialeah Police Department, effective, Feb. 16, 1987.

### Legalization

#### 1. Who will obtain legalization under the new law?

Undocumented immigrants who arrived in the U.S. before January 1, 1982, and who have resided continuously (except for short trips outside the country) in an unlawful status during that period. To qualify for the legalization, an immigrant must:

- not have been convicted of a felony or three misdemeanors committed in the U.S.;

- demonstrate a history of

employment in the U.S. and not have received public cash assistance;

- undergo a medical examination at his or her own expense;
- not have assisted in the persecution of another person or persons;
- be registered or willing to register for the draft.

#### 2. When will legalization begin and end?

There will be a 12-month application period starting within six months after the bill becomes law. Undocumented immigrants who qualify would first become lawful temporary residents. After 18 months in that status, they could apply for permanent residence. An immigrant could apply for U.S. citizenship after 5 years as a permanent resident.

#### 3. How can immigrants apply for legalization?

Immigrants who meet the eligibility criteria may apply through qualified voluntary organizations and church groups designated by the Attorney General. In addition, applications may be made through attorneys, or directly with the INS. It is recommended that the undocumented seek counsel prior to going to INS directly.

#### 4. What documents will be needed to establish eligibility?

Documents such as pay stubs, income tax withholding forms, rent receipts, utility bills, or bank statements may be submitted. Independent corroboration of the information contained in the documents, such as affidavits from landlords, employers, or co-workers, must be provided. "Employment-related documents" will be preferred.

#### 5. What if an immigrant is apprehended by INS before or during the application period?

They would not be subject to deportation if they appear to have a reasonable chance of qualifying for legalization. However, they must pursue applications for legalization.

#### 6. Will the information in the application remain confidential?

Yes. INS cannot even see the information in the files of the voluntary agency unless the immigrant consents. Information in the application filed with INS cannot be used to deport the immigrant if he does not qualify for legalization.

#### 7. Will there be criminal penalties for aliens who lie about their eligibility for legalization?

Yes. Immigrants convicted of fraud or forgery would be subject to fines, a maximum of 5 years in jail, and deportation.

#### 8. Will legalized immigrants be immediately eligible for most welfare benefits?

No, not for 5 years after gaining temporary lawful status (except in the case of Cuban/Haitian entrants or aged, blind, and disabled persons). States may also deny most welfare benefits. But emergency medical services will be available for most immigrants, children, and pregnant women.

### Employer Sanctions

#### 9. What are the penalties for hiring undocumented immigrants?

Employers convicted of knowingly hiring undocumented immigrants are subject to the following civil penalties:

1st offense: \$250 to \$2,000 fine per unauthorized alien.

2nd offense: \$2,000 to \$5,000 fine per unauthorized alien.

3rd offense: \$3,000 to \$10,000 fine per unauthorized alien. Employers are also subject to criminal penalties pattern or practice violations. Such violations could result in a \$3,000 fine and/or six months in jail.

#### 10. Do these penalties apply to employers who hire undocumented workers before the bill is enacted?

No. The penalties apply only to newly hired workers. Employers may retain undocumented employees hired before the bill is signed into law and not be subject to employer sanctions.

#### 11. When will the employer sanctions take effect?

Employer sanctions will go into effect 6 months after the bill is signed into law. During the following 12

## You don't have to pack up and leave town for your health.



As we grow older, living becomes more difficult. It seems more things go wrong. Our health requires constant monitoring. Cooking nutritious meals for just one becomes more and more troublesome. Even watching television is less appealing without the opportunity to share.

If you have those feelings, you don't have to pack up and move somewhere else. Or hire someone to care for you. There will soon be a place, right here in South Dade County, where you can feel at home again, among people who care for and about you. There really will be.

### A loving, caring place to live, available this Spring.

South Dade Catholic Rehabilitation and Nursing Center is under construction now and will be ready for occupancy this Spring. It is planned to meet your needs for every day living, where your medical requirements are met in a warm and loving atmosphere. A place you can share with people like yourself. Or where you can live independently in your own suite. You can even bring your own favorite furnishings.

South Dade Catholic is a non-profit senior citizen housing and health care facility with the most up-to-date medical equipment and professional services anywhere. It is independent living in a caring environment. Adults only. Clean, comfortable, inviting.

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We'll be opening in the Spring. But you can visit us now. See our model units, samples of furnishings and equipment. Have all your questions answered fully and clearly.

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Miami, Florida 33177

(305) 235-4105



(continued on page 14)



# Priest adopted three boys to set an example for parishioners

(continued from page 1)

and yelled and said 'Well, all right, if you won't adopt I will!'"

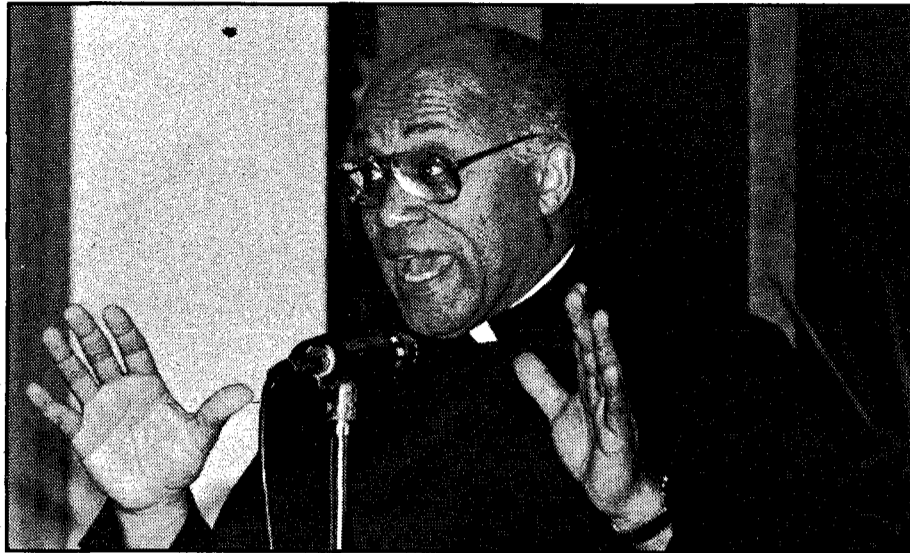
A reporter contacted him the next day to confirm his decision, and later that day Cardinal John Cody called, finally reaching him the next morning.

"I got on the phone and he was furious. He said, 'You are always doing these crazy things, there will be no announcements, priests don't make announcements, it's against canon law, it's foolishness, it's against everything we stand for!'"

After he talked with the cardinal, Fr. Clements called up a theology professor who was an expert on canon law and asked him if there was anything prohibiting priests from adopting children. The professor called him back several hours later and said that he had gone all the way back to the Middle Ages and there was nothing at all about adoption in the law.

Sticking to his decision, at first he doubted its newsworthiness, but later that same day he received calls from Chicago newspapers and local TV reporters. The next day, a Tuesday, *The New York Times*, *The Miami Herald* and other United States newspapers called.

By Wednesday the story really broke loose. Reporters phoned from the BBC in London, *Le Monde* in Paris, *Der Tagesspiegel* in Berlin, *Izvestia* in Moscow, and newspapers in Madrid, Tokyo, Mexico City and several other cities. "And then I got the call -- a correspondent from *L'Osservatore Romano* (the official Vatican newspaper)."



Fr. George Clements (above) has adopted three black children to set an example for his congregation. As a result of the priest's actions, the numbers of black and other hard-to-place minority children awaiting adoption in the Chicago area (right) has decreased significantly. (Voice photo/Prent Browning)

"The correspondent said Pope John Paul II has heard the news. The pope is very interested in this. He wants to compliment you on this and he wants further information."

"Right after that I got a call from Cardinal Cody who said 'I just wanted to let you know that we're issuing a statement in which we praise your efforts.'"

Not long after that hectic week Fr. Clements heard about a teenager in a Lutheran Orphanage who was the only boy there who was going to spend Christmas alone.

When the pastor asked the boy, Joey, if he would like to spend Christmas with him, Joey responded that he had a

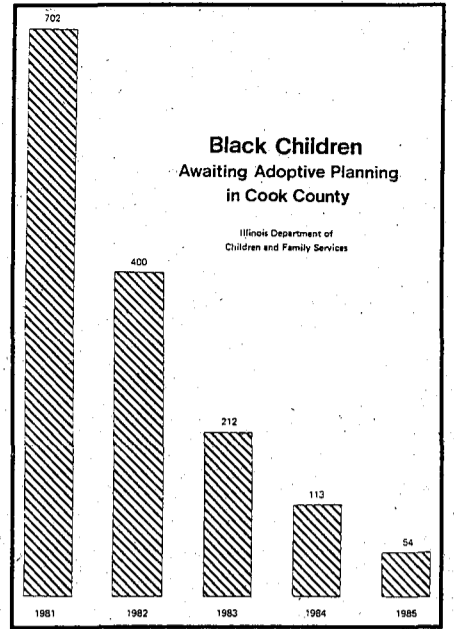
lot of relatives and friends and didn't think he would have time to visit him.

"That's my boy," Fr. Clements said he was saying to himself. "He would lie, but he wasn't just anyone's for the asking."

After a few more visits he made the decision to adopt Joey.

"The day before Christmas I picked Joey up. He said 'Wait a minute I've got to get the Slimy Brothers (two pet lizards)' and he jumped out of the car. All I could think of was *the Slimy Brothers*, how am I going to explain him when I get back to the rectory much less *the Slimy Brothers*."

Adjustments had to be made on both



sides. While the rectory was getting used to such peculiarities of a boy's life as pet reptiles, Joey had to adapt to the more formal atmosphere of the church.

There was the time, for instance, when he greeted an African Archbishop with "Hey, what's happening, brother." And then there was the time when he listened attentively to a bishop's story only to comment, "Sounds like a lie to me."

But the experience has made Fr. Clements even more committed to inspiring church involvement in adoption. Joey is now the oldest of three teenagers (16, 17, and 18) adopted by Fr. Clements.

The One Church, One Child organization focuses on children who have traditionally had the most difficult time finding permanent homes--minority kids and children past the toddler age all the way up to age 17.

It has members in 26 states and has been responsible for 6,000 adoptions in the United States.



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Pastor, San Isidro Church

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for he has anointed me.

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to proclaim liberty to captives

and to the blind new sight,

to set the downtrodden free,

to proclaim the Lord's year of favor!

Luke 4: 18-19

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## St. Rose students meet VIP

By Betsy Kennedy  
Voice Staff Writer

You can't run in the halls or chew gum in the White House. And President Reagan is a pretty decent guy to have for a boss.

These were a few of the interesting facts about government that third graders at St. Rose of Lima School in Miami Shores learned on Feb. 27 when they talked with a special visitor.

The V.I.P., who arrived with an entourage of secret servicemen, was U.S. Secretary of Education William Bennett.

He visited the school to personally present principal Sister Anne Bernard with a plaque (and his best wishes) to symbolize the school's 1985-1986 national Excellence in Education award.

It was the department's first Elementary School Recognition award. A few months prior, Sister Bernard had flown to Washington to meet Secretary Bennett (and his boss).

After Sister Bernard received her plaque, the students gave Secretary Bennett a tribute to take home with him. A bevy of bright balloons.

Secretary Bennett praised the children for their behavior and for the quality of their school life. Then he gave them a brief quiz.

He asked them first what they thought made Catholic school an exceptional place to be.

They scored 100 percent. "God. And the priests and nuns."

"What do you think Secretaries talk about at their cabinet meetings?" and "Where is Idaho?"

The reply to the last question raised a few nervous giggles.



Secretary of Education William Bennett received a light-hearted gift, a bundle of balloons, when he visited St. Rose of Lima School in Miami Shores. Seated beside him are Sister Anne Bernard, St. Rose principal, and Auxiliary Bishop Agustin Roman. (Voice photo/Betsy Kennedy)

"It is in Utah," was the suggestion.

"No, it is in Georgia," said the distinguished secretary.

The giggles grew louder.

Finally, came the correct answer.

"Utah and Georgia are both states," said the tiny scholar.

Then, the Secretary was put on the spot himself.

"How old are you?" asked one bold child. "Do you think you'll ever become President?" wondered another.

"Yes, I suppose I might just do that someday," answered the politician.

## Priests ponder spirituality, conversion

### At continuing education conference

By Betsy Kennedy  
Voice Staff Writer

Spirituality and psychology can be cooperative partners in a person's spiritual growth, said Father Richard Rohr, OFM, a nationally recognized authority on retreats and conferences to church leaders.

One of a team of four workshop speakers at the 14th annual convention of the National Organization for Continuing Education of Roman Catholic Clergy, Fr. Rohr delivered a lecture in which he sometimes lambasted the Church for not allowing the clergy -- or laity -- enough spiritual freedom.

