

Pope visit here a bargain

By Ana Rodriguez-Soto
Voice News Editor

In publicity and sales revenue, it'll be a million-dollar jackpot. But in dollar terms, how much is brotherhood worth? Can you put monetary value on an "uplifting of the soul"?

That's how the Pope's visit will really profit South Florida, say religious, business and civic leaders contacted by *The Voice* in recent weeks.

Although a \$1.75 million price tag for 22 hours' stay may seem high at the moment, they predict that hosting Pope John Paul II will prove a bargain in the long-run, and not only in economic terms.

But first, a clarification. "The Pope doesn't cost us a dime," says Msgr. Jude O'Doherty, overall coordinator of the papal visit for the Archdiocese of Miami.

Most of the \$1.75 million will be "spent on ourselves...in order for people to meet the Pope...Crowd control. Security. Traffic. Human need. That's where the money is spent."

Indeed, according to Father David Russell, financial coordinator of the visit,

\$947,000 of the total budget is earmarked for the outdoor Mass at the Dade County Youth Fairgrounds, where between a quarter-million and a half-million people are expected to gather at 10 a.m. on Friday, Sept. 11.

The logistics of preparing for that single event are overwhelming: miles of fencing to keep people in "corrals" of 1,000 each, with streets and avenues in between permitting safe and easy access; a sound system that will enable the Pope to be heard throughout the square-mile site; barricades; scaffolding for the press and seating for the handicapped and VIPs; landscaping; directional signs; uniforms for stewards; facilities for drinking

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'The Pope doesn't cost us a dime.' The money will be 'spent on ourselves'

--Msgr. Jude O'Doherty



Bioethics



Reactions, meaning of Vatican teaching

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THE VOICE

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Peace & love

ABCD goes over the top!

By Betsy Kennedy
Voice Staff Writer

Their cup runneth over -- again!

In response to the needs of Catholic charities and ministries, parishes in Dade, Broward and Monroe raised \$5,571,673 for the 1987 ArchBishops' Charities and Development drive.

It is believed that parishes may have been inspired by the coming papal visit here in September and pushed harder than ever to top the minimum ABCD goal of \$4.9 million to help defray costs of the historic event.

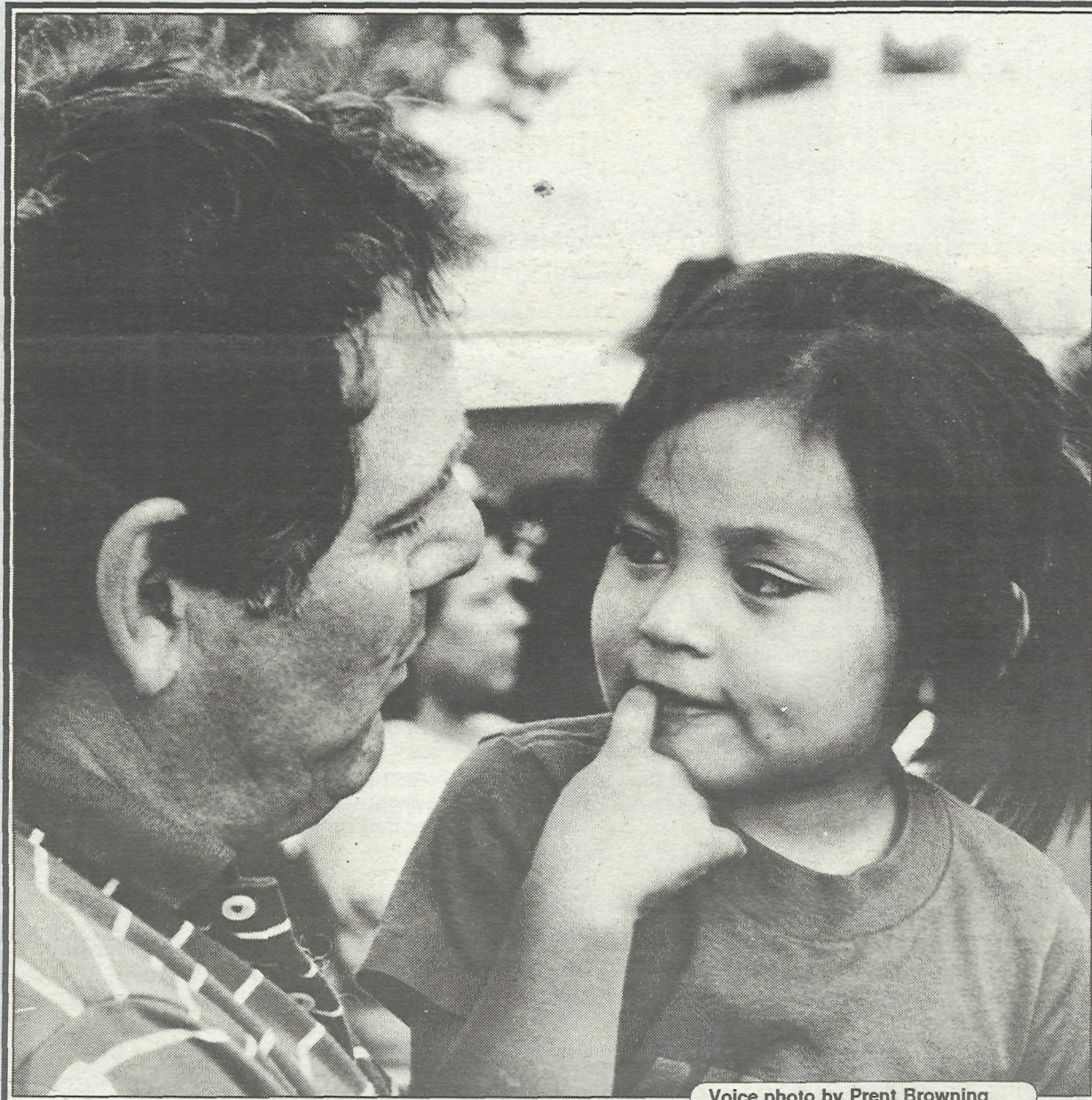
The formal results were announced at a luncheon attended by approximately 125 pastors at St. Bartholomew church in Miramar. One VIP guest was participating for the first time in the ABCD activities.

"Since the very beginning of this year's ABCD campaign, I have been amazed at the constant interest and work that all of our priests and people have put into it. This went on in all parts of the archdiocese...." said Auxiliary Bishop Norbert Dorsey, who was just elevated to bishop last April.

"This means that all of our Catholic people are not only generous with time and material goods but are willing to make sacrifices to help the poor and needy. I am so proud to be a part of our Archdiocese," he said.

An additional reason for the successful fund raising efforts was because of increased efficiency in the parish reporting structure, said Charles B. Starrs, director of ABCD. He said

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Voice photo by Prent Browning

The eyes of love are reflected back from little Grisel Gamino, a farmworker child, to Tom Kerr, a member of the St. Louis Parish Justice and Peace Commission, which helped create the new Catholic Center at the Everglades migrant camp. Story, photo, pg. 14.

'Father Jan,' death camp survivor, dies

By Marjorie L. Donohue
Arch. Bureau of Information

Father Jan Januszewski, a Polish priest and pastor here who survived the horrors of a Nazi concentration camp, died Tuesday at the age of 75 of cancer.

At 11:30 a.m. today (Friday) Auxiliary Bishop Norbert M. Dorsey, C.P. was the principal celebrant of a concelebrated Mass of Christian Burial for Father Jan in St. Justin Martyr Church, Key Largo, where he was pastor since 1974.

A soft-spoken man, whose greatest



Father Jan Januszewski

aspiration in life was to serve his God and his Church, Father Jan, as he was affectionately known, was born in 1911 in Sadki, Poland. Ordained at the age of 24 to the priesthood, he was serving in a small village near the Western border of Poland when he was seized by the Nazis and sent to a

concentration camp along with six other priests. Despite warnings from parishioners and friends that he should leave his church, he had refused.

Since he "never had any intention to seek revenge" because he believed in "divine justice," Fr. Jan was reluctant to discuss his experiences in the Nazi camp at Dachau. However, in 1971 he did give an interview to *The Voice* on the occasion of the death of his friend, Father Adolph Fedorowicz, who also served in Miami, and whom he had met at the Dachau camp.

When the Nazis came to arrest Father Jan, he recalled that one of the Nazi officers said to him, "Father, Jesus suffered, and now you must." Members of his family had all been shot and his younger brother, also a priest, had been killed at his church altar four months after ordination.

"The world thinks only the Jewish people suffered at the hands of the Nazis," Father Jan observed during the interview. "Certainly the Jewish people suffered beyond human belief. But there

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Rich nations must aid debt of 3rd World

WASHINGTON (RNS) — A prominent U.S. Catholic bishop told a congressional subcommittee March 4 that a solution to the Third World debt crisis "should entail significant sacrifices on the part of those who benefit materially from this situation."

Archbishop Rembert Weakland of Milwaukee, who headed the committee that drafted the bishops' pastoral letter on the U.S. economy, testified before the House Subcommittee on Foreign Operations.

He acknowledged that the U.S. bishops are not experts on the Third World debt, which stands at an estimated \$1 trillion. But he noted that their discussions with fellow bishops in Latin America and American missionaries in the Third World have given them special insight into the impact of the debt on poor people in those countries.

Archbishop Weakland denounced the massive transfers of wealth through debt repayments to industrialized nations from countries where upwards of 800 million people live in depths of poverty that he described as "so miserable that it is beneath any rational definition of human decency."

The prelate said that the debt — the largest part of which is interest — also stands in the way of much-needed economic development in the southern hemisphere at the same time it is adding to the profits of Western banks.

While acknowledging that the bishops have no formula to propose, Archbishop Weakland said the U.S. Catholic Conference and other religious groups have generally argued that both creditor and debtor nations must make sacrifices in finding a solution.

Pair charged in stabbing deaths of two Buffalo priests

NEW YORK (RNS) — Two youths were arrested March 9 in connection with the stabbing deaths of two Roman Catholic priests who lived in neighboring parishes in inner-city Buffalo, N.Y. The Rev. A. Joseph Bissonette, 55, was found stabbed to death Feb. 24 in the rectory of St. Bartholomew's Church, and the body of Msgr. David P. Herlihy, 74, was found March 8 in the rectory of St. Matthew's Church, less than a mile away. Each priest had been tied to a chair, beaten and stabbed, and money had been stolen from the safes in both rectories.

U.S. Bishops aide urges aid to contras be shut off

WASHINGTON (NC) — Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, urged Congress to shut off U.S. military aid to the contras in Nicaragua "as soon as possible." In a letter to members of the House and Senate, Msgr. Hoye reiterated USCC opposition to military support of the contras, who are fighting the Marxist Sandinista government of Nicaragua. "We urge that such aid be terminated as soon as possible," he wrote.

Churches file brief in support of Rev. Moon's Unification Church

SACRAMENTO, Calif. (RNS) — Church-state relations "are fundamentally threatened" by two former members of the Unification Church who are suing it for allegedly brainwashing them, according to a brief filed with the California Supreme Court by a coalition of religious and civil liberties groups. The brief was filed by Americans United for Separation of Church and State, American Baptist Churches, the National Council of Churches and the Southern California Ecumenical Council. It urged the court to reject the suit brought by David Molko and Tracy Leal, who charged that they were fraudulently recruited into the church by street preachers and brainwashed into becoming members.



Homosexual support

During a rally outside St. Patrick's Cathedral, a priest shows his support for Dignity, a national organization of Catholic homosexuals. More than 90 percent of Americans diagnosed as having AIDS, Acquired Immune Deficiency Syndrome, are adult males and two-thirds of those have been identified as homosexually active. (NC photo)

Congress urged to help parents of needy students despite courts

WASHINGTON (NC) — The head of the U.S. bishops' education committee, saying the U.S. Supreme Court two years ago "virtually destroyed" a program aiding disadvantaged non-public school students, urged Congress to give parents grants to help restore the program. Bishop William A. Hughes of Covington, Ky., chairman of the bishops' Committee on Education, called for a parental grant as an option in the Chapter I program, the part of the Education Consolidation and Improvement Act that funds remedial classes for poor and disadvantaged students. The Supreme Court ruled in 1985 that public school teachers could not go into religious schools to provide remedial instruction.

Jewish Committee lawyer criticizes Tenn. textbook ruling

NEW YORK (RNS) — A Tennessee judge's ruling exempting students from reading textbooks their parents found objectionable will severely damage the public school system, according to a lawyer for the American Jewish Committee. Richard T. Foltin, associate legal director of the committee, warned that "there will be a chilling effect on school administrators if parents are entitled to remove their children from core portions of public school curricula. It is simply not feasible to maintain a viable public school system from which students might continually be excused on an ongoing basis."

It's about time farmworkers got toilets, water, says Catholic official

WASHINGTON (NC) — U.S. Labor Secretary William E. Brock's announcement that migrant farmworkers must be provided toilets and clean drinking water is long overdue, said a U.S. Catholic Conference official. The official, Scalabrinian Father Silvano Tomasi, director of pastoral care of migrants and refugees for the U.S. bishops' Committee on Migration, added that much more remains to be done for "that subsector of society that provides us with our food." Brock's announcement March 9 came after years of legal debate. Farmworker advocates have pushed for a federal field sanitation standard for 14 years.

Interracial group now needed more than ever, says cardinal

BOSTON (NC) — Some 35 prominent civil rights advocates and Catholic leaders meeting in Boston have helped chart a new future for the National Catholic Conference for Interracial Justice. Convened at the invitation of Cardinal Bernard Law of Boston, the participants noted that the interracial justice conference's task has changed dramatically over the years but that there is a continuing need for a national Catholic group to foster interracial and intercultural "communication, collaboration, reconciliation and conversion, and celebration." Cardinal Law said that recent racial incidents have created a new willingness to examine the problem of racism in America. "It's a good time to do this, but we've got to move quickly," he said.

Mass for gays ordered stopped by New York Archdiocese

NEW YORK (NC) — The Archdiocese of New York has ordered an end to the weekly Mass sponsored by Dignity at St. Francis Xavier Church, a Jesuit parish in lower Manhattan. Dignity, a support group for Catholic homosexuals, has about 100 chapters around the country. In addition to promoting social and spiritual support for homosexual men and women, it advocates changes in church teachings and practice regarding homosexual persons and homosexual activity. Many had expected the archdiocesan action since New York's Cardinal John J. O'Connor expressed support for a Feb. 4 directive from Bishop Francis J. Mugavero in the neighboring Diocese of Brooklyn that Dignity Masses could not be held in churches or other facilities of his diocese.

Gutenberg Bible to be auctioned to fund Catholic seminaries

LOS ANGELES (RNS) — One of the 47 known copies of a portion of the Gutenberg Bible still in existence will be auctioned off in New York City Oct. 23 to raise funds for seminaries in the Roman Catholic Archdiocese of Los Angeles. It is part of the 15,000-volume Carrie Estelle Doheny collection, which was bequeathed to St. John's Seminary in Camarillo, Calif. in 1940 by the widow of Edward Laurence Doheny, an oil magnate and California land developer. Mrs. Doheny stipulated that if the collection were sold, the full proceeds must go to the "religious and educational purposes of the seminaries."

Sen. Hatfield warns evangelicals against 'creed of greed'

NEW YORK (RNS) — The word "Christian" is the term most abused and misused by evangelicals, Sen. Mark Hatfield (R-Ore.) told the 45th annual convention of the National Association of Evangelicals (NAE) in Buffalo, N.Y. In a March 5 luncheon address the Baptist layman declared that "individuals can call themselves 'Christian' or their cause 'Christian' and still not be following Christ." Sen. Hatfield challenged his fellow evangelicals to "pause and ask ourselves, is the body of Christ threatened by the cancer of materialism that afflicts our society as a whole; and have we, as followers of Christ, allowed a creed of greed to creep into our value system?"

Newark Catholic priest pleads guilty to child sex charges

NEW YORK (RNS) — A 54-year-old Roman Catholic priest who spent 27 years in a Newark, N.J., parish has pleaded guilty to three counts of sexually assaulting three pre-teens, one of them an altar boy. The Rev. Richard M. Galdon was removed from Our Lady of Good Counsel parish last year to enter treatment after allegedly committing various sexual acts with the boys, aged 10-12, between 1980 and 1985. The priest, who spent 10 years as archdiocesan chaplain to the Boy Scouts, is on administrative leave and cannot dress as a priest or celebrate Mass publicly.

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Couple succeeds using OKd method

By Deborah McCarty

DAYTON, Ohio (NC) — In the aftermath of the Vatican document that rules out in vitro fertilization and surrogate motherhood, infertile couples should not give up hope, an Englewood, Ohio, couple believes.

After 10 years of trying to conceive, Fred and Marilyn Sinay, members of Precious Blood Parish in Dayton, are expecting a child Aug. 15.

They underwent the tubal ovum transfer procedure, or TOT, which has been approved by Archbishop Daniel Pilarczyk of Cincinnati and the Pope John XXIII Medical-Moral Research and Education Center, Braintree, Mass.

The Vatican document, issued

'As the sperm and egg are replaced they're separated by an air bubble so that conception does not occur outside the body.'

March 10 by the Congregation for the Doctrine of the Faith, reiterated Catholic teaching that responsible procreation can occur only within marriage. It rejects, among other things, in vitro (test tube) fertilization or use of masturbation to obtain semen.

The Vatican document does not specifically mention the tubal ovum transfer process, but the Sinays and their associate pastor, Precious Blood Father Larry Hemmelgarn, believe the

method respects church teaching.

According to Dr. David McLaughlin, a member of the medical team that initiated the procedure at St. Elizabeth Medical Center, Dayton, in 1983, "the two main criteria that TOT meets are that fertilization occurs in vivo (in the body) and that the sperm is collected through the marital act of intercourse," assuring that the marital act is open to transmission of life.

"As the sperm and egg are replaced (in the body) they're separated by an air bubble so that conception does not occur outside the body," McLaughlin explained.

"Who can say for sure when conception occurred," said Sinay, noting that intercourse took place two hours before the procedure and again the

next day.

This is the second time Mrs. Sinay, 37, and her husband, 41, have undergone the procedure and become pregnant. Her first pregnancy ended in miscarriage at 20 weeks in January 1986.

The Sinays said they were reassured that the odds were "one in 50,000" that the genetic defect that caused her earlier miscarriage would reoccur. They expressed "cautious optimism" that a healthy baby will be born this time, noting that an ultrasound test Feb. 18 showed a normal 14-week fetus.

Married more than 11 years, the Sinays said they feel fortunate the tubal ovum transfer process was available.

Technology, morals at a crossroads

By Jerry Filteau

WASHINGTON (NC) — "What is technically possible is not for that very reason morally admissible," declared the Vatican instruction on technology and procreation issued March 10.

Or, as Archbishop Roger Mahony of Los Angeles paraphrased it, "Having a baby at all costs isn't always the greatest good."

The new Vatican entry into one of the most disputed and rapidly expanding intersections between morality and technology drew varied reactions the world over.

Even those who disagreed with some of its points, however, welcomed other conclusions, such as the condemnation of the commercial use of human embryos.

Among Catholic theologians there was wide support for the document's rejection of technological exploitation of embryos and for its repudiation of the use of third parties for the production or gestation of a child.

Key criticisms from within the Catholic theological community seemed to center on the document's rejection of "test-tube" babies as a possibility for infertile married couples.

From the broader Christian and Jewish religious community that issue was also a central point of debate about the document.

The Italian bishops moved almost immediately to seek laws in Italy that would bring public policy in line with the moral positions taken by the document, but in the United States some

critics accused the document of simplistic thinking about the relation between law and morality in modern pluralistic societies.

Newspaper reports on reactions at fertility clinics around the country indicated that clinic personnel and their clients did not think the document would affect them. Many said that if an infertile Catholic couple wants children, the instruction would not deter the couple from using techniques like to give them a child.

