

'Femininity with dignity'

Pope sees Mary as universal

By John Thavis

VATICAN CITY (NC) — In an encyclical dedicated to the Blessed Virgin, Pope John Paul II described Mary's life as an image of obedience and freedom, a model of "femininity with dignity" and an inspiration to Christian unity.

The 114-page document, titled "Redemptoris Mater" (Mother of the Redeemer), said Mary, as the "first to believe," is a guide for the church and

a "point of reference" for all humanity.

The encyclical emphasized Mary as the "common mother" of Catholics and Orthodox Christians and took particular note of Mary's place among Christians living in various parts of the Soviet Union. It also stressed the value of Marian devotions.

The encyclical, the pope's sixth, was issued at the Vatican March 25, the feast of the Annunciation. It was

'We can say that in the presence of the Mother of Christ we see that we (Protestants and Catholics) are true brothers and sisters'

written in preparation for the special Marian year called by the pope, to

begin June 7, and reflected the pope's

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THE VOICE

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Church backs up illegal aliens

By Ana Rodriguez-Soto
Voice News Editor

Michel Guillemette came here to improve his English and escape the icy Canadian winter. But it looks like he'll be spending most of his days indoors, speaking French-Creole.

That's because Guillemette combined his "vacation" with six months of volunteer work at the Archdiocese of Miami's Pierre Toussaint Haitian Catholic Center. For the past two weeks, he has been helping Haitians apply for U.S. residency under the new Immigration Law.

"I'm full until next May," said Guillemette, referring to the hourly appointments given to those who need help in filling out the three-page forms distributed by the U.S. Immigration and Naturalization Service (INS). Some of those Guillemette sees cannot read or write in Creole, let alone understand the bureaucratic English of the forms.

The Haitians, along with a smattering of Cubans and a large group of mostly Mexican farmworkers (see box for qualification provisions), are the chief beneficiaries in South Florida of the new law, which takes effect May 5. Although many of the final details are



Haitian Lent

About 1,000 Haitians attended a Lenten mission at St. Mary Cathedral this week led by Bishop Willy Romelus (right) the outspoken bishop who helped spur opposition and the overthrow of 'Baby Doc' Duvalier. (Voice photos by Mark Regis)

not yet in place, Church workers here are gearing up to help as many immigrants as possible take advantage of the once-in-a-lifetime opportunity.

Guillemette is one of close to a dozen volunteers helping fill out about 40 applications a day at the Haitian Catholic Centers in Miami, Fort Lauderdale and Pompano. In Homestead and South Dade, another army of mostly Catholic volunteers, this one numbering nearly 100, is helping farmworkers

compile the documents they will need to prove that they qualify for legalization.

"Our emphasis now is largely on education," said Patricia Stockton, director of Rural Life Ministry in the Archdiocese. The Rural Life office is part of the South Dade Immigration Association, a coalition of South Dade agencies, private and religious, which are helping the farmworkers.

Stockton said the group's task is

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Devotedly Yours

About U.S., Vatican differences...

Dear beloved:

This time I am especially flying high. I am aboard a TWA 747 with a number of my brother American Bishops, winging our way home after the marvelous experience of spending a week in Rome with the Holy Father and with high officials of the Church. So my current altitude is not only registered on the meter in the pilot's compartment up front, but I am also on an emotional and spiritual high.

We came to Rome to discuss the Holy Father's visit to the United States, to describe the cities he will visit and, generally, to reflect on the state of Faith in America at this point in our history.

We stayed at the North American College, on the Gianiculum Hill overlooking St. Peter's, where the American seminarians live. It adjoins a children's hospital. It was interesting to see that at this hospital the mothers of the children are required to remain with them to reassure them and to assist in the nursing care.

On Wednesday morning we concelebrated Mass with our Holy Father in his private chapel. The chapel was renovated only a few years ago. The entire ceiling is in stained glass representing the Resurrection of Our Lord. There is a mosaic of St.

Peter being crucified upside down and a mosaic of St. Paul being beheaded.

A personal touch of our present Holy Father: there is a small image of Our Lady of Czestochowa, Patroness of Poland. The Holy Father is very devout and recollected as he celebrates the Eucharist. The liturgy was in English. Some seminarians from the North American College led us in singing some familiar Latin hymns. Four religious Sisters who care for the Pope's household also joined us. After the Eucharist, the Holy Father greeted each of us individually and posed for a group picture. I must say I felt thrilled when His Holiness recognized me with the greeting, "Hello Miami," and also recalled a communication we had had.

We met in five sessions of about three hours each. His Holiness personally participated in two of the sessions. In others, we met with Cardinals and Archbishops of his staff. We met in the Sala Bologna, one of many beautiful halls in the Vatican complex, reached off an inner courtyard (San Damiano) by an elevator (third floor).

(continued on page 3)



Abp. McCarthy

'This [prejudice against the U.S. Church] they deny vigorously, expressing, rather, their admiration of the vitality of the Faith in the United States'

USCC: Catholic Klansmen violate church ethic

WASHINGTON (NC) — Catholics who join the Ku Klux Klan and organizations that actively promote racism "act in violation of Catholic teaching," said the Administrative Board of the U.S. Catholic Conference.

"These organizations are a scandalous contradiction to all that we hold sacred and teach in the name of Jesus Christ," a board statement said.

The 50-bishop board, which guides the USCC between annual meetings of the entire body of U.S. bishops, issued the statement in late March.

The board adopted its statement on racist organizations because of recent "significant activity by and publicity about the Ku Klux Klan and several other racist organizations."

Incidents of racial confrontation and violence in various parts of the country "suggest the extent to which racial divisions and prejudice continue to exist in our social, economic and cultural life," the bishops said.

Two highly publicized racial confrontations occurred in recent months in New York City and Forsyth County, Ga.

In December, three black men passing through the white New York neighborhood of Howard Beach were attacked by whites. In January, 400 Ku Klux Klansmen and supporters threw bottles, rocks and mud at about 75 participants in an interracial brotherhood march in Forsyth County.

"Every institution that bears the name Catholic should proclaim to all that the sin of racism defiles the image of God and degrades the sacred dignity of humankind," the bishops said in their statement.

Surgeon General allows abortions for AIDS victims

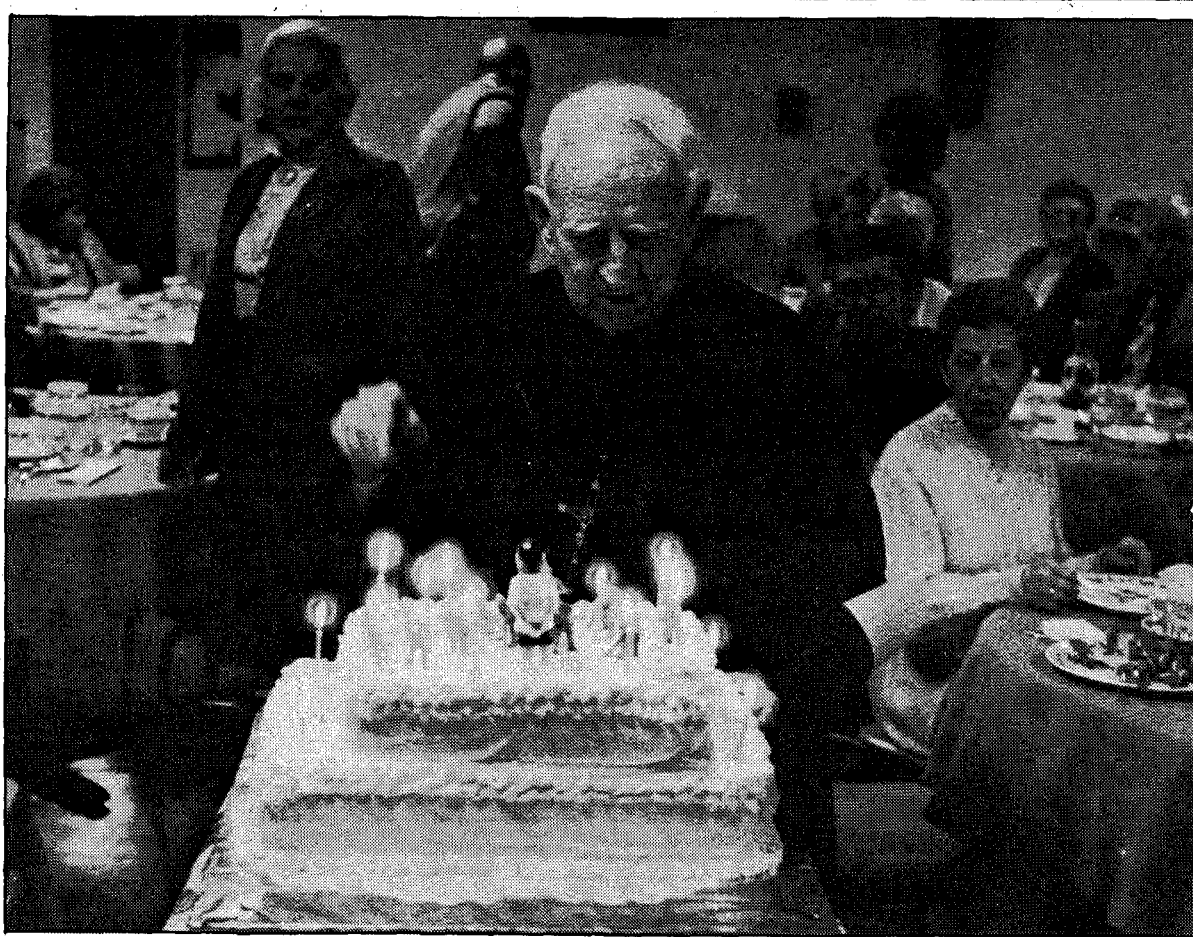
WASHINGTON (NC) — U.S. Surgeon General C. Everett Koop affirmed his opposition to abortion while allowing abortion referrals for pregnant women with AIDS — acquired immune deficiency syndrome. In an interview with National Catholic News Service, Koop also urged church efforts in AIDS and sex education. His comments followed criticism that he had dropped his longstanding repudiation of abortion. In a forum at the National Press Club he had discussed the possibility of a female AIDS victim being pregnant and commented, "If you wanted to give her all the possibilities that were available to her, you would have to mention abortion." He told NC News that he had added, "But I would not advise it."

Bishop Roach: Church must use its voice to support farmers

ST. PAUL, Minn. (NC) — As the United States develops its food and farm policies, the church must raise its voice in support of justice and morality, said Archbishop John Roach of St. Paul-Minneapolis. "The dignity of people living out their lives is affected by the farm crisis," said the archbishop, who is chairman of the U.S. bishops' new Task Force on Food and Farm Policy. The task force, including 11 bishops and nine specialists in food and farm issues, met for an organizational meeting in St. Paul. In an interview after the meeting with the Catholic Bulletin, newspaper of the St. Paul-Minneapolis Archdiocese, Archbishop Roach said the task force will focus on four issues: education, policy development and research, advocacy and pastoral outreach.

Minnesota bishops push for bill to raise minimum wage

ST. PAUL, Minn. (NC) — Arguing for "minimum conditions of human dignity," the Catholic bishops of Minnesota have urged their Legislature to pass a bill which would raise the minimum wage from \$3.35 an hour to \$4.35 over the next two-and-a-half years. The state's eight bishops called the proposed increase "a needed anti-poverty strategy." They said inflation has eaten up a quarter of the minimum wage since it was last raised.



Spry at 103

Sacred Heart Brother Adelard Beudet blows out the candles on his birthday cake to mark his 103rd birthday at the Pesacoag, R.I. provincial house. Officials have said they believe that Brother Beudet is the oldest active brother in the world. He still sells raffle tickets for local churches, swims in the summer, and attends hockey games at Mount St. Charles Academy in Woonsocket, R.I. (NC photo)

USCC: Aliens law must change to be effective

WASHINGTON (NC) — Unless changes are made in newly revised alien legalization regulations, many who were meant to benefit from the 1986 immigration reform law "will remain in the shadows of society," said a U.S. Catholic Conference official. If approved, the regulations could "frustrate both the intent and the spirit" of the new law, said Msgr. Nicholas DiMarzio, executive director of the USCC's Migration and Refugee Services, in a statement. He was commenting on the second draft of proposed regulations for implementation of the immigration reform law.

Basketball star's coke use story did not hurt school—spokesman

PHILADELPHIA (NC) — Gary McLain, a star guard on the Villanova University basketball team that won the 1985 National Collegiate Athletic Association title, harmed himself more than the school with his admission of using cocaine during the team's championship season, said a university spokesman. In a first-person account in March in Sports Illustrated magazine, McLain said he smoked marijuana with a Villanova player during his recruiting trip to the school in 1980, used drugs with teammates throughout his college career, and sold cocaine to Villanova students during his junior year.

Jury awards injured woman in abortion clinic attack case

HUNTSVILLE, Ala. (NC) — A jury awarded \$117,500 to Kathryn Wood for injuries she said she received when Benedictine Father Edward Markley attacked a Huntsville abortion clinic in June 1984. Madison County Circuit Judge S.A. Father Markley was pastor of Our Lady of the Shoals Church in Tuscumbia, Ala., and Birmingham diocesan coordinator of pro-life activities at the time of the attack. He is currently serving a five-year jail sentence in connection with an earlier attack.

Syracuse paper apologizes for cartoon about Blessed Virgin

SYRACUSE, N.Y. (NC) — A Syracuse daily newspaper has apologized for publishing an editorial cartoon which was criticized by Bishop Frank Harrison of Syracuse as a "scurrilous and vicious comment" on Catholic teaching about the Blessed Virgin. The cartoon, by syndicated cartoonist Patrick Oliphant, appeared in the March 14 edition of The Post-Standard newspaper and dealt with the March 10 Vatican document on procreation. The cartoon portrayed Pope John Paul II holding a scroll which read "no surrogate fertilization" as he told the Blessed Virgin, "Hey, no way — I grant you special dispensation, and I'll have to grant it to everyone." A side comment in the cartoon asked "Is this what they call a papal bull?"

Pro-lifers in Congress fight federal funding of abortion

WASHINGTON (NC) — With the backing of pro-lifers, Reps. Henry J. Hyde, R-Ill., and Sen. Gordon J. Humphrey, R-N.H., March 19 introduced White House-endorsed legislation to permanently bar federal funding of abortion and deny government family planning funds to providers of abortions or abortion referrals. Known informally as the "superbill," the legislation also states that Congress "finds" that the Supreme Court "erred" in its 1973 Roe vs. Wade abortion ruling.

Bishop Larkin: Pastor's role will change radically

WEST PALM BEACH, Fla. (NC) — The role of pastor has changed significantly with increasing demands in the past few years and will change even more radically in the next 20 years, said Bishop W. Thomas Larking of St. Petersburg, Fla. Bishop Larkin, chairman of a U.S. bishops' subcommittee preparing a statement on the role of pastors.

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Pope's greeting: 'Hello, Miami!'

(continued from page 1)

In a cloakroom area, we found cards bearing our names by which our coats could be identified. We met around a huge U-shaped table. At each place there was a desk blotter, name card, paper and pen, a bottle of drinking water, a microphone and small speaker, as well as earphones for simultaneous translation. We did not, however, need the translation equipment--everyone spoke in English.

We described the dioceses that His Holiness will visit. We tried to provide some background orientation on the various American groups with whom His Holiness will meet --e.g., clergy, religious, laity, educators, charity, workers, health care personnel, communicators, American Jews, American Protestants, Blacks, Hispanics, Native Americans. We also spoke, among other United States topics, of pastoral care, of homosexuals, women in the Church, relations with theologians and collaboration of the United States Bishops Conference with the Holy See.

Free, cordial exchange

The interchange was free and cordial and mutually informative. We touched on perceptions of the Holy See in the United States of America, which are at times quite unfriendly and inaccurate. I acquired a new regard for the prelates who serve in the various offices of the Church. Isolated from their home countries (there were men from Africa, Germany, Belgium and the United States in addition to Italians), they are earnest, courteous, holy men committed to the Kingdom of Jesus and loyal to the Holy Father. They were troubled by the perception of some Americans that they are prejudiced against the Church in the United States. This they denied vigorously, expressing, rather, their admiration of the vitality of the Faith in the United States. It was evident to me that they at times suffer from unfair criticism of a vocal, often uninformed and manipulated minority in our country. Often their role and requirements of office give them no opportunity to respond to critics. I feel that, at times, this criticism is based on socio-cultural differences in procedures.

In the United States we are especially concerned about due process, but sometimes at the expense of legalism and of failure to accomplish the objectives of the procedure. The Holy See, while respecting due process according to Canon Law, seems more centered on the purpose of the procedure.

In the United States we highly regard freedom of expression and action even at the cost, at times, of other values, such as pornography and the moral permissiveness of our society. The Holy See seems to be attempting to balance its respect for freedom with a sensitivity to protecting Gospel values, so important for responsible use of freedom.

Publicity vs. privacy

In the United States we value publicity as a watchdog of our society even to the point of accepting the media's commercialization of scandal, depressing news, divisive controversy and unverified allegations against the good names of the innocent. The Holy See is more sensitive to the individual's right to privacy and a good reputation. It refuses to be drawn into inappropriate publicity even to defend itself. It seems to work on a more trusting philosophy and on the theory that differences can better be resolved without the glare and emotion of publicity, much of which is distorted.

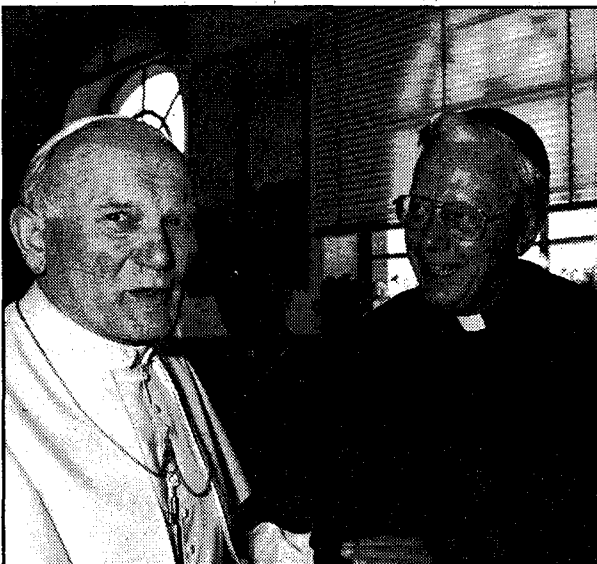
The revolutionary sense of freedom of our American culture is at times accompanied by a certain distrust of authority and of anything foreign to the United States of America. It brings with it a special emotionalism in support of the "little guy."

The members are open to being sensitized to those United States differences as they are to those of Africa, China and other nations.

They are interested in observations as to how the Holy See might be more pastorally effective in ministering to our nation. They are aware that the great majority of priests, religious and laity are faithful members of the Church who need and deserve to be recognized and affirmed, who are done a disservice by those who prod them to cynicism.

On the other hand, we in the United States need to be careful not to assume an arrogance that would imply that United States procedures are necessarily the only and best for the Universal Church. Some also need to avoid an excessive preoccupation with the negative whole being blind to the good things happening in the Church.