More than 150 priests who direct their ministries in dioceses and religious communities throughout the U.S., Ireland and England attended the NOCERCC meet at the Konover Hotel on Miami Beach.

Father Rohr joined a team of four other speakers who led workshops on the theme, "The Continuing Formation of Priests--Growing in Wisdom, Age and Grace."

Dressed in casual, non-clerical garb, the priests listened intently as Fr. Rohr encouraged them to aspire for "spiritual decisiveness."

"As people who are hungry in spirit, we have a need to solve and then ignore. But we must risk some degree of fear. That is why a lot of us don't get (truly) converted. In the Catholic Church what we are naming as prudence and obedience is actually fear...the fear of being wrong."

Taking fire at the Church for what he

**'People must move out of the spiritual realm of self-hatred and into a state of self-transcendancy and fulfillment.'**

Father Richard Rohr

feels are its somewhat restrictive boundary lines for spiritual conversion, Fr. Rohr said, "We the great white fathers take responsibility for (a priest's) life. I don't think they are doing God or the kingdom any favor.

"We have contemplative psychology in the Church with all of its ugliness and glory. I'm not anti-institutional but I'm not at all certain that institutional religion is capable of letting people walk this kind of spiritual journey."

Conversion is more likely to take place as an everyday growth process instead of a dazzling mystical experience like Paul had when he was converted during his pilgrimage to Damascus, explained the priest.

Another important factor in the struggle for conversion is the need for people to return to an "old-fashioned morality."

"The clergy as well as the laity cannot be afraid to say no. We have an over-emphasis on affirming people...that is why a lot of us don't get converted--we don't want to let go."

Fulfillment is the fruit that is born of thinking first of the needs of others, but



Father Rohr (center) chats informally with two priests after his workshop on spirituality. Father Rohr was a keynote speaker at the NOCERCC (National Organization for Continuing Education of Roman Catholic Clergy) convention, which brought to Miami Beach priests and laity from all over the U.S. (Voice photo/Betsy Kennedy)

everyone --and especially priests-- should have the wisdom to recognize when they must deny someone else and meet the needs of their own ego, he said.

Father Rohr has been introducing his concepts to seminary schools and formation classes all over the country. His audio and video cassette tapes on the theme of spiritual development have been distributed to hundreds of retreat leaders and seminaries.

Speaking with *The Voice* after he completed his workshop, Fr. Rohr reiterated that although he speaks openly about what he feels are the short-

comings of the Church, he "is very loyal--and comfortable with Church tradition. Like Archbishop Hunthausen (of Seattle, who was recently stripped of some powers by the Vatican), I'm not perceived as an iconoclast or an angry man."

The spiritual dilemma of the Church of the 80s, said Fr. Rohr, is that it is trying to create a Christianity (and a continuing process of conversion) where self-surrender is not necessary.

"People must move out of the spiritual realm of self-hatred and into a state of self-transcendancy and fulfillment."



# Of TV and parish councils



*Church's use of media, marriage laws and parish councils among top issues being studied by General Services commission*

By Prent Browning  
Voice Staff Writer

How can the Church improve its use of the media to get its message out into the world? Should parish councils be mandated? Is there too much cultural diversity in worship in the Archdiocese?

These are just a few of the major questions that are currently being studied by the Synod General Services Commission.

The 24-member commission recently summarized the topics brought up at parish hearings in order to begin studying them and formulating recommendations to the general Synod body (consisting of 100 priests, laity and religious) for its consideration.

Specifically, the commission is studying topics relating to the Tribunal (which handles all questions of canon law, including marriage annulments and dispensations), the Communications Dept., ecumenical and interfaith relations, Archdiocesan administrative and legal services, and general issues dealing with Church unity and discipline. (For a summary of the major issues and a listing of commission members see boxes).

One desire that was expressed repeatedly at the hearings was for a better understanding of and wider dissemination of Church policies and beliefs.

"People are hungry for information, they're hungry for knowledge," says Julia Ceravolo, who is working on the Communications Subcommittee of the commission.

This was clear at parish hearings throughout the Archdiocese, where the need for more Catholic TV and radio programs was brought up a total of 123 times.

Catholics often asked, says Ceravolo, "why we don't have a continual Catholic presence on TV and on the radio, since that's the best way to reach people, and why don't we have our own Catholic radio station?"

Some parishioners recommended that those Catholic programs that are available on cable and commercial TV be publicized more. Other people thought that *The Voice* should be "more orthodox" and be made available in large restaurants, hotels and other public places.

Other suggestions relating to communications included improving parish bulletins to make them an "educational tool" and expanding the Archdiocese's public relations department to enhance the image of the Church.

## Lack of knowledge

A lack of understanding about some topics was evident throughout the issues, but perhaps not more dramatically than in those concerning the Tribunal.

Many, out of misinformation, believed that the Tribunal was either too lenient or too rigid. "The role of the Tribunal appears to be little understood, greatly misunderstood, and to many still, unknown," the commission report summarized.

There was a legitimate interest, says canon lawyer Cecilia Bennett of the Tribunal Subcommittee, in making the Tribunal "more responsive on a parish level" and in general more accessible.

Divorce and remarriage was also a subject that was repeatedly raised.

"There is a large concern that the remarried Catholic should have access to the Eucharist (even without an annulment)," said Bennett. "That concern came across in the parish hearings and in the phone surveys."

## Members

Following are the members of the Synod Commission on General Services:

Joseph Fitzgerald, Esq., Chairperson

Father Gerard LaCerra, Executive Secretary

Father Andrew Anderson

Father Arnaldo Bazán

Ms. Cecilia Bennett

Mrs. Julia Ceravolo

Father Bryan Dalton

Msgr. Francis J. Fazzalano

Mr. Raúl F. García-Casariago

Mr. Samuel G. Jones

Sister Virginia McCall, B.V.M.

Mr. Frank Magrath

Father John McGrath

Sister Jeanne O'Laughlin, O.P.

Mr. Pascual Otazu

Miss Susanne E. Palombo

Father Rafael Pedroso

Father James A. Quinn

Dianne Smith, Esq.

Mr. Terry Sundy

## Issues

The following is a consolidated list of the major issues being studied by the Synod General Services Commission.

1. Mandate parish councils to assist in administration.
2. Establish a continuing Catholic presence on TV and radio by expanding programs in the electronic media.
3. Create a Catholic radio station and a Catholic TV channel or station.
4. Require more uniformity in the Church both in matters of belief and in matters of liturgy and practice.
5. Increase interfaith prayer meetings and dialogue and provide more education on interfaith relations.
6. Permit reception of Communion by divorced and remarried Catholics who have not obtained annulments.
7. Improve communications in the parish by making parish bulletins more informative and educational.
8. De-emphasize parish boundaries and allow more freedom for parishioners to worship outside their home parish.
9. Provide information on the role of the Archdiocesan Tribunal and Church regulations relating to marriage.
10. Make free legal services available to immigrants, the elderly and other special groups.



**'There is a large concern that the remarried Catholic should have access to the Eucharist (even without an annulment). That concern came across in the parish hearings and in the phone surveys.'**

Cecilia Bennett,  
canon lawyer,

Synod General Services Commission

Moreover, some people felt the Archdiocese should be more flexible in granting dispensations for interfaith marriages.

The commission is dealing with some other controversial topics that are sure to generate debate. One of these issues concerns the conflicts that can arise over language and liturgical diversity in various multi-ethnic parishes.

"The question of unity and uniformity is an issue that is going to have to be broadly confronted," says Father Gerald LaCerra, Archdiocesan Chancellor and Executive Secretary of the Synod General Services Commission. "The diversity of the Archdiocese seems to be problematical for a large number of people."

Related to this were many objections from South Florida Catholics to a perceived theological diversity, especially on Church teachings such as abortion, artificial birth control and homosexual activity.

Another potentially sensitive issue is the consensus among the laity at the hearings that parish councils should actually be mandated to assist in administering parishes. The subject was

raised 208 times at the hearings.

The general feeling was "that there was too much for priests to do and they actually need someone to help them out," says Susanne Polombo, whose Administrative Services Subcommittee is reviewing the issue.

## Power for councils

Parish councils are already encouraged but it was felt that the councils should be mandated, she said, because a lot of priests are reluctant to allow them.

A need was also expressed for the responsibilities of a parish council to be clearly defined. "The parishes who have them felt they were really just a name and they don't play any real role," Polombo says.

Another area where there was a call for Church action is in ecumenical and interfaith relations. "People wanted to know why we aren't doing more (with other faiths and denominations); why don't we hold more prayer services together," says Terry Sundy, secretary to Bishop Norbert Dorsey and chairman of the subcommittee that is studying the subject.

In addition to ecumenical and interfaith prayer services, there was interest expressed in the establishment of an office for ecumenical and interfaith affairs and in creating more and better education programs on interfaith relations.

Other issues that were raised included:

- The Church and bishops' relationship to social issues. Opinion was evenly divided on whether the Church should be more involved or less active in social issues and politics.

- Parish boundaries: Parishioners felt they should have more freedom to choose where they wish to worship.

- The need for an office for parish life. It was repeatedly brought up that there is a lack of communication among parishes and a need for more services to be made available to them.

- Free legal services. The suggestion was made that the Archdiocese should provide free legal services to specific groups such as the elderly or those with immigration difficulties.

- Decentralized services: Some people wanted more Archdiocesan services to be made available outside Dade County.



## Joe Ruperto, campus minister

If you were having a bad day and you happened to run into Joseph Ruperto, chances are your outlook would become a lot brighter.

The 39-year old director of campus ministry at St. Thomas University had a way of communicating his enthusiasm for life and his love of God to everyone around him, say his friends.

He left behind hundreds of admirers when he died Feb. 24 of cancer. A Mass of Christian Burial was held on Feb. 26 at the Convocation Hall at St. Thomas.

After it was discovered unexpectedly that Ruperto was ill, he didn't change his outlook. Instead of retreating to fight his battle, he used it in a positive way to try and help others. He appeared on a cable television program about the university and talked candidly about facing cancer.

"He faced it with the same faith he had when he was well...he was a fantastic person and he really loved God," said Mercedes Iannone, associate professor of pastoral ministries at the

Campus.

Ruperto first came to St. Thomas in 1972 to complete his M.A. in pastoral counseling. After he graduated he spent one year as campus ministry at Boca Raton College. He then returned to St. Thomas and remained there.

He inspired many of the students to enter the highly specialized campus ministry field. He was an promoter of brotherhood and was one of the leaders of a celebration for unity on Martin Luther King's birthday in 1986.

He had a flair for drama and the arts which he applied successfully to his programs. While he was a student he put on a production of the musical "Godspell" as his thesis for his M.A.

Of his endeavors as director of campus ministry for St. Thomas University in Miami he once said, "The worst kind of campus minister is one who builds himself up into a mini-star instead of a minister...then when he leaves his programs disintegrate."



Aliens such as this one may be helped or hindered by new law.

## Immigration law questions answered

(continued from page 10)

for initial violations.No employer is exempt from these provisions.

offset any penalties or fines resulting from employer sanctions?

No.This practice is strictly prohibited.Employers who violate this prohibition will be subject to penalties of up to \$1,000.

### 12. What are the employer record-keeping requirements?

Employers must verify the legal status of all new job applicants by examining documents that prove work authorization and indicate the person's identity.Any one of the following documents are sufficient to prove employment eligibility:

- A U.S. passport;
- an unexpired foreign passport with work authorization;
- a certificate of naturalization;
- an alien registration card (green card) with work authorization.

or

- a social security card;
- a birth certificate;

plus

- a driver's license or other state identification document.

### 13.How will the government know these requirements have been fulfilled?

The Justice Department will distribute forms on which employers must swear under penalty of perjury that they made proper verifications.Employers must retain the signed verification form up to three years.Failure to comply with the record-keeping requirements will result in fines of \$100 to \$1,000 per violation.

### 14.Can employers ask aliens to post bond or security to

### 15.Does the law prohibit discrimination in the employment of persons on account of national origin or citizenship status?

Yes.Title VII of the Civil Rights Act of 1964 is applicable to discrimination based on national origin.In addition, the new law protects persons not protected by Title VII, i.e., those discriminated against on the basis of alienage or citizenship status.

### Agricultural Provisions

### 16.Does the law extend permanent residence for certain special agricultural workers?

The law grants temporary status, with adjustment to permanent resident status after two years, to any farmworker who has performed at least 90 man-days in agriculture from May 1, 1985 to May 1, 1986.Adjustment can be expedited by one year with proof that an individual has worked 90 man-days in each of the last three years.

### 17.Will the INS need a search warrant to enter open fields?

The INS will need a properly authorized search warrant in order to conduct raids in open fields.