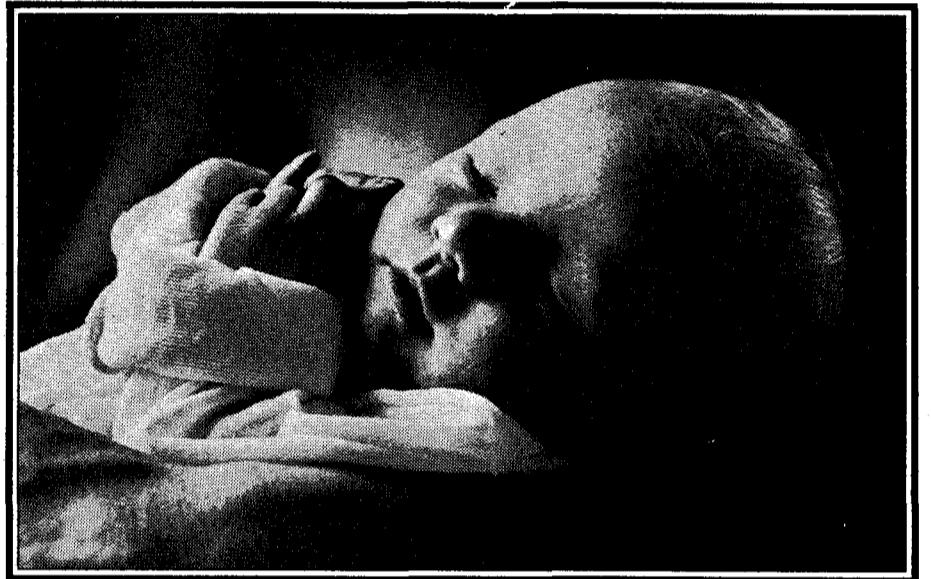
Titled "Instruction on Respect for Human Life in its Origin and on Dignity of Procreation," the long-expected document was issued by the Vatican's Congregation for the Doctrine of the Faith.

The instruction said all artificial procreation of human life must be measured by two "fundamental values...the life of the human being called into existence and the special nature of the transmission of human life in marriage."

What was morally approved under those norms was only that technological assistance to a married couple which keeps procreation completely within the marriage and helps rather than replaces the marital act.

The document rejected the idea that any couple has a "right" to children by whatever means necessary. A child, it said, is not "an object of ownership" but "the supreme gift" of marriage.

A long list of procedures available today, some still experimental, others considered standard, was ruled out as



Trying to preserve dignity, not impose morality, Vatican says

immoral because of the "special nature of the transmission of human life in marriage." These included:

Banned methods

- Surrogate motherhood, in which another woman bears the child.
- Use of sperm or egg donors other than the husband and wife.
- Artificial fertilization of an unmarried woman or a widow, by any sperm donor whatsoever.
- Artificial fertilization, even between marriage partners, "which is not the fruit of a specific act of conjugal union."
- Fertilization "in vitro" — "in glass," or outside the womb — even when the reproductive cells come from husband and wife, because fertilization is then separated from the conjugal act.

Approved was artificial assistance within marriage to bring the marriage act to completion in fertility.

Two fertility techniques currently

under development which apparently satisfy the document's moral norms were forms of GIFT and TOT — Gamete Intrafallopian Transfer and Tubal Ovum Transfer. Each involves medical extraction of an egg from the ovary and reinsertion in the uterus or lower fallopian tube, thus allowing fertilization within the woman. In both techniques, fertilization can take place through intercourse or sperm obtained through intercourse.

Concern over "the life of the human being called into existence" caused the Vatican to rule out anything that might endanger or destroy the embryo or manipulate it non-therapeutically. Procedures condemned included:

- Pre-selection for sex or other characteristics.
- Destruction of embryos.
- Freezing of embryos.
- Any embryo experimentation "not directly therapeutic."

Couples' infertility tied to many factors

VATICAN CITY (NC) — Ten to 20 percent of U.S. couples trying to conceive this year will fail for a variety of reasons, according to fertility studies.

The personal and social cost of infertility is one reason scientists have developed in vitro fertilization — condemned by a new Vatican document on procreation — and other scientific conception techniques, experts say.

The Vatican document says in vitro fertilization breaks the spiritual and physical unity of the conjugal act. It also urges scientists to strive for remedies to infertility.

According to the University of Texas at San Antonio's GIFT (Gamete Intra-Fallopian Transfer) program, infertility is the failure to conceive a child after 12 months of "unprotected intercourse."

Fertile couples have an 80-30 percent chance of conceiving during this period, it says.

Low sperm count and poor sperm

movement account for 30-40 percent of all infertility cases. Obstructions or

defects in a woman's Fallopian tubes are responsible for 15-20 percent of

Moralists, mothers consulted

VATICAN CITY (NC) — The Vatican consulted about 60 moralists and theologians, more than 20 scientists, and mothers when preparing the recent document on procreation, Vatican officials said.

But the Vatican would not disclose names of those consulted because it would appear to place the document's weight on the consultants' authority rather than on the church's magisterium, said press spokesman Joaquin Navarro-Valis.

At a press conference, Archbishop Alberto Bovone, secretary of the Vatican Congregation for the Doctrine of the Faith, said consultation for the document dated back to the summer of 1985. He said scientists consulted

included geneticists, biologists, doctors, sexologists and psychiatrists.

The archbishop said seven bishops' conferences were consulted directly, and publications by eight other conferences were studied. One of the preparation sessions, he said, had the nature of a "real symposium."

The 40-page document, "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation," was issued by the doctrinal congregation. It was dated Feb. 22 and released by the Vatican March 10.

One Vatican official said women from different countries were consulted on the document, some in their capacities as mothers and some in their scientific capacities.

cases in women, studies show.

Teresa Iglesias of the London-based Linacre Center for the Study of the Ethics of Health Care says much tubal damage is preventable.

"Ninety percent of the cases of tubal occlusion are caused by previous abortion, the use of intrauterine devices as contraceptives and sexually transmitted diseases," she told a hearing of the European Parliament on Biomedical Issues.

Irregular ovulatory factors account for another 15-20 percent of infertility cases in U.S. women, but are usually treatable with hormones, according to the San Antonio program.

Factors currently unexplainable by science account for an additional 10-25 percent of all infertility cases.

In addition, problems with immunological systems destroying the sperm and defects, infections and other cervical problems account for another 10 percent of cases.

1 Million youths will meet Pope in Argentina

VATICAN CITY (NC) — More than a million young people from around the world are expected to join Pope John Paul II in Buenos Aires for World Youth Day celebrations April 11-12, Vatican officials said.

In a meeting April 11, the pope is expected to answer some 20 questions posed by the youths, on topics ranging from human rights to foreign debt, the officials said.

"This meeting will be centered on the concrete

fruits of love — we're not just saying, 'love each other' or 'try to be good,'" said Cardinal Eduardo Pironio, president of the Vatican's Council for the Laity. He said the encounter would emphasize themes such as hunger, poverty and defense of human rights.

"Will something change as a result? I'm convinced it will," Cardinal Pironio said at a Vatican press conference March 17. He said that while injustice and human rights violations are not

going to suddenly disappear, in Latin America or elsewhere, the young people will be more effective evangelizers after the meeting.

The pope plans to celebrate Palm Sunday Mass for the youths and others April 12, the official date of World Youth Day. This is the first year the papal meeting is being held outside Rome. It is scheduled as one of the last events on the pope's March 31-April 13 trip to Uruguay, Chile and Argentina.

Cardinal: Yugoslavia discriminates against Catholics

VATICAN CITY (NC) — A Yugoslavian church leader urged an end to the discrimination Catholics face in many areas of Yugoslavian public life. Cardinal Franjo Kuharic of Zabreb said in an interview that Catholics and other believers are kept out of individual jobs, professions, government posts and upper-level army ranks. Those positions go only to professed atheists, he told *Glas Koncila* (Voice of the Council), Yugoslavia's main Catholic weekly, in an interview published March 8. Cardinal Kuharic, the head of the Yugoslavian bishops' conference, also said there are several positive elements in church relations with the communist government — including the church's freedom to name bishops and administer its internal affairs without interference, and the basic right of believers to worship.

Bishops' protest distribution of 'explicit' brochure

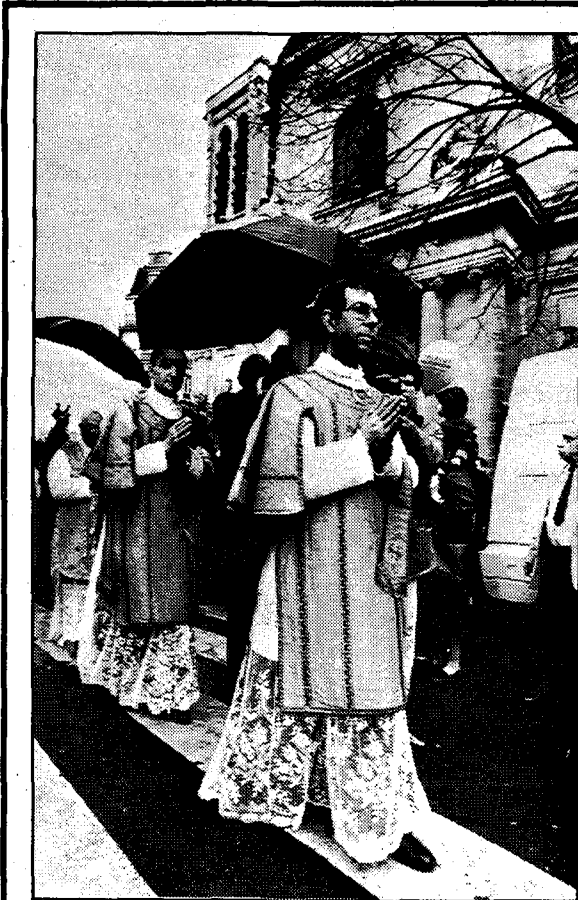
PARIS (NC) — Protests from the French bishops forced the government to halt distribution of an explicit brochure intended to educate adolescents about sexually transmitted diseases. "The vulgarity of the drawings borders on provocation," Archbishop Jaques Julien of Rennes, president of the bishops' Commission on the Family, said in an article published in the French newspaper *West France*. The archbishop also said he agreed there is a need to provide information on AIDS and other venereal diseases to youths. Following publication of the article, the French bishops' conference asked the Ministry of Health to halt the brochure's distribution. About 30,000 copies of the publication, "The Last of the Taboos," had been issued to doctors, pharmacists, social centers and high school students before the health ministry halted it.

Vatican proposing strict rules for Carmelites

WASHINGTON (NC) — The Vatican is seeking comment from the world's cloistered Carmelite nuns on draft legislation which, if adopted, would reinstate some of the strict practices of the past. The draft, prepared by the Vatican Congregation for Religious and Secular Institutes at the direction of Pope John Paul II, would have nuns wearing veils over their faces, going to the sacrament of reconciliation in the presence of a witness, and following a strict cloister which would rarely allow attendance at conferences or educational meetings. The document was sent to the 826 Carmelite monasteries worldwide at the end of 1986.

Bishop: Chilean government is harassing me

LINARES, Chile (NC) — Bishop Carlos Camus Larenas of Linares called recent police raids on his sisters' homes a campaign against him and "harassment of the Catholic Church." Bishop Camus said that on Feb. 27 agents of the Chilean government security force simultaneously raided the homes of his sisters in Linares, 185 miles south of Santiago, and Vina del Mar, about 75 miles north of Santiago. The authorities arrested his 18-year-old niece and reported they had found "subversive material" and instructions for making bombs during the raids. Bishop Camus denied that police had found such materials. During a March 3 meeting of the permanent council of the Chilean bishops conference, he said he thought police were harassing him because he has denounced human rights abuses by Chile's military government.



Occupation continues

French traditionalist priests walk in procession outside St. Nicholas de Chardonnet Church in Paris on the 10th anniversary of the traditionalists' occupation of the church. Despite being ruled illegal by a Paris high court, the occupation continues with five Sunday Masses being celebrated in Latin for about 5,000 people. (NC photo from Wide World)

U.S. bishop offers support to bishop in bank scandal

NEW YORK (RNS) — The head of the U.S. Catholic bishops conference has issued a message of "personal and fraternal support" for Archbishop Paul Marcinkus, the American prelate who is reportedly being sought by Italian authorities in a probe of a 1982 bank failure. Archbishop Marcinkus, who heads the Vatican Bank, was described as a "man of integrity and honesty" by Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops. Archbishop May said that "the media caricature of him which has sometimes appeared in accounts of recent events bears no resemblance to the reality of Paul Marcinkus as a person of high moral character."

Ecuador quake victims get help from CRS

NEW YORK (NC) — Catholic Relief Services will send an initial sum of \$20,000 and 17,600 pounds of food to aid residents of the remote area of Ecuador devastated by a series of 10 earthquakes in early March. Beth Griffin, CRS spokeswoman, said the agency has sent assessment teams to the Ecuadorian towns of Lago Agrio, Coca, Baeza, Santa Rosa and Cayambe, which are located within the area that was hardest hit. At least 500 people were killed, 1,500 were injured and 20,000 left homeless by the earthquake and subsequent flash floods and mudslides, Griffin said.

New pro-life film talks about ninth-month abortions

WASHINGTON (NC) — Few Americans realize that legal abortions are performed through the ninth month of pregnancy, pro-lifers said at the premiere of a new film, "Eclipse of Reason," produced by Dr. Bernard N. Nathanson. The film, a sequel to Nathanson's controversial "Silent Scream," which shows the effects of a suction abortion, was shown at a special congressional screening. "Eclipse of Reason" shows a dilation and evacuation abortion — the dismemberment of an unborn child within the uterus — performed during the 19th or 20th week of pregnancy, according to Nathanson. Nathanson once performed abortions but now opposes the practice.

Philippine cardinal tells priests: Stay out of politics

MANILA, Philippines (NC) — Cardinal Jaime Sin of Manila has told Manila archdiocesan priests not to back candidates campaigning for congressional elections in May. In a document, "Catechism on the Involvement of Priests in Political Activity," the cardinal also said priests should only speak on political issues under certain conditions. According to observers in Manila, the document appears to be drawn largely from a letter of Pope John Paul II to Philippine bishops several months after the 1986 revolt against former President Ferdinand Marcos. Philippine church leaders — especially Cardinal Sin — were instrumental in the revolt. On May 11, Filipinos are to elect a two-house legislature similar to that of the United States.

Rebel priest tells family: I'm safe, not dead

CEBU CITY, Philippines (NC) — Father Rustico Tan, the chief negotiator for Cebu area rebels in peace talks with the government, has accused the military of spreading a rumor that he was killed by his comrades. "I would like to assure my relatives and friends and the public that I am safe and secure in the underground movement," the former Sacred Heart member said in a statement released March 9. He said that although his life was "constantly in danger" from agents of Gen. Edgardo Abenina, regional Philippine Constabulary commander, "my comrades and the masses are protecting me." Father Tan said the death rumor was "part of intensified efforts to lay the groundwork for our execution and to seek our whereabouts."

Many Italians favor euthanasia, poll finds

ROME (NC) — More than four out of 10 Italians responding to a recent survey said they favored euthanasia in certain cases of illness or suffering. Euthanasia as a general practice was supported by only 25 percent of those polled, but in specific cases of painful, incurable disease, 46 percent said they supported it. Forty-two percent of those surveyed said they supported euthanasia if a patient were judged to be in an irreversible coma. The survey of 2,000 people, sponsored by the Institute for Political, Economic and Social Studies in connection with the Italian health ministry, showed that those most strongly against euthanasia were women, the aged and Italians of lower incomes. Euthanasia found more support among students and the wealthy.

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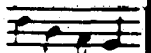
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Priest: S. African jailers were 'animals'

WASHINGTON (NC) — An American missionary described three months of detention in a crowded, filthy southern African cell less than 12 feet square as "mental torture."

That was in addition to physical torture by his jailers and interrogation by white South African police officers during his incarceration in Transkei, a tribal homeland carved out of eastern South Africa.

Mirannhill father James Lee Casimir Paulsen, in a March 14 telephone interview with National Catholic News Service from Bulawayo, Zimbabwe, described his jailers as "animals" and worried over the fate of a female Transkei co-worker jailed about the same time he was.

Father Paulsen, 51, said he never considered dying in jail as "probable" but "it was a possibility." When he was tortured, during the week after his Dec. 17, 1986, arrest, the priest said he feared that his torturers were insufficiently trained to know how far they could go before killing him.

But "the first thing is that detention in itself is mental torture," he said.

Father Paulsen, who grew up in Detroit, also said

he felt the "power of prayer" from family and supporters back home during his imprisonment. "There was a real force and a power going on that I could cut with a knife."

*The missionary said Transkei police wanted him to reveal the whereabouts of two young black South Africans who had been given temporary accommodation at his parish in the town of Tsolo. He said he did not know whether the young men were involved with South African rebels.

He said he had allowed them to stay at the request of a university student he knew. The student told him they were friends trying to get away from violence in South African townships.

A senior Transkei official was quoted as saying in late January that the missionary was being held in connection with an investigation involving an individual allegedly involved in an attack on a police station.

Father Paulsen said that in Transkei, a tribal homeland recognized as independent by South Africa, being a member of or sympathetic to the banned South African opposition group, the African National Congress, brings a minimum five

years imprisonment.

Father Paulsen said he was tortured once for nearly two hours in the first few days of his detention. He did not give a date. Here is his description of the incident:

"I was taken into... a kitchenette. They said 'take off your clothes.' He was handcuffed naked and told to lay on his stomach on the floor. A wet canvas bag with a small amount of water inside was put over his head and the mouth was drawn around his neck. "You can't breathe very well" in that situation.

Then the police questioned him about the two youths and other matters.

When he didn't answer, they would shake the bag, forcing water into his nose, choking him. After they took the bag off he was "wheezing and coughing like you swallowed water down the wrong pipe."

The missionary said he was confined with two or three other prisoners in the cell during the three months in prison. "If you were lucky, you got out to the shower every two weeks," he said, adding that inmates were never let out for exercise.

Abortion is privacy, Catholic jurist says

WASHINGTON (NC) — Supreme Court Justice William J. Brennan describes himself as a "devout Roman Catholic" who is "not hostile to religion" and thinks the Constitution protects abortions under the right to privacy.

Brennan explained his views on his faith, church-state questions, abortion and capital punishment in an interview with National Public Radio. A tape of the interview was made available to National Catholic News Service in late February.

The justice has been portrayed as one of the architects of the Supreme Court's 1973 Roe vs. Wade decision legalizing abortion. He was a member of the 7-2 majority in that case, although he did not author the majority opinion.

He has also opposed some forms of assistance to parochial schools, public school prayer — including a moment-of-silence law that specifically supported prayer, and the death penalty.

Brennan told National Public Radio he goes to Mass "every Saturday. Yes — 5:15 Mass."

His Catholicism proved to be a controversial subject at his confirmation hearings in 1957, after President Eisenhower nominated him the year before.

In the radio interview, the 80-year-old justice noted that at his confirmation hearing, he was asked what he would do if his Catholic faith conflicted with the U.S. Constitution.

He said he replied that "obviously, where there was a constitutional principle that was in conflict with any prin-

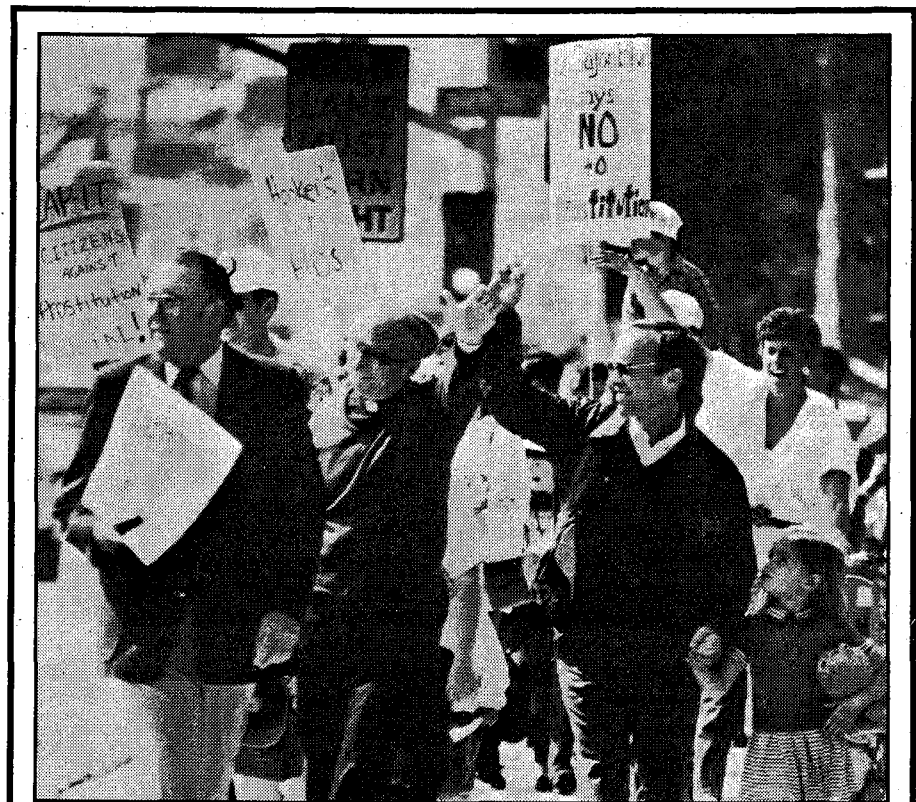
ciple of my faith, my responsibility as a justice of the court was, of course, to apply the Constitution as I saw that it should be applied.