The Holy Father is able to express himself clearly in English and what he has to say is



'The Holy Father is able to express himself clearly in English, and what he has to say is obviously the result of deep thought...He seemed at pains to indicate that he sees his visit as not only to the faithful...but to all people in the United States.'

obviously the result of deep thought. He remarked that we are all enrolled in the school of the Holy Spirit and that we can assist each other in learning. He also seemed at pains to indicate he sees his visit as not only to the faithful, as important as that is, but to all people of the United States, hoping it will be of spiritual benefit to them and an occasion for recommitment to high ideals in our social, political and economic life.

We closed our meetings with a delightful luncheon with the Holy Father, shared by the United States Bishops and the members of the Curia who had been meeting with us. We had prosciutto, salad, cannelloni, a turkey entre and cake for dessert, all served by Sisters. His Holiness seemed quite relaxed, though he had had a busy morning of audiences in addition to meeting with us.

We closed the luncheon and our meetings by singing together. Spurred on by Cardinal Krol, our Holy Father sang a favorite song from his hometown in Poland. We were told it had special significance

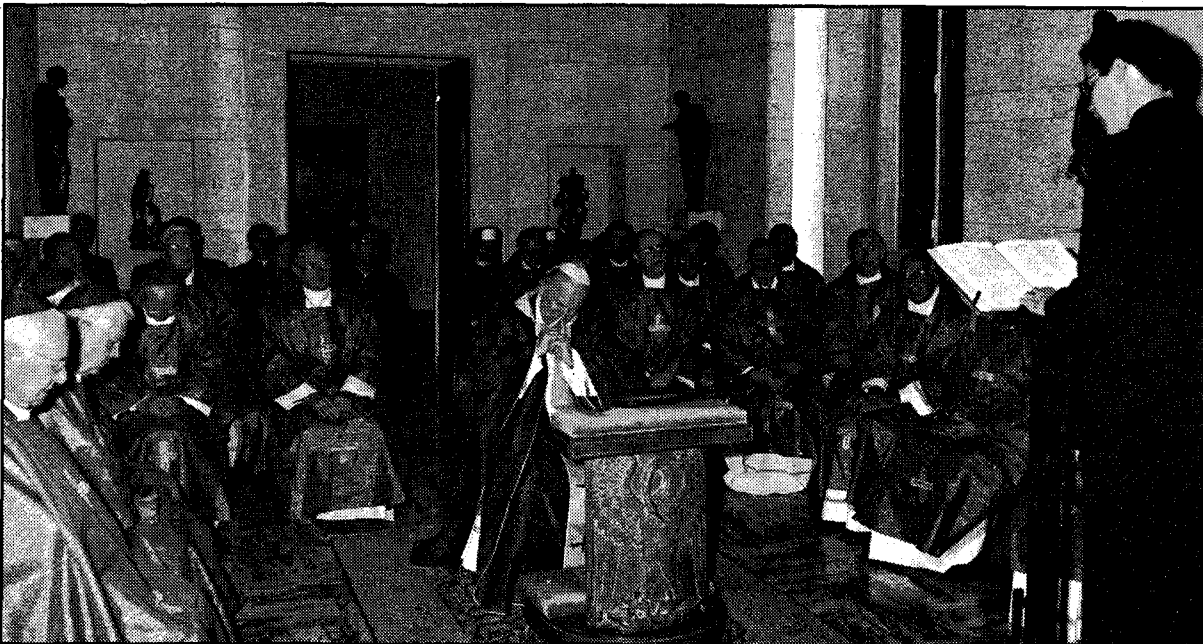
'We in the U.S. need to be careful not to assume an arrogance...that U.S. procedures are necessarily the only and best for the Universal Church.'

because it was sung of the evening he was elected Supreme Pontiff. Cardinal Law, of Boston, sang a beautiful solo, "Simon Peter, Do You Love Me." We all joined in a parting "Salve Regina" to Our Lady.

We were invited on one evening to a reception for us by Ambassador Shakespeare, the United States Ambassador to the Holy See. The embassy is located in the beautiful home that had belonged to the Pacelli Family, the family of Pope Pius XII. The Ambassador explained that there had been personal representatives to the Holy See of our President, on and off, since the middle of the past century. One of them was our own Mr. David Walters, of Miami.

For years, however, our government resisted establishing an embassy or authorizing funds for the purpose. However, recently it has been recognized that the Vatican is an important listening post with more Ambassadors accredited to it than to many nations. There is a staff of nine Americans at the embassy and four Marine security guards.

We had a fascinating experience in visiting the



U.S. cardinals and bishops whose dioceses he will visit pray with the Holy Father during Mass in his private chapel

Sistine Chapel and observing the work being done there in cleaning the Michaelangelo frescoes on the ceiling. Archbishop Marcinkus, the American Governor of the Vatican, came up with a way of mounting a large movable scaffolding platform which rides of rails mounted near the ceiling and is reached by a movable elevator.

Michaelangelo surprise

Much to their surprise, when attaching the rails to the side walls, the workmen discovered evidence that Michaelangelo had supported his scaffolding in a similar way. He did not, as is commonly thought, paint while lying on his back. We were invited to ride the elevator to the scaffolding, where we were in touching distance from the frescoes. No one believed Michaelangelo's colors were as brilliant as the cleaning has revealed.

The cleaning process is being done with extreme care. In a special laboratory tiny fragments of the plaster are analyzed with infrared rays and a microscope that reveals the original color-impregnated plaster, the glue (varnish) with which it had been covered and the layer of grime that had accumulated over the centuries, especially from candles, oil lamps and heaters. Every square inch is being recorded by computer to measure any changes in cracks on the surface. It has even become evident that, at times, Michaelangelo made corrections on his plaster frescoes with paint and great care is taken not to disturb the paint in the cleaning.

As I fly home over the Atlantic (eight hours from Rome to New York), I carry a new love for *bella Roma*. Even though I lived there for two years as a young priest, I do not think I have adequately appreciated what is meant when they say it is the center of the Church and of much of civilization.

Somehow, I am newly aware of how shallow our heritage in the New World is. Somehow, I have a new admiration of the men of past ages who were able to dream such great dreams in the marvelous artistic and architectural, engineering and faith achievements they have bequeathed to us. Somehow, I feel they had and lived a clearer, more dynamic vision of the greatness, the splendor of what it is to be a human being, a child of God, a person of Faith.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Pope: Chile dictatorship will pass

ABOARD THE PAPAL PLANE (NC) — Pope John Paul II described Chile as a dictatorship in transition to democracy, and said the Chilean church must defend human rights, as did the Philippine church before the fall of President Ferdinand Marcos.

But the trip to Chile "is not political," Pope John Paul said as the papal aircraft flew toward Uruguay March 31 — the first stop in a 13-day trip to South America.

"I am not an evangelizer of democracy. I am an evangelizer of the Gospel," the pope said. However, "if democracy also means human rights it belongs also to the message of the church, not as a priority but as an important content."

During an in-flight press conference, the pope also favored making the Vatican budget public and defended the U.S. head of the Vatican bank who is being investigated in connection with an Italian banking scandal.

The papal journey includes Uruguay, Chile and Argentina. The pontiff was scheduled to meet the president of Chile's military government, Gen. Augusto Pinochet, on April 2.

Asked to compare Chile's regime with his home country's communist rule, Pope John Paul said Poland's situation is "more demanding and difficult."

"One thing is the phenomenon of a dictatorship [in Chile] which must pass," he said. "Another thing is a

dictatorship as a continuing system."

"I think the difference is very important," he added.

Chile is politically divided over the military government's formula for a gradual return to democracy and there are strong church-state tensions over human rights issues.

The pope also said the church in Chile should defend freedom and human rights as did the Philippine church in the Marcos years.

Such action "is not only possible but necessary because this is part of the pastoral mission of the church," he said. "The rights of man, justice are part of the content of our mission."

Bishop urges Canadian Catholics to welcome refugees

ST. CATHARINES, Ontario (NC) — Bishop Thomas Fulton of St. Catharines has urged Canadian Catholics to welcome growing numbers of Salvadorans and Guatemalans who, fearing deportation from the United States, are appearing on the Canadian doorstep. Telling members of his diocese they are "first-hand witnesses" of a human tragedy, Bishop Fulton asked them to respond with Christian concern to the Salvadorans and Guatemalans by inviting them into their homes. In a pastoral letter, Bishop Fulton noted that large numbers of Central Americans have been arriving in the Diocese of St. Catharines since December.

Vatican paper says arms reduction is now possible

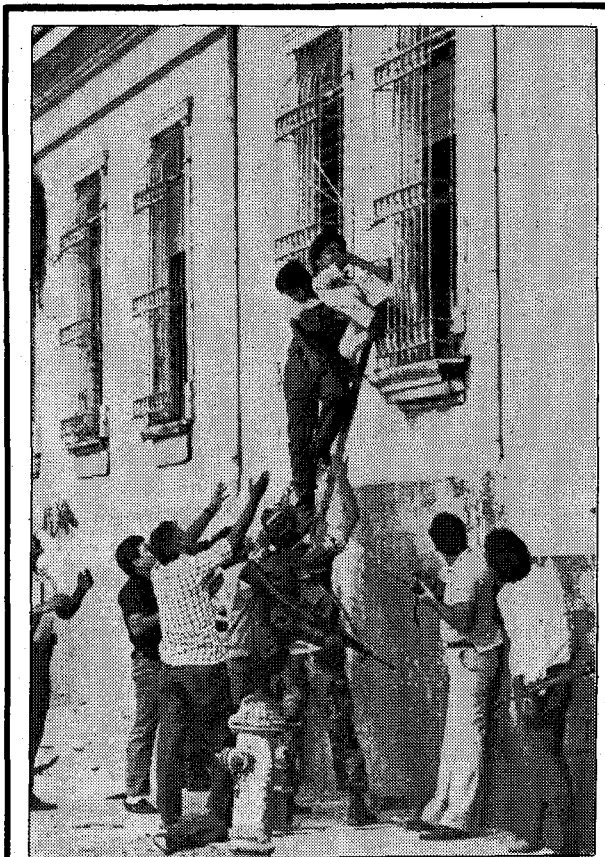
VATICAN CITY (NC) — The Vatican newspaper said an agreement on reducing Soviet and NATO missile forces in Europe is now possible as long as both sides show wisdom and patience. The newspaper, *L'Osservatore Romano*, also said changing policies in the Soviet Union have been a factor in the progress shown so far in negotiations. "What appeared lost at the Reykjavik meeting now seems salvageable," the newspaper said in a March editorial. It referred to the Iceland summit meeting last year between President Ronald Reagan and Soviet leader Mikhail Gorbachev, in which the two failed to agree on an arms control package that included medium-range nuclear weapons in Europe.

Bishops worried about Aquino's tough new attitude

MANILA, Philippines (NC) — Some Philippine bishops say they are concerned about the tough line President Corazon Aquino took March 22 in calling for "police and military action" against insurgents. But a number also expressed frustration with communist and right-wing rebels for rejecting Mrs. Aquino's peace overtures. President Aquino said in a speech at a Philippine Military Academy graduation that "one nation, one armed forces, acting with the energy and direction of a single hand, will smite the foe on the left and the right, and permanently end all threats to freedom before my term as president is over." She delivered the speech from a grandstand where four were killed and more than 30 wounded March 18 when a bomb blew up at ceremony rehearsals. The bomb reportedly was meant for her.

Exiled Indians ask pope for help during visit to Chile

MEXICO CITY (NC) — An organization representing exiled Chilean Indians has written Pope John Paul II asking for "a sign of relief and a message of hope" during his April visit to Chile. According to the letter, signed by Reynaldo I. Mariqueo for the Mapuche Committee Abroad, the Mapuche Indians have been the target of human rights abuses, and many of the Indians have been forced into exile. The letter appeared recently in the Mexico City newspaper *Unomasuno*. The pope is scheduled to meet with Mapuche Indians April 5 in Temuco, Chile.



Salvador Seige

Soldiers, police and volunteers help schoolchildren escape from a window in San Jacinto elementary school in San Salvador, El Salvador, where about 1,000 children and teachers were taken hostage by an army deserter and a female companion. Auxiliary Bishop Gregorio Rosa Chavez of San Salvador helped negotiate the surrender and release of the hostages. (NC photo from UPI)

African bishops condemn South Africa's repression

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.

Italy seeks extradition of Vatican bank official

ROME (NC) — Italian officials, citing a 1929 treaty with the Vatican, seek to extradite Archbishop Paul Marcinkus and two other Vatican bank officials to face charges in a bank fraud case, according to the Italian Justice Ministry. An informed Vatican source March 31 said he believed extradition papers had reached the Vatican. He also said a careful response would be composed.

Melkite head claims Beirut melee 'restored peace'

VATICAN CITY (NC) — The Syria-based head of Melkite Catholics worldwide said Syria's intervention in west Beirut "restored peace" to the war-torn Lebanese city. Patriarch Maximums V. Hakim said the situation in Moslem west Beirut had been "desperate" before an estimated 6,000-7,000 Syrian troops moved in to break up fighting between Lebanese Moslem factions. The patriarch made his comments during a March 18 Vatican Radio interview in which he also expressed pessimism over efforts to free Western hostages in Lebanon. The leader of an estimated 940,000 Melkite Catholics worldwide and patriarch of Antioch, Patriarch Hakim lives in Damascus, Syria.

Catholics wage war against drug traffic in Mexico

MEXICO CITY (NC) — Catholic bishops and laity are becoming increasingly outspoken against drug cultivation and trafficking in southern Mexico. Drug trafficking "is becoming a voice of real influence on the social and political scene, as has happened in Colombia," Bishop Arturo Lona Reyes of Tehuantepec told the Mexico City newspaper *La Jornada*. He said that despite government efforts, the situation remained "terrible." In the southern states of Chiapas, Oaxaca and Guerrero, the Mexican government has ordered the army and the attorney general's office to put a stop to drug trafficking.

Anglican-Catholic team undecided on women clergy

LONDON (NC) — An official Anglican-Roman Catholic dialogue team has yet to decide how it will handle the issue of women's ordination when discussing unity between the two churches, an Anglican official said. The Second Anglican-Roman Catholic International Commission could consider the issue in light of what would be necessary for unity, said Canon Christopher Hill, Anglican secretary of ARCIC II. If women priests are contrary to Catholic faith, there could be no communion between Catholics and churches which ordain women, he told a conference of Catholics and Anglicans in London.

Pope rebuffed president says Chilean newspaper

SANTIAGO, Chile (NC) — A Chilean opposition newspaper reported that Chile's president, Gen. Augusto Pinochet, was rebuffed in a request for a private papal Mass at the presidential palace during Pope John Paul II's April visit. Chilean church sources not part of the hierarchy said the story "seems true" but were unable to confirm it. In Rome, an official of the Chilean Embassy to the Vatican said a private Mass has never been on the trip program. A knowledgeable source who asked not to be identified said the pope and the president probably decided that, given the pontiff's busy schedule, their time together would be better spent in private conversation — which both parties sought.

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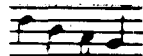
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Vatican to reveal budget data

VATICAN CITY (NC) — The Vatican has announced it will provide details of its spending and income to the world's bishops for the first time as part of a fund-raising appeal to cover its growing deficit.

At the same time, the Vatican predicted the shortfall in its 1987 operating budget would increase to about \$63 million. That would be about \$7 million more than the previous year and the largest shortfall since the Vatican began publishing budget figures in 1979.

A two-page Vatican statement, issued March 26 after a meeting of a cardinals' finance council, said the council had decided to send a letter to bishops, requesting a "more ample and organic participation" by local churches in Vatican operating costs.

With the letter, the statement said, the bishops will receive a "synthesis" of the 1985 operating budget of the Holy See and the Vatican City government. That was the first year the various Vatican departments were united in a single budget statement, according to a Vatican financial source.

The source said the idea was to give the bishops enough information to make informed judgments on possible permanent solutions to the shortfall problem.

The letter includes "several concrete hypothetical solutions" to the deficit to be evaluated by the bishops, the Vatican statement said. These solutions are based on "collegiality"

and a "sense of communion" between local churches and the Vatican's central agencies, it said.

The statement did not elaborate on the proposals contained in the letter, and the Vatican source said the contents of the letter were not expected to be made public by the Vatican.

The statement revealed that the annual Peter's Pence fund, which since 1984 has been used to cover much of the yearly shortfall, was expected to cover only about half the 1987 shortfall.

Peter's Pence, a worldwide collection traditionally used for special

papal projects, raised about \$32 million in 1986, the statement said; that would leave about \$31 million. In the past, the Vatican has had to dip into invested funds to cover the difference, a policy which has concerned church financial experts.

Financing of Vatican operations has traditionally depended on the earnings of the Holy See's "patrimony" of investments and property holdings. But currently, the Vatican statement said, the patrimony earnings cover less than half of Vatican spending.

The Vatican City government, which issues stamps and mints coins, has maintained a balanced budget in recent years, but most of the Vatican's departments have no source of direct income.

Some cardinals have supported publishing the Vatican's budget figures, saying such a move would give the church greater credibility and put an end to myths about Vatican "riches."

Cardinal John Krol of Philadelphia, a member of the Council of Cardinals which issued the statement, said before the meeting began that he hoped the budget information given to bishops would be made available to the general public.

"My argument has always been if you want to keep this private, you can do so if you pay your own bills. If you're making an appeal, credibility demands that you explain why," Cardinal Krol said.

Chilean hierarchy, regime square off

SANTIAGO, Chile (RNS) — Justice Minister Hugo Rosende took to the airwaves here in an unprecedented nationwide broadcast March 9 to denounce Catholic Bishop Carlos Camus as an "apologist for violence" for his remarks about the September attempt on the life of Chilean leader Gen. Augusto Pinochet.

Bishop Camus had characterized the assassination attempt as "an act of war" in which "a certain heroism" could be recognized.

The papal nuncio in Chile was called in for a rebuke by Chile's foreign office, and the 13-year-old military regime sent a message to the Vatican urgent enough that Pope John Paul II was called out of a spiritual retreat.

Some church sources speculate that the government was considering drastic action against Bishop Camus or had asked the Vatican to do so. On March 17, however, the Vatican announced that it would not comment on what it considered an "internal matter."

Bishop Camus, whose diocese is located in the southern provincial capital of Linares, was given special police protection after receiving death threats.

"From a moral point of view, they aren't so guilty," Bishop Camus told a Santiago newspaper, referring to perpetrators of the attack on Gen. Pinochet's caravan Sept. 7. "War had been declared, and they made their war."

Gen. Pinochet frequently describes Chile's current situation as a war against world Marxism and has declared a state of siege for lengthy periods twice since 1984.



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Document seeks unity in touchy subject

By John Thavis

VATICAN CITY (NC) — Pope John Paul II's sixth encyclical, on the role of Mary in the church, struck a strong ecumenical tone on a subject that has frequently divided Catholics and Protestants.

While devotion to Mary has sometimes been divisive, the pope emphasized the positive in the document, saying the Blessed Virgin is an inspiration to Christian unity. One main point of agreement, he said, is that Mary is recognized by all Christians as the mother of the Lord.

"Therefore, why should we not all together look to her as our common mother?" he asked in the encyclical.

The encyclical, "Redemptoris Mater" (Mother of the Redeemer), was issued on March 25, the feast of the Annunciation. It was written in preparation for a special Marian year called by the pope, to begin June 7.