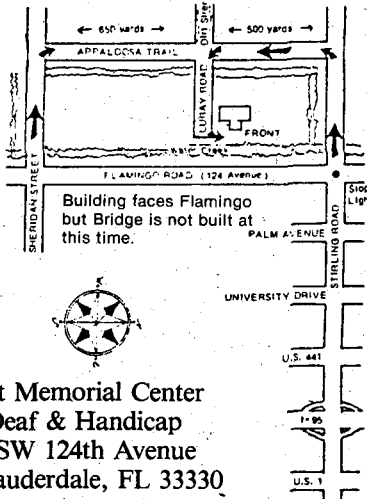
## Schott Memorial Center for Deaf & Handicap

The Schott Memorial Center, under the auspices of the Archdiocese of Miami and under the Patronage of St. Jude-The-Miracle Worker, will be conducting a Retreat for the blind on Friday, March 27th, Saturday, March 28th and Sunday, March 29th.

All blind persons, 18 years old and up are welcome to attend.

Schott Memorial Center  
6591 S.W. 124 Avenue  
Ft. Lauderdale, FL

For an application and more information please call: 434-3306.



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## Why the Irish rejected divorce

By Fr. Francis Canavan, S.J.

In June 1986 the people of the Irish Republic, in a referendum, rejected a proposed constitutional amendment which would have permitted legal divorce. The London *Daily Telegraph* opined that the "massive vote against the introduction of divorce" manifested that "obsession of the Irish people with the past rather than the future" which is "both their national curse and a substantial part of their national charm." Des Hanfin, a member of the Irish Senate who led the campaign against the divorce amendment, had a briefer and more perceptive explanation: "The people did not want a divorce culture."

The key term in Senator Hanfin's comment is "culture." A culture is the set of customs, conventions, attitudes, and beliefs that shapes both the way in which people understand themselves and their society and the way in which they expect one another to act. A divorce culture not only allows divorce but affects a whole people's understanding of marriage and their expectations of its permanence.

The liberal individualist mind, focused on the individual hard case, sees divorce only as a necessary escape hatch from a failed marriage. Such a mind does not, perhaps cannot, see the extent to which the solution to the hard case, becomes the social norm, as it has become in this country, not only with divorce, but with contraception and abortion and may yet become with social acceptance of homosexuality and euthanasia.

The significant issue, however, is not whether a case can be made for some divorce, some abortion, or some euthanasia. It is whether we can maintain a society whose culture is increasingly permeated by the assumptions of liberal individualism. "For liberal individualism," Alasdair MacIntyre explains in *After Virtue* (Univ. of Notre Dame Press), "a community is simply an arena in which individuals pursue their own self-chosen conception of the good life, and political institutions exist to provide that degree of order which makes such self-determined activity possible." This individualism is the root from which spring our changing attitudes on the particular issues listed above.

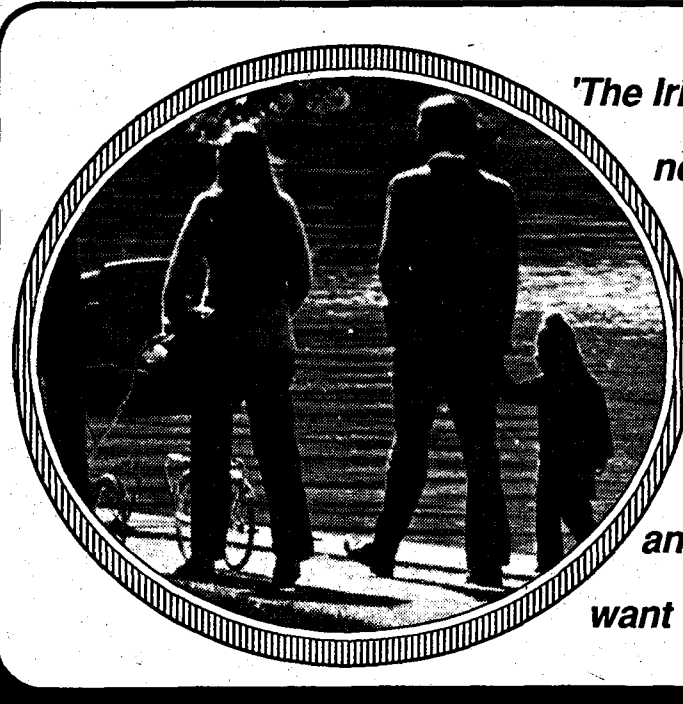
The freedom of the individual, however, can come at a high price for other individuals and can reshape our culture with less than happy results. Feminism, for example, is a late-blooming variety of liberal individualism, but even the feminist columnist, Joan Beck, has expressed some misgivings over the consequences of recent advances in sexual freedom for men and women alike.

"Women have been big losers in the changes in sexual mores in the last two decades," says Ms. Beck. "No-fault divorce laws, adopted in almost all states since 1970, have turned out to be enormously unfair to women and children. They have pushed millions of mothers and young children into poverty . . . The big

increase in single, female heads of households is a major reason the poverty rate remains so high."

It is a commonplace in the press today that almost one marriage in every two will end in divorce, with the consequences Ms. Beck noticed, not to mention the

Prof. Popenoe, "see little if any significance" in "the decline in marriage and the rise of non-marital cohabitation." Some Swedish experts, he reports, attribute this indifference toward marriage to "government policy since the change in divorce laws of



*'The Irish voted the way they did not because they were obsessed with the past, but because they had looked at the present in America, and the future in Sweden and decided they didn't*

*want it'* Fr. Francis Canavan

psychological damage done to children. In this situation it seems silly to talk as if all there were at issue was the right of autonomous individuals to escape from unhappy marriages. One could more realistically argue that the American divorce culture does not allow young people to marry in the sense of making a binding, lifelong commitment to each other, does not support them in the facsimile of marriage into which they do enter, and encourages them to break it up when the going gets tough. The culture deprives millions of young Americans of a real choice to marry.

After a while, we may expect, they will cease to care whether they marry or not. That has already happened to a large extent in Sweden, according to David Popenoe, a professor of sociology at Rutgers, the State University of New Jersey, who has been a visiting professor at the University of Stockholm. In an article distributed by the Swedish Information Service in New York, he says: "The Swedish marriage rate is now the lowest in the industrial world, and the non-marital cohabitation rate is the highest." But whether Swedish couples marry or just live together, they very often don't stay together, for "the rate of family dissolution in Sweden may also have become the highest in the industrial world."

"Many Swedes (especially younger Swedes)" says

the early 1970's," as a result of which government is "officially 'neutral' between the two forms of living together."

Sweden's divorce rate "falls just behind that of the Western world's acknowledged divorce leader, the United States." But then, divorce assumes that a couple has been married, and in Sweden, about one quarter of all couples don't marry, and the rate of "family dissolution" is higher among non-married than married couples, so Sweden may outstrip the United States after all.

"One could think of many such non-marital unions as 'trial marriages,'" says Popenoe, "in which the step of formal marriage is taken only after the union has matured and the couple desires to signify a certain permanence to the relationship," but in fact, "the marriage rate continues to drop while the divorce rate continues to climb."

All of which suggests that the Irish voted the way they did, not because they were obsessed with the past, but because they had looked at the present in America and the future in Sweden and decided they didn't want it.

(Fr. Francis Canavan, S.J., is a professor of political science at Fordham University, and an editor of *The Human Life Review*.)

## 'Baby M' case--what theologians think

By Religious News Service

*(Editor's Note: The legal aspects of surrogate mothering have received widespread attention as a result of the "Baby M" case in New Jersey. The legal battle involves Elizabeth and William Stern, a childless couple, who paid Mary Beth Whitehead to be artificially inseminated with Mr. Stern's sperm. When Mrs. Whitehead changed her mind and decided to keep the child, a fight for legal custody of the child resulted.*

*Because the issue has widespread implications for moral theology and ethics, RNS Staff Writer Janelle Bussert asked several theologians for their views. Following are excerpts from their replies:*

The Rev. Richard McCormick S.J., John A. O'Brien, professor of Christian ethics at Notre Dame University, South Bend, Ind.: It is my opinion that we should avoid third party involvement in procreation. Whether it's donor sperm, ovum or a womb, it separates procreation from marriage and opens a Pandora's box, with all the potential threats to the well-being of the marriage and child that are involved in that. The baby is treated like a piece of taffy. The last thing that is considered is the best interest of the child. The main focus is overcoming sterility for the couple - giving them their baby. That's the way the discussion should be conducted.

I'm of the opinion that a contract is a contract, even though I don't like the contract. If they've entered into it, then it should be honored. On the other hand,

there is a precedent for allowing a birth mother a period of time to change her mind. Perhaps there's something similar going on there.

Dr. J. Robert Nelson, director of the Institute of Religion of the Texas Medical Center in Houston: My hope is that the judge will rule that the contract is not valid because that decision will mean that the whole business of surrogate motherhood will diminish. This does not imply any lack of sympathy for infertile couples seeking to have children of their own, but I think continuing the practice will lead to greater confusion and unhappiness. I have a deeper concern for the present trend towards all sort of innovations in the making of babies.

I do not want to make the family the ultimate criterion for all that is good, but the family, from a theological and Christian perspective, is integral to human community and to human personhood.

Dr. Margaret Farley, Gilbert Stark professor of Christian ethics at Yale Divinity School, New Haven, Conn.: Surrogate mothering is an ethical problem, certainly a problem for feminists, because it leaves women vulnerable to doing things with their bodies in order to make money. There is also the question of whether everybody has a right to have a child in a world where we also have to worry about overpopulation. The problem is, nobody knows what consequences are going to be for the offspring. The major concern should be what will be good for the child and what will not, and it's hard to have wisdom

on that. On one hand, I would want to affirm couples or individuals having children, but nonetheless I remain cautious about it.

Dr. Richard Mouw, professor of social ethics at Fuller Theological Seminary, Pasadena, Calif.: My own view is that the decision to have someone else bear one's child is a highly questionable thing. I have served doubts about it because it tends to treat surrogate mothers as a mere vessel or vehicle. I think that there is a bonding that takes place between the mother and child that grows inside of her that simply can't be reduced to an economic deal. I have problems with the idea of surrogate mothering because it takes something very sacred and precious and reduces it to an economic transaction.

Rabbi Seymour Siegel, professor of ethics and theology at Jewish Theological Seminary, New York: I am personally on the side of the Sterns for two reasons; first, because the husband is unquestionably the father of the child, and second, I believe in the sacredness of contracts. In all civilizations, a society depends on the reliability of contracts. If we cannot rely on that, life would be so disorganized and so confusing we'd have a more difficult time living than we already have. My feeling is influenced by the fact that Mrs. Whitehead has had two natural children already - she has known the ties before. She entered into a contract with free will and with forethought. In Judaism we are very pro-natalist. We want to do whatever we can for childless couples to have children.



# Editorial Page

## Teen pregnancies need moral solution

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

Many Americans were alarmed to discover that, in 1986, over a million teenage girls in the United States got pregnant. The statistics are truly staggering. Yet hardly anyone seems terribly upset that 400,000 of those girls —40 percent— killed their own babies before they saw the light of day.

After two years of brainstorming, the National Academy of Science came up with two solutions to "the problem" of adolescent pregnancy. The first was a plea for giving teenagers greater access to birth control information and paraphernalia, accompanied by "aggressive" promotion. Naturally, this recommendation got plenty of ink from the press.

The other received little press notice, although it was by far the more important of the two. The Academy reported: "Several studies of social and psychological factors associated with adolescents' sexual behavior conclude that self-perception —that is, the sense of what and who one is, can be, and wants to be— is at the heart of teenagers' sexual decision-making."

The silence was broken by *Washington Post* columnist William Raspberry, who pointed to the obvious conclusion of the report: "Teenage sex and its staggering consequences have less to do with contraceptive mechanics than with values."

At the heart of teenagers' despair, and search for meaning in the dangerous game of sex, is the absence of personal values. In many cases, they are the victims of functional illiteracy and all of its destructive consequences: the loss of personal dignity, self-worth, and hope of achievement.

Education Secretary William J. Bennett would agree with this analysis. The advocates of contraceptive mechanics, he said, "betray a view of sex and of life that is dangerous for our children" by suggesting that pleasure or getting pregnant or avoiding a disease are "the only things that matter about sexual activity."

"A sex education course in which issues of right and wrong do not occupy center stage is an evasion and an irresponsibility," he added.

"If sex education courses do not help to provide an education in character, then let them be gone from the presence of our children," Secretary Bennett argued. Character is deeply rooted in self-perception, and self-perception, as the Academy observed, is at the heart of teenagers' sexual decision making.

Secretary Bennett said polls had shown that most parents wanted sex education taught in schools, yet they also wanted their children to be discouraged from engaging in sexual intercourse before marriage. "Why not say in schools to students exactly what most American parents say at home: Children should not engage in sexual intercourse," Bennett said. "Why isn't the message being taught in most classrooms?"