"And that's the way I have acted," he continued, "and I don't see any inconsistency whatever between that responsibility as I defined it and my going to church and receiving the sacraments, as I do every week."

Asked by National Public Radio what protection under the Constitution provides the right to an abortion, he answered, "it's the right of privacy of course, (the) right of choice."

"It's a constitutional right that every individual has, male and female, and it happens in the case of the female to include the right, within the limitations that (were) set out in the Roe and Wade, to have an abortion," he said.

He said that just as he continues to dissent from the court's death penalty views, justices who disagree with him about abortion should continue to dissent from the current court majority's abortion opinions.



Protest against prostitutes

Members of Blessed Sacrament Parish in San Diego wave to passers-by during a demonstration along El Cajon Boulevard to protest the presence of prostitutes on the street. Blessed Sacrament Church also is located on the boulevard. (NC photo)

Guidelines set for youth rally with Pope

NEW ORLEANS (NC) — Young people between the eighth grade and age 23 may attend the youth rally with Pope John Paul II in the New Orleans Superdome Sept. 12, organizers announced.

The committee planning the rally announced that only young people in

that age group, along with one adult chaperone for each 14 young people, will be permitted to take part in the rally.

Sister Pat Cormack, a Sister of Mercy of the Holy Cross and co-chairwoman of the youth rally, said the 12 participating dioceses in Louisiana,

Mississippi, Alabama and west Florida will receive a portion of the tickets based on the percentage of young people taking part in school and religious education programs in their dioceses.

Some tickets will be set aside for distribution at the national level.

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Church: Poor should be budget priority

WASHINGTON (NC) — The federal budget should care for the poor, reduce military spending and ensure that any tax increases levy higher rates against those most able to pay, a U.S. Catholic Conference official told congressional budget committees.

In a letter to each member of the House and Senate budget committees, Msgr. Daniel F. Hoye, USCC general secretary, urged Congress to "develop a budget resolution that reflects a concern for the human dignity and basic rights of all citizens, especially the poor."

His March 13 letter was released in Washington by the USCC, public action arm of the National Conference of Catholic Bishops.

When determining the budget, he wrote, "I urge you to follow three general criteria:"

- "Funding for the basic needs programs for the poor must take precedence over other areas of the budget that are less fundamental to the protection of human dignity."

- "The level of military expenditures should be reduced in real terms."

- "Careful consideration should be given to the need for raising additional revenues," with the stipulation that "those with relatively greater financial resources should pay a higher rate of taxation."

He also asked the committee members to "reflect on the opening words of the bishops' recent pastoral letter on the economy," which stated that "the fundamental moral criterion for all economic decisions, policies

and institutions is this: They must be at the service of all people, especially the poor."

Msgr. Hoye cited the need to reduce the federal deficit, but said questions arise regarding the best way to do so.

He said programs that provide such basic necessities as income, food, shelter, health care, education and employment "have been cut drama-

tically in recent years."

"Not only should they be exempt from further cuts," he added, "we believe there is need for additional funding in these categories in order to deal with the pressing needs of poverty in our midst."

Defense spending reductions should reflect both arms control and fiscal criteria, he suggested, recommending

the committee members consider the guidelines found in the bishops' 1983 pastoral letter on war and peace. "Based on that letter," he wrote, "the bishops have consistently proposed that major weapons systems which are of questionable effectiveness, but which are certain to cost large sums of money, should not be pursued in this time of severe budget stringency."

Montana prelate:

Economy is bishops' business

HELENA, Mont. (NC) — Arguments that bishops cannot write intelligently about the economy are based on the same faulty logic used against critics of the Vietnam War, trying to discredit them because they were not military tacticians, said Helena Bishop Elden F. Curtiss.

"The initial attempt to discredit the bishops on the ground that we are not experts in U.S. economics is demeaning but hardly to the point. No effort to date by any group of leaders in the country has ever made more effort to discover and analyze the factors which mold and direct our economy," Bishop Curtiss said.

"Does this mean that only gynecologists can speak intelligently about the female reproductive system or pediatricians about children's diseases or theologians about the things of faith?" the bishop asked. He made the

comments in a pastoral letter issued Feb. 18.

The worst rhetoric, Bishop Curtiss said, portrays bishops as "soft-headed, censorious busybodies who are intruding themselves into the private and jealously guarded domain of hard-headed practical businessmen who are wondering out loud, with mingled annoyance and amusement, what the bishops are doing rooting around in their private garden."

Bishop Curtiss wrote that the bishops have pointed out that U.S. capitalism can breed selfishness, injustice and disregard for people who cannot help themselves.

"And since injustice involves morality and unbridled selfishness and misuse of wealth involves morality, moral leaders not only have the right but they have the obligation to speak out."

The bishops' intent, he said, is to strengthen the economic system and help everyone to benefit from it, especially those falling through the "so-called protective net that is supposed to guarantee basic economic rights to all our citizens."

Bishop Curtiss said he is dubious of the self-righteous people who say that those who stand in the pulpits, unlike other citizens, should be silent about current issues.

"We all get tired of people who use the pulpit constantly to address social issues without giving their people the biblical and spiritual backgrounds they need to proclaim the values of Jesus in the marketplace."

"But by the same token we have to be wary of the narcissistic preachers who never challenge their people to apply the lessons of Jesus to their lives in the marketplace."

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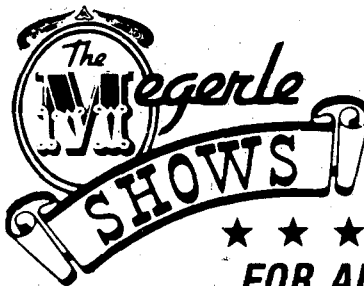
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Reform welfare, charities head says

WASHINGTON (NC) — Welfare benefit levels and much of the welfare system itself constitute an "affront to conscience" and are in need of reform, the executive director of Catholic Charities USA told a House subcommittee.

Father Thomas J. Harvey, whose

organization represents diocesan Catholic Charities agencies, said sustenance for families in need of welfare "has declined about 40 percent in real dollars."

"The poorest people have become poorer even as we somehow expected to see them pull themselves up by their

bootstraps," he said.

Father Harvey testified March 10 before the House Ways and Means Subcommittee on Public Assistance and Unemployment Compensation about the main family welfare program, Aid to Families with Dependent Children, or AFDC.

"Current benefit levels and much more about the AFDC program are an affront to the conscience," he said. "I say this both because of the religious teachings of my church... and because it is undeniably a judgment which is shared by the other religious denominations which make up our pluralistic society."

He recommended an immediate change in welfare policy so that more families with two parents at home can receive welfare. He likewise recommended a minimum benefit level for welfare recipients in every state.

Although welfare is a federal program it is administered by the states.

At the present, some states deny welfare to families with two parents at home, and welfare levels vary widely from state to state.

"There can be no reasons" for denying welfare to families with two parents at home "other than a desire

to cut down on government spending or poor program design," Father Harvey said. "And these are not sufficient reasons to foster desertion or cheating. Other than an emphasis on work, there is no clearer consensus in this nation than that welfare ought to help families, not hurt them."

Catholic Charities USA supports "a well-crafted set of programs designed to help most adult recipients move to participation in the workforce," he added. "However, we most strongly urge participation in such programs be voluntary for mothers with small children, and any adult necessary in the home to care for a disabled child or adult."

The Catholic Charities official also suggested that the working poor should be permitted to retain their Medicaid health care benefits, at least temporarily, and be recipients of "available and affordable day care."

In addition, "I believe history quite clearly tells us that there ought to be a national minimum (welfare) benefit," he said. "Finally, it should be obvious that benefits should be indexed for inflation."

His recommendations closely resemble those also made to Congress by the U.S. Catholic Conference.

Justice Scalia likes Catholic rituals

WASHINGTON (NC) — Justice Antonin Scalia, one of two Catholics on the Supreme Court, told a Washington audience March 8 he supports traditional church rituals that set Catholics apart.

The "small, obtrusive, annoying displays of our religion," such as ashes on the forehead, Friday abstinence and rules for fasting for Communion, make Catholics feel "a little weird" and "strong enough to obey the out-of-step teachings" of the church on such issues as abortion, contraception and divorce, he said.

He made the comments to 250 people at a breakfast at Casa Italiana, affiliated with Holy Rosary Church, a Washington parish for Italian Catholics.

Displays of special Catholic rituals are "a constant reminder that we are, after all, different," he said.

"It is only if one has that sense of differentness — not animosity toward others in any sense, but differentness — that one has the chance of being strong enough to obey" more significant church doctrines, he said.

Scalia said what is "perfectly lawful and perfectly permissible for everyone else, including our very close non-Catholic friends, is not necessarily lawful and permissible for us."

"The ways of the world and the ways of Christ's law are not always the same... Our religion makes some special demands," he said.

Speaking on the first Sunday in Lent, Scalia said Lent is a chance to regain and deepen the realization that Catholics are "as the world judges, a little weird."

"Christ's kingdom is not here, and hence, if we belong to that kingdom, we should not expect to be entirely at home."

Formerly a judge of the U.S. Court of Appeals for the District of Columbia, Scalia, 51, was nominated to the Supreme Court by President Reagan and confirmed by the Senate Sept. 17. The other Catholic member of the court is Justice William Brennan.

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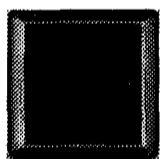
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Political tensions await Pope in Chile and Argentina

VATICAN CITY (NC) — The Chilean and Argentine governments hope Pope John Paul II's April 1-6 visit will help galvanize their people behind state remedies for the politically torn countries.

Human rights is the main issue fueling division in each nation, but there the similarity between the two ends.

Argentina has an elected civilian government trying to heal national wounds after almost eight years of bloody military rule. Chile has a 12-year-old military government constantly criticized for its human rights record and running into stiff domestic opposition over its constitutional plans for keeping control at least through 1997.

Vying with the governments will be political opposition groups maneuvering to turn the pope's general calls for peace, reconciliation and human rights into support for their partisan plans.

The situations highlight the social and political clout of the Catholic Church in both countries, where almost all the inhabitants profess Catholicism.

In addition, they show the tenuous relations between the military and civilian governments in Latin America, where coups rather than elections often determine the rulers.

Pinochet moved to improve human rights conditions in March by legaliz-

ing the activities of non-Marxist political parties and by reinitiating voter registration.

Political party activities had been illegal since Pinochet's 1973 coup toppled constitutionally elected President Salvador Allende, a Marxist. The coup ended 46 years of democratically elected governments, a Latin American record.

The harsh repression that followed drew strong international human rights protests, including condemnatory reports by the United Nations and the Organization of American States.

Domestically, the strongest criticism came from the Catholic Church, especially the Vicariate of Solidarity, a human rights agency founded after the coup by the Archdiocese of Santiago, Chile. The vicariate accused the

government of summary executions, kidnappings, illegal detentions and torturing of political prisoners.

Its activities helped fuel the continuing tensions between the government and the bishops, many of whom also opposed the Allende government.

"For some time now, the Chilean Church has been distancing itself from the right-wing military regime, precisely and only because of its cruel and immoral repression. The amazing thing is that the armed forces do not understand this," said Auxiliary Bishop Jorge Hourton Poisson of Santiago.

Pinochet, however, enjoys a good deal of public support. Tens of thousands of people demonstrated in Santiago in his support after an assassination attempt last September. Some bishops publicly acknowledge that many Catholics are comfortable with



Chilean President Augusto Pinochet: Church has been strongest critic, though many Chileans support him

the Pinochet government.

Any hints of the pope's attitude toward the Chilean situation may come the morning of April 2. In three separate events the pope will meet Pinochet, address the Chilean bishops and talk to residents of Santiago's poor neighborhoods.

South African bishops condemn 'abuse of power'

JOHANNESBURG, South Africa (NC) — Southern African bishops have condemned South Africa's "serious abuse of power" and pledged solidarity with political detainees.

An open letter to detainees, signed by 13 bishops and other church officials said South Africa has seldom "witnessed such a wave of repression and such an extensive denial of basic

human rights."

"We condemn this in the strongest possible terms and accuse the present South African government of a serious abuse of power," the bishops' letter, written at a special meeting, said.

"This is evident in the number of people who are detained, in the failure to give them access to due process and most distressingly, the detention of children.

"We can find no justification for this continuing inhuman oppression, and we warn that it is a measure that does great damage for the present and the future," the letter said.

Among the signers were the southern African bishops' conference president Bishop Wilfred Napier of Kokstad, Cardinal Owen McCann of Cape Town, and Archbishop Denis Hurley of Durban.

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Happy birthday, De colores!

Hispanic Cursillo celebrates 25th; called 'founding father' of many lay movements

By Ligia Guillen
Staff Writer, La Voz

More than 3,000 people braved a downpour recently to paint one night "de colores," as the Hispanic Cursillo movement celebrated 25 years of life in South Florida and Cursillistas pledged to continue their evangelizing work.

Cursillo, which originated in Spain in the late 40s, is a weekend-long series of talks, group sharing, personal reflection and prayer designed to move participants toward a personal encounter with Christ, as well as a renewed commitment toward the Church. (In South Florida, the Cursillo movement began in Spanish and later expanded into English.)

Some of the Cursillistas who attended the "no holds barred" celebration at Tropical Park March 7 were from Central and South America, the rest from Miami and other South Florida dioceses.

The occasion was so solemn it included one archbishop, four bishops, 35 priests and 20 permanent deacons. Commendations were distributed, some gusty rain made a cameo appearance and even 25 white doves, one for each jubilee year, flew above the crowd at one point.

Below, on a 32-foot-long flatbed trailer, was the altar, "colored" with banners from nearly every church and apostolic movement in the Archdiocese. Everyone who spoke at the event agreed that Cursillo has been the "founding father" of almost all the local Hispanic lay movements.

"Who founded Camino? Who founded the marriage and family [Encuentro] movements? Who founded the youth [Encuentro] groups?" asked Bishop Enrique San Pedro, an ex-Miami priest who now serves as auxiliary in the Diocese of Galveston-Houston, Texas. "Cursillos!" he himself replied as the crowd burst into a long applause.

"Let all those permanent deacons stand up who made a Cursillo prior to their ordination," said the bishop. Nineteen men stood, but the one who remained seated later explained that he had made a Cursillo *after* his ordination.

Bishop San Pedro and the other ecclesiastical dignitaries spoke at the end of the Mass, when Manolo Campa, current coordinator of Hispanic Cursillos in the Archdiocese, invited them to stand and share their "witness," as is customarily done at the end of a Cursillo weekend.

"Cursillos have opened hearts and awakened a new energy and apostolic zeal," said Miami Archbishop Edward McCarthy.

Bishop Thomas Daily, identifying himself as "a foreigner from Palm Beach," said more than 9,500 people have made the 135 Spanish Cursillos for men and 109



More than 3,000 people gathered at Tropical Park for Cursillo's 25th anniversary celebration. Among them were representatives of nearly every parish and Hispanic pastoral movement in the Archdiocese. (La Voz photo/Ligia Guillen)



Choir and instruments liven the celebration, while atop a 32-foot flatbed trailer which supported the altar, were an archbishop, four bishops, 35 priests and 20 permanent deacons. (La Voz photo by Ligia Guillen)

Spanish Cursillos for women that have been held during the past 25 years. Then, laughing, he admitted that he had found those statistics in a recent issue of *La Voz*, the Archdiocese's Spanish paper.

Annually, five Spanish Cursillos for men and five for women are held in the Archdiocese. A year and a half ago, they began taking place at Casa Emaus (Emmaus House), which sits on three acres of land in South Dade and can accommodate 80 people. Most of its construction was accomplished through volunteer labor.

"Apostolic movements are a gift from God," said Auxiliary Bishop Agustin Roman, "and Cursillistas are involved in-nearly all of them." The crowd's applause forced him to stop talking. "Long live Msgr. Roman!" they shouted.

Miami Auxiliary Bishop Norbert Dorsey followed, saying, partly in Spanish and partly in English, that he wished to make a Cursillo. He signed off with the traditional greeting of Cursillistas, "de colores."

Also present to wish Hispanic Cursillos a "happy birthday" were its former spiritual directors: Fathers Miguel Arrillaga, Jose Hernando, and Rafael Escala, along with Romeo Rivas, who has held the position for the past seven years. In fact the only past spiritual director who couldn't be present at the celebration was the first one, Father Primitivo Santamaria.

Throughout a quarter-century of existence, one of Hispanic Cursillo's most important accomplishments has been the development of a "school for leaders," now under the direction of Enrique and Chiqui Venta. Each Wednesday evening, about 250 people gather at Casa Emaus to attend three different levels of classes. The emphasis is on religious preparation and the training of leaders.

Venta says the "school" is the "right arm" of the Cursillo movement. Plans are being made to open another one in Broward and a third one for young men.

"That one will be geared toward the unique cultural needs" of younger Hispanics, said Venta. "Classes will be given only one Friday a month, during 12 months, and we'll teach in 'spanglish.'"

"We all had something to do with Cursillos at some point," concluded architect Felipe de Leon, coordinator of the Hispanic pastoral team. Cursillos' 25th anniversary, he added, is a historic one for the entire South Florida Church.

Father Januszewski, Holocaust survivor

(continued from page 1)

were also others," he added explaining that more than 1800 priests were sent to Dachau and other camps and less than half of them survived. Father Jan, who was assigned to bricklaying or death, said he lay awake at night praying that God would take him and that he would not be alive in the morning. He spoke of eating dog food when building guard dog kennels, which made him the envy of his barracks mates who received large bowls of water with a few potatoes.

"In a concentration camp you become very aware of the providence of God," he said. "In normal life, most people believe they can provide for themselves but in the camp you were

'You were sent to die. You were told you would never come out and many didn't'

helpless. You were sent there to die. You were told you would never come out. And many didn't."

Like the other 250 priests in the same barracks built for 50 men, Father Jan recited the Rosary secretly on his fingers or on bits of knotted string. His treatment he said was "barbarous." All of the priests could see the crematorium, knew about the gas chambers, and witnessed two bodies at a time put into the ovens, and the remains piled on the ground outside. Father Jan was never

called by name-only by his number-22631.

"We knew that we were not criminals," the priest said. "We had been guilty of no crimes against the Germans. We were guilty of being clergymen, ministering to God and our flocks. That was our crime."

Rescued by troops of the American Third Army in 1945, Father Jan assisted displaced Poles throughout Germany and in 1951 was brought to the U.S. by the late Archbishop Joseph P. Hurley, then Bishop of the Diocese of St. Augustine. He was assigned as an associate pastor at Immaculate Conception Church, Jacksonville. One year later he was reassigned to St. John the Apostle Church, Hialeah, where he served until

1960. In addition he was assigned to minister to the spiritual needs of South Florida's Polish community. Following a one-year assignment at Blessed Trinity Church, Miami Springs, he spent four months at St. Anastasia parish, Fort Pierce.

From 1961 to 1968 he was administrator of St. Joseph Church, Stuart, and then became administrator of San Pablo Church, Marathon. Four years later he was named administrator of St. Mary Star of the Sea parish, Key West, and Dean of the Monroe County Deanery. He was also moderator of the Monroe Deanery of the Archdiocesan Council of Catholic Women.

Burial will be in the Priests' section of Our Lady of Mercy Cemetery.

Church to honor marriage prep volunteers

By Prent Browning
Voice Staff Writer

For the Archdiocese's marriage preparation programs to run smoothly, a small army of volunteers is needed. This April 4th they will be honored for their efforts at a special Mass which will be celebrated at St. Mary's Cathedral by Archbishop Edward McCarthy at 10:30 a.m.

"These people have a very silent ministry," says Carol A. Farrell, director of the Family Enrichment Center. "They're unsung heroes and a lot of marriage preparation depends on them. Nothing has ever been done to say thank you to them."

As part of the preparation required by the Archdiocese, engaged couples must take pre-marital inventories (PMI), questionnaires that ask them a number of questions concerning areas of mar-

riage that they may not have discussed. They also must go through either a Pre-Cana, Engaged Encounter or Camino program, where they listen to talks and

instance, have done some nine to ten Engaged Encounters a year since 1982.

"We find it very rewarding," says Mary Kay. "When we got married

'These people have a very silent ministry. They're unsung heroes and a lot of marriage preparation depends on them.'

Carol Farrell,
director,
Family Enrichment Center

advice from married couples and reflect on a number of topics assigned to them.

All the married couples who work on these programs are volunteers, and, all totaled, there may be as many as 1,000 involved.

But many do not look on it as work, and are very generous with their time. Ed and Mary Kay Usher, for

almost 13 years ago there was no marriage prep. And we've told couples that we really believe we could have avoided some of the problems that we had if we had Engaged Encounter; just for the communication skills and some of the other things that we try to give them. Since we believe so strongly in that, we don't find it a chore to work."