The ecumenical debate over Mary has centered on the traditional Catholic belief that she is a "mediator" for mankind. Some Protestant churches have objected to this understanding of Mary's place in the work of salvation and rejected the idea of praying to Mary.

The new encyclical, like the Second Vatican Council's decree on ecumenism, stressed that Mary's intercession depends on Christ, the unique mediator. In a central section titled "Maternal Mediation," the encyclical also developed the idea that Mary's intercession should be seen as part of her continuing "maternal care."

"In effect, Mary's mediation is intimately linked with her motherhood," the encyclical states. "This is important because it underlines that Mary's mediation is different from that of Christ," said Father Pierre Duprey, secretary of the Secretariat for Promoting Christian Unity.

He added that the encyclical "radically and totally excludes" what has been a basic Protestant fear: that Mary may be seen as a separate source of salvation.

Devotion to Mary is also emphasized in the document, but in connection with her being a guide for the pilgrim church, and especially a guide to the Eucharist. By stressing Mary's

continuing relationship with the living church, the encyclical thus gives her role a "new perspective," said Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith.

Cardinal Ratzinger and Father Duprey, who spoke at a Vatican press conference March 25, both noted the pope's "positive intention" to bridge ecumenical differences over Mary's role.

The pope, for example, wrote less about Mary's traditional titles, Cardinal Ratzinger said, and much more about her connection with the church's mission.

Father Duprey said his secretariat, in an unusual move, sent advance copies of the encyclical to leaders of Protestant churches as a "gesture of cordiality."

Protestant churches, he said, were awaiting the encyclical before reacting formally to the pope's declaration of the Marian year.

The encyclical's other major ecumenical overture was to separated Eastern Christians, who have a strong tradition of Marian devotion. The pope, who frequently emphasizes anniversaries, here highlighted two: Christianity's approaching third millennium in the world, and its first thousand years in parts of what is now the Soviet Union, to be marked in 1988.

Father Duprey said the pope was taking advantage of a "historic coincidence" to underline the common practice of Marian prayer among Catholics and Orthodox Christians, especially those in the Soviet Union. The official said he planned to meet soon with an Orthodox delegation from Moscow to discuss the document.

In recalling the place of icons of the Madonna in the lives of Eastern Christians, the pope suggested a new, ecumenical image for Mary: "Could she not become the sign of hope for all those who, in fraternal dialogue, wish to deepen their obedience of faith?"

"Redemptoris Mater" was the second of Pope John Paul's encyclicals to make a strong appeal for unity with separated Eastern churches. In 1985, the pope's letter on Sts. Cyril and Methodius, who evangelized

much of what is now Eastern Europe, also made strong arguments for unity.

It was the second of his encyclicals explicitly written with a view toward

the coming third millennium of Christianity. His previous encyclical, on the Holy Spirit, likewise indicated the importance the pope sees in the bimillennial jubilee of the birth of Christ.

Model of femininity

(Continued from page 1)

longstanding devotion to Mary.

Much of the papal letter is an extended spiritual reflection on Mary's "pilgrimage of faith," from the Annunciation to the Crucifixion to her assumption into heaven. Her "obedience of faith," shown from the Annunciation onward, was "heroic," it said.

Mary continues to accompany the church's journey, the document said, which "in our own time is marked by the sign of ecumenism."

The encyclical acknowledged some "discrepancies of doctrine" between the Catholic and Protestant churches about Mary's role in salvation, but asked whether all Christians could "look to her as our common mother, who prays for the unity of God's family."

One of the areas of disagreement between Catholics and Protestants has been Mary's role as "mediatrix," an interceder for mankind. The encyclical describes Mary's mediation as an important part of her "maternal care," but said it in no way diminishes the unique mediation of Christ.

Among Eastern churches, which have faced "frequent persecution, even to the point of bloodshed," the document said, Mary has been given a "privileged place."

It took special note of the approaching millennium of Christianity in what is now part of the Soviet Union. A few decades after the baptism of 988 of St. Vladimir, grand duke of Kiev, the schism between Eastern and Western Christianity occurred.

"Even though we are still experiencing the painful effects of the separation," the document said, "we can say that in the presence of the mother of Christ we feel that we are true brothers and sisters."

The pope praised the Eastern custom of placing images of the Virgin in places of honor in churches and homes.

"The icons are still venerated in the Ukraine, in Byelorussia and in Russia under various titles. They are images which witness to the faith and spirit of prayer of that people," the encyclical said. The three areas are now Soviet

republics.

The document briefly touched on Mary's place in the church's social teachings.

The church's "preference for the poor is wonderfully inscribed in Mary's Magnificat," it said. It referred to the New Testament account of Mary's song of praise, describing God who "has cast down the mighty from their thrones and lifted up the lowly... filled the hungry with good things, sent the rich away empty."

The document said the church is aware — "and at the present time this awareness is particularly vivid" — that the truth about salvation cannot be separated from God's preference for the poor and humble.

Mary, as dependent upon God and directed toward him, is "the most perfect image of freedom and of the liberation of humanity," the encyclical said, quoting from an instruction by the Congregation for the Doctrine of the Faith.

Mary's role also has "special importance in relation to women and their status," the document said.

It said this was illustrated "by the very fact that God, in the sublime event of the incarnation of his son, entrusted himself to the ministry, the free and active ministry of a woman."

"It can thus be said that women, by looking to Mary, find in her the secret of living their femininity with dignity and of achieving their own true advancement," it said.

The encyclical listed qualities that the church sees in women, "in the light of Mary... the self-offering totality of love; the strength that is capable of bearing the greatest sorrows; limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement."

The document said these are "the loftiest sentiments of which the human heart is capable."

The document also emphasized that although Mary has a central role in the church, she did not receive the "apostolic mission" given to Christ's disciples at Pentecost.

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Sound of Music's Von Trapp was pro-life, Charismatic

MORRISVILLE, Vt. (NC) — Maria von Trapp, the one-time convent novice whose marriage to a war hero and decision to flee Austria with him and 10 children to avoid complicity with Nazi rule inspired the film and play "The Sound of Music," died March 28 at age 82.

She died in a Morrisville hospital three days after undergoing intestinal surgery.

Morrisville is located near Stowe, Vt., where the Trapp family settled more than 40 years ago and where Johannes von Trapp, the youngest of the 10 children Maria and Baron Georg von Trapp led out of Austria in 1938, manages the Trapp Family Lodge.

The story of the Trapp family became one of the movie industry's greatest financial successes with the release of the Rodgers and Hammerstein musical "The Sound of Music," starring Julie Andrews, in 1965.

The film won five Academy Awards. Earlier, the von Trapp story was told in a Broadway musical which opened in 1959 and ran for three years.

Mrs. von Trapp, a strong proponent of the family and a spokeswoman for the charismatic movement, spoke of

her faith in God and devotion to the Catholic Church in a number of interviews during the years she lived in the United States.

In a 1977 interview, the baroness advised Catholics not to get caught up in "too many alleluias" and "Praise the Lords."

Rather than concentrating on the "externals" of their faith, she said, they should "read the Gospels, find out what they mean to you, and start to shape your own life."

In 1980, declaring that the health of a society is judged by its attitude toward children, she said U.S. laws permitting abortions would "draw the wrath of God on the nation."

Pope Pius XII awarded her the Benemerenti Medal in 1949 for her generosity to the suffering people of Austria.

During concert intermissions on the family's annual singing tours throughout the United States, the baroness appealed for old clothes and food to be sent to distribution centers in Salzburg and Vienna. In 1947, nearly 100,000 pounds of food and clothing were sent to Austria by the von Trapp family.

"The Story of the Trapp Family Singers," a book written by Mrs. von



Baroness Maria Von Trapp (right), who died at 82, and whose life story inspired the musical 'The Sound of Music', is embraced in 1984 by actress Mary Martin who played Maria in the Broadway production. (NC photo)

Trapp, was a selection of the Catholic Book Club in 1949.

Advocating greater participation of laity in church services, the baroness sponsored music camps in Vermont with classes stressing the Gregorian chant and other liturgical pieces.

Mrs. von Trapp was awarded the Siena Medal, the highest award of Theta Phi Alpha, the national sorority for Catholic women, in 1962.

In 1964, she welcomed 40 Catholics and Episcopalians to the Trapp Family Lodge in Vermont for an interfaith religious conference.

Maria Augusta Kutschera, the future baroness, was born on a train speeding from her parents' village to a hospital in Vienna in 1905.

She was an orphan by age 7 and was raised by a court-appointed guardian, whom she later described as anti-Catholic.

After graduating from a teachers' college in Vienna, she became a candidate for the novitiate at a Benedictine convent in Salzburg.

The convent's abbess sent her to be governess at the villa of Baron von Trapp.

TV preacher dispute reflects badly--priest

WASHINGTON (NC) — The dispute among fundamentalist television preachers "reflects badly on religion," said Holy Cross Father Theodore Hesburgh.

"We always get in trouble when we get too much involved with money," said Father Hesburgh, president of the University of Notre Dame.

Father Hesburgh made his comments March 29 on the ABC-TV program, "This Week With David Brinkley."

The fundamentalist preachers' dispute began when Rev. Jim Bakker resigned March 19 from the multimillion dollar PTL Ministry, saying he had been blackmailed over a sexual encounter several years earlier with a church secretary. He said later that the real reason for the resignation was that he had learned of a plot for a hostile takeover of his ministry.

The initials of the ministry, carried by cable television to an estimated 13.5 million homes, stand for "Praise the Lord" or "People That Love."

Other Catholic leaders also voiced concern about the effects of the dispute and of the glitzy, well-financed fundamentalist-type TV preaching shows.

Bishop Kenneth Untener of Saginaw, Mich., said in an interview that he was "not enthusiastic" about TV evangelism because "the TV evangelists seem to focus attention on themselves" rather than on God.

"The ministries frequently become personality cults rather than leading people directly to the Lord," Bishop Untener said. "Perhaps some of the competition among them is an indication of that."

He also said he would discourage Catholics from sending money to the evangelists because "the money sent intends to build up their own ministries and

generally is not applied beyond themselves."

He contrasted them to most Catholic parishes and mainline Protestant groups which, he said, "tend to reach out to the poor."

Henry Herx, coordinator of information and education services at the U.S. Catholic Conference Department of Communication, said that many TV fundamentalist preachers "use tactics which are exploitive of the viewers."

Many are "organized like a political campaign" and are "constantly baraging" viewers for money through the mail, Herx said.

"They're high gloss, very emotional" and show that the producers "understand the art of persuasion and how to use the media for propaganda," Herx said. "It's not an intellectual but an emotional approach," preying on the lonely and troubled, he said.

Father John Catoir, director of The Christophers, predicted his media efforts will not suffer because of the dispute. The Christophers, one of the church's oldest TV efforts, runs its low-key ministry from New York and "doesn't even ask for money on television," he said.

But the fundamentalists have been hurt, he said, and their dispute is uncovering "an incredible competition among them for dollar support."

Paulist Father Ellwood Kieser, president of Paulist Productions, in Pacific Palisades, Calif., also said he does not think his work will be affected. The host of "Insight," a television series appearing on more than 100 stations, Father Kieser said that Catholic media efforts are quite different from those of fundamentalist preachers. His programs are dramas on Christian principles.

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Church: 'Baby M' ruling OKs 'baby-selling'

By NC News Service

Catholic officials, reacting to a judge's ruling in the notorious "Baby M" case, have compared surrogate motherhood to "baby-selling" and urged that laws be passed to ban the procedure.

"The 13th Amendment didn't work. It is still possible to buy and sell a human being," said Richard Doerflinger, assistant director of the U.S. bishops' Office for Pro-Life Activities. The 13th Amendment outlaws slavery.

William F. Bolan Jr., executive director of the New Jersey Catholic Conference, also said the decision "sanctions baby-selling" and said he hopes the state Legislature "will act quickly to affirm public policy" against baby-selling.

A New Jersey judge ruled March 31 that the "Baby M" surrogate mother contract is valid, awarding custody of the 1-year-old girl to her biological father, William Stern, and his wife, Elizabeth.

Judge Harvey R. Sorkow of Superior Court in Hackensack, N.J., denied visitation rights to biological mother Mary Beth Whitehead, who had argued that the contract she entered into with Sterns was invalid.

The three-month-long non-jury trial has highlighted the complications of the surrogacy issue. The Vatican has condemned surrogate motherhood and Catholic officials in the United States have termed it a "moral

disaster."

In the "Baby M" case Mrs. Whitehead was artificially inseminated with Stern's sperm, but she refused to give up the baby she had agreed to bear for \$10,000.

The judge ruled that Mrs. Whitehead knew what she was getting into when she agreed to bear the child. He said the New Jersey law against selling babies was not violated because Stern was the father of the baby.

The judge said Stern and his wife would be the most fit parents and would better be able to explain her unusual beginnings.

In a Feb. 22 document on modern techniques of procreation, the Vatican Congregation for the Doctrine of the Faith said surrogate motherhood is morally illicit — "an objective failure to meet the obligations of maternal love, of conjugal fidelity and of responsible motherhood."

During the "Baby M" trial the bishops' conference of New Jersey called surrogate motherhood "a legal outrage and moral disaster."

The New York State Catholic Conference also called surrogate motherhood a "moral disaster" and a "psychological minefield."

In a Feb. 3 statement J. Alan Davitt, executive director of the New York State Catholic Conference, said the practice of surrogate motherhood "seriously damages the integrity of marriage — both for the father and his wife, who will be unequally related to the child, and for the mother and her husband, who stands by as his wife's womb is rented out to another person."

Davitt's statement was released the day a bill was introduced in the New York Legislature that would honor surrogate motherhood contracts as legal and irrevocable.

Pope to meet black bishops while in U.S.

WASHINGTON (NC) — Pope John Paul II has added a meeting with black bishops and black Catholics to the New Orleans stop of his Sept. 10-19 visit to the United States.

The meeting will be the first event on the pope's Sept. 12 schedule and will be held at the chapel at the Notre Dame Seminary.

During his Sept. 11-13 stop in New Orleans the pope also will meet with elementary, secondary and higher education leaders and will attend a youth rally.

In announcing the addition to the schedule, Archbishop Philip M. Hannan of New Orleans said that Pope John Paul originally had not schedul-

ed meetings with any racial or ethnic groups but that now meetings have been set up with Hispanic, Indian and other groups.

"It became obvious to me that the Holy Father should speak to a group of black Catholics representing the whole United States. It was so natural to decide where to speak to black Catholics. There's no place but here," the archbishop said.

Archbishop Hannan was a member of the delegation of U.S. bishops who met with Pope John Paul in Rome in March to plan the trip.

The archbishop noted that Louisiana, Alabama and Mississippi have produced nine of the 12 black American bishops — 11 in the United States and Bishop Raymond Caesar, a Louisiana-native serving in Diocese of Goroka, Papua New Guinea.

Archbishop Hannan said the tri-state area has the highest ratio of black Catholics in the country. Also New

Orleans is a major black city, home to Xavier University, the country's only black Catholic university, he said. It is operated by the Sisters of the Blessed Sacrament.

Pope John Paul was already scheduled to speak at Xavier University but that meeting is geared to higher education officials in general.

The pope's meeting with permanent deacons was shifted from New Orleans to Detroit.

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Fallen away, divorced and separated Catholics told at Archdiocesan conference

By Prent Browning
Voice Staff Writer

The message was clear: Divorced and separated Catholics, and all those who have been away from the church because of a marriage situation, are welcome home.

The need for reconciliation was communicated at this year's Separated and Divorced conference, held at Nativity Church in Hollywood on March 28. The day-long conference featured a talk on annulments, a personal witness by a St. Andrew couple (see story), and workshops on such topics as the healing process after divorce and the role of the remarried in the Church. A similar conference was held in Spanish on March 21.

"We invite you simply to come home. You are missed," Father Andrew Anderson, Judicial Vicar of the Archdiocesan Tribunal, said in an opening speech.

Father Anderson expressed the hope that those who attended could set aside any past bitterness involving the Catholic Church. It was not a day for placing blame, he said.

"If you're waiting for a perfect Church to come back to you're going to grow old. And if we're waiting for perfect people to fill the pews, we're going to be out of a job first of all," he said.

"One of the things we're trying to do today is to have each of us, either here as ministry or being ministered to, stop thinking that it's the person next to me, the previous generation, the rules and regulations of an institutional Church, the Pope in Rome, the bishop in Miami, or the pastor in the parish, that is lacking in love."

The effort to love must be made by ourselves, he said, reflecting through our actions the love of Christ.

Sister Virginia McCall, director of the Ministry to the Separated and Divorced at the Family Enrichment Center, apologized in a speech if, because of a divorce or other marriage circumstance, those present felt like the Church was "sweeping you under a rug."

"Often when I talk to divorced people," she said, "they say something like this: 'When I was first divorced I felt like I had a brand across my forehead and one across my back that said *divorced*, and every place I went I felt like people were looking at me and thinking that I'm divorced.'"

This feeling can become even more pronounced in a Church setting where people are surrounded by married couples or perhaps temporarily denied the sacraments.

During a painful divorce, this feeling of alienation can quickly turn to anger. "Maybe in your anger you need to be angry at God and angry at the Church and so you distance them," she said.

This need not be the case. There are 13 support groups in English and seven support groups in Spanish for the separated and divorced of the Archdiocese, Sister McCall told the audience. In addition, there are special weekends sponsored by the Marriage



'The Church needs you. We need your witness of who you are as people who have experienced pain but have still remained faithful to the Church.'

Sister Virginia McCall, director of Ministry to the Separated and Divorced

Enrichment Center to help people through the painful process of divorce.

Furthermore, "the Church needs you," she said. "We need your witness

of who you are as people who have experienced pain but have still remained faithful to the Lord and faithful to the Church."

Couple: Wait for annulment proved worthwhile

By Prent Browning
Voice Staff Writer

Steve and Marilyn Johnson, newly married after a divorce, were impatient to get their previous marriages annulled and return to the sacraments.

The couple, parishioners of St. Andrew Catholic Church in Coral Springs, shared their personal annulment experience at the Miami Archdiocesan Separated and Divorced Conference held at Nativity parish March 28.

Steve, originally a Lutheran, decided when he married Marilyn in 1982 to convert to Catholicism despite what he saw at first as a long and difficult conversion process. Between talking to a parish priest about the conversion and about plans to adopt a child, Steve says, "we weren't listening to the priest as he laid out the [annulment] procedure."

When they were informed that a lay person would handle the process because of the priest's busy schedule, Steve was surprised.

"My first reaction," he said at the conference, "was *what!* an unknown lay person to whom I'm supposed to tell all the details of my previous marriage? Will he have the same confidentiality that a priest has? Can I trust him to know what he's doing? Much to my surprise, he was very compassionate and knowledgeable about the process."

"It was emotionally very difficult for me," said Marilyn. "I had to recount a painful past, a part of my life that I was trying desperately to put behind."

Frustrations at one point turned to anger at the Church when they were informed during the annulment process that they couldn't receive the sacraments at an Easter Sunday Mass.

At a Church retreat later, however, they realized that they forgot one thing in their preoccupation with getting a quick annulment -- God.