Perhaps Professor James S. Coleman of the University of Chicago has the answer. In his new book *Public and Private High Schools: The Impact of Communities*, he reaffirms his 1982 finding that Catholic high schools generally do a better job of educating students than do public schools. The community of families surrounding the Catholic schools, he argues, plays a vital role in advancing the schools' values and achieving their goals. If this is true of Catholic high schools, it is truer still of Catholic elementary schools.

Such community networks, Coleman contends, are almost totally absent from public schools, which have spent most of the last century trying "to distance themselves from parents." Traditionally, Coleman observes, public schools have been viewed as an agent of society, or of the state. One of their aims has been to free children from "the constraints and limitations" of the family. This view may be totally wrongheaded, Coleman suggests, since the net effect is to undermine traditional family values. "Perhaps the school should not be an agent of the state or of the larger society, but an agent of the community of families closest to the child."

Unlike public schools, Coleman notes that Catholic schools are agents of the



Pondering the value of human life

still-active religious community, of which the family is an integral part. "The religiously based school," he argues, "is thus in a better position than is the public school to support and sustain the family in its task of raising children."

Sex education without family-based moral values says to students, "Here's your body, keep it clean and do what you want with it." This approach has resulted in more than half of all teens losing their virginity by age 17 and more than one million U.S. teenagers becoming pregnant each year.

Establishing school-based birth control clinics would go a big step further: The state would effectively say to teenagers, "Here are birth control devices, enjoy yourself, and if you get pregnant, we'll refer you to an abortion clinic." That is why school-based birth control clinics will not solve the problem of teenage pregnancy; they will aggravate the problem and make it all the more difficult to solve.

## Letters

### New abortion pill will devastate all classes

Editor:

The social impact of RU-486, the abortion pill from France should be considered long and hard before we approve it here. The social impact will be enormous.

The upper and middle classes in the Western world will be devastated and the poor will be propogandized or

coerced to use it. The population already top heavy with elderly will become more so. Paradoxically the media elite who have pushed so hard for abortion will see the groups they scorn grow; the Orthodox Jews, the traditional Catholic and the fundamentalist Protestants, but not fast enough to avert national suicide.

### U.S. Catholics are in adolescence

Editor:

Making numerous trips to Central America the last several years, and talking to some of the leaders there about their plight, makes me uneasy as I hear the present debate going on in our Congress and Media. For one thing, the Mayor of San Pedro Sula, Industrial Capitol of Honduras, and Sister City to North Miami Beach, hosted an elegant reception for my team and me with the press a couple of years ago.

His main concern was why so many members of our Congress and Media look upon them as the enemy rather than the Sandinistas. He said that Honduras and the other Central American States are not arming extensively, nor trying to destabilize other neighboring states as are the

Sandinistas.

Now let me ask you and the American People, in light of Soviet expansionism in our hemisphere, are we now helpless as a people in preventing the Soviets taking over the Panama Canal as well as other Central and South American States?

Will millions of immigrants continue to flood our nation, overloading our already overloaded national debt, as they flee the dictatorship of the Kremlin? As the Kremlin continues to move at will and seemingly, with the cooperation of our Congress-will it be necessary for Americans to have to flee?

John M. Stembridge  
Former Mayor of N. Miami

We will have to import labor from the third world nations as West Germany has already done to their regret because of the rapidly growing numbers of Moslem laborers. Mr. Yassir Arafat need only sit and wait for Israel to disappear, being replaced by its Moslem population. Even at this time neither the Jews in Israel nor the native Germans are replacing their dead with new life.

What will happen when RU-486 hits the streets of the world? In the wave of the future will be Islam with its rigid moral code. The communist countries will have more control and will not decay as fast. We must remember RU-486 is only the beginning.

It is possible to contemplate surreptitious abortion chemical warfare by one nation on another. Many defend RU-486 by saying that only an insensate clump of cells is destroyed. Each of us was once just such a clump of cells as were our brothers and sisters including Shakespeare, Mozart, Einstein, Lincoln, Washington, Martin King and Mother Theresa; clumps all.

Professor Leon Kass wrote prophetically in Public Interest in 1972:

(#26: Winter 1972 pp. 18-56)  
"Thoughtful men have long known that the campaign for the technological conquest of nature, conducted under the banner of modern science, would some day train its guns against the commanding officer, man himself."

Bart T. Heffernan, M.D.  
Fort Lauderdale

### Mission needs help in India

Editor:

I had requested your goodness to appeal to your kind readers to send me religious articles to my new mission. But I have not received much response. Please be kind enough to request your readers to send me rosaries, statues, scapulars, medals, used and unused religious Christmas and Easter Cards, holy pictures, used cloths and other helps for the mission taken charges recently. The stream of mission need is steady and unending. Please forward the helps to:

Fr. Paul Cruz  
Kadavor Church  
Mathillil. P.O.  
Quilon - 691 601,  
Kerala, India



## The Flame of Love devotion

Q. Some time ago I received some information about the Flame of Love of the Immaculate Heart of Mary. Our spiritual director told us it was all right but said we had to be careful of some devotions. Could you give me some information on this devotion?



By Fr. John Dietzen

I must say some things in the devotion sound awfully strange. But I don't know how to judge. Do you know of this devotion? (Ohio)

A. Some privately advanced devotions to Mary and other saints fall victim to two serious dangers: The booklet you sent is a classic illustration of both. They tread awfully close to outright superstition and they confuse the relationship between the saints, again including Our Lady, and Jesus himself.

In his 1974 exhortation on devotion to Mary, Pope John Paul IV repeated a warning against Marian devotions that "go beyond the bounds of sound doctrine or liturgy" or, on the other hand, "diminish her stature and role."

The particular devotion about which you inquire is one of those which get so wrapped up in supposed pious specifics it becomes hard to distinguish from plain superstition.

We are told, for instance, that those who fast on bread and water on Mondays will free the soul of a priest from purgatory. Those who say three Hail Marys "mindful of my Immaculate Heart's flame of love, will free one soul from purgatory, and those who say one Hail Mary during November will free 10 souls from the place of suffering."

Another thing common to most of these unusual devotions is their eccentric fascination with purgatory.

There's simply nothing in Catholic tradition or teaching to give basis or credence to this brand of spirituality.

Even more serious, and clearly in contradiction to Catholic teaching, is the tendency to compare the mercy and love of Mary with that of Jesus with Jesus coming out on the short end.

The cult derives from messages Our Lady allegedly addressed to six Marian children several years ago. The revelation includes the following: "My children, my holy son's hand is prepared to strike down. It is difficult to hold him back. Help me! If you ask my flame of love for help, together we can save the world."

The errors, even heresies, in this kind of thinking are so numerous and complex one hardly knows where to begin.

Suffice it to say here that Jesus is Mary's Savior as much as he is ours and that, as God, he is the source and infinite exemplar of whatever saving love she or any of the rest of us may have. To even imply that she outshines him in mercy and compassion, and that if we're really in trouble she will do for us what he won't, only dishonors the mother of Christ.

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## The aggressive society

In a sermon I heard recently the priest really hit home when he talked about the aggressiveness in society.

Toughness and winning are what it's all about -- up at the top of the nation's priorities. We respect what we consider strength and spurn weakness. Competitive values are instilled in our children from the time they start school, if not sooner, and we teach them to toughen up to make it in the world.

We have the greatest admiration for those who beat out the competition to climb the ladder of success.

It's taken for granted that winning is a desired goal -- and we don't even stop to think how much these values contradict teachings of Jesus.

In the sermon, the priest made everyone stop and think for a few minutes about the extent to which aggressive values have become second nature.

He spoke about the symbols of sports teams -- the Giants, the Tigers, the Bears, the Wolverines -- all symbols of power and ferocity.

Yet Jesus came as the lamb of God symbolizing gentleness, vulnerability and sacrifice.

Imagine, he suggested, a team called the "New York Lambs" or the "Boston Sheep." They would not only ridiculed, they would be slaughtered.

How right he was. No matter how many times we hear Jesus' commandments to turn the other cheek and to love our enemies, few of us really want to put these words into practice in our everyday lives.

"Blessed are the meek," says Jesus. But few people believe that meekness will lead to anything on this earth except ridicule and exploitation.

How many parents envision for their children a future of quiet humility? Most would take greater pride in a son or daughter who won an Olympic medal or rose to executive ranks in business than in one who lived a simple life of



By Antoinette Bosco

kindness and spiritual values without a drive for worldly goods. How many parents hope to hear their son described as meek?

To truly follow Jesus' teachings means sacrificing our egos much more than most of us are willing to do.

There's also the practical reality of needing to earn enough money to raise our families and provide secure homes. Generally speaking, the meek don't inherit good salaries. Those who are very sensitive or not assertive often are stepped on, taken advantage of and relegated to lower-paying jobs.

To make a good living, a person usually has to go along with at least some of society's aggressive values. It is virtually impossible to function actively in our culture if you're as gentle and sweet as a lamb. There's not much any one person can do to change that reality.

But as the priest suggested, we'll never change the world, but we keep trying. Each of us can be a little more humble and vulnerable than we are now, striving to be more compassionate and gentle in everyday life.

As Christians, we have a responsibility to work toward the fulfillment of Jesus' teachings, even if they are hard to achieve. Who knows? Perhaps one day the lions will lie down with the lambs, and peace on earth will become the new reality.

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## Prophets of doom

The church is like the stage, it goes through many seasons, some brighter than others. Back in the early 70s, the Broadway stage was called a dying art form. Walter Kerr the drama critic wrote in March of 1970: "There are fewer productions than ever before, fewer hits, emptier houses, fewer writers, disaffected audiences--nothing but doom, doom, doom."

None of the dire predictions about the death of Broadway ever came true. What happened was rather surprising. In the midst of the gloom a young playwright named Neil Simon emerged and strung together three smash hits: "Plaza Suite", "Promises, Promises," and "Last of the Red Hot Lovers." He went on to greater fame and fortune in the 80s, writing hit plays and movies, carrying the whole entertainment industry along with him.

Why did Simon succeed? Walter Kerr later gave this intriguing answer: "Fundamentally I think he has learned not to listen. Perhaps he was born knowing how not to listen. There are circumstances in which deafness is an indispensable virtue for survival."

When asked what it was that Simon had not listened to, Kerr replied, "To the soothsayers, to the theorists who see change in the air and announce it before it is settled, to the thinkers, the mourners, to fashion itself."

American Catholics and Christians generally have lived through some dark times in the last few years. There are many soothsayer out there suggesting that the churches will



By Fr. John Catoir

be empty in 20 years. I, for one, have decided not to listen. I think the church is poised to gather a rich harvest in the next decades. She has remained faithful to Christ and shown herself to have an untrembling center; she perseveres as a strong bastion of moral integrity in a corrupt world, and she continually calls her people to holiness, insisting that holiness is possible.

The church will be a port in the storm of life for many in the years ahead. Never let your confidence be undermined. Don't listen to the soothsayers. God is running this show and He has promised that the stage will not go dark.

(For a free copy of the Christopher News Note, *Be of Good Cheer*, send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY 10017)

## Time capsules

By Frank Morgan



## The crusades

After Hakim, the Moslem Caliph of Egypt, began persecuting the Christians and despoiling the Holy Sepulcher and the hostile Seljuk Turks took control of Jerusalem and the Holy Lands, Pope Urban II, in 1095, preached the first crusade to take the Holy Lands and make them safe for Christian pilgrims.

Peter the Hermit, a French monk, and Walter the Penniless immediately organized and led 30,000 French peasants to the Holy Lands. On their way they met unfriendly Bulgarians who harassed them terribly. Finally the first crusaders made it to Asia Minor where they were defeated by the Turks and Walter the Penniless was killed. The survivors returned to Europe.

A latter group of better equipped and better disciplined crusaders under Godfrey of Bouillon attacked and captured Jerusalem in July, 1099. Bishop Ademar, who accompanied these crusaders, returned to Rome with the newly discovered Holy Lance that pierced Jesus' side while he was on the cross. But eventually the Turks took back the Holy Lands and St. Bernard of Clairvaux had to preach for another crusade.

The eight different crusades involved such people and

places as:

...Emperor Frederick I who drowned on his way to the Holy Lands.

...King Richard the Lion-Hearted who captured the fortress of Acre in the Holy Lands by catapulting 100 beehives over its walls which caused so much confusion that the Saracen defenders had to surrender.

... the 4th crusade which saw the crusaders attacking Christian Constantinople and sacking it instead of attacking the Moslems in the Holy Lands.

... King Louis IX of France who was taken prisoner during an attack on Cairo and had to be ransomed. He was later canonized as St. Louis.

... The children's Crusade which took place in 1212 was composed of children from France and Germany. They never reached the Holy Lands. Many died on the way while others were sold as slaves to the Moslems.

The last crusade was stopped in 1270 by the Mamelukes of Egypt. The Mamelukes were brought into Egypt as slaves but then they revolted and became the rulers of Egypt for the next 250 years.