"We get a lot out of it for our own marriage," she adds, "because it brings us around young people that are in the romantic bubble and it just kind of brings us back to that time in our life too."

Bill and Kitty Rainey, who have just started doing Engaged Encounters, also feel they're doing a lot of good.

The Encounter "opens up some areas of discussion that previously left to their own devices they probably wouldn't discuss," says Kitty.

"If they're young and they weren't going to have kids right away, then they probably didn't think about exactly how they're going to rear a child," she says. "I've had a couple of couples say to us 'we hadn't thought about that. I thought that this would happen ten years down the road.'"

Young adults: Are you at peace?

Theme of 3rd annual conference

The third annual Young Adult Conference will be held Saturday, April 11, from 9 a.m. to 5 p.m. at the Bay Vista Campus of Florida International University.

This year's theme is "Young Adults: Are We at Peace?" The keynote speaker will be Mary Carter-Waren, a married young adult with a

Master's in Peace Studies from St. Thomas University, who has worked as a social minister and educator in the Catholic Church for 10 years.

Workshop topics include: Christian decision-making; broken relationships; healing and reconciliation; adult children of alcoholics; marriage; prayer and lay spirituality; and social justice

issues.

There will also be a panel discussion on "Being Catholic and Young Adult in the 80s."

Cost for the entire day is \$20 before April 1, \$25 afterward.

For brochures and registration, call the Archdiocese's Young Adult Office at 757-6241 in Dade; 522-5776 in Broward; or 861-4253 in the evenings.

Lithuanians celebrate 600 years of Christianity

Lithuanians in Miami will celebrate the 600th anniversary of their nation's conversion to Christianity with a Mass this Sunday, March 22, at 2 p.m. at Sts. Peter and Paul Church, 900 SW 26 Road.

Father Vincent Andriuska, a Miami priest of Lithuanian descent, will be the principal celebrant of the Mass, which will be said in Lithuanian, and Father Victor Dabusis of St. Petersburg will be the homilist.

A local Lithuanian women's choir, "Banga," will sing, and women also will wear native costumes during the presentation of the offertory gifts.

In Rome, Pope John Paul II will mark the Lithuanian anniversary with a special Mass on June 28, and the U.S. bishops have asked churches here to mark that day as "a day of prayer for the persecuted church of Lithuania."

Lithuania is a predominantly Roman Catholic country of about 3.5 million inhabitants. It lies on the eastern shores of the Baltic Sea and is the largest of the three Baltic states, which include Estonia and Latvia.

On June 15, 1940, Lithuania was occupied by the Soviet Union. Since then, the Communists have waged virtual war against the nation's deeply-rooted Catholicism.

Nearly half of all the churches and chapels in the country have been closed and converted into warehouses, and the government rarely, if ever, gives permission for the construction of new churches.

The Cathedral of Vilnius, the capital of Lithuania, is now used as an art gallery, and the Church of Casimir, patron saint of the country, is a museum of atheism.

Despite the persecution, however, and the fact that it is a crime to openly practice Catholicism, nearly all newborn children are baptized in the Church; 80 percent of the people are given religious burials; and about 60 percent openly or secretly marry in the Church.

Notre Dame U. seeks parish histories

The University of Notre Dame Library wishes to expand its Parish History Collection in Catholic Americana. They seek donations of parish histories and other works which document the life of the parish, including silver, golden, diamond, or centennial celebrations. Contact Charlotte Ames, Catholic Americana, University of Notre Dame Library, Notre Dame, Ind. 46556.



Family Workshop

at St. Francis Hospital

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

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Youth radio-thon goal: \$100,000

By Araceli M. Cantero
Editor, La Voz

Miami's Catholic young people need to raise \$100,000, and they want to do it in a single day.

But they're not planning to hold up a bank. They have a better plan. This Saturday, March 21, from 9 a.m. to 9 p.m., they'll be talking to you on the radio, to ask for your kindness and support.

That way you'll have your hands free, and it'll be easier to stick them in your pockets and bring them out full, empty.

"It's for a worthy cause," said Mercy Lara, one of the project coordinators for the Archdiocesan Youth Center.

"We all have a son, nephew or grandson who could benefit from it," she said, explaining that the funds will be used to build an expansion to the current Youth Center in South Miami.

The new wing will house offices, a conference room and a library that will be open to youth groups, parishes and "all young people, regardless of culture or creed," said Father Jose Luis Menendez, director of Youth Ministry for

the Archdiocese. He has christened the project "Outreach Services."

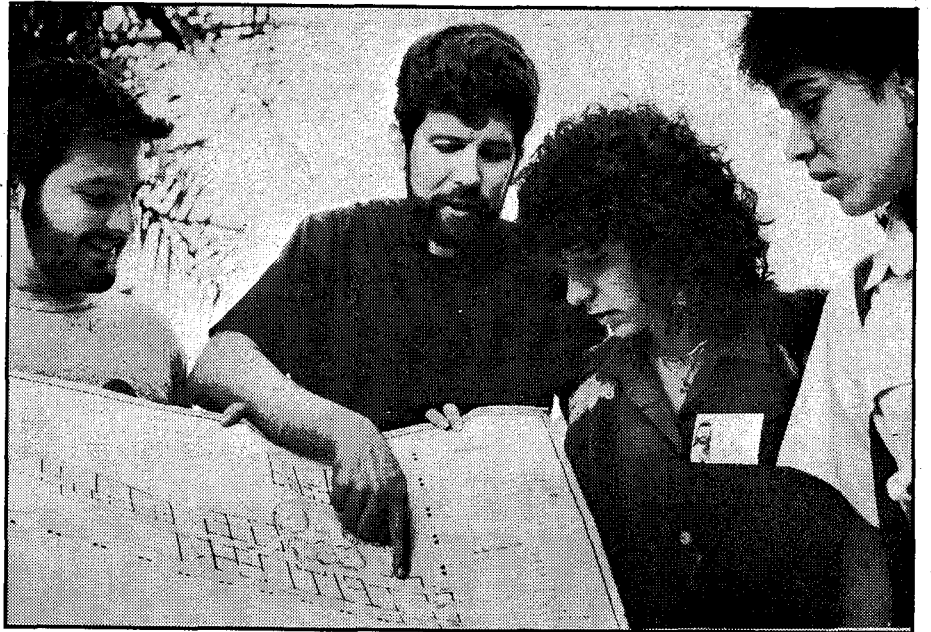
Even though the total cost is estimated to be \$166,000, he says the \$100,000 goal of the radio-thon is "sufficient [to] build the main building. The rest can be done by volunteers."

This marks the second year that Lara, a well known ex-radio announcer, has put all her energies and "connections" into convincing Spanish stations and sponsors to carry the radio-thon.

Last year the young people raised \$70,000, which enabled them to hire a professional counselor for the Youth Center as well as refurbish an old convent which had been donated by the Archdiocese. Located right near Biscayne Bay, behind La Salle High School, the building now houses meeting rooms and a chapel.

This Saturday, AM stations La Cubanísima (WQBA), Radio Mambí (WAQI), Cadena Azul (WRHC), Unión Radio (WOCN) and Radio Alegre (WCMQ) will turn their microphones over to the young people, who want to assure the world that all is not "lost" with the next generation.

Lara promises the day's program-



Father Menendez, Youth Ministry director, shows Youth Center expansion plans to Joey Lay of St. Michael parish and Sandra and Soledad Arguelles of St. Dominic. (La Voz photo/Araceli Cantero)

ming will be crammed with "youngsters, entertainers, athletes, and very interesting people." The purpose of the radio-thon is not only to raise funds, she said, "the main reason is to raise the image of young people."

"We have hundreds of youngsters who struggle every day to do their best," said Father Menéndez. "It's good for people to get to know young people who are not a problem."

At each radio station there will be

volunteers answering the phones, along with cashiers and accountants. Outside, in the meantime, young people will be taking to the streets to promote their cause, while a contingent remains at the Youth Center praying for the project's success.

The radio-thon has been endorsed by the Public Accountants Association, and the cities of Dade County have proclaimed March 21 as "Young People's Day."

Separated from Church? Come home!

Catholics who have been away from the Church because of a marriage situation are urged to "come home" on March 28, when the Archdiocese of Miami will sponsor a day-long conference designed especially for those who are separated, divorced, or divorced and remarried.

The conference is "a dialogue in which we can talk and listen to each other and become more sensitive to one another," says Archbishop Edward McCarthy in a letter of invitation.

The conference will be held from 9:30 a.m. to 4 p.m. at Nativity Church, 5220 Johnson Street, Hollywood. Some

of the topics that will be covered are annulments, "healing after divorce," the role of remarried Catholics in the Church and blended families.

A local Catholic couples also will share their own experience that coming home is "easier than you think."

A similar conference in Spanish

will take place this Saturday, March 21 at Immaculate Conception Church, 4497 W. 1 Ave. in Hialeah.

Admission to both is free and refreshments will be provided, but participants are asked to bring their own lunch. For more information, call 651-0280 in Dade.

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Business leaders will raise \$1 million

By Ana Rodriguez-Soto
Voice News Editor

How does the Archdiocese of Miami plan to raise the estimated \$1.75 million needed to pay the cost of Pope John Paul II's Sept. 10 and 11 visit? With a little help from its friends, that's how.

Those friends include some of the most prominent business and civic leaders in this area; the bishops and people of the six other Florida dioceses; and Catholics here in South Florida.

The business and civic leaders have formed an Honorary Advisory Committee to the Archdiocese and pledged to raise nearly \$1 million of the total amount.

That's the equivalent of the cost of the outdoor Mass, which is the single largest expense of the entire visit, said Father David Russell, Archdiocesan coordinator of finances for the papal visit.

The committee's chairman is Alvah H. Chapman, an Episcopalian who is chairman and chief executive officer of Knight-Ridder, the company which owns *The Miami Herald*. Jewish co-chair is David Paul, chairman of CenTrust Bank; and the Catholic co-chairs are Armando Codina, a prominent developer, and Athalie Range, a businesswoman and former Miami city commissioner.

Other members of the committee are Hank Meyer, a Jew and one of the most prominent public relations men in South Florida; David Walters, former U.S. ambassador to the Vatican; Steve Clark, mayor of Dade County; and Judge Thomas Testa, all Catholics.

Asked specifically how the businessmen planned to raise the funds, CenTrust President David Paul said, "All of us have various networks. Hopefully we'll tap those networks."

Father Russell said it was evident from the moment the Pope's visit was announced that, religious differences aside, "community leaders wish to contribute to the event."

"I haven't spoken to anyone [business leaders] who isn't greatly enthusiastic about it, very moved and excited," Hank Meyer told *The Voice*. He added that "they get involved because [the papal visit] is good for the community... Indirectly it will help everybody."

The Archdiocese's own fund-raising
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'We love our Pope!'

Bumperstickers start appearing throughout South Florida

By Ana Rodriguez-Soto
Voice News Editor

They're colorful and catchy, and their message is from the heart: "We love Pope John Paul II."

The red, yellow and white bumperstickers are beginning to adorn more and more cars throughout South Florida, even though the papal visit is still six months away.

Felix Cruz is very pleased. "What we want to do is flood Miami," says the man who came up with the idea, "so that hopefully everybody knows that we love our Pope."

Cruz and his wife, Alina, are members of St. Brendan parish in west Dade and past presidents of the Archdiocese's Movimiento Familiar Cristiano (MFC or Christian Family Movement), the group which is selling the bumperstickers for \$1 a piece.

Printing costs will absorb most of that money, but the little that's left over will help the MFC continue its work of strengthening and supporting Catholic families, Cruz said.

The bumperstickers were designed by Manny Cruz (no relation), the MFC's publicity director, who combined the papal colors, yellow and



"We love Pope John Paul II" bumperstickers were created by members of the Movimiento Familiar Cristiano (Christian Family Movement). (Voice photo/Prent Browning)

white, with the universally understood red heart.

So far, about 5,000 stickers have been printed. They are being sold at the Shrine of Our Lady of Charity in South Miami and by individual members of the MFC. (For more information, call the Shrine at 854-2404 or Felix and Alina Cruz at 226-2600).

"It's for a good cause and good advertising, and we wanted to be the first" to put out a papal souvenir, said Cruz.

The Archdiocese of Miami itself is not endorsing or producing any papal souvenirs, although it is studying the possibility of issuing an official commemorative of the visit.

Spiritual boost is 'priceless'

(continued from page 1)

water and thousands of porta-toilets; hundreds of buses to shuttle people in and out from off-site parking areas; not to mention the altar itself, which will be almost three stories high so that everyone will be able to see the Pope.

"They have to think of not one man but half-a-million people," Father Russell says.

\$25 million benefit

The other side of the coin, in purely economic terms, is that those half-a-million people will be spending money here: on food, souvenirs, transportation and lodging if they come in from out of town.

Bill Anderson, research coordinator at the Greater Miami Convention and Visitors Bureau, worked up some preliminary figures based on the premise that 10 percent of those people will come from outside Dade and Broward counties.

Estimating that they'll stay here an average of two days, he added up their hotel, food, and transportation expenses, plus the "miscellaneous" amount to be spent by everyone on such things as souvenirs, and came up with \$10 million.

That's actual money that will change hands --from papal watchers' to local merchants-- during those 22 hours on Sept. 10 and 11.

Indirect revenue when that money filters through the community might be as high as \$25 million, and Anderson says "that's just a rough estimate. We're just saying here's an idea of the potential. It probably is going to be more than that."

"Imagine the numbers of people who are going to be coming to Miami to spend money," says Cesar Odio, Miami City Manager.

Dade County Manager Sergio Pereira adds, "we couldn't purchase the publicity...The eyes of the world will be on Dade County."

Indeed, from the moment the Pope touches down at the airport to the moment he leaves the next day, and nearly every second in between, he will be on television, and South Florida will be his backdrop.

Local television channels 4, 7, 10 and 23 (Spanish) have pooled their resources to provide the moment-to-moment coverage, while Channels 6 and 51 plan to air special programs.

The live coverage will involve about 60 cameras in different locations and more than 350 television news people, not counting the engineers who support them, says Larry Wallenstein, news director at Channel 6 who is serving as liaison between the local stations and the U.S. Catholic Conference.

"What we're talking about doing is live television at a scale that has never been done before in South Florida," he says. And "it will be available to media all over the world."

Spiritual boost

But the Pope's impact on South Florida "transcends economics," says Hank Meyer, a Jew and veteran public relations man who has volunteered to help a group of local businessmen raise nearly \$1 million of the \$1.75 million the Archdiocese will need to pay for the papal visit. (See accompanying story).

"It transcends how many people will be here," Meyer says. "It has to do with a sense of respect of the Pope and all that he stands for as a representative of God. I feel very deeply about it. It's an historic occasion for the entire community."

He described the Pope's visit as "a spiritual inspiration, an uplifting of the soul" for "all people who love, and people who believe, and people who have faith...I think that people will be enriched by the experience."

The county itself is planning to use the occasion to promote peace and good will among the different ethnic groups, says Pereira. "There's a lot of things we want to do through our parks and recreation department...We want to emphasize unity and I would think the Pope is the perfect individual to do so."

"It's terribly exciting," says David Paul, CenTrust president, a Jew, and co-chairman of the business group which has promised to help raise funds for the visit.

He called the Pope "a worldwide messenger of peace" and said "it's a terrible attitude" to view his visit here only in economic terms. "We'll benefit spiritually."

"It's not a celebrity coming to town but a pastor with a mission," says Father Russell. And the Pope "is not coming simply to distribute Communion to Roman Catholics...He comes as

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Priest: Money spent will help poor

By Ana Rodriguez-Soto
Voice News Editor

Whenever and wherever the Pope travels, the question seems to come up: Isn't all that money better spent on the poor?

Only if you think in material terms, says Father David Russell, Archdiocesan coordinator of finances for the papal visit.

Yes, the poor need food and shelter and lots of things that money could buy. But they need more than that: a word of hope, a recognition of their innate dignity. And that's something the not-so-poor and downright rich need to be reminded of as well, Father Russell said in an interview with *The Voice*.

He reiterated that of the \$1.75 million the Sept. 10-11 visit will cost the Archdiocese of Miami, "nothing's being spent on the Pope. He's a simple man who's got a free bed to sleep in at the Archbishop's house and will eat a couple of meals in town."

The money "is being spent on the people so that they have access to the Holy Father," especially during the outdoor Mass at the Dade County Youth Fairgrounds, where admission will be free and open to all.

"The Pope is not coming for the rich, he's coming for

'Heightening the consciousness of the community toward issues of peace and justice may do more for the poor than a one-time piece of bread.'

Fr. David Russell

also are not aware of the poor's hunger for recognition, dignity and respect."

Their experience of the Pope in person, combined with his "expression of love and compassion for them is as important as feeding their bodies," Father Russell added. "And heightening the consciousness of the community toward issues of peace and justice may do more for the poor than a one-time piece of bread."

God's people," Father Russell stressed. "In a place of honor at the Mass are going to be the handicapped, people who are most in need in our community."

Among the rest (between 300,000 to 500,000 are expected) will be many who are poor and some who are rich, but all of them will be "spiritually enriched" by the Pope's message, the priest noted.

"The deepest hunger of the poor is spiritual," Father Russell said. "People are so anxious about their need for daily bread that they

Jews, Catholics share a church

By Prent Browning
Voice Staff Writer

A new Jewish synagogue was having difficulty locating temporary quarters in the Kendall area. Nothing seemed to be working out. But then came help from an unusual source -- a Catholic church.

St. Catherine of Siena offered the use of their church for Sabbath services on Friday nights and on the High Holy Days.

That was four years ago and since then the Jewish congregation, Temple Shir Ami, has expanded from 12 families to 250 families, and will be moving into its own temple this month.

As a token of their appreciation, Rabbi Brett Goldstein of the congregation presented St. Catherine's new pastor, Fr. James Quinn, with a plaque last week.

"Many Reformed Jewish congregations begin meeting in a church," said Rabbi Goldstein after the presentation, "but this is the first time I've heard of it in a Catholic church, and

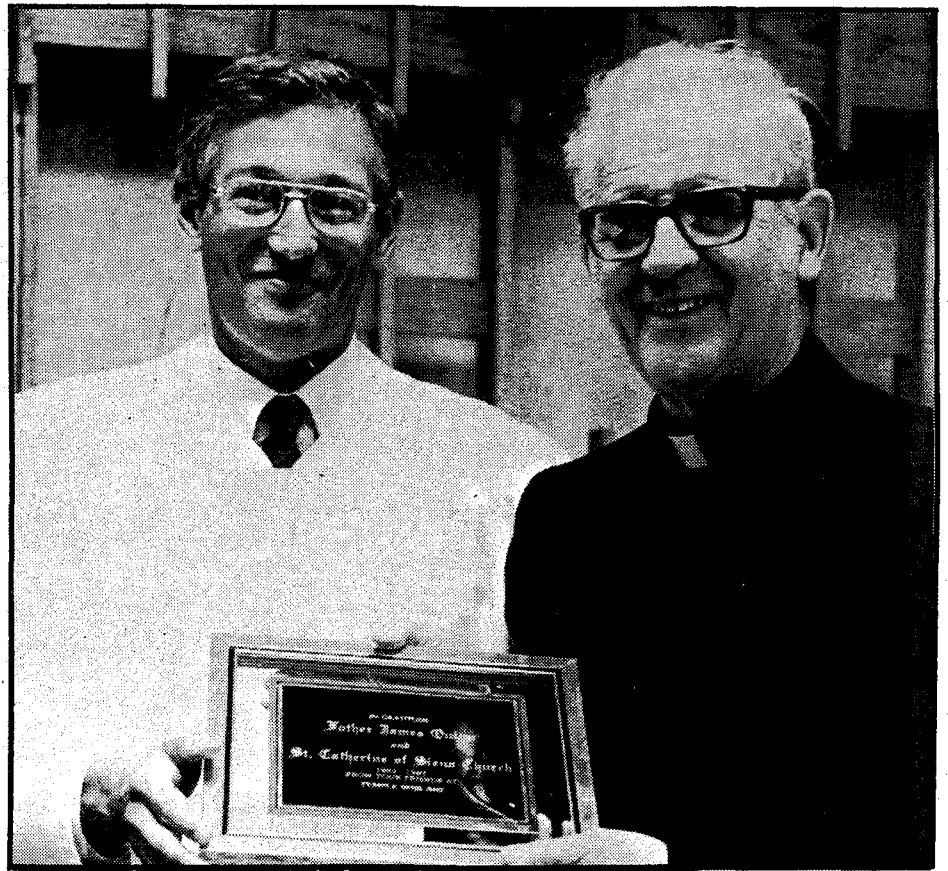
also for such an extended period of time."