As they reflected further, contemplating mistakes they made in their earlier marriages, they discovered that the easy



Steve and Marilyn Johnson shared their "annulment experience" at Archdiocesan conference. (Voice photos/Prent Browning)

An annulment is 'not necessarily an instantaneous solution or a miraculous cure but a first step toward a renewal in Christ.'

Steve Johnson

concluded Steve, "that the annulment process is not necessarily an instantaneous solution or a miraculous cure but a first step toward a renewal in Christ."

path is not always the most meaningful one. Eventually, it became clear, Steve said, that their struggles were part of an overall plan.

"Through the annulment process I was able to realize how important a marriage commitment is, and something that important is not to be taken lightly," he said.

Marilyn felt the experience brought them closer. "We had discovered a unity and oneness in our marriage that wasn't there before," she said.

"We came to understand," concluded Steve, "that the annulment process is not necessarily an instantaneous solution or a miraculous cure but a first step toward a renewal in Christ."

Synod exec is 'evangelizer of the year'



Marsha Whelan, Evangelization director and secretary to the Archdiocese's Synod

Marsha Whelan, director of Evangelization and Synod Secretary for the Archdiocese of Miami, has been given the 1987 Paulist Fathers' National Award for Lay Evangelization.

Upon being notified of her selection, Whelan said, "The award is affirming for me and for all lay people working at parish and diocesan levels to bring the good news to people's lives. The everyday plodding is worth it." She also praised Archbishop Edward McCarthy and Paulist Father Alvin Illig for their leadership in the work of evangelization.

Whelan has been involved in the Archdiocese of Miami's Evangelization program since its inception in 1980, first as associate director and, since 1983, as director. She was a member of the steering committee

responsible for forming and organizing the National Council for Catholic Evangelization, and last year was elected president of the group.

Before coming to work for the Archdiocese, Whelan worked as an administrator and teacher in both private and public schools in Florida. She is past president of the Dade County Association for Retarded Citizens; a member of the board of trustees of Carrollton School of the Sacred Heart in Coconut Grove; and on the advisory board for St. Luke Substance Abuse Rehabilitation Center in Miami. She holds a Master's degree in religious education from the Catholic University of America and another Master's in public administration.

Whelan will receive her award June 6 in Washington from Father Joseph Gallagher, president of the Paulist Fathers. The presentation will be made during "Pentecost '87," a day-long evangelization celebration which will use satellite technology to link 60,000 people scattered across 200 different sites in the United States.

Parishes study ways to help addicts

By Prent Browning
Voice Staff Writer

It is all too much a part of a priest's day-to-day experience in South Florida. He hears a confession from someone who is addicted to alcohol or drugs or a desperate wife contacts him about a husband who is an alcoholic but won't admit it. What can the priest do?

Father Sean O'Sullivan, director of Substance Abuse for the Archdiocese of Miami's Catholic Community Services (CCS), has a suggestion he thinks would help. Priests who are approached with substance abuse problems could call on the advice of a resource person within their own parish, someone who is knowledgeable about drug/alcohol programs available in the area.

Local pastors considered that idea along with other suggestions for combating drug and alcohol abuse at the parish level during a luncheon/meeting recently with Father O'Sullivan and Ed Bobinchock, the director of D.A.R.E., the Miami Archdiocese's drug prevention and education program. The meeting was held at St. Luke's Center, the Archdiocese's substance abuse facility.

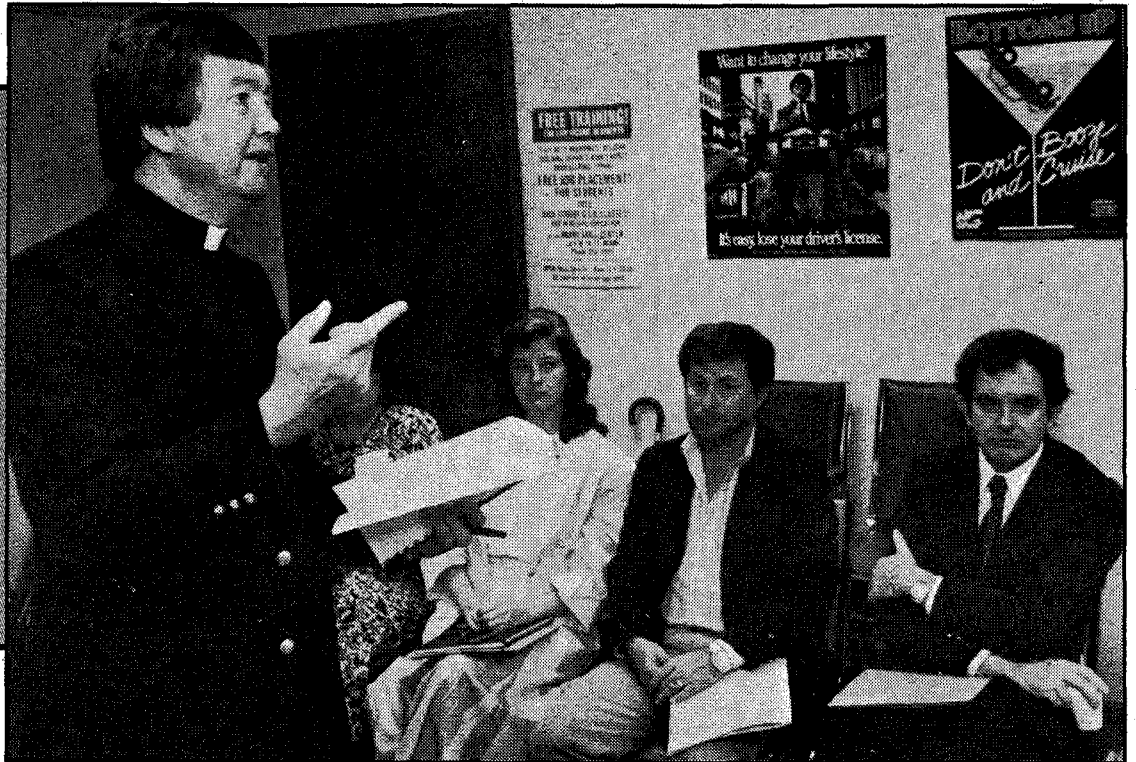
There was a general agreement that if a pastor should decide to refer people to a resource person these persons should ideally be former alcoholics or drug addicts themselves, with experience and first-hand knowledge of such programs as Alcoholics Anonymous, Narcotics Anonymous, and Families Anonymous.

D.A.R.E. has offered to train these persons to ensure that they are knowledgeable about all area drug and alcohol facilities and support groups.

At last week's meeting it was also agreed that churches should make an effort to make their facilities available

'People return to sobriety and sanity when they get in touch with a higher power.'

Fr. Sean O'Sullivan



During meeting with local pastors and drug counselors at St. Luke's Center, Father Sean O'Sullivan suggests ways that parishes can reach out to addicts. (Voice photo/Prent Browning)

to substance abuse support groups, and that parish bulletins could contain a paragraph reminding parishioners of the presence of St. Luke's Center.

Father O'Sullivan, who is chairman of the Religious Leadership Committee of the Governor's Commission on Drug and Alcohol Concerns, believes that churches are an invaluable and to some extent untapped resource in the battle against substance abuse.

The commission, made up of 17 religious leaders representing the major faiths and denominations, issued a document last fall recommending ways that a church or synagogue could inte-

grate a concern about substance abuse into its regular activities.

These suggestions included everything from creating support groups for families of recovering persons to integrating alcohol and drug education into already established parish groups and ministries.

Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman will bring up some of these suggestions at a scheduled Florida Bishops Conference this month.

"It is a chance for us in the Catholic Church to give leadership throughout Florida," says Father O'Sullivan. "Right now there is a vacuum, a

cutback in all forms of funding, and with a Republican government they are going to be looking to the voluntary sector to implement drug prevention programs."

The substance abuse director believes that whether or not they have specific drug and alcohol programs, religious institutions offer the best known anecdote for addiction -- faith.

"People return to sobriety and sanity when they get in touch with a higher power," he says. "It is now a social-science fact that attendance at religious services acts as an insulation against involvement in drugs and alcohol."

Marking 600th year of Christianity

Lithuanians pray for suffering homeland

By Ana Rodriguez-Soto
Voice News Editor

With prayers that God will ease their homeland's suffering, Miami's recently celebrated the 600th anniversary of that nation's conversion to Christianity.

Lithuania has been under Soviet rule since the end of World War II, and Communist persecution of believers, the vast majority of them Catholics, has seldom waned.

Those who practice their faith are subject to discrimination in jobs and access to higher education; admittance to the country's only seminary is regulated by the government; at least half of all the churches, including the nation's cathedral, are being used as warehouses or art galleries; bishops and priests have been imprisoned, exiled to Siberia or killed; and the current bishop of Vilnius, who is believed to have been named a cardinal "in pectore" (secretly) by the Vatican, is not allowed to live in his own diocese.

"We need to hear their cry. We need to support Lithuania," said Miami Auxiliary Bishop Agustin Roman, speaking at the start of the Mass which was concelebrated March 22 at Sts. Peter and Paul Church in southwest Miami. The celebrants were Father Vincent Andriuska, associate pastor of the parish, and Father Victor Dabusis, a Lithuanian priest from St. Petersburg, Fla.

Bishop Roman urged the Lithuanians here to "stand firm in the practice of your faith in this free country," and to encourage fellow Lithuanians who may be separated from the Catholic faith "to come back home."

Between 500 and 700 Lithuanian families reside in the Miami area but



Lithuanian Catholics, including some dressed in native costumes, marked the 600th anniversary of their nation's conversion to Christianity with a Mass in their language at Sts. Peter and Paul Church, Miami. (Voice photo/Ana Rodriguez-Soto)

not all of them practice their faith, said Father Andriuska, who in addition to his duties at the mostly Hispanic parish is the only Archdiocesan priest who ministers to Lithuanians, hearing confessions and celebrating Mass in their language on the second Sunday of each month. (A retired Lithuanian priest from Juno Beach also celebrates Mass once a month at Catholic churches in Fort Lauderdale and Pompano Beach.)

Although he was born in the

United States, Father Andriuska never forgot his Lithuanian roots. He studied theology and was ordained in Lithuania, and there he ministered for two years until the invading Nazi armies forced him to leave.

Ona Vaicekonis, a member of Miami's Lithuanian Club who attended the anniversary Mass here, explained that most Lithuanian-Americans were exiled from their homeland after the Second World War, as a result of the

Russian occupation.

Most of them settled in the Chicago area, although Lithuanians can be found living "in almost every large city" of the U.S.

The Lithuanians who reside in South Florida are mostly retirees from the North, she said, and Miami has relatively few of them. Most make their homes on the east and west coasts of Florida, with about 3,000 living in the St. Petersburg area.

Vaicekonis said both her family and her husband's family have remained in Lithuania, and communication with them is difficult. Personal letters are screened and Christmas and Easter cards with obvious religious symbols are simply intercepted by the government.

"You cannot write about the politics or anything else" except "how's your health," she added. The economic situation frequently borders on hardship.

"If you are from Cuba then you know [how it is in Lithuania]," Vaicekonis said. "It's exactly the same thing, except we are worse because we are directly under Russia."

Pope John Paul II will mark the anniversary of Lithuania's conversion to Christianity on June 28 in Rome, when he will beatify the late Lithuanian Archbishop George Matulaitis. He is known as the renovator of the Marian Fathers Congregation, founder of the Lithuanian order of Sisters of the Immaculate Conception and of the Servants of the Holy Eucharist. (Fifty years ago, Miami's Father Andriuska was ordained in the same church and by the same archbishop who consecrated Matulaitis as bishop.)

The American bishops have asked all U.S. churches to set aside June 28 as a day of prayer for the persecuted Lithuanian Church.

'Poor but happy' St. Vincent's celebrates 25th

By Ana Rodriguez-Soto
Voice News Editor

With a concelebrated Mass, a home-style bar-b-cue, pink-and-white cake and plenty of music and dancing, the "poor but happy" parish of St. Vincent de Paul in northwest Miami celebrated its 25th anniversary this past Sunday.

While remembering the struggles of the past, parishioners also looked forward to making a long-deferred dream come true: the building of a parish hall.

More than 600 members of St. Vincent's multi-national community jammed the church at 2000 NW 103 St. for the anniversary liturgy, which was concelebrated by Archbishop Edward McCarthy; Auxiliary Bishop Agustin Roman; Vincentian provincial Father Gerard Mahoney; pastor, Father Egbert Browne, CM; his two associates; and more than a dozen other priests, including former pastors and "neighbors" from nearby churches.

The size of the crowd significantly strained the air-conditioning and elevated the temperature inside the multi-purpose church building, which for the past 20 years has served as parish hall and CCD classroom as well.

Beautiful on the outside, its insides are rather bare, with a humble collection of folding chairs acting as pews. The brown-wood altar, however, is quite striking and dignified, as are the Stations of the Cross: large, soft-toned mosaics hand-made by now-deceased parishioners.

In a sense, that quiet dignity is a symbol of the whole parish, now 700 families strong. Formed out of a nursery and dairy farm in 1962, and always run by members of the Vincentian order, St. Vincent's history is one of financial problems continually overcome by the community's spiritual riches.

"We are very poor but we are very happy," said Father Browne, a native of Costa Rica who took over as pastor 18 months ago. His first impression of St. Vincent was one of "a happy parish, a family. Everybody tried to pitch in to work together."

That's because many old parishioners have moved away, said Hyland. "We're trying to start all over again."

Nevertheless, many of those old-timers, regardless of where they live now, made it a point to attend the anniversary liturgy. Some had not been back to St. Vincent in as many as 10 or 15 years. Among them was Father James Gleason, CM, the parish's second pastor (from '62 to '69 and again from '73 to '74), who came all the way from Philadelphia to deliver the homily at the Mass.

Just among Hispanics, said the



'We are very poor but we are very happy.'

Fr. Egbert Browne, CM, pastor

Clockwise from top, enjoying 25th anniversary festivities: former St. Vincent parishioner June Gavagni, who now lives in Lake Placid, FL; parish council president Terry Hyland, and Beverly Gludovatz, both of whom have been at the parish almost since its inception; at right, 3-year-old Candilla Charles, one of the parish's newest members. Above, Fr. Egbert Browne, pastor. (Voice photos/Ana Rodriguez-Soto)



pastor, there are 14 different nationalities represented in the parish. The anniversary liturgy was celebrated in both Spanish and English, and "we try to do everything" that way, Hyland said. The construction of a real parish hall is an important priority for the pastor because "we could get the people to socialize a little bit more," he said.

The changing neighborhood has put other types of strain on the parish. The choir for the anniversary Mass, for example, was "borrowed" from nearby St. James parish in North Miami. That's because many old parishioners have moved away, said Hyland. "We're trying to start all over again."

Nevertheless, many of those old-timers, regardless of where they live now, made it a point to attend the anniversary liturgy. Some had not been back to St. Vincent in as many as 10 or 15 years. Among them was Father James Gleason, CM, the parish's second pastor (from '62 to '69 and again from '73 to '74), who came all the way from Philadelphia to deliver the homily at the Mass.

"The history of this parish is the history of the people," Father Gleason said. "The spirit of love and generosity...became their notorious quality."

He recalled how, in the very early days, Sunday Masses were celebrated in the cafeteria of Miami Central High School, and weekday Masses were in the "white house" which also served as the rectory. Before that, the Vincentian priests had to commute 23 miles, from St. John Vianney Seminary in southwest Dade, just to reach their parish.

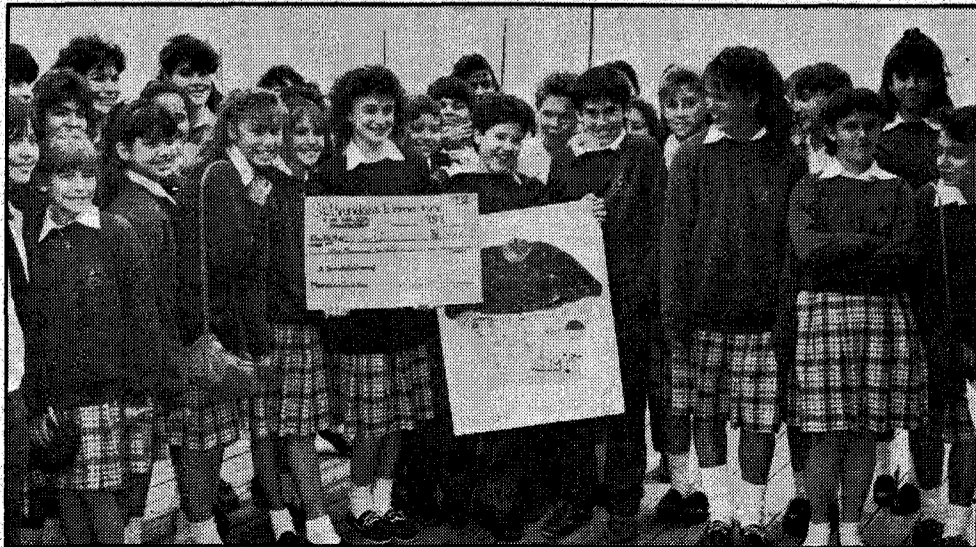
Father Gleason also remembered how, at "Saturday night bonfires," volunteers cleared out a number of old dilapidated greenhouses and the massive underbrush which nearly engulfed the parish property. St. Vincent's first parishioners had just finished paying off building pledges for their former parish,

he noted, but they continued to make sacrifices in order to build St. Vincent's church.

A quarter-century later, it and the two-story rectory are the only buildings on the property, and the church still has no pews because it must serve many purposes. To raise funds for the badly-needed hall, a parish thrift shop has been opened.

Father Gleason said he stopped by and found among its workers some of the same dedicated people who used to help him many years ago. That's why the 25th anniversary festivities are "a celebration of present reality rather than past events," he said.

Hyland, the parish council president, phrased the same thought in more personal terms. "I feel at home here," she said. "No matter where I go I can't wait to get back."



Fighting hunger in city hall

A religion lesson turned into a lesson in politics recently for sixth-graders from St. Brendan School in west Dade. Spurred by the "religion-should-be-lived" message of their teacher, Angie Fernandez, the children had raised about \$1,000 (Voice, Feb. 20) to fund "community gardens", a program which will enable the hungry in our community to feed themselves.

The gardens are the brainchild of a group called the Hunger Project, which seeks to end hunger worldwide. Group officials wanted the Miami City Commission to grant them \$30,000 to fund more gardens, and they asked some of the St. Brendan students to come along and share their enthusiasm for the project.

The kids wasted no time making their point before amused commissioners and Miami Mayor Xavier Suarez. "We're solving your problems," sixth-grader Alex Gomez-Pina flatly stated. Although the city made no final decision on the matter, the commissioners all seemed to lean toward granting the funds to the Hunger Project. "It looks pretty good to me," said Diane Silverman, executive president of End World Hunger, Inc.