## Parent perils in new math

Dear Dr. Kenny: Today's youngsters are tackling challenges in elementary, middle and high school classrooms earlier than we did. In many cases, mom and dad can no longer sit down at the kitchen table, spout the answers and send their children back to the classroom the next day on top of the academic world.

Rather, the kids are studying things and doing things with computers and other learning tools that are totally foreign to parents. Aside from pleading ignorance or declaring ourselves innocent victims of the information explosion, what can we do to help our children? (Indiana)

When our youngsters out did us athletically, when they out ran us, out shot us or out wrestled us, we could heretofore always fall back on the notion that we were still smarter than they were.

What a blow to our parental egos to discover our sixth-grader is learning things and performing mental manipulations beyond us.

Well, cheer up parents. Wisdom is different from intellectual skill. Wisdom comes only as a gift of age and experience. Parents, be wise!

Be wise enough to let your children teach you. That may take a little humility, but what a delight for the youngster to revel in the fact that she is teaching

By Dr.  
**James and  
Mary Kenny**



her mom or dad the "new math." As one youngster, who had studiously avoided doing homework before, told me: "I have to go home now and show mom how to do my math."

Teaching someone else is a good way to learn. You will be helping him master his lesson by requiring that he clarify it to you. That will also be a boost to his sometimes flagging self-confidence, to know that he knows more than his parents.

I am indebted to my high school son, a cross-country runner, who taught me how to jog and run in my early 40's. He was there on my 50th birthday, cheering me on, when I ran my first marathon with him. I will never catch or out perform him, but we are both richer for the skills he has given me, and what he has learned about running, and coaching, and dads in the process.

Let your children teach you the many manipulations of the computer, the sense of new math,

how to draw, and-or all about Abe Lincoln. Your need to know can be their motivation to learn still more. You do not have to be the expert to help someone learn. Sometimes, it helps to be a "dumb" parent.

Another way parents can help their would-be prodigies is to set a time and place for homework. If you cannot provide all the expertise, you can at least structure the setting.

Agree upon a time. Immediately after dinner and before evening television is a fairly good choice.

Agree upon a place. Living room or kitchen table, but not in front of the TV set. Perhaps television should be off for everyone during homework hour.

Then give your youngster credit in some fashion for completing his homework time. You may keep a chart and give a bonus point for each half hour, redeemed with an extra privilege or some small token or gift. If he has no official homework, encourage him to read or write or draw during this time.

Don't be dismayed if you find your youngster must learn things that are beyond you. You can still help. First, let him teach you. Second, provide the setting for study time at home. Both approaches are excellent ways to keep a child motivated in school.

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

## Lent I: Stories of Lent

"Celebrate Lent?" a friend asked me in disbelief. "You don't celebrate Lent, you endure it. And when it's all over, you feel guilty for not doing more."

I laughed because he speaks for many Catholics, especially those who remember a far different Lent in an earlier church. We remember Lent as a time of giving up, of endurance, of improbable resolutions of holiness, of interminable length, and, often, of failure because we weren't as perfect as we wanted to be.

I listen to priests tell about confessions during Lents past. "Bless me, Father for I have sinned. I ate two pieces of candy." "I didn't say three rosaries every day." "I gave up radio but I listened to Tom Mix Tuesday."

Is it any wonder that such behavior gave rise to a general dread of Lent rather than to a welcome of an opportunity to deepen our faith and relationship with God? Yet Lent is a time of celebration of renewed spirituality and perhaps our major Lenten resolution should be to put the past behind us, to get rid of childhood attitudes toward Lent and to get on with a new understanding and attitude toward Lent as a celebration of faith.

When we celebrate anything we tend to reach back into childhood for traditions and practices because those are the ones we experience and we are comfortable with repeating them. But our children don't remember the

By  
**Dolores  
Curran**



old Lent and they aren't living in a culture that observes Lent the way it once did.

For Lent to be meaningful to today's children, grownups and families, we have to put it in context of today's culture. At one time, there were no parties, school dances or even weddings during Lent.

These were celebrations and Lent was meant to be grim. If we say to today's teen, "No, you can't go to the canteen because it's Lent," we're apt to get a look that says, "What's Lent got to do with it?"

So how do we turn ourselves around and celebrate Lent in a meaningful way in our lives and families? By looking forward to it. By talking about the opportunity it gives us to be together, to quiet our busy lives a little, to initiate some new ways to come closer together with one another and God, and to have

fun while we're doing it.

God never told us that Lent should be grim. We are allowed to smile and even laugh when we pray. We don't have to put on pious faces and churchy voices when we talk about Jesus.

This Lent I am going to focus my series for families on stories - stories of plagues, Jesus, church and family. As usual, I suggest families set aside an hour weekly, turn off TV and celebrate Lent together in a pleasant atmosphere, not a "we got to" but a "we get to" Lent.

Each week I will offer content but the rest is up to you. Many families find it works best to gather around a table, light a candle, sing a song, say a prayer, examine their previous week and talk about the material offered this week.

During this first week, I suggest families focus on setting a relaxed and pleasant opening of Lent by sharing stories of past Lents and hopes for this one. Parents, tell your stories of what Lent was like for you - what you liked and disliked about it.

And add that you want your children to have memories of Lent, too, so together you are going to come up with something valuable as a family that your children can pass on to their children.

(C. 1987 Alt publishing)

## Family matters

### Revisiting the family of origin

By Lynda DiPrima  
Director of Ministry to the Engaged and  
Newly Married

When engaged couples attend marriage preparations seminars, one of the first pieces of information they receive concern the need for understanding the "messages", attitudes and experiences from their family of origin. What they have lived and felt during early family years significantly impacts, for better or for worse, their future marriage relationships. Expectations about various marriage issues are formed during these "growing up" years by observing and interacting with parents and siblings. These expectations may be explicit and verbalized with a future spouse or more commonly, implicit and unarticulated . . . but no less expected. For example, when I married John twenty-two years ago, I expected and assumed that we would make periodic plans for outings, vacations and social activities since I had observed my own parents doing this. I saw and experienced relaxation as important. John, on the other

hand, came from a home where the work ethic, keeping busy and using time wisely were valued and rewarded. Leisure time, particularly if it cost money, was regarded as frivolous and unnecessary. The fun times we had during our engagement period, in my mind's eye, would certainly continue after marriage. To John, however, this was simply part of the dating ritual and things would "settle down" after the honeymoon. To say that there was a clash of expectations, needs and attitudes would be an understatement. It took several heated discussions to come to an amicable solution of compromise. This was only one issue . . . there were others; such as communication, emotional and physical closeness, masculine and feminine roles, etc.

One couple recently told us on an Engaged Encounter that for the first time they realized what totally different experiences of dealing with and expressing anger they each had in their respective families. She was from a large, gregarious, Italian family where emotions were freely expressed. This was considered "O.K." and all family members had "permission" to be open with their feelings of anger,

joy, fear and pain. Even in the midst of this they all knew that they were loved and accepted. He, on the other hand, was the eldest of two children and had never experienced such openness in his family. To be "O.K." he must be a "good boy" and control his anger or run the risk of punishment for his anti-social behavior. Consequently, he stuffed many of what he considered "negative" emotions into his garbage bag only to dump them out later when the inevitable "straw" arrived to break the camel's back. This might even occur over something normally considered trivial and unimportant; but when the garbage bag is filled to overflowing it usually has to have a place to dump, appropriate or not.

This particular couple discovered valuable information about each others' experience and expression of anger in their early family years. They will be able then to discern and negotiate how they will deal with conflict and anger in their new family. Rather than leave things to chance, this may prevent the problem-solving process from escalating into full blown hostility.



## Let's stop TV's 'condomania'

TV has apparently declared this "The Year of the Condom." That birth control device has been turning up more and more on TV, becoming a talisman,



By  
**James  
Breig**

cure all and strategic defense weapon  
against AIDS.

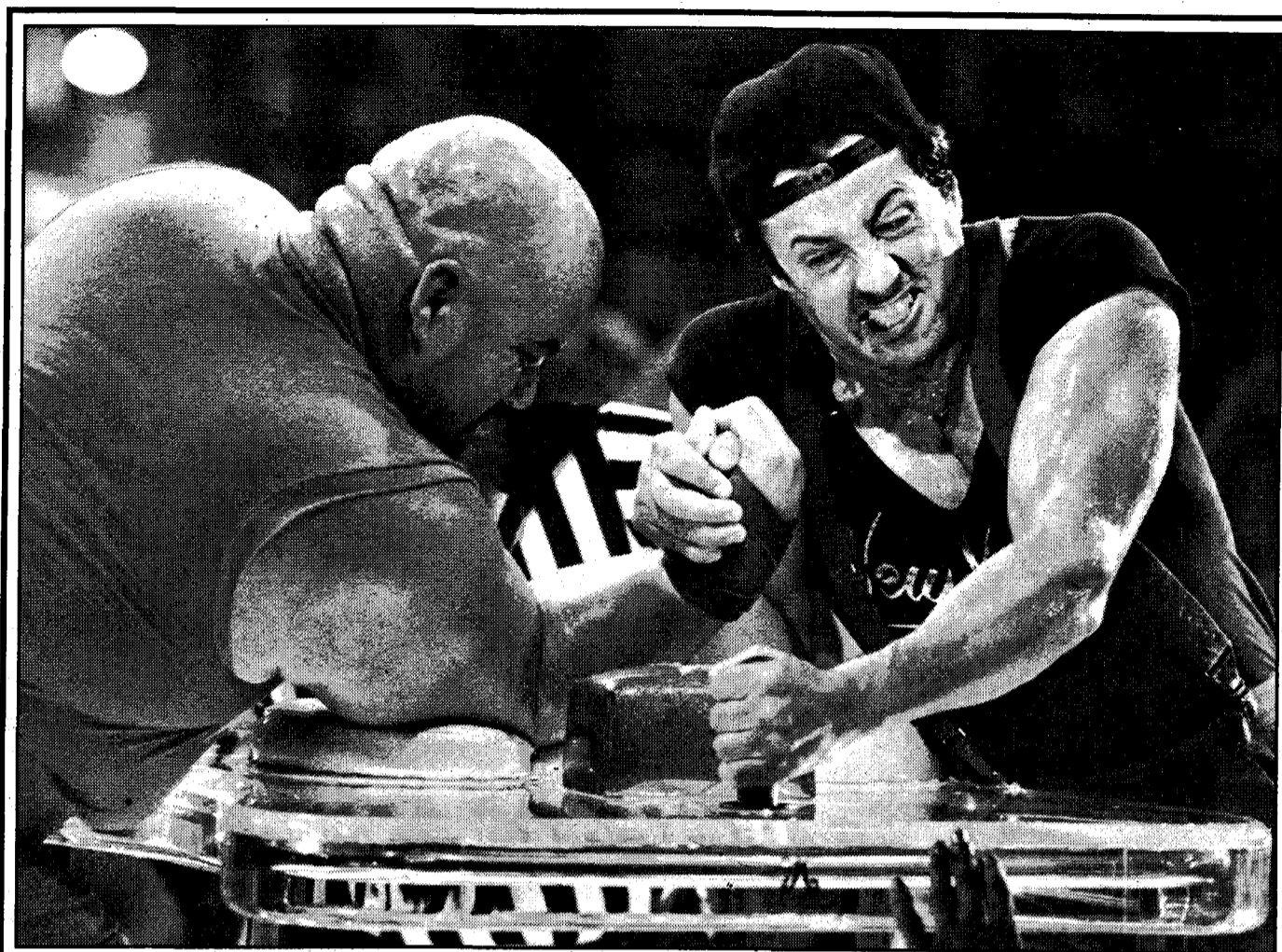
On CBS, "Cagney and Lacey" last Fall for example, the latter insisted that her husband tell their son about condoms as part of his discussion on the boy's emerging adolescence.

Cable outlets and local stations have since announced that they will accept ads for condoms, claiming the noble reason of helping the public avoid contracting AIDS while not mentioning increases in their own revenue and doing nothing about producing public service commercials which endorse chastity, the main and only totally effective weapon against AIDS, venereal disease, unplanned pregnancy and sexual activity among teens.

It is puzzling to examine the different approaches TV has taken to two serious problems: drug abuse and teenage sexuality. The former is handled by the simple phrase, "Just say no." Stars appear on public service announcements several times a day to denounce drugs and to encourage young people to resist the lure of chemical abuse. Situation comedies make it clear that the use of illegal drugs by anyone and the use of alcohol by teens is wrong.

On the other hand, TV's handling of sexuality comes from the "wink-wink," "nudge-nudge" school. Commercials and programs say: "Maybe you shouldn't have sex, but --wink--wink--since we know you will anyway, be sure --nudge, nudge-- that you use a condom."

Television is saying, in effect, that it is expected, maybe even good, that 15-year-olds will sleep with each other.