Although it is a bit unique for a Catholic Church, it isn't that unusual for St. Catherine. It is the third time that the parish has shared the church with Jewish groups over the years.

"We were quite accustomed to sharing our facility with the Jewish community," said Fr. Cyril Hudak, who was pastor for most of the time that the Jewish congregation used the church. Fr. Hudak will be attending dedication services for the new Jewish temple on March 22.

Rabbi Goldstein said that when he originally approached Fr. Hudak with the request to share the facilities "he didn't equivocate, didn't hesitate, he said 'you need it, you got it.'"

"There are always some people who are less comfortable meeting in a church because they're not used to it, but by and large we are a liberal congregation anyway, and most of our people were just thrilled with the hospitality of the church," the rabbi said.



Rabbi Brett Goldstein of Temple Shir Ami gives a plaque of appreciation to Father James A. Quinn, pastor of St. Catherine of Siena, who let the Jewish congregation worship in the parish's facilities until their own synagogue was completed. (Voice photo/Marc Y. Regis)

Businessmen will help raise \$\$

(continued from page 12)

plans for the remaining \$750,000 include holding a special collection sometime this May in all South Florida churches, plus using some funds from the annual Archbishop's Charities and Development drive.

The ABCD money, which amounted to nearly \$5.5 million this year (see story, page 1), will be used

only "after our commitments to the poor have been met," Father Russell said. An exact figure has not been determined yet.

The other dioceses in Florida also will help with the fund-raising either by holding special collections simultaneously with Miami's or simply contributing a specific amount, Father Russell said.

Pope's visit called 'positive ripple'

(continued from page 12)

a messenger of world peace and of world justice, and in that sense he's important to all people."

But can that importance be measured in any way? Meyer says yes, maybe, like the ripple of a pebble in a pond.

"We certainly know the negative message. I think it's wonderful to get a

positive message flowing, to hopefully motivate and influence others' thinking in a more positive vein, a more constructive vein..."

"It's not a sin to have a problem," Meyer adds. "It's a sin to have a problem and not do anything about it. I look to the Pope's coming as perhaps similar to throwing the pebble in the pond, to create a positive ripple."

POPE JOHN PAUL II VISIT IN USA 1987

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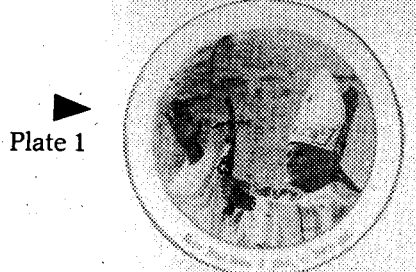


Plate 1

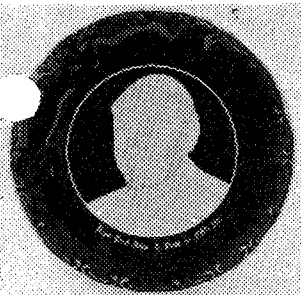


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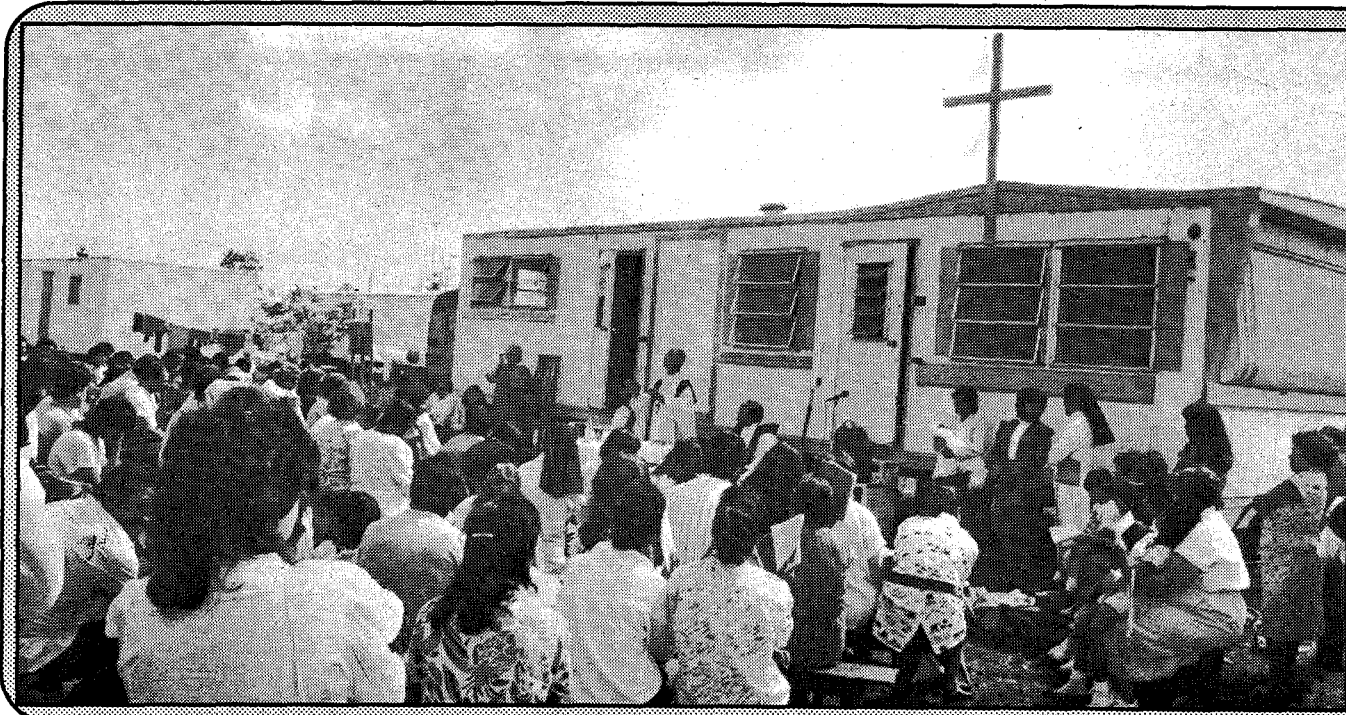
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Catholic presence in the Everglades

An outdoor Mass in the Everglades migrant camp near Florida City marked the opening this weekend of the Centro Catolico Guadalupe, really a trailer in the middle of the camp but, more importantly, a visible sign of the presence of the Catholic Church among South Dade's migrant farmworkers. "It's responding to some specific and immediate needs," said Patricia Stockton, director of Rural Life Ministry in the Archdiocese. Because the nearest Catholic church is 15 miles away, the Guadalupe Center will offer once-a-week religious instruction and Mass for the farmworkers, as well as English classes. It will also be used as a center where farmworkers can apply for legalization under the new immigration law. The trailer was completely refurbished with the volunteer help of members of St. Louis parish's Justice and Peace commission. (Voice photo/Prent Browning)

Ex-CCS exec ordained

Tom Honold, former Executive Director of Catholic Community Services in Broward, recently was ordained a deacon, the last step before priesthood, by Auxiliary Bishop Norbert Dorsey at St. Mary's Cathedral.

Rev. Mr. Honold currently resides at Theological College while completing theology courses at the Catholic University of America, Washington, D.C. His ordination to the priesthood is set for May 16.

Rev. Mr. Honold was born in Philadelphia, PA, and moved as a teenager with his family to Whitesboro, NY.



Rev. Mr. Honold

Although he initially entered the seminary studying for the diocese of Syracuse, he left St. Bernard's Seminary, Rochester, NY., to work for Catholic Charities Agencies, first in Rochester, NY. and then in Harrisburg, PA.

In 1975, Rev. Mr. Honold was appointed Administrative Director of what was then known as the Fort Lauderdale Catholic Service Bureau. Later, Msgr. Bryan O. Walsh, current Archdiocesan Director of CCS, promoted Rev. Mr. Honold to Executive Director when the Broward Agency was reorganized and named Catholic Com-

munity Services. Rev. Mr. Honold was then a member of St. Clement's parish, Wilton Manor.

In 1985, Rev. Mr. Honold became Executive Director of Catholic Social Service for the Diocese of Columbus, Ohio. He has also served on the standing Committee of Directors of the National Conference of Catholic Charities and as a peer reviewer for the Council on Accreditation for Services to Families and Children.

In addition to a Master of Divinity Degree from St. Bernard's Seminary, Rev. Mr. Honold holds a Master of Social Work degree from the University of Maryland and a Doctorate in Public Administration from Nova University in Fort Lauderdale.

F. Pellicoro

A Mass of Christian Burial was concelebrated Wednesday in St. Martha Church for Frank P. Pellicoro, volunteer producer of the Archdiocese of Miami Sunday TV Mass for Shut-Ins for more than 25 years.

Miami's Auxiliary Bishop Norbert Dorsey was the principal celebrant of the Mass for Pellicoro in the church where he served as a Eucharistic minister, lector and choir member. Concelebrating with the Bishop were Father John McLaughlin, pastor of the Miami Shores parish; Msgr. Bryan O. Walsh, founding pastor, and priests who celebrate the TV Masses which air on Channel 10.

A native of New York City, Pellicoro died Sunday, March 15, due to a massive stroke. He was 79.

He was past president of the Miami Serra Club, a Fourth degree Knight of Columbus, past grand knight of the Miami Beach Council and a member of Marian Council.

He also was a past member of the Barry University Board of Governors and in 1983 was awarded the Archdiocese of Miami Primum Regnum Dei Medal (Seek Ye First the Kingdom of God) by Archbishop Edward A. McCarthy.

He is survived by his wife, Peggy, a member of the faculty at Gratigny Elementary School; a sister, Mrs. Maria Sandi, New York City, and several nieces and nephews. Burial was in Our Lady of Mercy Cemetery.

ABCD goes over the top

(continued from page 1)

that more contributions will be trickling in, raising final tallies even higher.

ABCD totals by county were \$2,852,040, for Dade; \$2,565,594 for Broward and \$154,039 for Monroe.

"A total of 80 parishes have already reported surpassing their individual parish goals," said ABCD director Charles B. Starrs.

The highest total in Dade County was \$198,568 reported by St. Louis parish (pastor, Fr. James Fetscher).

For Broward County, St. Ambrose (Fr. James Connaughton, pastor) brought in the highest sum of \$221,000 and St. Justin Martyr (the late Fr. Jan Januszewski, pastor) topped the list for Monroe with a total of \$31,183.

Father Richard Castellanos, pastor of San Isidro parish in Pompano Beach reflected on his 800-family parish's contribution of \$36,000.

"One reason is the pope's forthcoming visit.

"But with this campaign we really tried harder to surpass our goal. The archdiocese bought the land for our mission and partially funded it for many years since it began as a diocesan program. It was time for us to show our gratitude and appreciation."

St. Augustine parishioners in Coral Gables took their pastor, Fr. Arthur Dennison, by surprise when they beat their predicted goal of \$61,000 by more than 44 percent.

"We had tremendous response from people who are willing to be active in their faith and respond to the needs of other people outside the parish. We've been blessed month after month with people who come and celebrate Mass every Sunday. We now have more than 1,000 University of Miami students who come and worship with us.

Among the many other parishes who exceeded the 1987 ABCD goal as well as their 1986 totals were St.

Timothy, Fr. Gustavo Niyares; St. John the Apostle, Fr. George Garcia; San Lazaro, Father Pedro Luis Perez; and St. Mary Star of the Sea in Key West, Fr. John O'Leary.

This year the ABCD was also boosted by the leadership of several generous businessmen who headed the fund raising campaign: Dade County chairman, Calos J. Arbolea, chairman of South Florida regional Barnett Banks; Broward County chairman, J. Joseph Tuohy, chairman of Citizens and Southern Florida Corp; Monroe County chairman, realtor Lee Ganim, who served in the same capacity last year.

Official

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

THE REVEREND ERNESTO MÓLANO to Chaplain, Catholic Lawyers' Guild, effective March 5, 1987.

THE REVEREND GEORGE

SARDIÑAS to Associate Pastor, St. Helen Church, Fort Lauderdale, effective March 18, 1987.

THE REVEREND LUIS RIPOLL, S.J. to Chaplain, South Dade Catholic Nursing Home, Miami, effective May 1, 1987.

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Sistine mystery

Ceiling's cleaning will reveal what serpent hands to Eve

VATICAN CITY (NC) — The serpent winds around the tree four times before its body turns into that of a woman with outstretched hand giving some darkened substance to a naked Eve as Adam stands beside her.

"We won't know what it (the substance) is until after the cleaning," laughs Walter Persegati, secretary of the Vatican Museums.

Persegati was commenting on Michelangelo's painting of the temptation in the Garden of Eden.

The painting is atop the curved ceiling of the Vatican's Sistine Chapel and is part of the epic biblical frescoes of the 16th-century Renaissance artist. The frescoes, on the chapel walls and ceiling, illustrate the Bible from the Creation to the Last Judgment.

The works are artistic masterpieces attracting millions of visitors a year to the Vatican Museums.

Since 1980 they also have attracted controversy. That is when the Vatican began the delicate task of trying to clean the frescoes without damaging them.

The cleaning, a small section at a time, has gone on without closing the chapel to museum visitors.

The aim is to remove nearly 500 years of soot, dust, candle smoke, grease and salt deposits from rain seepage that have darkened the paintings. They have formed a dullish gray "skin" over the frescoes, hiding Michelangelo's detailing and coloring. The task also involves removing the retouchings and varnishes of previous restorers.

But this has produced complaints that the cleaning process itself may endanger the long-term life of the frescoes.

The restoration also has produced some surprises about Michelangelo.

The bright reds, yellows and greens buried under the dirt give a new image of Michelangelo as a user of brilliant, vibrant colors.

But this discovery has not been easily accepted by some art scholars who worry that the Vatican restorers might be adding too much paint over the original colors.

Not so, says Gianluigi Colalucci, head of the restoration project.

"Retouching involved was practically nil. In cases where it was required, the retouching was done in watercolor," he says of the works already restored.

Vatican restorers say they were surprised at the vivid colors.

"It took six months to convince ourselves that what we found really was Michelangelo," Colalucci says.

The six-month period was filled with scientific study of the artist's paints and techniques as compared to those of restorers decades and centuries later.

Under the fresco process, water-based paint is applied to wet plaster and when the plaster dries, the paint become fixed into the wall or ceiling.

Restorers found that Michelangelo painted so vividly that he did not use a varnish over the frescoes to add luster. Varnishes were used by later restorers trying to recapture the original brilliance because their cleaning techniques could not remove the bulk of the dirt.

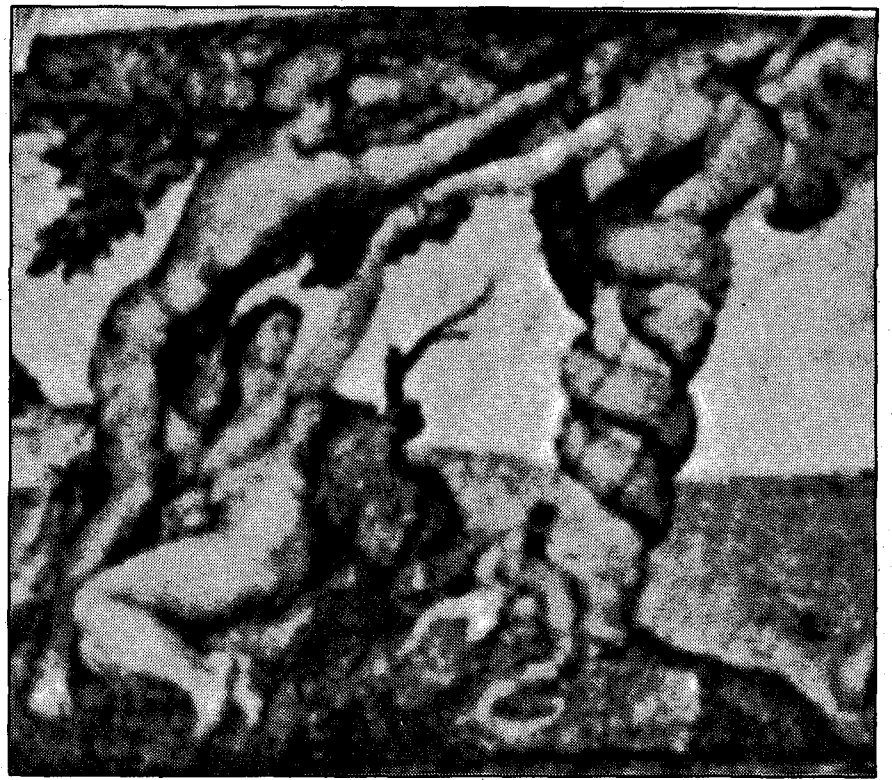
Restorers speculate that Michelangelo made his colors so bright because they had to be seen through the dim candle and torch lights of his day.

Another criticism of the Vatican restoration is that it might produce long-term damage to the frescoes because of the cleaning solvent used and because the cleaning is exposing the fresco surfaces to modern pollution.

Vatican officials say the criticism is unfounded.

"None of us wants to go down in history as the person who destroyed the Sistine Chapel," says Fabrizio Mancinelli, the museums' expert on medieval

'It took six months to convince ourselves that what we found really was Michelangelo'



and modern art.

Persegati says the cleaning solvent used is a 20-year-old, well-used formula. If it were harmful to paintings, it would have showed up during that time.

"Look, that fresco was cleaned six years ago. Has it faded?" asks Persegati, pointing to Michelangelo's fresh-looking wall fresco of the prophet Zechariah, dressed in a bright yellowish-orange robe.

The project also includes long-term plans to protect the frescoes from future damage.

These include:

- Installing a dust-absorbing carpet.
- Climate control to keep the top of the chapel cooler than the bottom so as to avoid upward movement of dust-bearing air.
- Putting a weatherproof, temperature-controlled outside cover over the chapel dome to prevent rain seepage and to help control the temperature at ceiling level.

"It will be like an electric blanket," says Persegati.

Unless the cleaning is done now, in a few centuries all the frescoes will be blackened beyond recognition, say Vatican officials.

They add that criticisms of the project come from a minority. A majority of art scholars familiar with the project expressed satisfaction, the officials say. The Vatican has allowed scholars to witness and examine the restoration work.

In early February, Persegati, Colalucci and Mancinelli also led groups of journalists to the scaffolding atop the chapel where cleaning work is being done on the Garden of Eden scenes.

In stark contrast to the uncleaned temptation of Eve is the restored fresco alongside, showing the expulsion from the garden. Restoration shows the pinkish flesh tones on Adam and Eve and fine detail such as the red-robed angel's sword almost touching wisps of Adam's sandy blond hair as the angel chases the couple from Paradise.

Restoration of the entire 10,345 square feet of wall and ceiling frescoes is scheduled for completion in 1992.

Visitors to the Sistine Chapel, though, will know within a few months what Michelangelo thought the serpent gave to Eve.

St. Peter's grave under Basilica?

By Agostino Bono

VATICAN CITY (NC) — A Vatican guide asks a tourist which language he prefers, pushes a button on a grayish-blue hand-held cassette tape player and hands it to the visitor.

With the player pressed to his ear, the visitor is ready to begin a journey underneath St. Peter's Basilica to the tomb which Christian tradition and mounting archeological evidence say is the burial place of the first pope.

The path leads past excavations of 1,900-year-old decorated pagan and Christian Roman burial vaults. The tape recording describes the vaults, called mausoleums, giving their historical and archeological importance, especially in the search for St. Peter's tomb.

The recordings are in English, Italian, French, German and Spanish, with a separate starter button for each. A Vatican employee leads the visitors along the narrow pathways, and a remote-control system automatically turns the tape player on and off at the appropriate spots.

St. Peter was martyred in Rome between 64 and 67 A.D. during persecution under the reign of Emperor Nero. He was buried in a Roman cemetery, called a necropolis, on the Vatican Hill alongside Nero's circus. The circus was an athletic field for Roman sporting events. The Vatican as it exists today was built centuries later on the hill.

St. Peter's grave was marked with a small memorial, called a trophy.

The oldest existing written record that this trophy marks the spot of St. Peter's grave comes from the second-century Roman priest, Gaius.

The next major piece of historical evidence is the first St. Peter's Basilica. It was begun around 324 by Emperor Constantine after he declared Christianity legal. The current basilica is built atop the first.

To build the church, Constantine expropriated part of the Vatican Hill con-

taining the necropolis.

Archeological excavations show that the basilica was centered, despite technical difficulties, over a particular grave containing a trophy fitting the description given by Gaius.

Over the grave, Constantine built an elaborate marble monument marking it as the site of St. Peter's tomb. This monument has survived and is visible today in the Vatican grottoes under the current basilica.

But the Constantine monument has not convinced many 20th-century skeptics that it really marks the spot of the apostle's tomb.

To gather further evidence, in 1939 Pope Pius XII ordered archeological excavations under the basilica.