(Voice photo/Ana Rodriguez-Soto)



Ready, set for Palm Sunday Youth Rally

Led by Father Dennis Rausch, SVD (far right), one of their three campus ministers, members of the Catholic Student Center at St. Augustine Church in Coral Gables prepare a banner for the Palm Sunday Youth Rally which will be held April 12 from 2 to 4 p.m. at St. Mary Cathedral, 7525 NW 2 Ave., Miami. The rally is a first-ever team effort by the Archdiocesan offices for Youth, Young Adult, Campus Ministry and Religious Education. It's in response to a request by Pope John Paul II, who asked young people throughout the world to focus on reconciliation this Palm Sunday. The St. Augustine group's banner, two hands joined together, will symbolize the theme of the celebration. After the rally, the young people will participate in a Mass with Archbishop Edward McCarthy and other priests of the Archdiocese. (Voice photo/Marc Regis)

Young people consider vocations

At first-ever Archdiocesan vocational retreat

By Araceli Cantero
Executive Editor, La Voz

For the first Archdiocesan vocational retreat, Father Federico Capdepon expected about 20 young people. A total of 50 showed up, even though the program lasts two days, not just a few hours.

Judging by such success, the experience will have to be repeated; especially in light of the conclusion reached by many of the participants that such retreats are "of great help in making the right decision" about a "faith vocation."

"I came here to make sure of what I want and what God wants from me," said Dennis Santana while strolling on the grounds of the Archdiocesan Youth Center near Biscayne Bay.

Santana, a Nicaraguan from St. Dominic parish in west Dade, said he feels a great desire to communicate, through his own life, "the goodness of God."

While at the retreat, he met Luigi Battistini, a Peruvian from St. Catherine of Siena parish in south Dade. Together they discussed vocations and the numerous options available to them.

Battistini went to the retreat "to firm up what God wants for me." So he asked a number of questions of a vocational panel composed of representatives of different lifestyles: priests, permanent deacons, brothers and sisters, ecclesial lay ministers and committed laity.

At individual sessions held earlier in both English and Spanish, these same people had shared their own "witness" and experiences with the youngsters.

Father Francisco Santana, speaking for the diocesan priesthood, told the young people, "If I could choose again, I'd do the same." He advised them: "Think about it, but not too much. Because you'll never make a decision."

"Now I have seen that there are different ways of making a commitment to God," said Herold Mimy. "I never thought I could live a celibate vocation without entering a Religious order."

For the young Haitian, who has only been in Miami five months, retreats like this one "are very useful." He said he has been trying to discern his vocation for four years. "Now I have more freedom to choose because I have seen more possibilities."

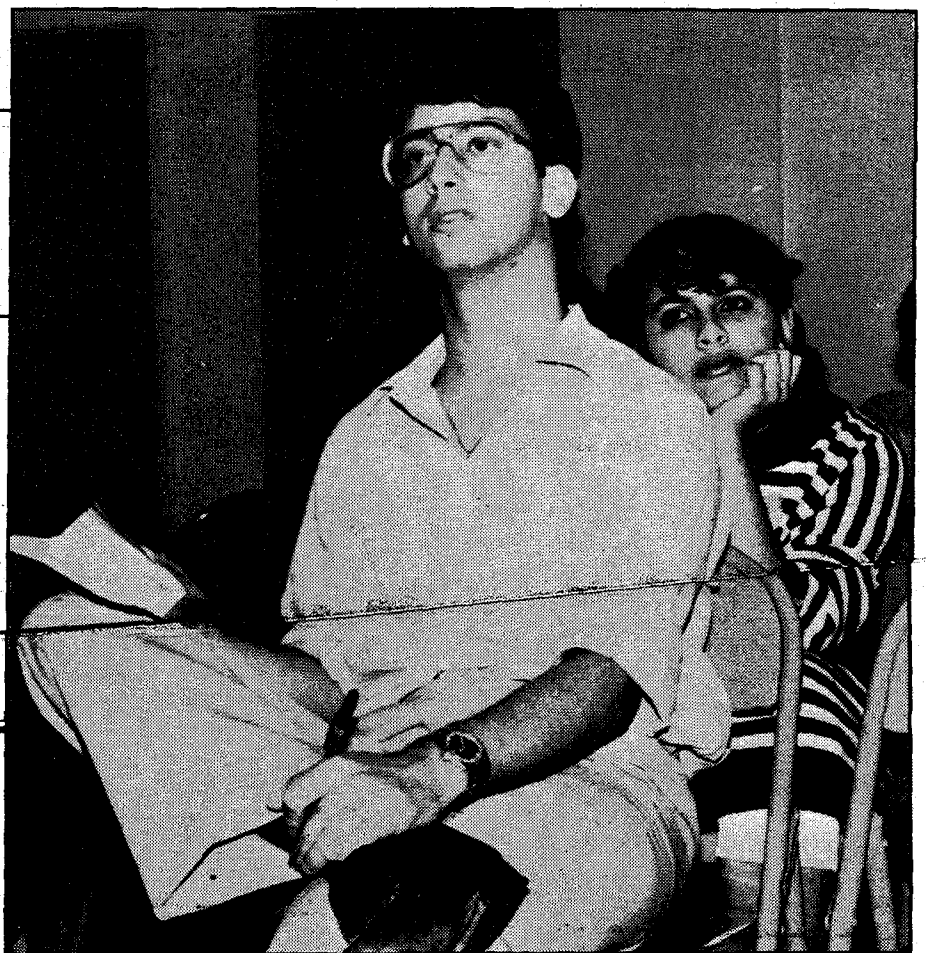
According to Father Capdepon, associate director of the Archdiocesan Vocations Office, that was one of the goals of the retreat.

"We want to expand their vocational horizons," he said, explaining that the project was a team effort by the Vocations and Youth Ministry offices, part of a "joint venture we hope to

'I reached out to others who are looking for the same thing. And they are not old people. I recommend this experience to everybody...'

Inaki Rezola

La Voz photo/
Araceli Cantero



Luigi Battistini and Olga Lidia listen intently to vocations talk

extend."

The energetic priest is convinced that today's young people are fertile territory where "we have to plant the seed of a vocation."

He also hopes that, through these retreats, they'll see that there are others who share their same concerns and who are also searching, "so they know that they are not alone."

That was precisely the experience of Inaki Rezola, a retreat participant. "I reached out to others who were looking for the same thing. And they are not old people," he noted.

"I recommend this experience to everybody...because it enables you to see 'vocation' as a very broad thing, with many possibilities."

During the retreat, in addition to

listening to speakers describe their own particular vocations, the young people prayed, shared in small groups, celebrated the Eucharist together, and had time left over for relaxing and singing.

At the end of the retreat, they were given an opportunity to join a vocational group where they can receive more guidance and orientation until they make their decisions.

They're Number 1!

Hard work in class and extra reading on their own time paid off for students of Belen Jesuit Preparatory School who, judging by some of the lopsided scores, swept to victory during the 1987 Dade County Social Studies Knowledge Bowl. The team of 11th and 12th graders competed against 23 other schools to become the first private-school champion in the history of the contest. With trophies, from

left: Xavier Martinez; Raul Incera; Rolando Diaz; Kevin Taracido; Alvaro Fernandez; Alex Gonzalez; and Social Studies teacher Patrick Collins.



Church ready to help illegal immigrants

(continued from page 1)

three-fold: educate the immigrants on how to take advantage of the new law; educate employers as to the sanction provisions contained in it; and educate volunteers so that they will be able to fill out the INS paperwork.

One piece of advice Stockton is spreading among immigrants she meets is this: "They should get advice from a volunteer agency; avoid going to INS" directly; and don't "pay any money to a lawyer because it's not necessary...More programs are being set up that are going to help people [free of charge] to fill out the papers and determine their situation."

Msgr. Bryan Walsh, director of the Ministry of Christian Service in the Archdiocese and an expert on immigration policy, also suggests that people start collecting "all the evidence they can get" to prove that they have arrived before Jan. 1, 1982 and have lived here continuously since then: "proofs of where they were living, like rent receipts, pay check stubs, report cards of their children, traffic fines, envelopes addressed to them...It's a cumulative type of evidence, so the more they can get the better off they are."

He stressed, however, that right now, immigrants have "no place to go" for legalization (unless they are Haitians or Cubans covered under a special provision of the new law, see below).

That's because INS has yet to publish the application forms or sign contracts with the private agencies, including the U.S. Catholic Conference, which are expected to carry out a large portion of the paperwork. Until the USCC reaches an agreement with INS, "we're being extremely cautious," Msgr. Walsh said.

He added, however, that "we will be encouraging people to apply," and "we want to be available to people who are afraid of going to INS or need help in filling out the forms."

Although it includes a special provision, the new law will not affect most of the new Cuban immigrants here, notably the 125,000 who came in during the Mariel boatlift of 1980. That's because they were already granted permanent resident status under a 1966 law.

What the new law does is put Haitians on a par with the Cubans, enabling them to obtain permanent residency retroactive to 1982, which qualifies them for immediate citizenship. The 40,000 Haitians affected by this special provision include those who spent many months, sometimes years, in detention at INS' Krome Avenue camp in southwest Dade.

"It's a different application and a lot less requirements," explained Father Thomas Wenski, director of the Haitian Catholic Center. That's why the

Haitians already are applying while everyone else must wait until May 5.

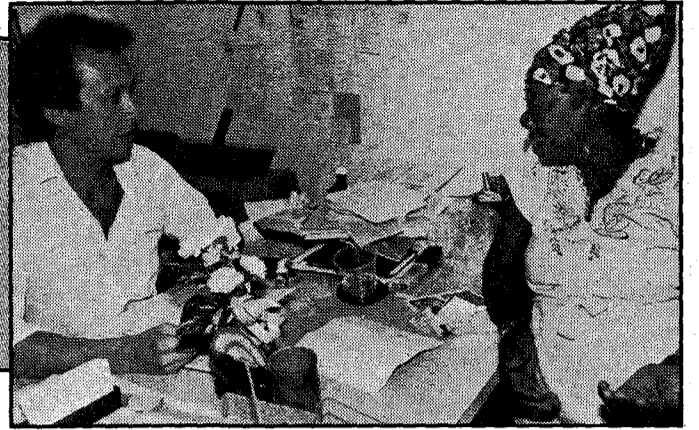
This special provision, however, does not apply to Haitians and Cubans who have no record with INS. If they entered the country illegally before 1982 and were not caught, Father Wenski said, they will be treated like aliens of any other nationality: subject to "tougher" requirements to prove that they have lived here, and entitled only to a temporary, not a permanent, residency. After that, it will be almost seven years before they are eligible for citizenship.

The new law has other drawbacks. "It's going to create a tremendous problem with the Nicaraguans who can't go back, who are here in limbo, and yet can't work," said Msgr. Walsh. He estimated that only one-third of the Nicaraguans in South Florida will be able to legalize their status, since many arrived after the January '82 cut-off date.

In the meantime, the threat of fines and jail terms for employers who knowingly hire illegal aliens is creating

Don't pay any money to a lawyer because it's not necessary.

Pat Stockton, Rural Life Office



At the Haitian Catholic Center, Michel Guillemette helps a woman fill out her immigration papers

a panic in many local workplaces. "Already they're jumping the gun on it," Msgr. Walsh said. "They're using it as an excuse for discharging people."

Stockton emphasizes that the sanctions won't go into effect until May of this year, and for one year thereafter "only citations will be issued." Even then, the penalties will apply "only to

newly-hired workers...Employers may retain undocumented employees who were hired before the bill was signed into law" in November, 1986.

In practical terms this means that if INS raids the workplace, "they can deport the individual but the employer is not subject to penalties," Stockton added.

Here's a quick look at legalization rules

Here are the provisions of the 1986 Immigration Law, which applies only to immigrants who arrived or whose legal visas expired before Jan. 1, 1982:

☐ **Haitians and Cubans** who have a record with the Immigration and Naturalization Service (INS) and have lived here continuously since their arrival are eligible for *permanent residency* retroactive to January, 1982, provided they apply within the next two years. Applications already are available.

☐ **Farmworkers** who show that they have worked at least 90 days in agriculture between May 1, 1985 and May 1, 1986 will receive *temporary resident* status, which will be upgraded to permanent resident status after two years; those who show that they have worked in agriculture during the past three years will be upgraded to permanent residents one year after the law takes effect.

☐ **All other immigrants** have one year to apply for legalization, between May of 1987 and May of 1988. They must prove that they have *lived here continuously* since their arrival; if they have left the country at any time, individual absences must be no longer than 45 days or a total of 180 days for all absences combined; and they must show a "continuous physical presence" in this country from Nov. 6, 1986, when the law was signed, until the day they apply for legalization. *Only absences authorized by INS, for no longer than 30 days, will be permitted. Those who qualify will receive a temporary residency which 18 months later will be made permanent. Once legalized, they are ineligible to receive*

most welfare benefits until five years have passed.

☐ **Immigrants do not qualify** for legalization if they have been convicted of a felony or three misdemeanors; have received public cash assistance from the government; and/or are not willing to register for the draft.

☐ **Anyone ordered deported** after Nov. 6, 1986 or during the year-long application period, will be permitted to apply for legalization only during the first 30 days after the law takes effect (May 5 of this year) or immediately after apprehension.

☐ **Employer sanctions:** Apply only to employers who hired illegal aliens after Nov. 6, 1986. Only citations will be issued during the first year.

☐ **Application fees:** \$185 per individual and \$50 per child under 18, not to exceed \$420 per family; cost of medical exam and fingerprinting is separate.

☐ **For information:** Only Haitians and Cubans who fit the first category (above) may apply for legalization right now. All others are advised to stay away from INS and seek help from non-profit agencies. General information about the provisions of the law can be obtained by calling:

-USCC Office of Migration and Refugee Services in Miami, 324-1104;
-Patricia Stockton at the Archdiocese's Rural Life Office, 757-6241, Ext. 195;
-Haitian Catholic Centers in Miami, 751-6289; Fort Lauderdale, 764-8235; and Pompano, 941-3095.

Official

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

THE REV. JOSE BARDINO to Associate Director, Our Lady of Charity Shrine, Miami, effective March 25, 1987.

THE REV. JOSE ESPINO to Administrator, St. Ann Mission, Naranja, effective March 25, 1987.

THE REV. GARY WIESMANN

to be in residence, Little Flower Rectory, Coral Gables, effective April, 1987.

THE REV. LUIS MARQUINA to Associate Pastor, Good Shepherd Church, Miami, effective March 25, 1987.

THE REV. DANIEL TRUJILLO, C.M. to Associate Pastor, St. Brendan Church, Miami, effective April 1, 1987.

THE REV. JOSE GARCIA to Associate Pastor, St. Kevin Church, Miami, effective April, 1987.

Mass to honor marriage prep volunteers

All persons involved in marriage preparation programs at either the parish or Archdiocese level are invited to come with their families to a Mass of appreciation to be celebrated in their honor by Archbishop Edward McCarthy.

The Mass will take place on Saturday, April 4 at 10:30 a.m. at St. Mary Cathedral, 7525 NW 2 Ave. Homilist will be Father Pablo Navarro.

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Lent: Are we really sorry?

For past and current hatreds among Christians, Jews and Muslims

By Sister Noel Boggs
Archdiocese of Miami
Interfaith Commission

It is approximately 1,957 years since Jesus died on a cross on the hill of Calvary just outside the walls of Jerusalem. Four years ago, I spent many hours in meditation on the highest roof of the Ecce Homo Convent, close to the first station on the Via Dolorosa.

The convent is in the Arab quarter of the Old City, so a person must conquer one's inner reaction to the loud, five-times-a-day calls from at least seven minarets in hearing distance: "There is no God but Allah..." Getting beyond the usual irritation at being so rudely awakened, especially in the days of Ramadan, when I happened to be there in July '83, I learned that I could pray with whatever numbers of Muslims were lifting their hearts and minds to God at those times.

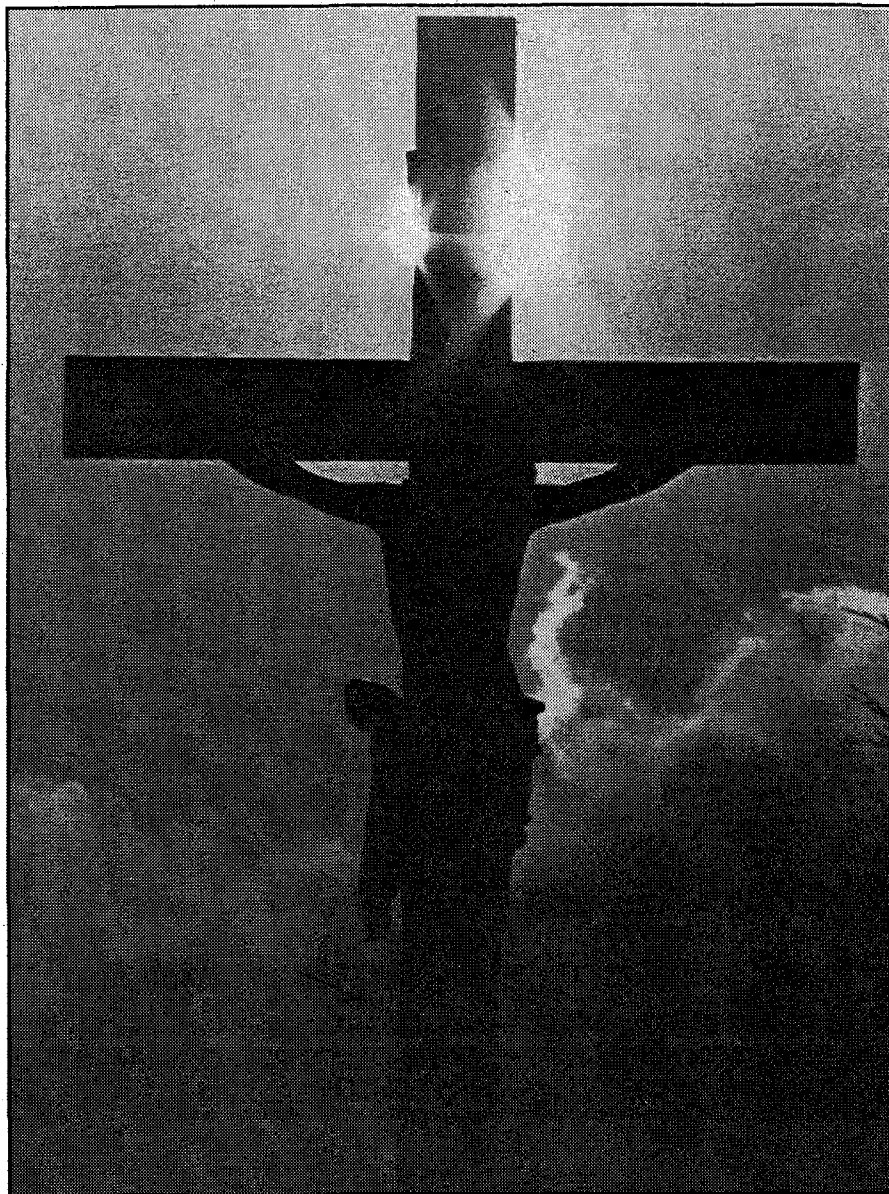
In my meditation, looking over the tops of domes and roofs, I learned to identify with certainty the Shrine of the Holy Sepulchre which is built over the hill of Cavalry; also the unique cone-shaped dome of the Basilica of the Dormition on Mt. Zion, adjacent to the Cenacle which borders the tomb of David. Here Jews, Christians, and Muslims are in touching distance, praying to the same God.

Very close over the roof tops is the Peter Gallicantu Church, where Peter heard the cock crow and knew he had denied his Master. Although not in actual visual contact, one is deeply aware that over the hill and across the Kidron Valley is Gethsemane.