**MUSCLE MATCH**— Lincoln Hawk, played by Sylvester Stallone, right, pits his ability and will to win against the raw strength of "Bull" Hurley, played by Rick Zumwalt, in a match that will determine the world-arm wrestling champion in "Over the Top." The USCC rates the film A-II, adults and adolescents. (NC photo)

Imagine if television battled drug abuse by saying, "Perhaps you should not take drugs, but since we know you will anyway, it is healthier to buy them from a dealer who doesn't sell an impure product. So here is a list of reliable pushers."

The most recent example of this condomania was seen on NBC. "Valerie," a show aimed at families and aired early enough for even the littlest ones to view, featured the teenage son being seduced by a girlfriend and resisting, not for moral reasons, but because he wasn't clear on who was doing what to avoid a pregnancy.

That episode was widely praised by Planned Parenthood officials as tasteful,

a sure sign to me that it was garbage.

Being called tasteful by Planned Parenthood is like being called delicious by a jackal.

What are concerned people to do about this insanity? Here are a number of possibilities:

1. We can object on moral grounds, noting that TV bans cigarette ads, not because smoking is illegal but because it is a health hazard.

2. Catholics can protest by writing the stations which are airing the commercials and shows -- and that includes ads and programs which contribute to the problem indirectly. It is not just condom commercials and plots which exacerbate the situation; it

is also the rampant use of sex--to sell everything and episodes which take for granted that sexual activity outside of marriage, among anonymous partners and between young people is good.

3. A very effective method of dealing with this onslaught has been largely ignored or avoided, namely, taking the time to sit down with our children to discuss sexuality, birth control, the Church's teaching and our own views with our kids.

It is easy to place the blame on television alone but what about us? Are we exercising our responsibility to guide our children?

Do we insist that they limit their viewing to certain hours of the day and a set number of hours per week? Do we explain why we make such rules? In our homes, do we allow publications which carry condom ads? We can improve the quality of TV programming.

## 'Mannequin' is a poor role model

**Mannequin PG, A-III**

A stock boy has his life changed when the mannequin he created comes to life and falls in love with him while helping to foil a villainous attempt to buy out the store for which he works. Andrew McCarthy and Kim Cattrall star in this romantic comedy.

**Over the Top PG A-II**

A truck driver (Sylvester Stallone) tries to win back the son he abandoned by showing off his physical prowess. Limp, unconvincing drama says little about the nature of father-son relation-

ships and opts instead for the goofy contortions of an arm-wrestling championship. Some mildly vulgar language and momentary violence are included.

### CAPSULE REVIEWS

**Death Before Dishonor R,O**

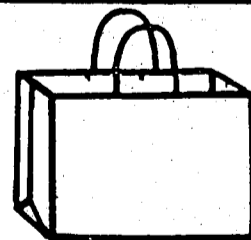
Trite, almost propagandistic account of hostilities between Arab terrorists and U.S. Marines assigned to protect a U.S. Embassy in a small Middle Eastern country. Fred Dryer is a clone of Clint Eastwood's gunnery sergeant of "Heartbreak Ridge," in this failed drama.

**Dead of Winter R, A-III**

An aspiring actress becomes the pawn in a blackmail attempt which proves fatal to her captors and to the rich woman who is the target of their extortion.

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# What's Happening



## New office

Auxiliary Bishop Norbert Dorsey recently dedicated a new central office of the Archdiocesan St. Vincent de Paul Society located in St. Vincent Hall, 3675 S. Miami Ave. in Miami. Pictured with him above is Sr. Carmen Rosa Alvarez who will be the chief administrator of the office.

## Madonna holds Spring Session

The thirteenth annual Spring Session at Madonna Academy in Hollywood took place February 9 - 13. During this week, regular classes are suspended and courses reflecting a wide variety of student interests are offered.

Formerly known as Mini-mester, the Spring Session has been a feature of Madonna's curriculum since 1975.

Course offerings are educational, cultural and recreational. This year's courses included a variety of art, writing, sports and exercise, psychology/self-improvement, and career classes. Also scheduled were day trips that explore South Florida, and overnight trips to Montreal, Quebec, and the Florida Keys.

Courses are taught by local business people, community volunteers, and Madonna and college faculty.

## It's a Date

### Spiritual renewal

The Dade Women of Light will host their monthly Bible brunch on March 14 and the 2nd Saturday of each month through June at the Sheraton Riverhouse, 3900 NW 21 St., Miami. \$8 per person includes brunch, scripture teaching, music and a personal witness of faith by a guest speaker. For more information and reservations call Norma at 266-3585 or Irene at 264-3591.

The Cenacle will be hosting a Lenten General Retreat on March 20-22. Directed by Fr. Richard Cleary, S.J., former Provincial of the New England Jesuits. Call/Write 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

St. Mary's Cathedral Parish, 7525 N.W. 2nd Ave. will be hosting a parish mission March 9-12 in English, conducted by Fr. Pablo Navarro. Homily during the 8:15 a.m. Mass and a special Mission sermon at 7:30 p.m. all four days. There will be a Spanish Mission at 7 p.m. March 16-19.

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 reservations come early on March 9.

The St. Rose of Lima Adult Education Committee is sponsoring a three-week lecture series entitled "The Passion Narratives of Matthew, Mark, Luke, and John" on Mondays, March 16, 23, and 30 from 7:30 p.m. to 9 p.m. in the school cafeteria, 10690 N.E. 5th Ave., Miami Shores. Donation of \$2 per lecture appreciated. Registration 7:15 each night. Call 758-0539.

## K of C holds Tootsie Roll Drive

Thousands of Knights of Columbus volunteers will be giving away "Tootsie Roll" candy throughout Florida this weekend, March 6-8, while seeking donations to aid handicapped and retarded citizens of the state. This is the thirteenth annual handicapped fund drive and will be conducted by Knights in 148 K of C councils throughout Florida.

Each of the councils selects the local organizations to be recipients of the funds collected in their area. Ninety percent of the funds stay in the local area while ten percent is available for

use on a state-wide basis to help handicapped or retarded groups in special need. Local councils can nominate groups in their area to receive the state-wide funds.

In the past twelve years, \$2,797,000 has been collected by the Knights for this program. The Knights' state-wide goal this year is \$465,000 which will bring the total collected to over three million dollars according to the State Handicapped Fund Chairman, Joe Matthews of Miami. Of the amount collected over the

years, approximately 86% has been distributed to organizations working with or helping our handicapped and retarded citizens. The percentage of funds distributed is one of the highest of all charitable fund drives in Florida.

Less than two percent of the funds collected have been used for administering the program and twelve percent to pay for the candy distributed. No individual Knight or Council receives any of the funds collected for the handicapped and retarded.

## New commission for religious formed

The Archdiocese of Miami has formed a Commission of Religious which will replace the Archdiocesan Sisters Council. The new commission recently met for the first time, honoring outgoing delegates of the Sisters Council and presenting them with certificates in gratitude for their years of service.

An embodiment of the efforts of the Sisters Council, the Commission of

Religious is composed of both men and women Religious who will act as an advisory council to the Vicar for Religious, Sister Maureen McGurran.

The commission will strive to give Religious a greater say in the directives that affect their lives in the Church of Miami. The group also will try to generate greater awareness of the gift that the consecrated Religious life style is to the Church, the contributions that

Religious are making to the Church and society, and the needs that Religious have if they are to continue to give the Church effectively.

The Commission will begin its work by studying and addressing the issues raised by Religious at the Archdiocesan Synod hearings.

The Commission is comprised of twelve members: Sister Marie Danielle Amspacher, SSND; Sister Dorothy Beck, ACJ; Brother Michael Brady, FMS; Sister Lucy Cardet, OSF; Sister Rosemary Dewey, RSCJ; Brother Paul Johnson, BGS; Sister Diane McCormick, RSM; Sister Rosa Monique Peña, OP; Sister Maria Dolores Rodriguez, STJ; and Brother Robert Siccone, CFC.

## Conference on elderly set March 22

A conference designed to "empower" South Florida's elderly will take place Sunday, March 22, from 11 a.m. to 4:30 p.m. at Temple Beth Am in Kendall.

Registration is \$5 and includes a dairy brunch, as well as workshops on Alzheimer's Disease and related disorders; financial and health planning; institutional, home and hospice care; and coping with aging parents.

In addition to a number of experts in each of these fields, speakers will include Rabbi H.M. Baumgard, president of the Synagogue Council of America, and Dr. Tom Robb, director of

the Presbyterian Office on Aging.

The conference is sponsored jointly by the Archdiocese of Miami; Synagogue Council of America; Metropolitan Fellowship of Churches; Florida Council on Aging; and Rabbinical Association of Greater Miami in cooperation with the Interreligious Liaison Office of the American Association of Retired Persons (AARP).

For information and registration, write to Temple Beth Am, 5950 North Kendall Drive, Miami, 33156. Or call Sister Noel Boggs at the Archdiocese of Miami Pastoral Center, 754-2444.

## Prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese.

Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

## St. Vincent de Paul golf tourney

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. 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 accord with usual tournament rules. For reservations call Jim Garvey in Miami at 661-8657.

The Schott Memorial Center for Deaf and Handicapped will be hosting a four-part Lenten series beginning Thursday March 12 at 7:30 p.m. The series will follow the weekly Novena to St. Jude. They will also be hosting a retreat for the blind on March 27-29 beginning Friday at 6 p.m. For more information call the center at 434-3306.

### Meetings

The North Broward Spring Deanery Meeting and Awards Luncheon will be held on March 12 at 8:15 at St. Gregory Parish, 200 N. University Drive in Plantation. Cost \$11. Reservations call Catherine Burns at 587-1641.

The MACCW Spring Deanery will hold meetings on March 21 (South Broward) at St. Stephen, March 25 (East Dade) at the Catholic Spanish Center, March 27th (South Dade) at Epiphany, April 4th (North Dade) at St. Mary Magdalen.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will hold their monthly meeting on March 15, beginning at 11:30 a.m. with Rosary, Mass and office at Cor Jesu Chapel at Barry U.

### Bazaars

The Columbiettes of Fr. M.F. Monahan Council #4851 are having a rummage sale on March 7 from 8 a.m. to 2 p.m. at K. of C. Hall, 600 Knights Rd. in Hollywood.

The Respect Life Central Office will be holding a yard sale on March 14. They are seeking help in

collecting furniture, appliances, kitchen ware and other items to sell. Call Ann at 653-2921. Proceeds will be used for a new food bank, and more office space.

### Single/divorced/widowed

Happenings Singles is having an Outstanding Singles Party on March 27 at 9 p.m. at the Diplomat Hotel, 3515 S. Ocean Drive in Hollywood. Dancing, live band, continuous hors d'oeuvres. Admission \$6. For more info call Sharon Silver at 385-1255.

The St. Andrews Single Again Group will host a St. Patrick's Day Dance on March 14 at the church hall, 9050 N.E. 29th st., Coral Springs. For more information call 741-3935.

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

### Festivals

Nativity Catholic Church is sponsoring an annual International Festival on parish grounds, 5220 Johnson St. in Hollywood on March 15. Irish breakfast served from 8 to 11:30 a.m. Ethnic Liturgy at 10:30 a.m. International foods, live entertainment. Hours: 8 a.m. to 7:30 p.m.

St. Elizabeth Catholic Church at 901 N.E. 33rd St. in Pompano, will host a festival on March 14-15 from 10 a.m. to 10 p.m. Rides, food booths. Saturday: Corn beef and cabbage dinner.

### Potpourri

The Columbiettes of Fr. M.F. Monahan Council #4851 are having a Chinese auction starting at 7:30 p.m. on March 20 at the K. of C. Hall, 600 Knights Rd. in Hollywood. Food served from 6:30 p.m. until 7:30 p.m. \$3. More information call Dorothy at 962-9726.

Catholic Daughters of the Americas, Court Holy Spirit #1912, will sponsor a dessert card party on March 28 at St. Elizabeth Gardens, Pompano Beach, Fla. Donation is \$1.50. Refreshments served, proceeds for charity. For more information contact 941-5546.

The St. Thomas University Auxiliary will present its annual Gala Luncheon and Fashion Show on March 18 at Indian Creek County Club, Miami Beach, at 11:30 a.m. Fashions by Saks-Bal Harbour Shops. Donation: \$30. For more information call 625-6000, Ext. 131.

The Family Enrichment Center will be honoring silver and golden wedding jubilarians in the Keys on March 14 at St. Peter Church, St. Peter's Drive on Big Pine Key at 1 p.m.

**The Voice is published bi-weekly. Deadline for notices is the Monday before each Friday issue. Due to postal regulations, announcements of bingo and bunco games and raffles cannot be printed.**

# Talbot book is judgmental

**THE FIRE OF GOD**, by John Michael Talbot. Crossroad (New York, 1986). 158 pp., \$7.95. Reviewed by Margaret O'Connell, NC News Service.