One of the principal aims was to establish that the basilica was built atop the Vatican necropolis.

In the mid-second to fourth century this necropolis became a major cemetery for Roman nobility and influential citizens, including some who were Christians. They build giant mausoleums to hold the remains of themselves and their families.

The path to St. Peter's grave takes visitors past many of these, which contain examples of Roman and early Christian wall paintings and mosaic art. One is the burial vault of Popilius Heracla which contains an inscription carved in stone. It says the vault is located on the Vatican Hill alongside Nero's circus, clear evidence that the basilica is built atop the necropolis where the saint was buried.

Excavations under the Constantine monument have produced votive objects indicating that the spot was a popular site of early Christian pilgrimages. On one wall is an inscription with the Greek word for Peter.

Editorial Page

Vatican document deserves study

Following is a statement by Archbishop Edward McCarthy on the media coverage of the Vatican instruction on biomedical techniques.

The instruction of the Holy See on surrogate parenting, artificial insemination, etc. has created a lively discussion in our community on these gravely important issues. The media has rendered a significant service in bringing this important document to the attention of so many people.

By its very nature, the media tends to report immediate reactions, allowing little time for mature reflection. The impression is sometimes given that the validity of such a document depends as much on its widespread acceptance or rejection as it does on the validity of its teaching, unacceptable as this might be in some quarters. For these reasons, we owe it to everyone to place this document in its proper context.

1) In our times, the question is rightly being asked whether we should do something just because it has been made possible by technological progress. The most catastrophic instance of this has been the use of the nuclear bomb. Long-range issues touched on by the Vatican document may have an equally devastating effect on civilization. These are serious questions which merit the attention of every thinking person.

2) I ask that consideration be given to the fact that this Instruction, prepared by the Vatican's Congregation for the Doctrine of the Faith, was approved by the Pope, is the result of wide consultation and is in response to requests for guidance made by theologians, scientists and doctors around the world. It represents the authentic teaching of the Universal Church arrived at through prayer for guidance by the Holy Spirit, careful reflection, study, and consultation.

3) The Instruction is proposed as a guide to legislators on the principle that, as the deteriorating condition of social affairs proves, freedom cannot afford to exclude the voice of ethics and morality in guiding the behavior of society. I submit that moral accountability for conduct is gravely important for human welfare in a free society.

4) It is proposed as binding in conscience for Catholics. Conscience needs to be respected and properly understood. In the pastoral letter of the American bishops, "To Live in Christ Jesus," the role of conscience was well explained:

"We live in good faith if we act in accordance with conscience.

Nevertheless, our moral decisions still require much effort. We must make decisions of conscience based on prayer, study, consultation, and an understanding of the teachings of the Church. We must have a rightly informed conscience and follow it. But our judgments are human and can be mistaken; we may be blinded by the power of sin in our lives or misled by the strength of our desires. 'Beloved, do not trust every spirit, but put the spirits to a test to see if they belong to God.' (1 Jn 4:1; cf., 1 Cor 12:10)



"Clearly, then, we must do everything in our power to see to it that our judgments of conscience are informed and in accord with the moral order of which God is creator. Common sense requires that conscientious people be open and humble, ready to learn from the experience and insight of others, willing to acknowledge prejudices and even change their judgements in light of better instruction.

"Followers of Jesus will have a realistic approach to conscience. They will accept what Jesus taught and judge things as He judges them."

Letters

Baby 'M' issue defies Scriptures, God

Editor:

Is not surrogate motherhood just another form of physical prostitution, the selling of one's body for a price?

Now the question presents itself: Whose baby is it? Seems to me another question should have been asked long ago, before the issue ever arose: Whose body is it? "What? know ye not that your body is the temple of the Holy Spirit...and ye are not your own?...your body, and your spirit...are God's." (1 Cor. 6:19, 20)

The entire surrogate issue, which has stirred up nothing but a sea of confusion (and "confusion is not of God," 1 Cor. 14:33), takes a grave detour around the structure of the family to derive at the place of parenthood. The entire technological and biological process downgrades the miracle of life itself, and the legal and financial ramifications involved appear to reduce one of the most intimate of human relationships (motherhood) to an impersonal business contract. By diminishing the bond of parenthood to a mere commercial arrangement, the course of proceedings very subtly but unquestionably threatens to undermine the basic structure of our society: the family.

This is what happens when men play God. Setting one's "self" on center stage (I want a child. I do not have a child. I will make me a child.), the entire issue of surrogacy reduces the role of children to that of an object, a product, a possession to be bought or

sold; and that of the woman to a piece of machinery. To be sure, technology that seeks to subject any segment of a society to such a state of slavery is not advancing but faltering. Further, to require a woman to deny the natural bond of motherhood to fulfill her allegiance to a piece of paper is outrageous.

How ironic that, in this aftermath of the slaughtering of millions of infants since the legalization of abortion, we now find ourselves faced with a

Are Communists taking over Central America?

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 Capital 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 neighbor-

ing states as are the Sandinistas. (The waiting list for the three million couples who want to adopt bears a minimum of three years.) Still, rather than turn to the Creator of life, man has tempted to "arrange for" and manufacture his own.

Much can be learned from the Biblical account of one such triangle created by Abraham, Sarah, and their servant Hagar. In that story, it was Hagar's son, Ishmael, who was found caught in the middle (as today's 'Baby

ing 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. Stenbridge
Former Mayor of N. Miami

M'). In Genesis 21:11 we read that, when Sarah & Abraham, lacking faith, sought to bring to pass by their own doings the promise of God for a son, "the thing was very grievous."

A contention arose between the mothers (even as now, between the Sterns and Ms. Whitehead), and God's advice to them all was this: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir..." (Gal. 4:30) In other words, though biologically the offspring of Abraham, the child should leave the home of Abraham and Sarah and returned to his natural mother. God looked beyond the contract agreement and into the hearts of those involved; there he recognized the appointment of the surrogate as an act of presumption and unbelief. Refusing to subject Himself to the schemes of man, He again declared that He would Himself provide a son, even Isaac, according to the promise.

The many moral, ethical, legal, financial, emotional and psychological questions raised by the issue of surrogate motherhood should already have demonstrated to our legislators that substitute mothering creates more chaos than the problems it seeks to solve. To avoid such future conflagrations, laws need to be passed which will prohibit the renting of wombs and merchandising of children.

Diane Nowacki
Glendale, WI

How many baptism sponsors?

Q. What is the maximum number of sponsors allowed at an infant's baptism? Our daughter wishes her sisters and brothers (seven possible) to share the responsibility. They are very close. (Louisiana)

A. You are extremely fortunate that you have such a family and that



By Fr. John Dietzen

they all wish to share so intimately in the new baby's baptism. A couple of thoughts will help answer your question.

The church's policies about this are clear. The rite for infant baptism states: "Each child may have a godfather and a godmother." The Code of Canon Law is even more explicit: One godfather or one godmother, or one of each may be employed (Canon 873).

The reason for the limitation is simply that the church considers the role of godparent an extremely serious one. The custom formerly prevailed in certain times and places of having numerous baptismal sponsors. The designation was considered primarily an honor; thus all those (five, 10, 20) one wished to honor were invited.

Obviously this confuses the responsibility and dignity of the godparent. As we are aware from other situations, when everyone is responsible, no one is responsible.

The ritual for baptism points out, as I have explained several times in this column, that godparents commit themselves to serious obligations in accepting this honor, specifically during the baptism ceremony itself. The church wants it to be quite clear who those individuals are.

It must be remembered, however, that this in no way limits or minimizes the relationship of the rest of your family to the baby and its parents. After all, being a godparent does not magically create love and concern when it was not there before; even more surely, it shuts no one out.

Obviously your family sees itself in just such a relationship. The babies born into that gang are lucky.

Q. Is it permissible for one to receive Communion if she is sure it is quite an hour since taking medicine? I am 78 years old and it concerns me very much. I hope you can clear it up. (Missouri)

A. Obviously many people, especially the elderly, are still confused about this.

It is true that Catholics generally are asked to fast for one hour before receiving Communion. This is simply one way Christians traditionally have shown respect and reverence for the sacrament of the Eucharist.

However, the church law explicitly excludes sick people and the aged, as well as those who care for them, from this obligation.

You may wish to fast in some ways before communion insofar as your health permits; this way you join your fellow Catholics in their prayer and self denial as much as you can.

(NC News Service)

Teen greed and power

A new breed of teen-agers is springing up across the country right now and the more I read about them, the more convinced I am that some of our society's values are going haywire.

A recent conference at the University of Pennsylvania's Wharton School of Business was filled with 150 "teen tycoons," teen-age kids who, according to newspaper reports, are obsessed with making a huge fortune.

These are not kids who mow lawns or work at the local hamburger joint. They are manufacturers, jewelry importers and financiers running mutual funds and specializing in takeover stocks. A Wall Street Journal article described them as teen-agers who crave excitement, never rest and dream about power and money. "There's never too much money, never," said a young entrepreneur.

"I want enough money to go anywhere, any time, at a moment's notice," said an 18-year-old businessman.

The Wall Street Journal article described the teen-agers as hyperachievers who "idolize themselves" and show little generosity. "Me" is very important," said a 16-year-old real estate developer.

I suppose some people would be impressed by such budding millionaires -- they are clever, hard-working and show plenty of American ingenuity. But I think any display of blind ambition, self-centeredness and naked drive for power and riches is frightening.

In some ways it isn't surprising that youths are learning materialistic values, considering what is happening in society around them.

I started getting nervous a few years ago when newspapers began featuring stories on the front page about the stock market and corporate buyouts. What appears on the front page says something about priorities. Newspapers reflect what people care about and it appears that in the 1980s what most Americans care about is money.

Wouldn't it be nice if those youths would apply their enormous energies to social service -- to help the elderly paint



By Antoinette Bosco

their houses, play with a lonely child or volunteer to help the sick or the hungry?

Many elementary schools and high schools across the country are teaching pupils business skills by having them start up real companies and operate them for profit. A New York educator called this "one of the most exciting changes in education."

I'd like to see a different kind of educational change where students would be taught human values and caring for their fellow. Instead we're teaching them how to fill their pockets and giving them a taste of power, while they are very young.

The Lord said: "it is harder for a rich man to get to heaven than for a camel to pass through the eye of the needle."

People who put all their energies into making money can find it difficult to let go of possessions, ego and selfishness in order to make room for God. The pursuit of material accumulations becomes the worship of false gods.

There is nothing wrong with having nice things. But it's gotten out of proportion and out of control when teen-agers crave wealth above all else.

The teenage years should be a time for developing the intellect and the spirit, a time for dreaming when idealism overshadows practical realities.

As parents and Christians, in our homes, schools, churches and communities, we need to communicate to our young people that there is more to life than money.

Open letter to a pastor

You raise a timely question. What can the Church do to help all those good people out there who are not yet holy enough to put their sexual lives in perfect order? These are the men and women who are charitable, sacrificing, considerate, and prayerful but lack self-control, or are convinced that the church is too puritanical.

Parents who practice birth control; unappreciated wives who fall in love with a considerate man; over-tired husbands who can't resist the arms of the other woman; celibates who slip; engaged couples who presume they're already married; teens who make-out; homosexuals-- what can we do to help them save their souls in a culture like ours?

It would be wrong to mislead them, telling them it's okay, don't worry about it. The fact is sins are committed, people can and do get hurt by their sexual escapades. There are millions of abortions and even more broken hearts every year to prove it.

Chastity is the only real answer, but Tagore was right when he said, "chastity is a virtue that flows from an abundance of love." Many have never known love and they search for it desperately. Unfortunately, they can't distinguish its counterfeits.

I have always believed the church should have at least as much to say about mercy as it does about moralism. Once the truth is spoken with love and the lines are drawn about what is right and what is wrong, we should try to minister to the wounded people of God gently, with words of hope and encouragement, especially in confession. The prodigal son returned to his father only when he was good and ready, but



By Fr. John Catoir

his father never stopped loving him. Like Christ, we are mediators of our Father's love. He wants us to love the sinner in a real and visible way.

The struggle to be holy is not easy. Human beings are not angels. Angelism is not possible and can't pretend it is. Since we know the Lord loves us even as we stumble, why not help your parishioners to concentrate on His love instead of stewing over their failures? Our first Pope, St. Peter, said "charity overcomes a multitude of sins." Help your people to accept themselves in spite of their weakness.

No one can save himself, but with God all things are possible. As St. Augustine put it, "Do what you can do and pray for what you cannot yet do."

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

Time capsules

William the Conqueror

William the Conqueror's queen, Mathilde and the ladies of her court, sewed a tapestry of the story of the Norman invasion of England that is still in existence. Called the longest cartoon strip in the world, it depicts 58 scenes of battlefield action and court scenes plus Halley's comet which King Harold saw as an evil omen while William called it "a wonderful sign from heaven."

After gaining control of England, William ordered that anyone who killed a wild boar without royal permission would have his eyes put out. William also ordered the Domesday Book to be completed. The Domesday Book was a general survey of the estimated resources of the country for tax purposes.

William was killed in battle near Paris in 1087 and his body was brought to Caen for burial in his former capital. In his will, William left a huge sum of money to the people of Nantes for having burned down their town.

By Frank Morgan



The Norman invasion of England in 1066 brought hundreds of French words to the English language such as Parliament, air, blue, chair, dinner, government, justice, paper and towel. French became the language of the Court until the 14th century when Geoffrey Chaucer and John Wycliffe brought English back to all classes.

Because of all this infusion of other languages, English has a larger and more varied vocabulary than any other language. There are 600,000 English words but no one uses even a fourth of the words in everyday speech.

The English language is now spoken by 400 million people. Only Chinese is used by more people. This is amazing when you think that 400 years ago, only those living in Great Britain spoke English.

Modeling responsible alcohol use

Dear Dr. Kenny: In a recent column you said it was all right for underage teens to drink at home. How wrong you are!

Did you read the recent article in *Readers Digest* (November 1986) titled "When Your Child Drinks?" If you had you would know that there are 3.3 million drinking teenagers in the United States who are already showing signs of developing serious alcohol-related problems. That is nearly one in five of all teens. Ten thousand young people die each year in accidents caused by alcohol.

Knowing this, how can you advocate young people drinking in the home? And breaking the law besides, since they are underage. Please correct this mistake for your readers. (Ohio)

As so often happens, you are confusing a desirable goal with strategy. You make it sound so simple. Choose a goal, like control of alcohol. Then order it to happen by forbidding teens to drink.

For some, the way to prevent alcoholism and the problems that are caused by alcohol is to eliminate drinking entirely. Or at least to eliminate drinking for

By Dr.
**James and
Mary Kenny**



those under age 21, "until they are old enough to handle it."

The problem with this approach, even if it were successful, is that persons do not suddenly acquire a sense of how to drink at age 21. If they have not had any experience in handling alcohol, they run the risk of going overboard.

As a college professor for 23 years, I have seen this happen over and over. Sons and daughters of very strict families go away to college and spend every weekend of their freshman year drunk. I wish that they had learned somewhere how to handle alcohol.

Let's be honest. The majority of Americans drink alcohol, but they do not abuse it and they are not

alcoholics. Obviously there is an alternative to the either-or approach. There is a middle ground between alcoholism and prohibition.

Yes, I did say, "Let them drink a glass of beer or wine at home, with meals on festive occasions." Hopefully, I am teaching my children that alcohol can be used in moderation, that drinking is done with meals and in the home.

The second way parents teach their children is by their own example. Alcoholics come from two types of families: those where alcohol is abused and those where alcohol is forbidden. The best preparation for responsible use of alcohol is to grow up in a family where alcohol is used in moderation.

No sane person wants all the hurt and pain and wasted lives that are associated with alcohol abuse. As a parent, I am very strict on alcohol abuse. As a clinical psychologist, I teach a course on alcohol education twice a year. And as a person of common sense, I know that the best preventive is not to forbid, but to teach and to model responsible use.

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

Lent II: Stories of forgiveness

Jesus, one of the great storytellers of all time, used stories to teach lessons to his followers but we sometimes fail to recognize their significance in our lives today. This week let's focus on one of Jesus' great stories, the Prodigal Son and look at how it speaks to us today.

There was a well-off father with two sons. One was hardworking and contended but the other had what we call an itchy foot. He couldn't wait to get away from the family and live a little in the outside world.

Let's stop here and ask, "Is this a normal feeling for kids? For teens? Do any of you occasionally feel like you would like to get away from the rest of us and be on your own?"

Okay, let's go on. The dad realized that some young adults need to get away so he gave his son, whom we'll call Prodigal, some money and his blessing.

Time to stop again. Is this a typical thing parents do? Give their children money when they go out on their own and hug them and say a prayer for them? Probably, because parents don't like the idea of their kids starving or not having a place to sleep. (Remember, Prodigal didn't run away from home. He asked if he could go).

On with the tale. He lived it up and spent all his

By
**Dolores
Curran**



money right away. Again, let's ask, "Is this normal? If he were living today, what would he spend it on? Car? Rock concerts? Pizza? What else?"

Now comes the sad part. He ran out of money, had no place to sleep and nothing to eat. What would you do today if you found yourself in that situation? Call home? Maybe, but wouldn't you be a little afraid of what your parents might say?

He was, so he got a job but he wasn't prepared for anything besides farming so he ended up feeding pigs for a farmer in exchange for leftovers to eat and a place to sleep. And he hated it.

One day he thought, "Even the hired men at home live better than this. I'm going home and tell Dad I'm sorry and ask him for a job. The world isn't that great

a place. I want to go home where they care about me."

And he did. The happy part of the story is that his dad wasn't mad but so happy to have him back he ran out to hug him and decided to have a celebration. "My son is home," he shouted happily. "Come to a party. Let's celebrate."

Everyone was happy except Prodigal's brother, Envy. "You never gave me a party," he said sadly to his father. "I was good. I stayed home and worked and he gets the attention."

Is this a normal feeling? Do you think you would feel like that? I bet most of us would.

But his dad put his arms around him and said, "I never lost you. That doesn't mean I don't love you. I'm happy because both of us have your brother back." And they partied.

The important question: who was the hero in the story? Right. The father. Because he loved and forgave. And Jesus tells us that's what God is like. His story tells us that we might be a Prodigal or an Envy or a little of both but if we have a loving father we'll be okay. Do you believe this? If you do, how does it make you feel?

(c. 1987 Alt Publishing Co.)

Family matters

'Daddy, please come home'

By Sister Virginia McCall, PBVM
Director of Ministry to Separated and
Divorced
Family Enrichment Center

Chris had been far from the model student throughout his first two and one-half years of school. In fact he could be described as a bully and academically, he was in the lowest quarter of his class.

But in the months following Christmas vacation, there was a consistently noticeable change in him. His teachers began to remark on his excellent behavior as well as his scholastic improvement. They were greatly relieved that he was finally maturing and assuming some responsibility.

It was much later that they discovered Chris' dad had moved out of the house just after Christmas. His parents were getting a divorce. Because his behavior change could be traced back to that time, it was concluded that this divorce was providing the stabilizing effect Chris had needed for so long.

THE REALITY WAS that Chris was devastated by his parents' pending divorce. His constant longing was for his daddy to come home. Ever since he first heard that his dad was leaving, he spent sleepless nights thinking of all the things he had done to make Dad leave. There was the time he had let the dog into the house. Dad was pretty angry about that. Maybe that's why Dad had left. But Chris had promised not to do that again. Then there was the time he was so sick

that Mom and Dad had to stay home from a party. He remembered hearing them fighting that night. He had even covered his head with the pillow. That must have been the reason Dad left.

"It was all my fault," Chris thought as he tossed throughout the night. "And Mom has been different. Maybe she'll leave me, too." Chris was terrified. He began making plans for getting his parents back together again. This took a great deal of time and energy. He was so preoccupied that he lost interest in his favorite TV shows and no longer played ball with the neighbors.

He decided that since Dad had left because Chris had been bad, he would do his best to be good at home and in school. Eventually, they would notice and Mom and Dad would live together again. Then they would be a family like everyone else.

This response of Chris is typical of children whose parents are divorcing. Since their world revolves around themselves, it is not unusual for them to feel responsible for their parents' divorce. If they have the power to cause a parent to leave, they also feel they can remedy the situation.

Some children regress to a behavior typical of a time in their life when they felt secure and loved. Six year old Billy told his mother, "I wish I could get into a time machine. Then I could be a baby again and you and Daddy would be there to take care of me!" In a sense Billy did enter his time machine because he began talking baby-talk and wetting his bed at night.

Other children may develop negative behavior in order to call attention to themselves. As Susan related, "Sometimes I feel like I'm invisible. I try to tell them how I feel but nobody cares. So I punch 'em good!" The child who becomes the clown is often laughing on the outside so as to hide his crying on the inside. As Bob ran away from home, he kept repeating to himself "I'll show them. Dad left. Now it's my turn to leave before Mom decides to walk out on me, too."