Straight ahead from the convent roof is the Temple Esplanade with the Dome of the Rock in all its architectural splendor. Hidden in its architectural underpinnings are the remains of the Temple destroyed by the Romans in the year 70. The only reminder of Herod's temple structure is the Western Wall, sacred to Jewish people and now, since the '67 War, available to them: There, thousands go constantly to pray for peace, and some just to lean their heads against the ancient stone.

An awesome experience from the roof of Ecce Homo is the approach of the Sabbath. By sundown on Friday, all sounds of traffic cease and from the Jewish quarter, where homes have been rebuilt after the bombardments of war with Jordan, the sounds of chanting and singing begin. The Jewish homes become beacons bright with the light of many Sabbath candles.

It was a soothing sound and sight to my Christian eyes and ears, coming across the Jerusalem sky while I pondered: what has been going on among us, all of us who claim loyalty to the one true God through the



Patriarch Abraham and the ancient prophets, whose messages reverberated in the words and actions of Jesus. What did He die to teach us that we are so slow to learn?

There is no denying the pages of history that record the "zealous" actions of the Crusaders who in the 13th century flooded the streets of this same Jerusalem with the blood of Muslims and Jews. Dare we excuse our Christian conscience because some Muslims in the 6th century convinced their consciences of the justice of the Jihad, or holy war, and massacred Byzantine Christians in the same place?

Nor can we any longer refuse to recognize the horrors inflicted on Jews and Muslims by the "Christian" monarchy of Spain: prosecutions that persisted into other countries and paved the way for Hitler's "final solution".

In this holy season of Lent, with Good Friday not far ahead on the calendar, could we be honest enough in our repentance to regret, publicly, the sins of our ancestors and our own personal blindness, so slow as we are to admit the core of the problems that exist between Christians and Jews and Muslims here in Miami.

While we face the ugliness of anti-semitism, honesty requires that we admit the racism that has not disappeared from our cities. The evils brought upon the black people kidnapped from their homes in Africa by white "Christians" who subjected them to sub-human conditions in overcrowded slave ships that parallel the indescribable cattle-cars of Hitler.

If one shred of religious or cultural superiority exists in us, are we sincerely facing the meaning of the sufferings and death of Jesus at the hands of Roman cruelty?

One way of proving our sincerity, before the Alleluias of April 19th are drowned out by the day-to-day bombardment of our senses, is to be present at Miami's first interfaith Yom Hashoah Service, which will be held at St. Mary's Cathedral on April 26 at 3 p.m.

Let us pray together, to the God who is creator and Lord of all, to clear the human family of its blindness to each other's miseries and to strengthen us against governments that enslave the less fortunate and helpless.

Show you care, at Yom Hashoah

During this Holy Year of Reconciliation, keeping in mind that the theme of Pope John Paul II's visit here will be peace and unity, South Florida Catholics are urged to join in prayer with their brothers and sisters of other faiths in a memorial to the victims of the Holocaust.

This first-ever interfaith, city-wide Yom Hashoah service will be celebrated on Sunday, April 3 at 3 p.m. at St. Mary Cathedral, 7525 NW 2 Ave., Miami.

"Yom Hashoah," which means the day of the Shoah, refers to the anniversary of the legal beginning of Hitler's efforts to annihilate the Jewish people. The plans set in motion on that day claimed the lives of 12 million people, 6 million of whom died simply because they were Jews.

Many families of those who died and others who survived reside in South Florida, said Sister Noel Boggs, director of the Archdiocese's Interfaith Commission. "You could lessen some of the anguish of those painful memories by showing them that their Christian neighbors do care."

For more information, contact Sister Noel at 754-2444 in Miami.

Here are 9 tips for coping with family stress

When author Dolores Curran asked couples to rate the top ten stresses in their life together, she uncovered a stress she hadn't anticipated. One couple got into a heated discussion because they couldn't agree on what should be included on their list.

"That was the first indication I had that couples simply do not perceive the same causes of stress within the same family -- a stress in and of itself," writes Curran in the April issue of *U.S. Catholic*.

Despite claims that modern couples share responsibility, true responsibility is where the stress surfaces. "Even though husbands and wives may recognize the need to share responsibilities, they tend to assign the responsibility for a given family pressure to one another according to whether or not they perceive it as the other's role."

In the case of the couple who couldn't agree on their top ten family strains, the wife listed the children's behavior as a major stress. While the

husband admitted the children often got on his nerves, he viewed their behavior as his wife's responsibility, and so he didn't put it on his list.

"Wives often didn't name money as a source of tension -- even though it often frazzled them -- because they assigned the responsibility for monetary problems to their husbands," says Curran. "When couples get tangled up in role expectations, it seems, their ability to deal effectively with stress diminishes."

Curran, author of "Stress and the Healthy Family," listed nine similarities shared by families who deal well with stress. Such families:

- Focus on strengths rather than weaknesses and problems.
- Go to the root of the stress rather than the symptoms.
- View stress as temporary rather than permanent.
- Turn to solutions rather than blame. Says Curran, "If I had one gift to give families it would be

the art of resolving conflict effectively."

- Value time and activities together.
- Focus on the controllable sources of stress and accept those sources that are uncontrollable.
- Develop new rules together.
- Feel stronger after conquering a pressure. They realize their strengths were tested, that they came through.

Curran found evidence that healthy families aren't afraid to ask God's help. One couple she met reported, "First we say, 'Let's pray about it.' Then we say, 'Let's talk about it.' Then we say, 'Let's do something about it.'"

A key to handling family stress well is accepting it as a normal part of life. Curran quotes an 82-year-old respondent: "Lordy, what is all this talk of stress these days? Stress is life, that's all. It's God's way of showing us we're alive and

Editorial Page

'Baby 'M' Case-- just the beginning

One can only hope that little Melissa Stern ('Baby M') will have a normal and healthy future, that the maelstrom surrounding her origins will have subsided into a faint echo from the past as she grows through the difficult years of childhood.

The judge has ruled, but the deeper issues have not really been resolved. The particular ruling was based on what the judge saw as the best interest of the child and secondarily on the fact that, without law to the contrary, the contract between the Sterns and the Whiteheads must be considered valid.

Therefore, in this particular case we can only hope that the appeals will be expedited and finality brought to bear quickly so the baby can begin to have a stable environment and both families can begin the process of healing and adjusting to their relative joys or pains.

But what about the broader and deeper implications of this issue for the rest of society?

—Voice Editorial—

The Vatican, in its instruction on bioethics last week declared surrogate mothering to be morally illicit. Yet one thing that has become increasingly clear in the wake of the 'Baby M' case is the fact that, in spite of all the problems associated with it, there appears to be no great groundswell to outlaw surrogate reproduction. Rather, it appears that the various states will study the practice and pass laws not to ban but to regulate it.

Why? American lawmakers and the courts simply are unwilling to enact and uphold laws prohibiting anyone from doing anything he pleases, short of making someone else bleed. If some state legislature does try to ban the practice someone will probably go to court and demand her constitutional right to be insinuated and be paid for the use of her body in bearing a child for someone else. Already, women are besieging the Whitehead's lawyer, eager to make a quick \$10,000. And why not? The highest court has already said one can become pregnant under practically any circumstances and then choose to abort or give birth and then choose to keep or adopt out the baby.

The key word and crowning concept is "choice." If you don't like surrogate mothering, then don't do it. If I like it, then step aside. It is a convenient route for government in a free society. Lawmakers needn't play Solomon, let alone God. They needn't consider abstract notions such as dignity, marital unity, sexual integrity. Simply let the individual make his own choice and live with it, and let the churches instruct their own people to live with it, and let the government build bridges and bombs.

This is an age of moral confusion and governments--Western ones, as opposed to, say, Middle Eastern ones--want to deal in tangible results, not moral principles. That is understandable, but the problem is that much of what is going on today, especially things associated with the new technology, will have consequences that reach deep into our souls and spread like ripples throughout society. The consequences simply cannot yet be known.

Twenty years from now, will we have a generation of happy Baby M's or a group of young adults with identity problems? And in a more subtle way, will the whole acceptance of third party reproduction make the institution of marriage even more obsolete than it is already becoming, with people having children out of wedlock by the tens of



thousands in the innercities, with talkshow idols having babies by boyfriend, and eventually with babies being conceived and 'grown' in mechanical wombs or perhaps even through cloning?

The unavoidable extensions of even the near-term biotechnical possibilities are more chilling than the Baby M case will ever be. That is why we point out that the individual can not expect the government to set our values for us. The government will only regulate, and let us hope it is tough and careful.

But for those who believe in the deepest meanings of life and ultimate destinies, we must set our values on a higher plane than laboratory success rates and seek answers that value "imperfect" babies, couples willing to sacrifice personal wants, and which value measures intended to deal with the real rather than mechanical causes of teenage reproduction.

While Catholics can not and should not force our views on the rest of society, we should, as the Vatican urged, bring our values to bear in the lawmaking process concerning human reproduction.

After all, the future belongs to everyone.

Letters

AIDS reference 'uncalled for'

Editor:

I happen to be a devout, daily Mass and rosary Catholic. I am celibate, go to confession once a month and have a priest as a spiritual director. I am trying to live a dedicated single life. I also happen to be homosexual (remember, I said I'm celibate). So it is with this in mind that I am writing to you to show my displeasure at your caption for the photo in your 3/22/87 issue.

It was totally uncalled for to add the irrelevant information about aids to this caption about the group Dignity (which I am against, by the way). What was the point? That Dignity causes aids? To remind people that homosexuals are dying from it? More

likely, it was a smug attack: "See, this is what happens when you disobey the church." It is unlikely that a picture of detained Haitians would contain a reminder that they were once, also, a high risk group for aids.

If the best justification you, as a Catholic paper can give for living a celibate commitment if you are homosexual is fear of disease, I think you had better hang up your typewriter ribbon. I could give you reasons like acceptance and humble loyalty to the Apostolic faith, as a prophetic criticism of our sex drenched society (both hetero and homo), the call to heroic lifestyle, deeper prayer life, etc.

Some of us homosexuals are living according to the wisdom of the church and often we are striving to do this in an atmosphere of non-support, hate, isolation, loneliness, and ignorant or

untrained confessors. Instead of trying to stir up more hostility towards us by making "homosexual" a synonym for AIDS in the mind of your readers, how about a little support for those of us who are living true to the faith? When surveys show that most Catholics ignore the church's teaching on birth control, it really should be a pleasure to the church to find that some practice the faith in obedience. Their sexual orientation should not be an issue, as it won't be to the Lord come the judgement day.

Sometime, I suggest you read up on ethics and you will see that homosexual orientation is not a sin. Those of us who have this orientation deserve your support if we are living, as best we can, as loyal Catholics. Please don't stir up any more hostility towards us than there is already.

For obvious reasons, I am
Anonymous

A faithful son of the
Church West Palm Beach

(The photo in question had been part of a news service series on AIDS, thus the reference to the disease in the caption. However, used as a stand-alone photo, the caption should have been changed to eliminate the gratuitous AIDS reference. The Voice has run numerous articles explaining that homosexual orientation is not a sin. - Ed.)

The Voice welcomes letters to the editor. All letters must be signed. Write to: Letters to the Editor, The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.

Respecting other faiths

Q. In a recent conversation with an orthodox rabbi, he said to me, a Catholic, "If I die not accepting Jesus as my Savior or Messiah, I shall go to hell. However, if Hitler had accepted Jesus and requested forgiveness before he died, he would be saved, while the children he killed in gas chambers would not. Does this seem right?"

How would you reply to the rabbi? (Florida)

By Fr. John Dietzen



A. With all respect to you, I must begin my response with the observation that letter like yours are the major reason I continue to write this column. As pastor of a large parish I have more than enough to do already.

But each day's stack of mail reminds me how grossly illiterate so many Catholics are in their faith.

The Catholic Church does not, and never has, taught or believed what is reflected in this statement by your rabbi. That many Catholics and other Christians have believed this I cannot deny. And that some groups or nations calling themselves Catholics have believed it and even acted on such ugliness I cannot deny.

But even the baldest declarations in history about the need of belief in Christ for salvation appear in a context of faith and doctrine that precludes what is implied in your question.

Within the past two generations the church, through almost numberless official documents, papal letters and discourses, and other means, has repeated its position about the great non-Christian religions. These religions represent the sincere reach of men and women to find the answer to the ultimate great questions that haunt the human race about life and death -- and God.

Furthermore, these efforts, sometimes noble and sometimes stumbling, represent the work of the Holy Spirit in the world. They take place (we believe) under the influence of Jesus, the incarnate word of God, whose saving grace and love lies underneath all these searches for truth, even if those searches do not lead always to explicit belief and faith in him.

We believe all this is true, of course, in a particular way with the Jewish faith.

Such is not at all a new belief. The principle is an ancient one in Christianity: God's saving grace is there for everyone who does not deliberately place an obstacle to that gift.

Just one of many classic statements to this effect is that of Pope Leo IV during a controversy with some heretics of his day (853): "Just as there is no human being, past, present or future, whose nature was not assumed by Jesus Christ our Lord, says Leo, so there is no human being, past, present or future for whom he did not suffer and die."

Any failure to profit from that saving death derives only from a morally deliberate refusal to believe, that is, a deliberate refusal when one sees clearly that belief is demanded by God.

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Leaving home

Once in a while I receive a letter from a reader that demands a response.

Recently I wrote about the lack of affordable housing for working couples in many areas of the United States. It is particularly bad in certain regions like my own, where housing costs doubled in the last three years.

To show how difficult it is for young families to save money for huge down payments, I mentioned my daughter and her husband, who are shelling out \$1,100 a month for rent plus utilities for a moderate-sized house.

Here's what a woman from Arizona wrote in reply: "There is a solution to such insanity. Move to another state."

"Anyone who chooses to live in a high-rent district must pay the price and not complain. I can't extend sympathy to people who cling to the old neighborhood and don't have enough backbone to move out and on to something affordable."

"Sorry, Antoinette, but I can't feel sorry for your daughter and husband if they are afraid to move out of your state and trailblaze elsewhere."

I think there are a few things the writer of this letter needs to understand. Let me start by relating a little of my daughter's history.

Margaret was 17 when she announced--full of headstrong independence-- that she was moving to New York City to study fashion design. I don't know any mother who feels safe and calm about a young daughter striking out on her own in the direction of New York. But that was Margaret's choice, and off she went.

In her early 20's, my daughter traveled the world-- even toured Japan and China--by herself. Then she moved to Paris, all alone. After two years she met her husband and they "trailblazed" to Tahiti where my daughter started and operated a highly successful fashion company.

Somehow it seems ironic to suggest that my daughter lacks the backbone or courage to branch out into new territory.

But what happened next says something basic and important about the nature of family and home.

In Tahiti, at the height of her business success, my

By Antoinette Bosco



daughter became pregnant. She knew she could get rich in Tahiti. But with her baby growing within her, her heart and soul cried for home. She wanted her child born in America. She wanted to share the joy of his birth with her mother, sister and brothers.

She felt so strongly that her child deserved to be surrounded by all the aunts, uncles and cousins who were rightfully his. She wouldn't deprive him of the family's abundant love just for monetary reason. As her baby's birth approached, she came home.

I remember I used to ask my father, "Dad, how come you came from sunny southern Italy to settle in snowbound upstate New York?"

He would answer point blank, "because this was where my brother was."

Among the Italians, you stayed where your people were, and you didn't move.

One reason for the decline of "family values" in America is the attitude expressed by the letter writer, who claims that the simple solution to housing costs is for young families to move a couple thousand miles away to a state where houses are "only" \$100,000.

It would be the worst kind of materialism to leave your family just for the sake of a cheaper house.

The Lord said, "Where your treasure is, that's where your heart is."

For many people the only place that will ever be called "home" is a place close to the treasure of their family.

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Why do we fast?

Lent is a time of fasting, but what does it mean to fast?

The prophet Isaiah, born about 765 B.C., was given the mission to proclaim the fall of Israel and of Judah, as punishment for that nation's infidelity, but he denounced the hypocrisy of false fasting. The Jerusalem Bible translation of Isaiah put it neatly:

"Hanging your head like a reed, lying down on sackcloth and ashes? Is that what you call fasting, a day acceptable to Yahweh? Is not this the sort of fast that pleases Me -- it is the Lord Yahweh who speaks: to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free and break every yoke, to share your bread with the hungry, and shelter the homeless poor, to clothe the man you see naked, and not turn from your own kin. The, will light shine like the dawn and your wound be quickly healed over. (Is. 58:1-9)"

The Catholic bishops issued a pastoral letter on "Economic Justice for All" in 1986, and in it they made a strong case for respecting the human rights of the poor and the powerless.

The words of Isaiah tell us that to fast is to surrender our will to God's holy will. Fasting involves a self-denial, which goes far beyond dieting. Fasting is sharing bread with the hungry and sheltering the homeless. When sacrifice takes on an altruistic character, it becomes a truer form of fasting.

By Fr. John Catoir



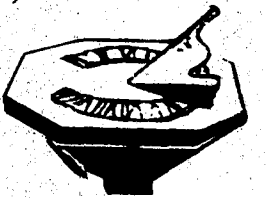
So is it any wonder that as early as 765 B.C., God was telling His people to fast by practicing the corporal works of mercy? There are more subtleties to fasting than one might realize. For instance, one fasts in the true sense when one gives up a life of peace and quiet in order to fight for the rights of the poor so as to alleviate their suffering.

The struggle for justice sometimes incurs the wrath of those who resent "do-gooders" and "bleeding hearts." Too bad about them. Critics we will always have with us.

(For a free copy of the Christopher News Notes, You Can Change the World, send a stamped self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By Frank Morgan



The pyramids' mystery treasure

Abdullah Al Mamun, who came to the Arabian throne in 813, founded universities, patronized literature and science and turned Baghdad into a seat of academic learning with its own library and astronomical observatory.

Al Mamun was informed that the Great Pyramid contained a secret chamber with maps and tables of the celestial and terrestrial spheres of great accuracy. The chamber also contained vast treasures and such strange articles as "arms which would not rust" and "glass which might be bent but not break."

In 820, the young caliph collected a vast group of engineers, architects, and stonemasons to attack the pyramid. For days they searched for a secret entrance but found none. Al Mamun decided to burrow straight into the solid rock but found that hammer and chisel would not dent the huge blocks of limestone. So fires were built close to the blocks of masonry. When they became red hot they were doused with

cold vinegar until they cracked. Battering rams then knocked out the fragmented stones. The workers broke into a passage way that led them to a room with a gabled roof. Because of the custom among the Arabs of placing their women in tombs with gabled ceilings as opposed to flat ones for men, this empty room became known as the "Queen's chamber." Its walls were mysteriously encrusted with salt as much as 1/2" thick.

Another passage led the workers to the "King's Chamber" which contained a large sarcophagus of highly polished chocolate-colored granite. Officially the tomb was empty, but legend has it that Al Mamun found a stone statue in the sarcophagus which was wearing a breastplate of gold set with precious stones, an invaluable sword on his chest and a ruby on his head that was the size of an egg.

Another legend says that to pacify his disappointed men, Al Mamun had a treasure of gold secreted in the pyramid at night which amounted to the wages due his men.