This reviewer had wanted to give at least a qualified positive review of John Michael Talbot's "The Fire of God." That has proved impossible because of the serious errors and judgmentalism of certain sections of the book.

I might have ignored "God's just wrath on a habitually obstinate and sinful people (nuclear war)... will come as a kind of just recompense for both our individual and collective sins as a modern people," as an attitude left over

from Talbot's evangelical days. But I could not ignore these glaring errors in morality: "Scripture speaks of both heterosexual and homosexual relationships that are Holy and good" and "God even blessed non-genital homosexual love as long as it did not stir up homosexual temptation and lust..."

Talbot, a lay man and member of the third Franciscan order, the Secular Franciscans, is moving in the direction of religious life in community and with public vows. As he does so I pray that he will abandon the fire-breathing, judgmental God of his non-Catholic past.

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 May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, maker of miracles pray for us. Thank you for prayers answered. Publication promised. P.A.M. C.S.I.

Thanks to St. Jude for prayers answered. Publication promised. E.M.F.

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

THANKS TO ST. JUDE FOR PRAYERS ANSWERED. Publication promised. Olga

Thanks to St. Jude for prayers answered. Publication promised. M.I.

Thanks to St. Jude for prayers answered. Publication Promised. B.R.

Thanks to the Holy Spirit for prayers answered. Publication promised. I.P.

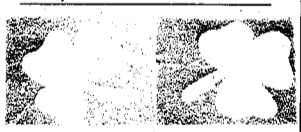
**5A - Novenas**  
 Thanks to St. Jude and St. Anthony for prayers answered. Publication promised. J.A.  
 St. Jude and St. Anthony please hear my prayers and help me in this time of need. J.A.

**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. A.J.E.

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

**ORACION AL ESPIRITU SANTO**  
 Espiritu Santo. Tu Que me adaras todo, que iluminas todos los caminos para que yo alcance mi ideal. Tu que me das el don Divino de perdonar y olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo, yo quiero en este corto dialogo agradecerte por todo y confirmar que nunca quiero separarme de Ti por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos en la gloria perpetua. Gracias por tu misericordia para conmigo y los mios. Gracias Dios Mio. Elvira M.

May the Sacred Heart of Jesus be loved, adored, glorified, and preserved throughout the world now and forever more. O Sacred Heart of Jesus pray for us. Blessed St. Jude, Helper of the hopeless pray for us. Publication promised. E. Marcotte



**5A - Novenas**  
**Thanksgiving Novena to St. Jude**  
 Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful in tressor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.  
 Anna Musso

Thank you St. Jude for answering my prayers. Publication promised. P.R.

Thank's Holy Spirit, Jesus Christ St. Jude for prayers answered. Publication promised. A.A.C.

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## Youth Corner

### Questions for reflection

Pope John Paul II travels around the world as universal pastor and teacher and on many occasions has addressed us, the youth.

•Do we take the time to read, know and practice what the Pope teaches us? How do we do it? What can we do from now on?

•How do we see the Pope's visit to our Archdiocese? What can we do to prepare ourselves for this encounter with him?

•The Pope comes with a message of unity and reconciliation. What can we do during this Lent to promote this unity and reconciliation in our homes, parishes, groups?

### The Pope: Pilgrim of Peace

The Pope is a constant pilgrim of peace, our lives are a constant walking. The poet, Leon Felipe, said:

"No one went yesterday,  
nor goes today,  
will not go tomorrow toward God  
through the same path I go.

For each man the sun has  
a new beam of light,  
and an unwalked path, God!"

Share: What does this poem mean?

Reflect about: Where am I going? What is my goal? What am I searching for in life? In what ways have I walked and in what ways have I fallen?

### Abraham's walk

Read Genesis 12, 1-9. Reflect and share: To what is God calling me? What is the way He wants me to follow?

### Pilgrim poster

Break up in small groups and each group: Make a poster with a map showing the Pope's trips. In the map place photos, articles, phrases that the Pope has said during his trips, etc. Share the posters of all the groups. Place the posters in the Hall, or other visible place in the parish.



# U · N · I · T · Y

## IN THE WORK OF SERVICE

SECOND PASTORAL VISIT TO THE UNITED STATES, SEPTEMBER 1987

□ □ □

## Am I at peace with friends, family?

### Questions for reflection

1) What areas do I need to look towards reconciling? Do I hold prejudices against other races, against those less fortunate than myself? Within the walls of my own family, community, am I at peace with everyone? If not, how do I begin the reconciliation?

2) Do I spend ample time in prayer and examining my conscience before the Sacrament of Reconciliation? Does the Lord receive my recognition daily? Do I try to bring others closer to the Lord?

3) What importance do I place on the Sacrament of Reconciliation? Do I firmly believe that a sin affects my relationship with the Lord, and my faith community? Do I believe I am the "body of Christ," so therefore should frequent this Sacrament in order to be more like Him ("in His image")?

4) Bring to mind your family: those close to you geographically and emotionally as well as those who are distant. Is there someone with whom you have experienced tension, or even a break, in the relationship? (If so, that name

will probably be the first to come to you.) Imagine for a minute how it would feel to be able to embrace him/her again.

Jesus' wish for us is peace. A step toward it could be taken by making a phone call or writing a note indicating your desire for reconciliation and regret for whatever caused the difficulty between you. The peace of the Lord Jesus be with you.

### Prayer

Lord Jesus, may You Yourself prepare, in the wilderness of our hearts, the path of Your return.

The hills of our pride --tear them down with Your humility.

The valleys of our despair --fill them with Your hope.

The winding roads of our lives --straighten them with Your truth. Let bloom in the desert of our souls the lilies of Your joy.

Then will we be able to see Your glory and adore Your presence in the face of each of our brothers and sisters. Amen.

(Author unknown)

### Scriptures

## Inside Paul's letter to the Ephesians

A passage from St. Paul's Epistle (letter) to the Ephesians provides the theme for Pope John Paul II's visit to the United States this September: "Unity in the Work of Service, Building Up the Body of Christ."

The U.S. bishops have asked that Catholics begin their spiritual preparation for the papal visit by studying this letter from St. Paul. Following is an overview of it.

By Katharine Bird  
NC News Service

For many, the letter to the Ephesians is very difficult reading, said biblical scholar PHEME PERKINS. Its language and images, and many of the issues "seem far removed from our own concerns." She is a professor of theology at Boston College.

To get the most out of a Pauline epistle such as the letter to the Ephesians, Christians "need a little map to guide the way and some basic ideas of how it is strung together," Perkins said.

But it is an advantage that Ephesians is "very short, so one can go back and forth within it and see how its images" work together.

### Self-evaluation

In an interview, Perkins gave some advice on how to read Ephesians, especially during Lent which is a "time for self-evaluation."

Ephesians can help Christians see that "the values they have, the way they live, the unity they experience are not something derived from the world" but from God, Perkins explained.

Ephesians falls into two major divisions. In the first half, through Chapter 3, a picture of Christ and a picture of Paul going about his work as an

# Know Your Faith

## Lenten journey with the Pope

While the physical preparations for Pope John Paul II's 22-hour stay in Miami next September grab all the headlines, Catholics in South Florida should not forget that the papal visit requires spiritual preparation as well.

Building the massive altar for the Pope's outdoor Mass at Tamiami Park, for example, is no less important than building up our faith, our hearts and a spirit of true unity throughout our community, says Archbishop Edward McCarthy.

So in his most recent pastoral letter, "Blessed Too the Peacemakers," the Archbishop proclaims this a holy year in the Archdiocese, time for "a massive pastoral effort to enrich and renew the lives of our people and of our Archdiocese, especially by furthering reconciliation with the Lord and with each other."

The Archbishop has called for homilies and education programs to focus on unity and reconciliation, since that is the theme for the Pope's second visit to the United States: "Unity in the Work of Service, Building Up the Body of Christ."

He also has called for pulpit exchanges between Catholics and non-Catholics and "pope parties" in churches and neighborhoods to highlight the theme for the Miami portion of the visit: "Let us offer each other a sign of peace."

To aid South Florida's Catholics in their spiritual preparation, a committee headed by Father Thomas O'Dwyer, pastor of Good Shepherd parish, has prepared a series of reflections to be used by individuals and parish groups during this Lenten season.

The reflections are based on Pope John Paul's own statements during his pastoral visits throughout the world and may be used by schools, religious education programs, and small groups meeting in homes or parishes.

Beginning this week and continuing throughout the next three issues, *The Voice* publishes excerpts from these reflections in this "Know Your Faith" section. Limited copies of the complete catechetical series, as well as one prepared by the U.S. bishops, also in anticipation of the papal visit, are available from the papal visit office, (305) 757-6241, Ext. 244.

### Journey

Jesus, the "pilgrim" par excellence, traveled our earth to bring us the Good News of God's Kingdom. Before he was taken up to heaven, he called and sent his apostles to travel without bread or coin, to preach and teach as he did. Faithfully, they spread the Good News of the Kingdom of God.

Ever since then, men and women of faith have traveled countries and continents spreading the Good News. Saints and martyrs from every corner of the earth have journeyed to impart to all the Christian message. At one with Christ who called and sent them, many died on foreign soil but they gladly

postle emerge.

The second half, Chapters 4 to 6, describes how Christians live in the world and offers a contrast between the behavior expected of Christians and that of non-Christians.

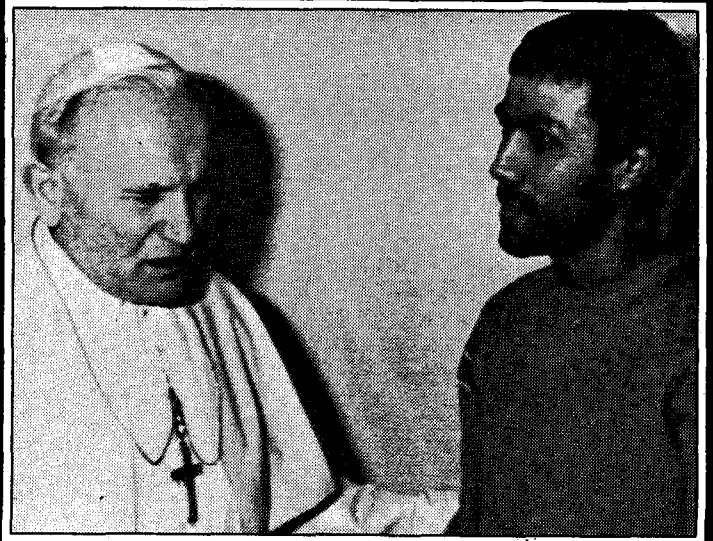
#### Modern challenge

Ephesians can pose a challenge for Christians today, Perkins observed. For example, there is the challenge of coping with some of its precise images. In Chapter 6, Ephesians speaks of "putting on armor and struggling against Satan."

This way of speaking, using an image such as armor, was "common in the first century, but most people today are not comfortable with it," she explained.

Another challenge is understanding Ephesians' idea of universal redemption, Perkins said.

Let us  
offer  
each  
other  
a sign  
of peace



Pope forgives his would-be assassin, Mehmet Ali Agca

claimed that soil as their own because they were faithful to their destiny and mission. They rose up like an open hand in time of war, they stood by fireside and seaside, wherever ear would hear and eye would see, preaching the Gospel.

Preaching that same Gospel is what Pope John Paul II does. This is why he journeys for Christ. His words spoken in Pakistan clearly show us the reason he embarks on so many pastoral journeys:

"This pastoral journey, like the previous ones I have made, is essentially religious in character. As the chief Pastor of the Catholic Church, I wish to visit the members of the local Christian communities throughout the world so as to understand them and their needs better, so as to appreciate their unique gifts and strengths and above all to encourage them in the practice of the Christian faith.

"I am pleased that these journeys also afford me the possibility of meeting members of other faiths, and of coming to appreciate the rich cultural heritage of other peoples and nations. It is uplifting to discover the common concerns which are shared by all men and women of good will; concerns, for example, for the spiritual dimension of the human person, for the freedom and dignity of every man, woman and child and for true justice and lasting peace."

### Reconciliation

To reconcile is to reunite, to bring back to harmony. Reconciliation implies that a division has taken place, separation, rupture. Two realities, two persons, two peoples are at odds and do not relate as they should.

Reflecting upon this description of reconciliation...we are only too aware that if there is one characteristic that marks our lives in the world it is cleavage, conflict, divisions and disharmony.

#### Message of Pope John Paul

At this moment in history, we stand in urgent

need of reconciliation. Reconciliation between nations and between peoples of different races and cultures; reconciliation of man within himself and with nature; reconciliation among Christians. In a world scarred by hatred and injustice and divided by violence and oppression, the Church desires to be a spokesman of understanding and brotherhood.

Gatewick Airport, London, May 1982

In Nigeria your people have been faithful to the mystery of reconciliation and mercy as evidenced in their practice of going to confession. This fidelity is itself a gift of God. In so many areas in the Church throughout the world, the Sacrament of Penance, for various reasons, has been used less than before.