Betty began missing a great deal of school when her parents separated. The pain was real even though she was unconsciously saying, "If I'm sick, they won't leave me."

All of these are normal behaviors of children attempting to cope with their grief. They are ways children develop to cry out, "I'm here, don't forget me. Please Daddy, come home!"

As parents, teachers, relatives and friends, we need to realize that one of the primary tasks to be accomplished for children whose parents are divorcing is to realize that they are not responsible for the divorce. Equal to this is the need to acknowledge the reality that Daddy is not coming home but that they are still loved by both parents. Children need information about their future and their continued relationship with each parent. They need security and love.

Once they can acknowledge that Daddy will not come home, they can begin to deal with their feelings of loss and to move on with their life.

Do TV and Lent go together?

Does television have anything to do with Lent?

The immediate response is, "Yes, I used to give up the tube when I was a

By
**James
Breig**



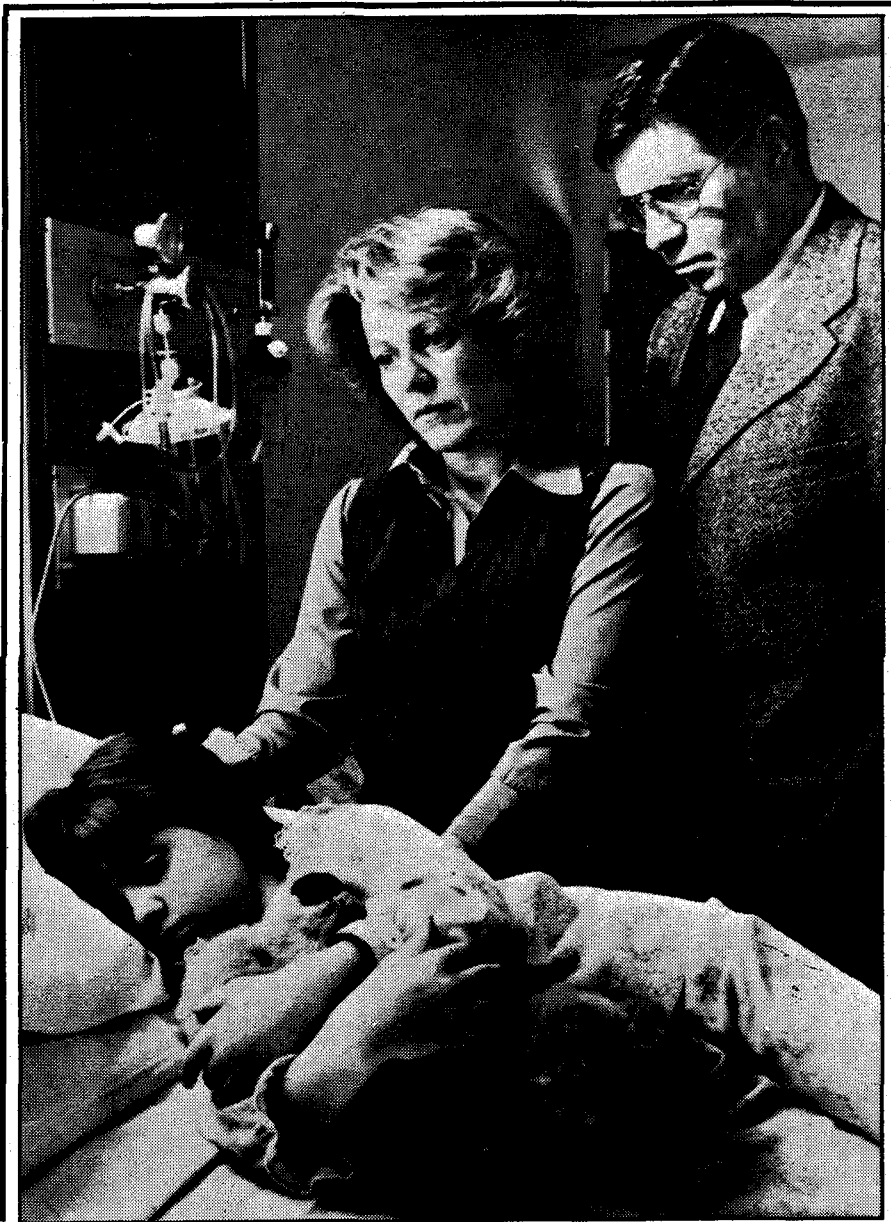
kid--along with milkshakes and Hershey's.

But how about now, when you are an adult...Do TV and Lent go together in any sense? I suppose we could once again swear off watching for six weeks, but the approach many Catholics have been taking of late is toward a more activist Lent. Instead of doing without, they try to do; helping others, volunteering taking extra steps to show loved ones that they are just that and so on.

So let me ask once more: Does television have anything to do with Lent? To answer my own question, here are several suggestions you might want to consider (especially if you are already into Lent and haven't done anything to prepare for Easter.)

1. In place of giving up TV, limit it. Watch only a certain number of hours per day. Or promise to watch only quality shows. Or add to your normal routine some "vitamin pill" programs, like news broadcasts, documentaries, classical music concerts and religious programming.

Pick one recent week and actually draw up a schedule of your TV viewing selections for those seven days. Go over



FIGHTING EPILEPSY -- Patty Duke and Jerry Lewis star as the parents of a child, played by Jaclyn Bernstein, who suffers from epilepsy in "Fight for Life," a new movie based on a true story airing Mar. 23 at 9 p.m. on Channel 10, ABC. (NC photo).

it. Surprised by what you viewed? How much have you watched? How much junk food have you imbibed during the programs? Now draw up a schedule for the coming week and try to improve on your habits.

2. Find someone who would like to watch TV but doesn't get the chance, especially with a family. A shut-in in your neighborhood, someone in a nursing home or veteran's hospital, a child looking for a Big Brother or Sister--such people would welcome an invitation to view the tube in a friendly place.

3. Name a show you watch every week but don't like that much. You watch it mainly out of habit or because it is between two shows you like a lot. The next time it is on, turn it off and use the time in a better way: read a spiritual book pray or do something kind for a friend or someone in the family, phone a long lost friend.

4. Go to the videotape store and rent a tape worth seeing during Lent. Some suggestions: "Jesus of Nazareth," "The Tree of the Wooden Clogs," "Testament," "Brother Sun, Sister Moon," (

5. If you have children, sit them down, with the TV off, and discuss what they view, why they have chosen their favorites, what the medium is doing to your family. Talk about your values and how you think TV affects them.

6. Unplug the set entirely and do without the one-eyed behemoth for an entire day. Then talk about your reactions with the family. How often were you tempted to turn it on? What substitutes did you find? How much did you miss? (You might want to use that TV-less evening to attend a Lenten service in your parish).

These are six suggestions. If you follow one a week, you will find yourself at Easter in no time.

Tasteful films: They're on the increase

NEW YORK NC) -- In an effort to get into American homes, the movie industry has increased its production of morally tasteful films.

Hollywood knows that it now takes barely a few months for a film to go from the movie screen to the videocassette recorder.

The economic effect of the fact is shown in figures reported in Channels magazine. It said that last year for the first time, major motion picture distributors made more money from videocassette sales and rentals than from theatrical box office receipts.

Among those theatrical money-makers, morally sound films were well represented. Not one of the top five money-makers was morally offensive by USCC (United States Catholic Conference) standards. And one-third of the 26 films which grossed \$10 million or more were suitable for family viewing.

Another third were rated A-III--adults--by the USCC.

Unfortunately, the remainder were classified O--morally offensive. But

happily, the 10 biggest money losers alone were rated O.

Twenty films were classified by the USCC as A-I, general patronage. In 1986, an encouraging increase in the quantity and quality of films for young audiences. It was further evidence that the home video market is influencing what gets produced.

Among the A-I films, "The Boy Who Could Fly," "The Karate Kid--Part II," "Lucas," "Flight of the Navigator," and "Sky Bandits," all offered positive role models and uplifting stories as well as high production values.

The year had no blockbuster films grossing more than \$200 million. But a simple Australian film, "Crocodile Dundee," was top moneymaker, and earned \$127 million. The import was distributed by Paramount, which also had the second and third top grossers, "Top Gun," and "Star Trek IV, The Voyage Home." The three showed that old-fashioned values, a home-spun, upbeat hero, a modest romance and little

or no violence could succeed at the box office.

Of the 209 films rated by the USCC in 1986, 77 were classified O--morally offensive. Reasons for the O rating included an unsavory mix of sex and violence ("Blue Velvet") explicit brutality ("Bullies") and presentation of false values ("Cobra").

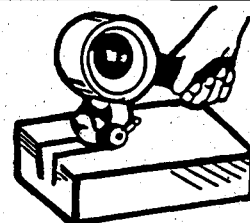
The USCC rated 68 films A-III--adults--and 38 films A-II--adults and adolescents. However, the Motion Picture Association of America continued to rate films with mature themes and false values as suitable for youngsters, thus obscuring the relevance of their PG-13 rating.

Because of the highly selective nature of the home video market, the financial risks are lower for those mar-

ginal films, "The Mission," "Therese," "The Sacrifice," and "Mother Teresa," films of special interest to Catholic viewers, are indicative of distributor optimism.

It is almost a "no lose" situation if filmmakers respond to the new climate with some great movies, and the audience responds at the box office and video shop. With two votes, one at home and one in the theater, it has never been easier to support good movies and ensure that others like them will be

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What's Happening



(Photo by Marc Regis)

New Religious commission

The new Commission of Religious which is replacing the former Sisters Council recently met at Barry University. The commission will seek to generate greater awareness of the contributions and needs of the Religious. They are pictured from left to right: Sr. Maureen McGurran RSM, Brother Michael Brady FMS, Sr. Diane McCormick RSM, Sr. Rosemary Dewey RSCJ, Sr. Dorothy Beck ACJ, Sr. Dolores Rodriguez STJ, Br. Robert Siccone CFC, Sr. Marie Danielle Amspacher SSND, Sr. Rosa Monique Pena OP, Sr. M. Brendan O'Brien CSFN, Sr. Bertha Penabad SMR, and Brother Paul Johnson BGS. Missing from the picture was Sr. Lucy Cardet OSF.

Fr. O'Neill named Chancellor at St. Thomas U.

Fr. Patrick H. O'Neill, President of St. Thomas University, will become Chancellor of the University, it was announced today, and assume increased responsibilities for corporate development and expansion, further development of government and community relationships, and fundraising.

Fr. O'Neill will remain as President of St. Thomas University while a national search is conducted for a university president, and he will become Chancellor upon appointment

of a President. A search committee has been assembled by the trustees.

That search is commencing and will seek to find an administrator with strong credentials who will be responsible for the day to day operations of the university. In addition to his duties as Chancellor Fr. O'Neill, 46 years-old, will become Chairman of the Executive Committee of the Board of Trustees, where university policy is first formed, and president of the St. Thomas University Foundation, which will

develop and solicit endowments for the university's five schools.

In the past both the responsibilities of Chancellor and President were handled by Fr. O'Neill, who since he came to St. Thomas in 1980 directed growth of the school from an enrollment of 1600 to 3200.

This move provides for differentiating between roles of Chancellor and President and parceling those responsibilities to meet the demands of the university as it grows.

Chaminade, Madonna set circus / auction

Chaminade Preparatory School and Madonna Academy announce their first ever Greatest Auction Show in Town, to be held March 26 and 27 at the Chaminade Gym, 500 Chaminade Drive, Hollywood.

The combination auction/circus will begin on Thursday, March 26, from 7 to 10 p.m. with a free preview of the more than 500 auction items, which include a 1987 Oldsmobile, a 35" television, a Minolta Video Camera and a 1 ct. solitaire diamond.

On Friday, March 27, the auction will begin at about 8 p.m. It will be preceded by cocktails and a gourmet dinner beginning at 5:30 p.m. The auctioneer will be Bill Foster, Hollywood's Man of the Year.

Throughout the two days, Madonna and Chaminade students will be performing as clowns, jugglers and animal trainers in the circus tent inside the Chaminade gym.

"Rather than have separate fundraisers this year, the two schools will concentrate on one large party," explained Sister Pat Murphy, Madonna's principal. For tickets and information, please call 989-7600 in Broward.

FCC urges defeat of euthanasia bill

The Florida Catholic Conference is urging the defeat of a proposed bill that would include sustenance as one of the life prolonging procedures which could be withheld or withdrawn under existing statute.

One of the things this bill (87-01) would do would be to rewrite living wills that have been written over the past three years, so that people who assumed that the law meant what it said and that sustenance could not be withdrawn would have their living will changed by the legislature.

It's a Date

Spiritual renewal

St. John Neumann Catholic Church, 12125 S.W. 107th Ave., in Miami is hosting a dramatic reading of the Gospel According to Mark from memory by Michael Reardon of San Francisco, April 1 at 7:30 p.m. Special lighting effects provided by Patrick Lane. This is a full-time profession to the two men who travel all over the world proclaiming the Gospel.

The Dade Women of Light will host their monthly Bible brunch on April 11th and the 2nd Saturday of each month through June at the Sheraton Riverhouse, 3900 NW 21 St., Miami, from 9:30-11:30 a.m. \$8 per person includes brunch, scripture teaching, personal witness, and music. For information call Norma at 266-3585 or Irene at 264-3591.

The Broward Women of the Light host their monthly Bible breakfast on the 3rd Saturday of each month at the Plantation Holiday Inn. Reservations must be made by the Wednesday prior to the breakfast. Personal sharing, scripture teaching, music. \$8. To make reservations call Lila at 753-2037 or Sharon at 721-8486.

The Archdiocese of Miami Hispanic Catholic Charismatic Conference will be held May 22-24 at the James L. Knight Convention Center. For information and tickets contact the Renovacion Carismatica Catolica Hispana at P.O. Box 7302, Miami, Fl. 33155. Phone: 221-8377.

The Cenacle will host a Lenten General Retreat April 3-5. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

All Saints Women's Guild will host a "Day of Reflection" for all women on March 28 at All Saints Parish Center,

10900 W. Oakland Pk. Blvd., Sunrise. Fr. Brendan Shannon will be retreat master. Registration begins at 8:30 a.m. For info or reservations call 742-0693 or 748-5187.

The Chaminade Community of Faith Prayer Group and Fr. Dan Doyle, S.M., will celebrate a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on April 6 at 8 p.m. in the school cafeteria, 500 Chaminade Drive, Hollywood.

The Youth Center Chapel, 3333 S. Miami Ave. is having exposition of the Blessed Sacrament from 9 a.m. to 9 p.m. on March 21 to pray for youth and the Pope.

St. John Vianney College Seminary Chapel will be the location of a 40 hr. Eucharistic devotion from March 29-31. There will be a dinner Tuesday night following the devotion at 6:30 p.m.

Fashion Shows

St. Elizabeth Ann Seton will hold their second annual fashion show and luncheon on April 11 in the ballroom of the Plantation Holiday Inn. Adults: \$14, Children: \$10. Tickets available after weekend Masses or call 753-3330.

St. Andrew Women's Club will host "Fashions on Parade" on April 25 at 11:30 a.m. at the Coral Springs Holiday Inn located at University Dr. Spring fashions. Tickets \$12 available at rectory office, 9950 N.W. 29th St. in Coral Springs.

Single/divorced/widowed

St. Andrews Single Again Group will host a lecture on annulments at 7:30 p.m. on April 19 and April 26 at

7:30 p.m. at Harmony Hall, 2700 N.W. 99th Ave., Coral Springs. For info please call 741-3935 or 484-4257.

The North Dade Catholic Widow and Widowers will hold a meeting on 7:30 p.m. on March 27 at the Visitation Church Social Hall, 100 N.E. 191st St., Miami. All faiths welcome. Call 651-5539.

The Catholic Widow and Widowers of Hollywood will hold its monthly meeting on April 3rd at Nativity Parish Hall, 700 Chaminade Drive in Hollywood at 7:30 p.m. Music, dancing and refreshments. Guests: \$3. For more info call Mary at 921-0685 or Lee at 922-5114.

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

Bazaars

St. Henry's Womens Guild is holding a rummage sale on April 1 from 9 a.m. to 8 p.m. and April 2 from 9 a.m. to 5 p.m. and on April 3 from 9 a.m. to 12 p.m. at St. Henry's parish hall, 1500 S. Andrews Ave., Pompano Beach.

St. Boniface Church in Pembroke Pines will sponsor a rummage sale on March 21 from 8 a.m. to 3 p.m. and March 22 from 8 a.m. to 4:30 p.m. in Fulda Hall at 8330 Johnson St.

Festivals

St. John Neumann Women's Guild will hold a Country Fair on March 28 from 9 a.m. to 5 p.m. at the church, 12125 S.W. 107th Ave.

Handcrafted items, homemade food.

The Church of St. Benedict in Hialeah (701 W. 77th St.) will hold its Spring Festival on March 26-29. Rides, booths, games, international food, entertainment.

Potpourri

The St. Hugh Guild presents a book review by Nancy Husted titled "Henry Flagler-the Man who Founded Florida" on March 28 at 1 p.m. in Glorie Hall, Royal Rd. at Main Hwy, in Coconut Grove. Donation \$3.

St. Hugh Church will also host a concert by organist Millicent Calobre at March 29 at 8 p.m. Selections of Bach, Couperin, Mendelssohn, Franck and other classical composers.

St. Henry's Church, 1500 Andrews Ave., Pompano Beach, is sponsoring a "Night in Italy" on April 11 featuring the Chuck LaMar Orchestra with "Salvatore" singing Italian love songs. Dinner at 7:30 p.m. Dancing from 8 p.m. to midnight. Tickets are \$8 per person For reservations (\$12) call 785-2450 Mon-Fri from 10 a.m. to 3 p.m.

The Young Adult Ministry will sponsor the "Party of the Year" on March 25 from 9 p.m. til 11 p.m. at the Pizazz in the Coral Ridge Mall. For information call Richard at 721-3890.

The Holy Spirit Council 6032, Knights of Columbus will hold a Corporate Communion breakfast on March 29 at St. Stephen Church, Pembroke Rd. and Rt. 441 in Miramar. Mass starts at 9 a.m. with breakfast following at the Council Hall at 2118 S.W. 60 Terrace in Miramar. Donation is \$3.50 per person. For info call 987-7023 or 961-3647.

Shroud photographs to be exhibited

Opera concert to benefit St. Mary's

A concert to benefit the St. Mary's Cathedral School Educational Endowment Fund will be held on March 27 at 7:30 p.m. at St. Mary's Cathedral, 7525 N.W. 2nd Ave. The first half of the concert, sung by apprentices from the Miami Opera Association, will consist of excerpts from operas. After the intermission show tunes will be performed. The concert is free but an offering to the endowment fund is encouraged. Valet parking, a concert bus and security provided. For more info call 754-5711.

An exhibit of paintings and photographs of the Shroud of Turin, which many believe to be the burial cloth of Jesus, will be on display at the Knights of Columbus Fr. Lawrence J. Flynn Council Hall, 545 West 51 Place, Hialeah, beginning Tuesday, March 31 and continuing until April 5.

In Broward, the exhibit will be displayed from April 7 thru April 12 at St. Gregory Church Hall, 200 N. University Drive, by the Plantation Council of the Knights of Columbus.

The exhibit is being sponsored locally by the Hialeah Knights and nationally by the Center for the Study

of the Passion of Christ and the Holy Shroud, based in Milwaukee, Wisc.

The display, which was arranged by Msgr. Giulio Ricci of Rome, contains a life-size statue of Jesus as researchers have concluded he looked before the burial; a full-size replica along with more than 90 paintings and photographs of the Shroud; and a video presentation of the history and research conducted on the ancient linen.

The display will be open to the public from noon to 9 p.m. daily. Admission is free but donations will be accepted. For more information, call 823-4772 in Dade.

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'Abraham and Sarah' to benefit Birthright

The concert version of the new musical comedy *Abraham and Sarah* by Cathy Ellis will be presented March 29 at the Konover Hotel, 5445 Collins Ave., Miami Beach, at 7:30 p.m. Proceeds will benefit Birthright of South Florida, a non-profit organization that assists unwed mothers and their babies.

The musical-comedy is the love story of the Biblical "father of faith", Abraham, and his wife Sarah. The musical features professional singers and musicians. The music and dialogue is contemporary and written to appeal to all ages.

Tickets are \$50 at Bass Outlets. For further information call 858-8189.

Devotion at seminary

From Sunday, March 29th, through Tuesday night, March 31st at 8 p.m., St. Brendan's High School, Christopher Columbus High School and St. John Vianney College Seminary join St. Brendan Parish in celebrating a Forty Hour Eucharistic Devotion. This celebration will take place in St. John Vianney College Seminary Chapel. Set within the midst of our Synod and during this special year of Reconciliation, they will be specially asking our Eucharistic Lord to heal any cause of division and mistrust.