Needs of mothers and babies

In an earlier column we discussed the basic needs of mothers and young babies in response to a letter from a new mother whose 2-month-old cries for hours and has feeding problems. The mother works part time, and her husband's job often takes him away from home for several days.

Babies have a basic need for 1) consistency in the people and surroundings where they are cared for; 2) food that agrees with them; 3) people contact in the form of holding and comfort virtually all their waking hours.

Mothers need 1) the firm conviction that mothering their baby is their most important job and that they are best qualified to do it; 2) support in their job as mother; 3) help with household tasks so as to be free to attend to baby.

How might a modern mother with a house, a job and a husband who is often away even begin to meet her own needs and baby's? If you as a mother truly believe that meeting these needs is important, some drastic steps might be necessary. Here are some possible changes in your lifestyle. By selecting one or more, you may find your life as a mother calmer and more rewarding.

1. Food. If your infant is really having difficulty with eating, I suggest you consider nursing your baby. It is possible to relactate. Nature will cooperate, but it takes knowledge, patience and confidence. Do not try it without support. Your doctor might help if he is firmly convinced that breastmilk is the preferred

By Dr.
**James and
Mary Kenny**



solution and that relactating will work. Few doctors will be so convinced. A group leader from La Leche League International is your best source of information and support.

2. Supportive friends who believe that mothering is their most important job, who enjoy it, who feel confident in their ability to do it. A La Leche group will include other mothers of such convictions. Other possibilities are a community "young mamas" group, a church group, an old school friend or a neighbor who seems to enjoy being a mother. Work up the courage to seek out someone with a kind, listening ear and tell her, "I find it rough."

3. Consistent care for baby. Could great-grandma arrange to live in your home or perhaps within one block for an extended period, perhaps one year? If she could care for the baby daily in your home, you will achieve some consistency for your baby. However,

grandma, not you, will become the primary careperson.

4. A work schedule that is least disruptive of the mother-baby bond. Can you arrange to work in your home? Hire a baby sitter for shifts of two or three hours while you work. At that time devote yourself exclusively to work. Then put it aside and return to mothering.

5. A temporary time out. Quit your job or take an extended leave. You said you must work, but considering the needs of your child, you might conclude that you cannot afford to work, at least for a year or so. Many people who thought they could not live on less have done so.

With a baby, a job, a house to run and a husband who is often away, you have the modern model of life in the fast lane. As an adult, you may be able to pull it off. Your baby is telling you that she cannot.

During your baby's first year, her needs might demand drastic changes in your lifestyle. As for you personally, you probably can have it all -- home, marriage, children, job -- but not all at once.

(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.)

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Lent II: Stories of music

A couple of years ago I was speaking at a diocesan family life day which ended with a joyous liturgy. Planners included some traditional and some modern hymns which resulted in an interesting response.

When the modern hymns were sung, young voices predominated but when "Holy God, We Praise Thy Name" closed the Mass, youths turned in astonishment as their parents' voices boomed out for the first time.

Clearly we feel most comfortable with songs that were a familiar part of our childhood. So do our children and we sometime forget that "Holy God" doesn't mean much to them because they haven't experienced it as a memorable part of worship. That's okay. They will probably sing out, "Sing to the Mountains" to the astonishment of their children some day.

Music has been called the genre and the poetry of today's youth. They choose friends who like the same kind of music. They know the words to what parents call senseless songs. While we often decry the messages in their music, we are unaware of some of the deeper values in some of their favorite songs.

Last year at a banquet, a young singer entertained us with a song, "Greatest Love of All" by Michael Masser and recorded by Whitney Houston. It's a song about love, children and self-esteem. If copyright laws permitted it, I would print the lyrics here so you could appreciate the poetry in them.

When I came home, I asked my son if he had ever

By
**Dolores
Curran**



heard the song. "Sure, Mom," he replied. "You've heard me play it on my stereo lots of times." Apparently I had but I had never really listened to it. One more case of parents discovering what their children already know!

A similar thing happened with "The Wind Beneath My Wings," a country ballad of marital and family support written by Henly and Silbar and recommended to me by some parents in one of my workshops.

All this tells me that we parents have something to learn from our children and their music. It isn't all sex, drugs and freedom. Much of it is profound which speaks to their deep feelings and longings. I believe that we would be better parents if we listened to their music, at least some of it.

Most of these Lenten columns focus on parents passing on faith and information to children but this week I'm suggesting something radical: ask the

children to share their music with us. Not the songs which raise our hair and hackles (which they don't want us to hear anyway) but the ones that speak of values, commitment and meaning in life. Thanks to my young adults, I've discovered there are many of these but because of the beat, I've too often dismissed them as meaningless.

Music as a medium changes from generation to generation. We had our favorite big bands, Elvis and the Beatles. When we hear an old familiar song replayed, we get hooked into earlier dreams, fears and hopes. I think it's a mistake to write off our children's music because we are unfamiliar with the beat. In spite of our prejudices I believe they have much to share with us.

In the past few years, many stars have recorded songs we should hear. Any parent with a child over ten has the resources for obtaining these.

So this week let's turn Lent over to the kids and invite them to share with us their favorite records and tapes that speak of faith, life, hope and family. Tell them we are really interested in listening to what speaks to them. And let's not be judgemental or afraid to admit to ignorance.

As the saying goes, we are all ignorant, only on different subjects, and we may be surprised at what our young people can teach us about values through music.

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Family matters

Coping in tough times

By Carol A. Farrell,
Director, Family Enrichment Center

The last time I wrote this column I shared some thoughts on my mother's auto accident and our reversal of mother-daughter roles during the time of her slow but determined recovery. As I write this I am returning home to Miami after being with my mother who is in the hospital again recovering from surgery which was necessitated by a fall in her home: her formerly "good" hip has now been replaced with a twin to the stainless steel ball and spike that replaced her other hip joint only last August. After less than two months of normal, independent living, she is back in the hospital and soon to be transferred to a nursing home, again.

When I first received the news of this second injury, I felt a disbelief which gradually gave way to a sense of being overwhelmed. When I spoke with her physician and he expressed concern about her future, my feelings of anxiousness intensified tremendously. Coming into the situation already exhausted from a heavy work schedule and the stress of traveling and decision-making, it probably felt worse than it actually

was.

My question became one of how do I cope? What do people do to relieve their anxiety and enable themselves to get through particularly difficult times of any description?

The first response that came to me was that before anything else I had to push the feelings of self-pity aside and concentrate on the tasks. As I did, I reminded myself not to take too long a view of the situation. I didn't have to anticipate and solve problems that might be weeks or years in the future. I had to concentrate on what must be done that day - and do it. There were times when I needed to bring that time frame down even further - to this hour, this minute - if I was going to cope effectively.

The other saving thought that seemed to help was that I've been through tough times before. Then too I wondered why they were happening and what good could possibly come from them. Only in time did I come to see exactly how "God writes straight with crooked lines." For the moment it was important to remember how faithfully God had sustained me and my loved ones in the past. Only then could I renew my

spirit in the sure confidence that he would be there for us again - and again - and again.

That's as far as I got with the writing in the airport.

I was feeling really low even though I was doing my best to think positively. Looking back on that time I realize that I had another need, one that thinking about couldn't satisfy: I was, and felt, alone. I needed someone to whom I could verbalize my fears, someone to be with me, feel with me, and comfort me by their presence and their touch. I needed to be with people who cared about me. I needed to be home.

There are times like these when God's love must be incarnated: His love for us must be demonstrated in a human, tangible way - by someone's intense listening or warm hug or caring presence. The family is the perfect vehicle for this. Hopefully, someone there will see our neediness and reach out to us. If not, we have to announce our need and give others a chance to respond, to be there for us. No problem is so great that it cannot be greatly alleviated by positive thinking generously supported by tender, loving care.

On TV's 'Family Ties:'

God gets a high rating

"Family Ties," the NBC sitcom, tried something different a few weeks ago and it deserves a pat on the back for a solid, if flawed attempt at using TV

By
**James
Breig**



for something beyond 'yucks.'

The episode, entitled, "A My Name Is Alex," expanded the show to an hour, including a final half without commercials. In it, Michael J. Fox, as Alex, the Keaton family's college-age son, wrestled with his feelings over the death of a friend.

The first 30 minutes of the show were played in the normal style of the series. The episode opened with the family arriving home from the funeral of the friend and Alex showing signs of being disturbed over the teen's dying at such a young age and the fact that he himself came close to being killed in the same car accident.

What saved him was his selfishness; he had rejected his friend's request for help in moving a piano. Alex's assent to that request would have led to his being in the car in which his pal was killed.

Questioning his right to be alive, what he might have done to save his friend ("Would he have driven slower had I been there?") and his attitude toward death in general, Alex invites a monk to his home. Here, the sitcom took the expected route, using the cliché monk as a foil for one-liners about celibacy.

That half introduced an off-stage psychologist who asked questions which induced Alex to reflect on his life, values and belief in God. This ad-less half was played out on a stylized set which allowed Alex to wander through



ATYPICAL ADOLESCENTS—Mary Stuart Masterson and Eric Stoltz, as Drummer Girl and Keith leave school while skinhead Elias Koteas, insults her in "Some Kind of Wonderful." The USCC calls the teens in the film "impossible role models, an atypical bunch of adolescent elite operating in a moral vacuum and classifies the film, A-III, adults and adolescents. (NC photo)

various eras of his life.

Responding to the psychologist, Alex explored his feelings about his materialism, selfishness, family, friends and future. Quite remarkably for a sitcom, this portion dealt with serious topics while retaining humor and staying away from a pat climax.

The writers also introduced something previous shows and specials about death have not: the central question of belief in God. Alex, it became clear, could not reconcile his feelings about his friend, his selfishness, the seeming randomness of events and the tragedy of death until he answered the fundamental question: "Do you believe in God?"

After searching for the answer,

Alex finally said yes.

Rejecting the trendy God of Shirley MacLaine and the angry God of TV preachers, he declared a belief in a loving, forgiving God "who takes many forms. One day, he is a dolphin. The next, he plays the stock market. What would happen if he showed up on Wall Street as a dolphin?"

Alex's first, tentative steps toward belief, defining God as both a loveable creature and a wily manipulator recalls Jesus's comments about doves and serpents (a tie-in I'll bet the writers never thought of). What I hope will happen is that the writers will follow up on this experience. By creating a special, one-half hour episode and by

eliminating commercials in the second half, they are admitting the importance of their topic. So they should not drop it.

Future episodes should follow Alex's emerging belief and how it affects him. Will he change? Will he become less selfish? Will he find a God who is more a dolphin than an arbitrageur? Will his parents sense a change in him? Will they talk about their beliefs? Will his faith help him through other crises?

"Family Ties," took an important step with that episode. I hope they have both the courage and creativity to walk a little farther.

Note:

Work has begun on a videotape to be shown to Pope John Paul II when he is in San Francisco next September. Martin Doblmeier of Journey Communications in Virginia has been commissioned by the U.S. Bishops' Laity office to produce a 12 to 14 minute video on what is happening among American Catholic laity.

'Beyond Therapy' is an anemic romance

Beyond Therapy O, R

Based on the Christopher Durang play, this anemic romance directed by Robert Altman tries to find humor in the failures of modern psychoanalysis and in the flaws of a sexually confused cast featuring Jeff Goldblum, Julie Hagerty, Glenda Jackson, Tom Conti and Christopher Guest. Shallow insights pervade the film, which relies totally upon sexual innuendo, negative stereotypes and some vulgar language for interest.

Some kind of Wonderful A-III, PG-13

A confused teen-ager struggles against authority figures, shallow advice from his schoolmates and his parents and overcomes his insecurities while asserting his non-conformist dreams.

John Hughes' adolescent soap opera passively accepts teen sex as a natural outcome of rapid physical and slow underdeveloped emotional maturity.

Capsule Reviews

Tin Men O, R

Danny Devito and Richard Dreyfuss are 1960s aluminum siding salesmen obsessed with getting even with each other over a car accident. Barbara Hershey plays Tilley's (DeVito's) estranged wife who becomes fair game for the vindictive seduction by B.B. (Dreyfuss) in Barry Levinson's wry and ribald comedy. Profanity and adultery are used to try and create humor in this film.

The Hanoi Hilton O, R

Michael Moriarty is the Christ-like crucified figurehead of a group of U.S. POWs held captive and tortured by callous Vietnamese until released at the end of the war. Canadian director Lionel Chetwynd intends this as a tribute to their uncommon bravery but he manages to convey an insidious right-wing notion that duty to country is the equal to Christian virtue. Profanity, nudity and brutality are prominent.

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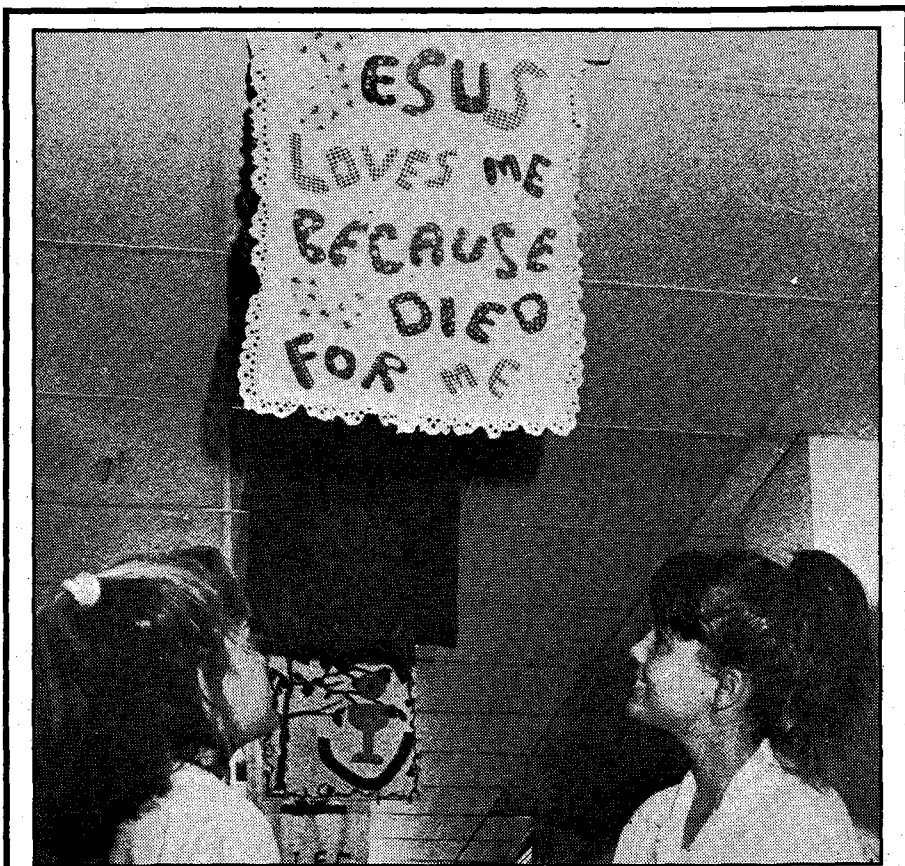
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What's Happening



(Photo by Marc Regis)

Lent banners

St. Bernadette School students in Hollywood have made banners on the Easter theme for the Lent season which are hung in the hallways. Pictured with a banner she made (left) is 8th grader Katrina Foreman and friend Jennifer Tjonstol.

Shroud photos at St. Gregory

Paintings and photographs of the Holy Shroud of Turin, believed to be the burial cloth of Jesus, will be on display at St. Gregory Church Hall, 200 N. University Drive, Plantation, from April 14 thru 19. The exhibit includes a life-size statue of Jesus as researchers have concluded he looked before his burial, a full-size replica of the Shroud; more than 90 paintings and photographs of it; and a video presentation on its history and the research which has been conducted on it. There is no admission charge to the exhibit, which is sponsored by the Plantation Council of the Knights of Columbus and the National Center for the Study of the Passion of Christ and the Holy Shroud. Viewing hours are as follows: Tuesday

thru Friday, April 14-17, from noon to 9 p.m.; Saturday, April 18, from 8 a.m. to 7 p.m.; and Sunday, April 19, from 8 a.m. to 2 p.m. For more information, call 581-1537 in Broward.

OLPH holds Vietnamese retreat

Bridging cultures as different as those of Vietnam and America can be a traumatic experience. Parents tend to cling to the traditions and social mores of their homeland, while their children are adapting more quickly and receptively to new ways. This can create family conflicts.

To resolve such conflicts, Our Lady of Perpetual Help parish in Opa Locka is sponsoring a weekend retreat

Hispanic Charismatics meet May 23-24

The third annual Catholic Hispanic Charismatic Conference will take place May 22-24 at the James L. Knight Convention Center, 400 SE 2nd Ave., downtown Miami. The theme this year is creating "a spirit of reconciliation" with which to welcome Pope John Paul II to South Florida.

Speakers will include Miami Auxiliary Bishop Agustin Roman; Bishop Alfonso Uribe Jaramillo of Sonson-Rionegro, Colombia; Father Dario Betancourt of Colombia, a pioneer in the Latin American Charismatic renewal who currently works in New York;

Carlos Mantica, a Nicaraguan layman, leader in the Cursillo movement and founder of Charismatic Renewal in his homeland; Father Fernando Compaired, spiritual director of the Archdiocesan Charismatic Renewal; Father Angel Villarronga, a renown Franciscan preacher and founder of "Encuentros Matrimoniales" (marriage encounters) in the Archdiocese of Miami; and Pepe Alonso, a Catholic layman, evangelizer, and longtime leader in the national Charismatic Renewal.

Registration for the conference must be made in advance. Cost is \$15 per adult (20 or older) and \$12 per child (ages 14-19). A limited number of headsets will be available for simultaneous English translation of the conference's general sessions. Cost is \$3.

For information and registration, write to: III Conferencia Carismatica Catolica Hispana, PO Box 7302, Miami, FL, 33155. Or call (305)221-8377.

Human Life founder to speak at St. Paul

Father Paul Marx, OSB, founder and president of Human Life International, will speak on "Sex, love and AIDS international" this Sunday, April 5, at 7 p.m. in the Education Building of St. Paul the Apostle Church in Lighthouse Point.

He also will preach at the 4:30 p.m. Saturday and the morning (7:30, 9, 10:30) and noon Masses this weekend at the parish, which is located at 2700 NE 36 St. (Sample Road). The public is welcome to all the events.

Human Life International is the only world-wide pro-life group, active in some 70 countries.

Inter-faith parley at Temple Sinai

The pastor of St. Lawrence Church in North Miami Beach and the rabbi at neighboring Temple Sinai will conduct an inter-faith dialogue at the temple on Friday, April 10 at 8 p.m.

Father Roger Holoubek and Rabbi Ralph Kingsley will discuss three topics: the similarities between the Jewish Passover and Catholic Holy Week celebrations; the upcoming visit of Pope John Paul II to Miami and its impact on the Jewish community here; and the recent Vatican document on in-vitro fertilization, surrogate motherhood and other reproductive techniques.

Admission is free and open to the public. Temple Sinai is located at 18801 NE 22 Ave., North Miami Beach. For more information, call St. Lawrence's rectory, 932-3560.