The Second Vatican Council and its implementation by the Apostolic See aimed at giving renewed emphasis to certain aspects of the Sacrament. These included: forgiveness of sins, the effect of sin on the whole body of Christ; and the role of the community in the celebration of Penance and in the world of reconciliation.

But the Second Vatican Council and the Apostolic See in no way willed to initiate a process in which large sectors of the Catholic people would abandon use of the Sacrament or so neglect it in practice as to deny its importance in Christian living... As I stated in my first encyclical:

"In faithfully observing the centuries-old practice of the Sacrament of Penance --the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction-- the Church is therefore defending the human soul's individual right; man's right to a more personal encounter with the crucified forgiving Christ...As is evident, this is also a right on Christ's part with regard to every human being redeemed by Him: His right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness." (Redemptor Hominis 20)

Nigerian Bishops, Africa, February 1982

Ephesians portrays "redemption as reconciliation, a bringing together of all people who are hostile and separated."

Throughout his ministry, Paul was willing to suffer to bring about the reconciliation of people with Christ. "He brings the gentiles into the church through suffering," Perkins observed.

**Ephesians portrays 'redemption as reconciliation, a bringing together of all people who are hostile and separated.'**

All Christians still are faced with and struggle with the challenge of carrying on Christ's task of

reconciling people and nations, she said.

#### Not worldly values

Ephesians invites people "to formulate the challenge of Christian life and what makes it different from the general values of society and the world," Perkins said.

It is easy to read the letter, especially its list of vices, and think the author meant them to apply only to the pagans -- in other words that the followers of Christ need not be concerned about these matters, Perkins pointed out.

But, she suggested, this is not just a list of considerations for other people to think about.

Especially appropriate in Lent is the idea of growth in the Christian life found in Ephesians. Growth "comes as a sort of conversation with God," Perkins added. Ephesians encourages people to "imitate the love of God which Christ showed us."



## Christian day care enhances families

ST. JOSEPH, Mo. (NC)-- Toddlers giggle and play in a room where Benedictine sisters once labored to pleat coifs for their traditional black and white habits.

Babies sleep in a nursery that was formerly the office of the order's mother superior.

Five years ago, because of declining numbers, the sisters moved out of the huge, 100-year-old brick convent building at Co-Cathedral parish. An independent day care center occupied the building until the summer of 1986, when financial problems forced the center to close.

Now the building houses the Raven's Nest Child Care Center, a parish day care center that serves nearly 100 children, ages 6 weeks to 13 years.

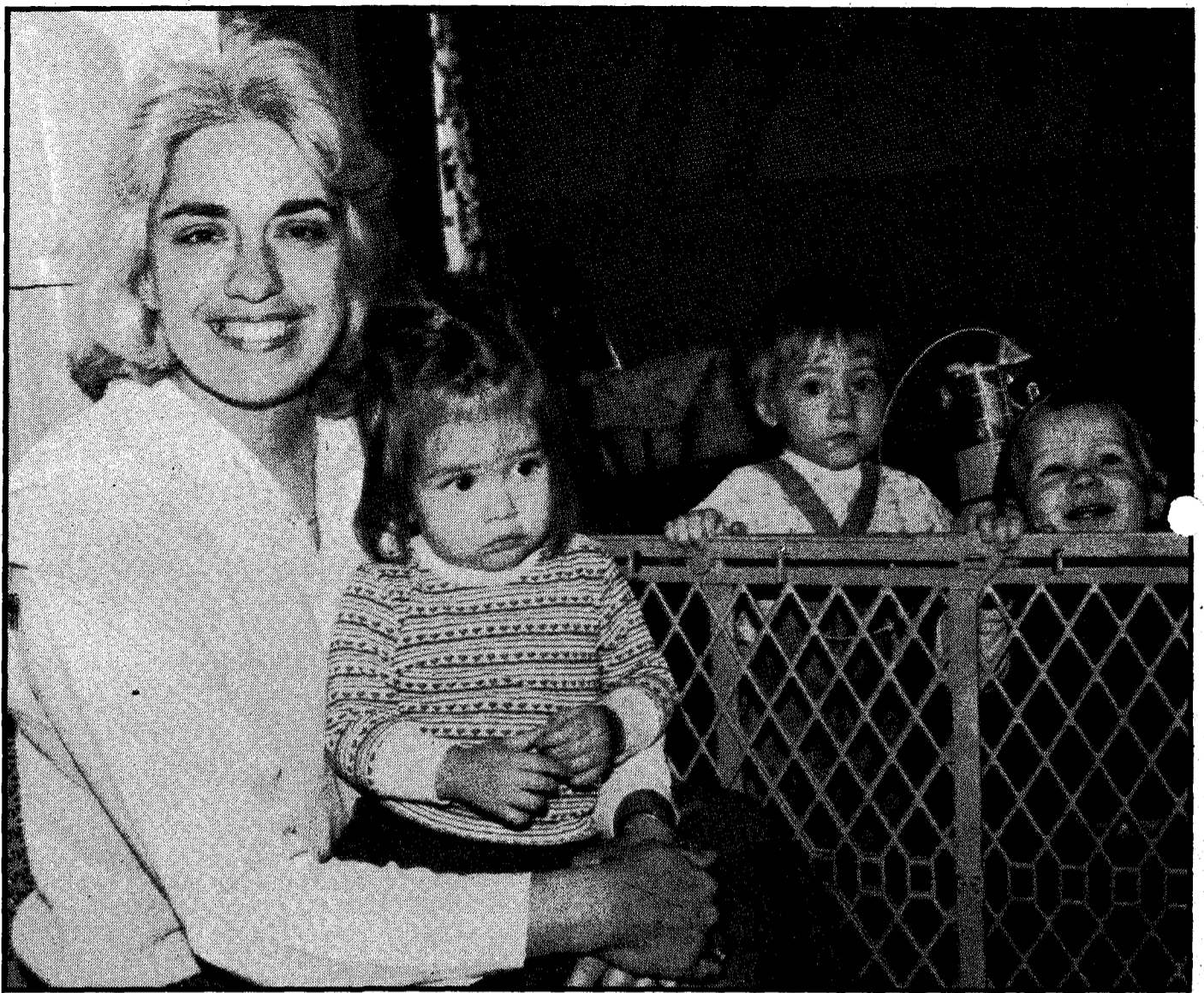
The Raven's Nest was chosen as a name because two members of the board of directors graduated from the Benedictine College in Atchison, Kan., whose mascot is the raven. According to legend, a raven saved St. Benedict from eating poisoned bread.

While the idea of parish day care centers is not new, it is spreading.

Infant and toddler care is needed because of so many working parents, said Mary Ann Diddle, 34, Raven's Nest director.

"I don't think you can beat mom staying home to care for her children, she said. However, "many women must choose a day care situation outside the home. Our center provides loving, Christian care."

Raven's Nest has 100 percent occupancy and a waiting list, and only advertises by word of mouth. Parents-to-be often seek to save slots for their unborn children.



Mary Ann Diddle, director of the Raven's Nest Child Care Center in St. Joseph, Mo., holds a young child while two others peek over a protective grate. The center, run by members of the Co-Cathedral parish is housed in a former Benedictine convent and cares for nearly 100 children ages 6 weeks to 13 years. (NC photo by Juliann Koonse)

Diddle said the center ministers during the day-to-day interactions the youngsters have with the staff.

"The way the children are taught to deal with one another in kind, gentle, loving ways, they way they are loved, corrected, cared for--that is the big ministry," she said.

"When children are taught to pray before eating, that has an effect on families, including Catholics, non-Catholics and the unchurched," she said. "I had a parent report to me that at home her 2-year-old would not eat until they said grace."

Ministry to parents consists of

allowing time to go to work with a minimum of guilt, knowing their child is safe and in a place where good, Christian care is provided, Diddle added.

Increasing concern about child safety and child abuse is another reason a parish may consider opening a day care center, she said.

Because of parents' lack of knowledge about private babysitters and uncertainties because the sitters are not licensed, a licensed day care center may be preferable, Diddle said.

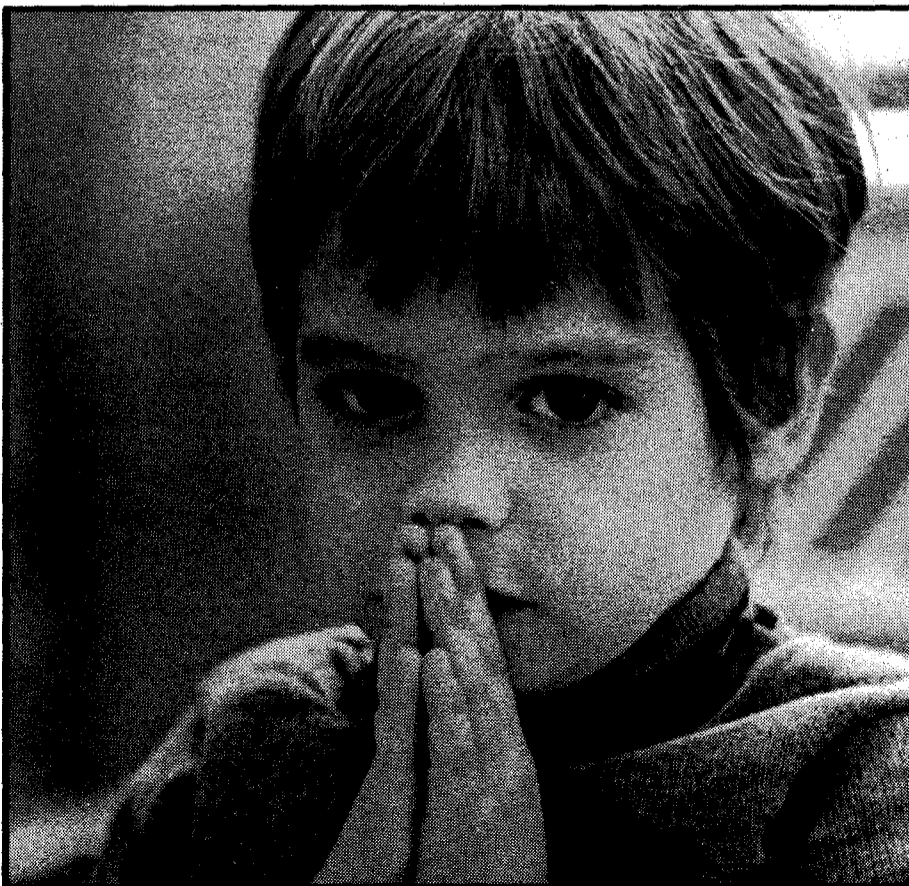
The Raven's Nest was licensed in November after, "a lot of paperwork, time and trouble," Diddle said. "But we

completed the application process because we feel it is important," she said.

Fr. Pat Tobin, pastor at Co-Cathedral, echoed Diddle's comments about the center as a form of ministry. "The Raven's Nest plays a meaningful part in people's lives and enhances our togetherness as a parish family," he said.

"We have high school students volunteering to help us as part of their confirmation apostolate," he said. "And we have senior citizens involved in caring for the children. There is a lot of blending going on. That's good for all."

## God's unexpected appearances



God often visits families in the simplest and most unexpected moments of daily life...

By Hilda Young  
NC News Service

I carefully slipped my hand under Joey's pillow, trying not to disturb his sleep as I felt for the plastic sandwich bag I knew held his tooth. It was an eye tooth and it had fallen out dramatically as he chomped a corn chip while we were all watching the Bill Cosby television program.

After we all had a chance to inspect it closely, Joey asked what he should do with it.

"Put it under your pillow for the tooth fairy," was the unanimous answer from his 14-year-old sister to his 8-year-old brother.

While the tooth fairy's secret identity has been family knowledge for some years, her mystique has not faded. It is still a thrill to leave that pearly little tooth with its bloody stub under your pillow and awake with a surprise in its place.

Soft light from the hall fell across Joey's face.

I don't know why this time, of all the fairy duty I have served, I was struck with the wonder of it all...the trust...his face wearing the deep sleep only a child sleeps...the realization that these days of the children are a transitional time of joy.

I managed to tug gently on the sandwich bag and its treasure without waking Joey. In its place I pushed a silver dollar I had been saving under the handkerchiefs in my top drawer for some reason.

In the dark I could just make out the faces of his brothers, John and Michael. I knew they'd be after Joey first thing to see if the fairy had left anything. She has a reputation for missing the tooth sometimes on its first

***'I don't know why this time, of all the fairy duty I have served, I was struck with the wonder of it all...'***

night out.

I sat down on the edge of Joey's bed and stroked his hair for a moment. I was overwhelmed by awe and love. Tooth fairy tears plinked onto his pillow, just missing his left ear.

The tooth fairy had received much more than she gave.

And God had manifested himself in the simplest and most unexpected fashion.