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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 and St. Anthony for prayers answered. Publication promised. W.J.M.

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. S.J.M.

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

THANKS TO ST. JUDE FOR FAVOR GRANTED
 Publication promised. L.M.G.

Thank you Blessed Mother and St. Anthony for favors granted. Publication promised. C.K.

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

5A - Novenas

Thanks to St. Jude for prayers answered. Publication promised. L.F.

I thank Sacred Heart for favor granted. D.M.S.

Thank you Sacred Heart, Holy Spirit, Blessed Virgin, Infant of Prague, St. Jude, St. Therese and St. Dymphna for prayers answered. R.O.

I thank Sacred Heart for request granted. D.M.S.

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Bishops promote Church unity

"The bishops are the principles of the unity of their diocesan communities, and with the diocesan community they are witnesses to Christian hope in the midst of all their people, so that the Gospel, by being proclaimed and lived, may appear there as good news, salvation." (Pope John Paul II addressing the bishops of Switzerland in 1984)

Bishop Joseph Hart of Cheyenne, Wyo., is on the road -- or on the telephone -- a lot. Spending an estimated three of every five weeks away from home visiting parishes and schools throughout the diocese, Bishop Hart says his job "is the same as in any diocese; just the distances are different."

Indeed, the Diocese of Cheyenne, with 60,000 Catholics, spans the entire state. Its nearly 100,000 square miles include Yellowstone and Grand Teton national parks as well as vast rural plains. Thirty-nine parishes with a resident priest and 39 mission parishes occupy this territory; the farthest parish is 450 miles from Cheyenne.

"I don't even have an office," he said. "There are only three parishes in Cheyenne. If I had an office, who would come to see me there?"

For Bishop Hart, it is necessary to perform many administrative duties by telephone. Some diocesan groups, such as the personnel board, meet regularly by conference calls.

When he is away from Cheyenne, the bishop calls home every morning to have his mail read to him. He takes notes, then calls back and personally dictates responses.

The almost constant travel in his ministry is difficult, Bishop Hart admits, but "it is vital for me to get out and talk to people."

Bishop Hart regularly stays at a parish in Casper, a more centrally located city. There he celebrates parish Masses, participates in parish programs and frequently is invited to people's homes for lunch or dinner.

"I try to operate as a pastor," he said. "A pastor gets to go to people's homes. He has a close association with the people -- is on a first-name basis with all the people in the parish."

Bishop Hart said he thinks people look to him "to make the Church a place where they can touch God



Bishop Michael Sheehan of Lubbock, Texas, shares a quiet moment with a farmworker. The bishop's role, says Pope John Paul, is to unite his community and serve as the "witness to Christian hope in the midst of all" his people. (NC/UPI photo)

through their parish community. They also want the straight teaching of the Church, even if they don't agree with

it." In such an expansive diocese, Bishop Hart said a primary aspect of

his role as bishop is that of unifier -- a point of unity within the diocese as well as with the larger Church itself.

Reflection questions

1. Are our Eucharistic Celebrations a real expression and experience of our unity in faith and life?
2. In this multicultural community are we building up Christian unity, sharing our diversities and complementing one another?
3. What am I doing to transcend the differences of culture and origins so that this unity may be fostered?
4. In our diocese, parish, group, family, does the unity of faith, love, fraternity prevail over jealousies or the spirit of sectarianism?
5. In what sense is the Holy Father the guarantor of unity?
6. Are there areas where our Archbishop's Pastoral "Blest Too Are the Peacemakers" can be implemented?
7. How do the Pastoral and the Holy Father's ideas help to invite and welcome home our lapsed brothers and sisters?

Youth Corner

Questions for reflection

Use the same questions as above.

To share

Each youngster should share the history, way of life, etc., of the original culture; if possible use songs, photos, slides, etc.

Puzzle

1. Do a puzzle:

a) If the group is large, it can be divided into small groups and give each group a cardboard, scissors, markers.

b) The leader of each group cuts the cardboard in as many pieces as people in the group.

c) Give each person a piece of the cardboard in which he/she should express something of their original culture.

d) Put together all the pieces of the puzzle.

2. Reflection

Share what we have felt in this work and what it means to us. Talk about the richness found in diversity.

Prayer

Make a circle, joining hands, and ask The Lord to help us work so that "We all may be one."

Scriptures

Who are the gifted ones?

By Father Eugene Laverdiere, SS
NC New Service

Most of us may not realize it, but what we do as Christians is really a gift of the Holy Spirit.

Sometimes, however, little relationship is seen between this "gift" and "what we do." Ministry is envisioned without charism; charism without ministry. The challenge almost everyone seems to face is to find the connection between ministry and charism.

The word charism never appears in the Gospels. We do find it in Paul's letters, but even there it is surprisingly rare. Most of the letters fail to mention the word even when the context seems to invite it.

It is especially from Romans and from first Corinthians, and most especially when Paul writes of the body of Christ, whose diverse

members are called to think and act as one, that we learn about charisms.

All this suggests that although there may have been nothing wrong with charisms in themselves, the early Church struggled with the way these charisms or gifts were understood and manifested in the community.

A good way to approach charisms is to examine them very concretely as we find them operating in the life of some highly gifted or charismatic members of the early Church. For this, the finest example is St. Paul himself.

Paul often spoke of himself as an apostle. For example, in his opening address to the Romans, he referred to himself as one "called to be an apostle and set apart to proclaim the Gospel of God" (Romans 1:1). We know from his letters and from the acts of the apostles how Paul directed all of his apostolic energy for the salvation of others and for

Know Your Faith

This is the second in a series of Lenten reflections designed to prepare South Florida Catholics for the coming of Pope John Paul II next Sept. 10 and 11. The reflections were prepared by a committee headed by Father Thomas O'Dwyer and are designed for use by individuals, parish groups, and religious education classes. A limited number of copies of this catechetical series, as well as one prepared by the U.S. bishops, is available from the Archdiocesan Papal Visit Office, (305) 757-6241, Ext. 244.

Let us offer
each other
a sign of Peace



Becoming 'body of Christ'

Introduction

The Holy Father is the Successor of Peter and comes to us as "the Guarantor of fidelity and unity."

His principal mission as Successor of Peter is to keep united and strengthened all the brothers. Lk 22:32

The Pope has repeated many times: "Be united among yourselves. May the unity of faith and love always prevail over differences of method, over jealousies and the spirit of sectarianism which would bring ruin on the Church."

Africa, February 1982

Message of Pope John Paul II

Unity and diversity in our nation

• "The ideal and resolution of America is 'One Nation, under God, indivisible with liberty and justice for all.'"

• "I see the whole people of America, as one nation formed of many people. 'E pluribus unum': the many form a new unity."

• "You have different cultures, skills and human values and you put them to work, complementing each other and sharing them with others for the enrichment of your nation."

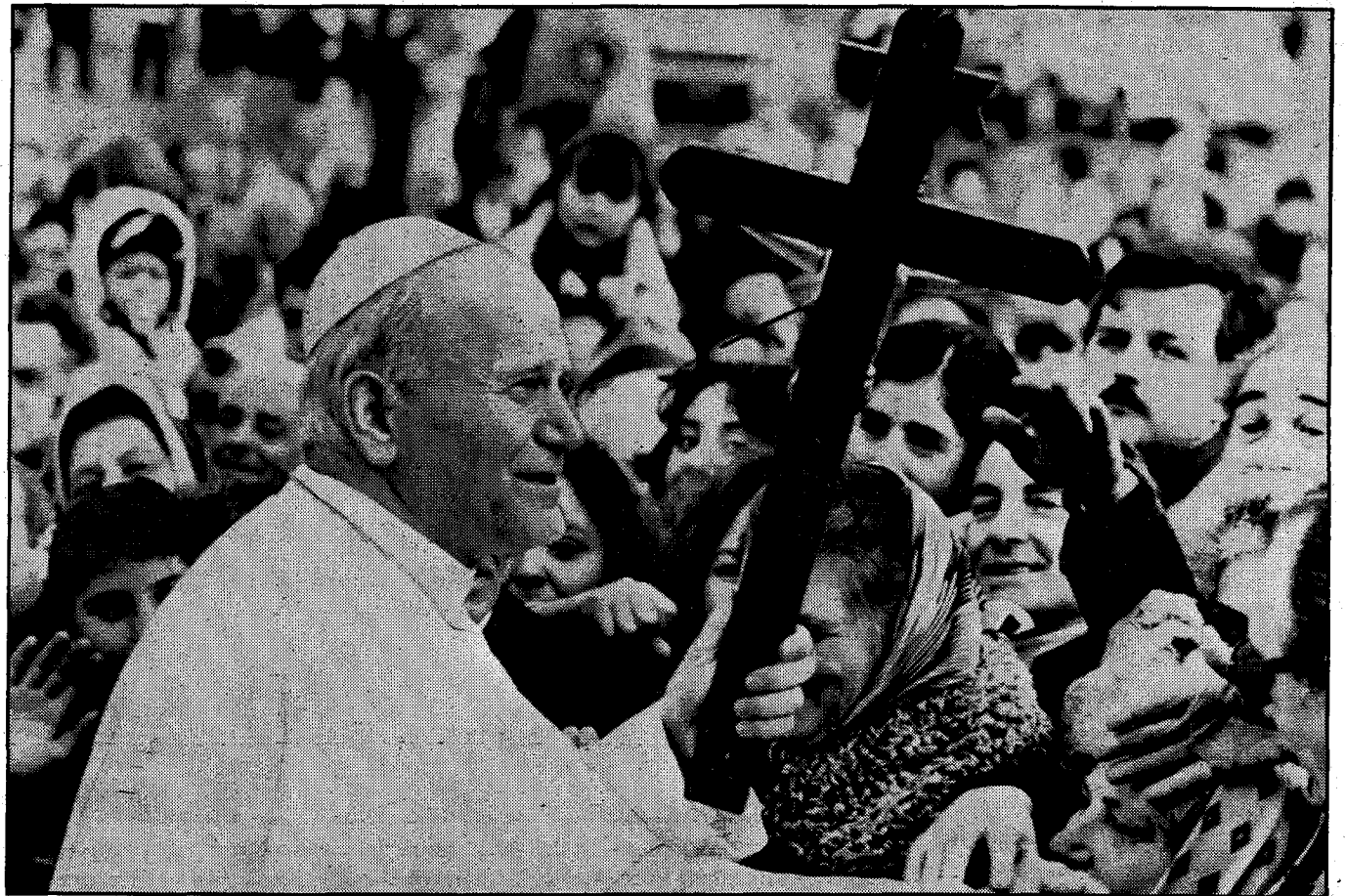
Chicago, October 1979

Unity in the Church

• "We though many, are one body of Christ" --Romans 12:5. "The Church too is composed of many members and enriched by the diversity of those who make up the community of faith and Baptism, the one Body of Christ."

Chicago, October 1979

• "One Lord, one faith, one Baptism." --Ephesians 4:5: "Thus we are all bound together as People of God, the Body of Christ in a unity that



Pope John Paul II holds a wooden cross given to him by pilgrims as he arrives at a parish on the outskirts of Rome. (NC photo)

transcends the diversity of our origin, culture, education and personality --in a unity that does not exclude a rich diversity in ministries and services."

Chicago, October 1979

Sacraments as a foundation of unity

• Baptism: "Creates a sacramental bond of unity linking all who have been reborn by means of it. Baptism is the foundation of the unity that all Christians have in Christ, a unity we must seek to perfect."

Wembley Stadium, London, May 1982

• Eucharist: "At Mass the People of God gather together in unity around

the altar to worship and intercede."

Wembley Stadium, London, May 1982

• "Coming together around the altar of sacrifice to break the Bread of the Holy Eucharist with the Successor of Peter, you testify to this even deeper reality: to your unity as members of the People of God."

Chicago, May 1979

Unity in doctrine and life

• If the Church, the one Body of Christ, is to be a forcefully discernible sign of the Gospel message, all her members must show forth in the words of Paul VI, that "harmony and

consistency of doctrine, life and worship which marked the first day of her existence," when Christians "devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers." - Acts 2:42.

Unity with the Pope and bishops

• "The Pope is the guarantor of fidelity and unity."

Africa, February 1982

• "It is important for you to be united with your Bishops. They are the successors of the Apostles."

London, May 1982

building up Christ's body.

As Paul also said, being an apostle meant being "a servant of Christ Jesus" (Romans 1:1). So selfless was Paul in the exercise of his apostleship that he often risked his life to bring the Gospel to others, and as we know, he followed Christ all the way and eventually laid down his life for others. Tradition has it that this happened at Rome.

As an apostle, Paul was a proclaimer of the Gospel, an evangelist. Based on the large numbers who heard the Gospel from Paul and formed the Christian community to whom he later addressed his letters, we know that Paul was a very gifted evangelist.

Charisms or gifts are not given to all in the same degree. In Paul we find an extraordinary manifestation of the gift of evangelization.

This gift was a distinct one, as we know from first Corinthians (1:10-17). There Paul said he was

sent to preach the Gospel and not, for example, to baptize. Paul was an evangelizer not a baptizer. Baptizing was someone else's gift. Paul also had the gift of prophecy and teaching.

'It is especially from Romans and from first Corinthians, and most especially when Paul writes of the body of Christ, whose diverse members are called to think and act as one, that we learn about charisms.'

Once Paul had preached the Gospel, he taught those who received it. He shared the Gospel's background along with its implications --for example, that all those blessed in Christ had to learn to see one another as brothers and sisters in one family of God.

In his teaching Paul was prophetic. That is, he helped others see beneath the surface of things and recognized what was fully implied. For example, he showed the inconsistencies of denying the resurrection of Christ's followers while maintaining that of Christ (1 Corinthians 15). He also pointed out the inconsistency of divisions in a community of believers who share in the one body of Christ (1 Corinthians 11).

The example of Paul's life, on whom the Spirit showered so many charisms for building up the body of Christ, helps us grasp the nature and purpose of charisms in the Church today.

Doctor delivers ghetto babies

PORT-AU-PRINCE, Haiti (NC) - Cite Soleil is a three-mile long, one-mile wide stretch of what some consider the worst living conditions in the world.

The majority of its 150,000 inhabitants live and sleep in mud, sewage and garbage. Ten to 20 people share windowless, 10-by-10-foot dirt-floor huts built from wood scraps, cardboard and corrugated metal.

Three-foot wide rivers of human waste run through the slum and spill their banks when it rains.

In an 88-bed Catholic hospital serving Cite Soleil, 73-year-old Dr. Paul Blough delivers about five babies a day, using only a scissors and clamps.

The retired obstetrician and gynecologist from Peoria, Ill., accepts no pay for his work. He lives in one room of a nearby guest house and visits Peoria during the summer.

Ninety-nine percent of Blough's patients go home with healthy babies one day after delivery.

Blough, a former parishioner at St. Mark and St. Vincent de Paul parishes in Peoria, came to Haiti in January, 1984. The father of six, Blough had considered doing charitable work after retirement. His wife, Pat, had died two years earlier.

So during a visit to Cite Soleil he dropped by a government administration office and asked if they had "someplace someone could come and work."

That place was St. Catherine Laboure, a hospital run by the Sisters of Charity of St. Vincent de Paul.

"When I first went there, the OB department was two little rooms used for delivery," Blough said.

When asked what piece of equipment he would most like to have, Blough replied, "water."

The city's pump to the area often breaks, and the hospital must bring in water by truck.

Blough said it would cost the hospital \$25,000 to \$30,000 to build its own water line.

The doctor estimated that 50 percent of the births in Cite Soleil occur in a medical setting. The mothers who go to the hospital have to walk--some as far as three miles.

"Surprisingly, the babies are born



Dr. Paul Blough visits with a Haitian mother and newborn child in Port-Au-Prince, Haiti. The retired obstetrician and gynecologist from Peoria, Ill. delivers about five babies a day but accepts no pay. (NC photo by Tom Dermody)

in seemingly good health...it amazes me," Blough said.

He said problems occur when malnourished mothers try to breastfeed at home.

Only 50 percent of Haitian children live past the age of 5.

Blough said that through it all, the

Haitian people make life tolerable.

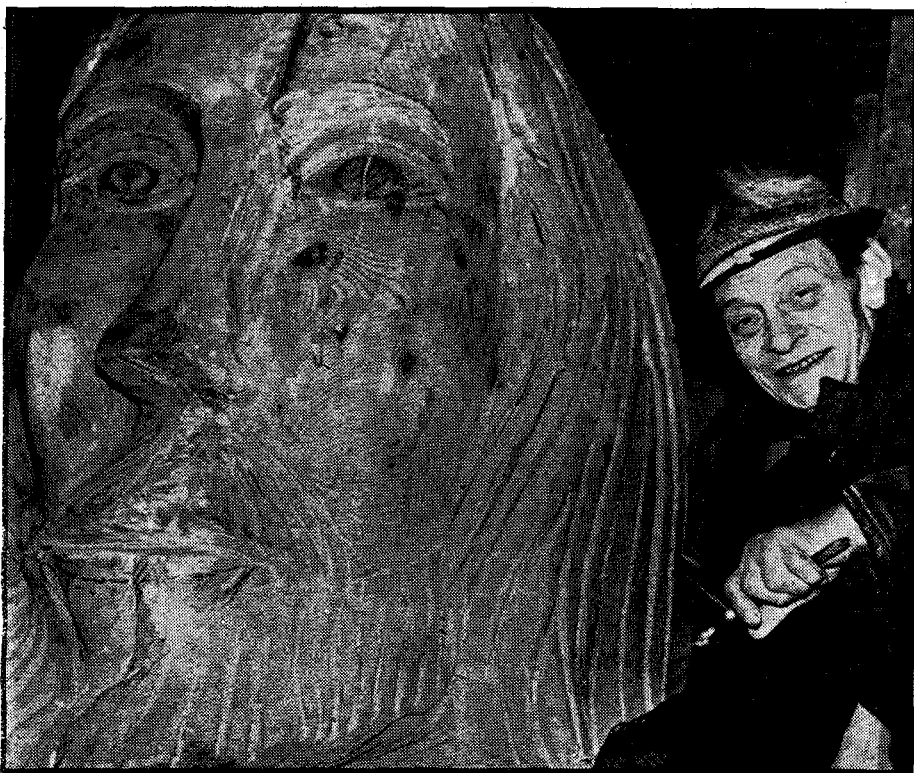
"They are just personally beautiful. They don't have anything, but they'll share everything."

"They have been suppressed for so long," he continued. "They are not a complaining people. They don't know what it is to have material things."

In a pastoral message issued last October, Haiti's bishops explained life in their country.

"These conditions can be explained by a lack of sensitivity to the suffering of the people. People exploit people and use their services but do practically nothing to elevate their living standard."

Woodcarver suffering from arthritis creates 27-foot-high Christ statue



Woodcarver Gunther Geyer of Leavenworth, Wash. displays the head of what he believes will be the largest wood statue of Christ in the world. The carving will be 27 feet tall. (NC photo by Elizabeth Harburg)

LEAVENWORTH, WASH. (NC) - A Bavarian woodcarver living in a German-style village in Washington state believes in expressing his faith in a big way.

He is carving what he calls "the largest wooden statue of Christ in the world."

Gunther Geyer has had the project in mind for 45 years. Now, at his home outside of Leavenworth, a town in the Cascade mountains rebuilt to look like a German village, he is finally working on the statue which is to be 27 feet high.

He has been collecting blue spruce for four years. The pieces, many of them massive, have been fitted, laminated and bolted together on the ground. There have been cracks. When that happens, "you cut in deeply and relaminates another piece right in."

The statue is meant to be the heart of a Christian complex that will be "a center of theater, art and worship," Geyer said, outlining his philosophy as "glaube, lube un hofnung," --"belief, faith and hope."

"If you don't believe, you can't create beautiful art. I draw strength from

the love of God that I feel in my life, even in my person," he said.

Geyer grew up in Germany where "we carved all winter. In the spring, my grandfather walked across the country selling our creations house to house."

His first piece, which he still has, is a deer poised at the edge of a cliff.

Geyer left Germany in 1950, going first to Canada and then to the United States. He peddled his wares as his grandfather had, going from rectory to rectory, getting commissions, doing restoration work.

What makes a person decide to carve such a statue?

"I grew up running toward beauty as to light. Christ is the way out of misery. I want to say that and I want to say it strong," Geyer said.

One group of people Geyer especially hopes to inspire is arthritis sufferers. He has had to deal with an increasingly crippling form of that disease himself for the last 15 years.

Geyer plans for his statue and the complex that will surround it to be a place of pilgrimage.

"It will be dedicated to all sufferers...a place to put aside anguish."