It's a Date

Festivals

Holy Rosary Catholic Church in South Dade will host an Arts and Crafts festival on school grounds at 18455 Franjo Road on April 4 from 9 a.m. to 6 p.m. 200 artists will display their crafts. Live music, dancing, international foods. Pony rides and games for kids. Free admission.

St. John Neumann PTA will host "A Taste of the World," an international food festival, on April 12 at 3 p.m. at the parish, 12125 S.W. 107 Ave. \$5 per person (includes 10 tastings). Music, puppet show, balloons, and games for kids.

Spiritual renewal

Lithuanian Catholics will hold a one-day Lenten retreat April 8 at Sts. Peter and Paul Church, 900 SW 26 Road, Miami. Father Vytautas Pikturna of Juno Beach will conduct the retreat, beginning with confessions at 1:30 p.m. and followed by a Mass and instructions.

Law enforcement officers from throughout South Florida are invited to the annual Police Appreciation Mass to be celebrated by Auxiliary Bishop Norbert Dorsey on Monday, May 11, at 11:45 a.m. at St. Martha Church, 9301 Biscayne Blvd., Miami Shores. For more information, call Fr. Paul Edwards, 649-1811; Fr. Michael Kish, 238-7562; or Fr. James Murphy, 531-1124.

The Cenacle will host a Holy Week Retreat April 16-19. Silent atmosphere including meals. Conferences based on Liturgical themes of this season. Call/Write Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33426. 582-

2534.

Epiphany Church will host a parish mission for Lent on April 6-10 at the church, 8235 SW 57th Ave. in South Miami. Fr. Joh McFadden from Chester, Penn. will preach at April 4-5 Masses and conduct the mission each evening Monday thru Friday at 7:30 p.m.

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

Single/divorced/widowed

St. Andrew Single Again Group will host lectures on annulments (April 19, 27) conducted by a representative from the Tribunal. For more info call 741-3935 or 484-4257.

The Catholic Alumni Club will host a Mass at 11 O'Clock April 26 in celebration of Singles' Sunday in the St. Thomas U. Chapel at 16400 NW 32nd Ave. in Miami. Reception at the convocation Hall. All welcome.

The Cenacle will host a retreat for never married men and women (ages 20-35) on May 8-10. Conductor: Michael Galligan-Stierle, Director of Campus and Single Young Adult Ministry. For registration write/call the Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462 (582-2534). Suggested offering is \$65.

Happenings Singles is having

an Outstanding Singles Party on April 24 at 9 p.m. at the Dipolomat Country Club, 305 Diplomat Parkway, in Hallandale. Dancing, Live band. Admission \$6. For more information call Sharon Silver at 385-1255.

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

Concerts

St. Vincent de Paul Parish at 2000 NW 103rd St. will present a Soiree concert at 8 p.m. on April 11. Donation \$5. For more info call the rectory at 691-0771.

St. John Vianney Catholic Seminary at 2900 SW 87th Ave. in Miami is hosting a concert of Lent and Easter music by the Miami Bach Society at 7:30 p.m. April 12 in the Maytag Chapel. Concert of music by Bach, Handel and other composers, is presented in three sections relating to Lent, Holy Week and Easter respectively. For more info call 284-4162.

Our Lady of the Lakes Catholic Church will host *The Witness*, performed by the Joyful Noise Ensemble, on April 11 at 8 p.m. *The Witness* is a story in words and song of the life of Christ as seen by his witness St. Peter. Performance free with donations for poor accepted.

Potpourri

The St. David's Womens Club will sponsor a three day flea market on the church grounds at 3900 S. University Dr., Davie, on April 24-26 starting at 9 a.m.

The Fr. Solanus Guild will meet at the Blessed Sacrament Hall at 1701 E. Oakland Park Blvd. on April 12 at 2 p.m.

Catholic Daughters of the Americas, Court Holy Spirit #1912, will hold a business meeting on April 10 at 1 p.m., St. Elizabeth's Gardens, Pompano Beach. Anyone wishing to become a new member or transfer can call 941-5546.

Mercy Hospital's Auxiliary presenting a Spring Bouquet '87 Fas. Show and Luncheon at 11 a.m. on April 8 at the Mayfair House in Coconut Grove. For more info call 285-2773.

The Columbiettes of Fr. M.F. Monahan Council #4851 will host a Communion breakfast on April 5 at Annunciation Church at 3781 SW 39th St., Lake Forest, Hollywood. Mass at 10:30 a.m. Donation \$4.

The Marriettes of K. of C., Marian Council, 13300 Memorial Hwy, in North Miami are sponsoring a Spring Dinner/Dance on April 25. Donation \$10. For information and reservations call Terry at 681-2083 or Julie at 688-2766.

St. Henry's Church is sponsoring a Snowbird Farewell Dance on April 25th in the parish hall, 1500 S. Andrews Ave. in Pompano Beach. Dancing to Vinnie Vincent Orchestra from 8 p.m. to Midnight. Tickets \$8 per person. For more information and reservations call Louise at 785-2450.

Reflection questions

- 1 - In what way does Jesus require us to serve our brothers and sisters?
- 2 - What are the areas in our lives in which we are called daily to serve others?
- 3 - What relation exists between service and love?
- 4 - Explore the ways through which the family, the neighborhood and the community can serve.
- 5 - How can we serve humanity through our God-given talents, e.g., science, religion and technology?
- 6 - How are we serving the most forgotten in our land; the unborn and the elderly?
- 7 - How do we use our voting privileges to serve all, especially the poor and the underprivileged?
- 8 - Some areas of service require considerable time and sacrifice. How generous are we with our time?
- 9 - How are we serving the youth of our day?

- 10 - Describe how our genuine service can further the cause of Evangelization.
- 11 - Identify some of the areas in which service is necessary in family and home life.
- 12 - Are we aware that serving others can be a great means of happiness in our lives?

- 13 - Are there opportunities to be of service in our Parishes, e.g., Youth, C.C.D. programs, ushers, etc.
- 14 - The helpless always receive help with gratitude and thanksgiving. Have we received any 'thank you's' lately?

Youth Corner

1. **Questions for reflection**
Select some from among the above questions
2. **Activity**
 - a) Read John 13, 1-17
Reflect in silence about what this reading tells about Jesus.
 - b) Do the washing of the feet. Half of the group washes the feet of the other half.
 - c) Break up in groups after the washing and

- share what each felt when he was washing others' feet or was being washed.
- Talk about how this action of Jesus could be actualized today.
- c) Make a list of the services that can be done.
 - d) Share with others the list of services of each group and select one "special service" that will be done to a group.
- Plan how to accomplish this service.
3. **Prayer**
Prepare a prayer with the group.

Reaching out to others

By NC News Service

"The difficulties of our time awaken the boldest dreams, the best powers of mind, heart and hand in many people, especially in the young. Readiness to share and commit one's life without reckoning the cost is aroused. People have begun to ask ...What can I do? What can we do?"

(Pope John II addressing young people in Austria; September 1983)

Ruven Reyes and Adolfo Aguila, young men in their 20s, live with three priests and seven other young men planning for the priesthood in a modest home called Casa Comboni in Los Angeles.

Part of their preparation to serve as Comboni Missionaries includes weekly visits to squalid residential hotels. Going door to door, the seminarians greet the residents, telling them about the cathedral nearby and its services. In a highly transient area, they try, bit by bit, to build a relationship with people. Occasionally they have the satisfaction of seeing someone they have counseled find a way to move to better quarters.

It isn't easy. Some people shut them out rudely; others, fearful of any authority figure, make the students yell through closed doors. Occasionally it is dangerous. They speak of teen gang members shoving past them on a narrow, second floor hallway racing to a fight.

Yet, says Aguila, it is "wonderful, great, beautiful. This is a taste of the future when we'll be working with the poor" as Comboni



Home visitors from Holy Cross Parish in Los Angeles visit a Hispanic mother and her daughter. The home visits are part of a five-year pastoral plan by Archbishop Roger Mahoney to visit all the estimated 2 million Hispanic Catholics in the archdiocese. (NC photo)

Missionaries.

Reyes adds that the hotel visits are "essential for us. We don't teach them. They teach us by the experiences they suffer."

Their attitude comes as no surprise to Jesuit Father Anastacio Rivera, director of the Spanish Speaking Apostolate for the Los Angeles Archdiocese.

For 12 years he has worked in

Hispanic ministry. He has given much time to preparing lay Hispanics for ministry among the Spanish-speaking.

"There is a tremendous amount of good will among Hispanics," he says.

Father Rivera believes the training for these lay leaders must be easily accessible -- because of the strange hours so many Hispanics work and the uncertainty of their lives.

And don't overload people's circuits, he says. "Make the training very practical, something they can immediately apply in service to their own groups."

"My greatest joy in ministry is when I see our people develop a sense of God's presence in their lives and becoming enthused to reach out to others," he concludes.

Scriptures

Service means spreading the Word

By Father John Castelot
NC News Service

When St. Paul was on his way back to Jerusalem at the end of his last missionary trip, he stopped off at Caesarea. There he stayed a few days at the home of "Philip the evangelist, one of the seven" Greek-speaking Jewish Christians selected to assist in the administration of the Jerusalem community (Acts 21:8). They were deacons in the literal sense of "servants, assistants."

Very shortly their ministry branched out to include other functions. Philip is a good example. After the martyrdom of Stephen, another of the seven, "Philip went down to the town of Samaria and there proclaimed the Messiah" (Acts 8:5). Later he moved south in the direction of Gaza.

As he went along the road through the Negev, the desert area in the south of Judah, he encountered a court official of the queen of Ethiopia. Headed home after a pilgrimage to Jerusalem, the official was riding in his carriage, reading the book of Isaiah.

Philip asked whether he understood what he was reading and when he replied that it was difficult without someone to interpret it for him, Philip grasped the opportunity (Act 8:26-35).

In both instances, Philip exercised the ministry of an "evangelist." The word is actually very general, denoting one who proclaims the good news of what God had done for humanity in Jesus Christ.

Because the term is so broad, it is difficult to

Know Your Faith

This is the third 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



True love means service

Introduction

A most dramatic and unexpected event in the life of Jesus occurred at the Last Supper. Jesus rose from the table and with towel and basin, proceeded to wash the feet of the Apostles. Peter, reflecting the anxiety of the other eleven, protested to Jesus: "You will never wash my feet." (John 13:8) Jesus answered, "If I do not wash you, you will have no share in my heritage."

Concluding the washing of the feet of the Apostles, Jesus said: "Do you understand what I just did for you? . . . What I just did for you was to give you an example. As I have done, so you must do." (John 13:15)

In retrospect, we as well as the Apostles can better evaluate the setting for Jesus' issuing this mandate. Jesus was to die on the Cross the following day. At that moment He was sharing His final meal with His Apostles. Why should this be the moment to inject this clumsy gesture of washing the feet of the Apostles?

Jesus had spoken often and clearly during His public ministry of the absolute necessity of love for those who would be His followers. Here, at this dramatic moment, Jesus demonstrated for the Apostles in a powerful way that genuine love demands humility and service.

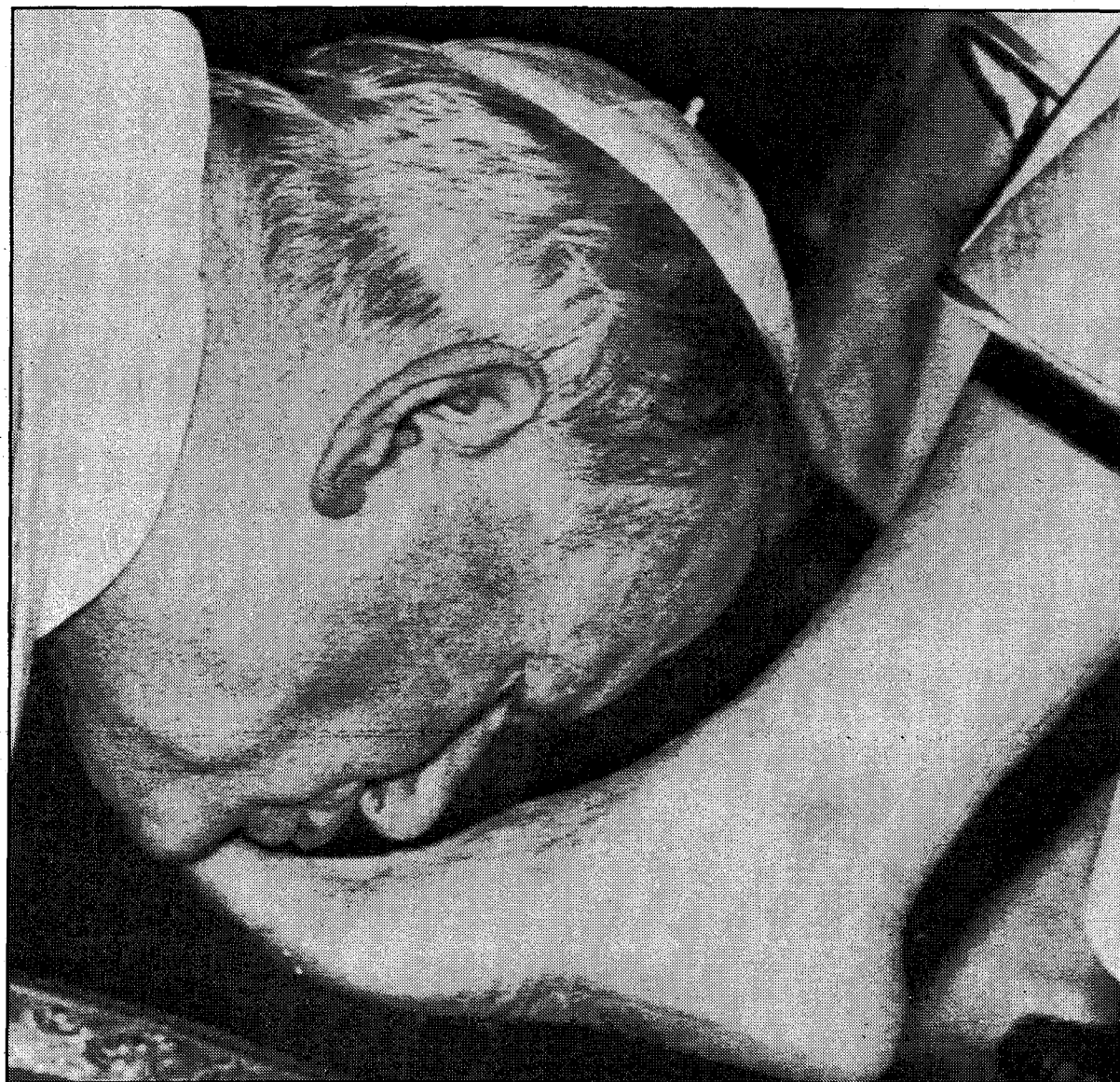
The revised liturgy of Holy Week has us re-live this important episode in the life of Christ and His Apostles on the night of Holy Thursday. We, like the Apostles, were inclined to celebrate the Last Supper with a great sense of gratitude that Jesus at this time instituted the Holy Eucharist. While this is a beautiful reality, unless it includes the lesson given also at this time by Jesus, it will be lacking that most important understanding: if we wish to be part of Christ and His Kingdom, we must serve others. (Matt. 23:11)

As we in this year of 1987 reflect on the Holy Week mysteries, we must not take lightly the words of Jesus after the washing of the Apostles' feet at the Last Supper. "Do you realize what I just did for you" and "What I did, you must do." Service will be the measure of love, both of Christ and of others.

Message of Pope John Paul II

"In expressing gratitude for the many blessings you have received, you also become aware of the duty you have toward the less favored in your own midst and in the rest of the world -- a duty of sharing, loving and serving." *Chicago, October 1979*

"One Lord, One Faith, One Baptism (Eph. 4:5),



During a Holy Thursday service in Rome, Pope John Paul II kisses the foot of a priest in memory of Christ's gesture to the apostles at the Last Supper. (NC photo)

thus we are all bound together, as the people of God, the Body of Christ, in a unity that 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*

"There is a Christian conception of work, of family and social life. It contains great values and demands moral criteria and norms in order to direct those who believe in God and in Jesus Christ; in order that work may be carried out as a real vocation

to change the world in a spirit of service and love."

Guadalajara, Mexico, January 1980

"Man is great not by reason of what he possesses, but by what he is -- not by what he has, but by what he shares with others."

Philippines, February 1981

"To love, therefore, is essentially to give oneself to others. Far from being an instinctive inclination, love is a conscious decision of the will... To be able to love truly, it is necessary to detach oneself from many things..." *Paris, France, June 1980*

pin it down to a specific "office" in the community. All Christians were, by reason of their baptism, heralds of the good news. It was so full of exciting potential for all, that they couldn't keep it to themselves. They shared it with everyone they met.

However, if all Christians were evangelists in this sense, it seems that some were especially gifted. This is strongly suggested by the fact that evangelists are listed along with "apostles, prophets, pastors and teachers" as having received a special gift from the risen Lord "in roles of service for the faithful to build up the body of Christ" (Ephesians 4:11).

They rendered this service in a sort of stable way within the local community. Or they could have built up the body of Christ elsewhere,

'All Christians were, by reason of their baptism, heralds of the good news. It was so full of exciting potential for all, they couldn't keep it to themselves. They shared it with everyone they met.'

contributing to the body's geographical growth and development.

The only other time the word "evangelist" appears in the New Testament is in second Timothy, Chapter 4, where we read: "As for you, be steady and self-possessed; put up with hardship, perform your work as an evangelist, fulfill your ministry."

The close connection between putting up with hardship and serving as an evangelist suggests that witnessing to the good news can be difficult. Not all will welcome it. In fact some may resent it.

Evidently people like Timothy, Paul's companion, bravely put up with hardship. So the good news continued to spread, taking root and transforming society.

Nuns love 'Nunsense'

Musical views the lighter side of convent life

DETROIT (NC) -- For playwright Dan Goggin, a product of Catholic schools in Alma, Mich., the message of his off-Broadway musical comedy "Nunsense" is that "the nuns really are people."

Goggin wrote the script, music and lyrics for the show, running in 10 cities around the world, including Toronto and Sydney, Australia, and soon, London. In this comedy, five nuns raise money with a benefit talent show to bury sisters who have been poisoned by the convent cook, Sister Julia, Child of God.

'First of all, nuns are our biggest fans. They come back stage and say, 'who had the inside track?'

Goggin told *The Michigan Catholic*, newspaper of the Detroit archdiocese, "It irritates me sometimes when you get knocked by the critics who say nuns are not like this. If they'd say "we don't think nuns are like this," that would be OK," he said.

"First of all, nuns are our biggest fans. Forever they come backstage and say, "Who had the inside track?"

For example, Goggin said Sister Hubert, the mistress of novices who gets into spats with the mother superior "because she really thinks she's got more on the ball than the mother superior," is a recognizable character.

"We had an actual mother superior of the Carmelites come to the show one night in New York and she came backstage and said, "Honey you have no idea how many Sister Huberts I know," Goggin said, laughing.

At one point in the show Sister Amnesia signs a song, "I could Have Gone to Nashville," a country number in which she explains how she could



Comedian Phyllis Diller, center, hams it up with cast members of the award-winning off-Broadway musical, "Nunsense," at the Douglas Fairbanks Theater. "Nunsense," written by Detroit playwright Dan Goggin, is playing in 10 cities. (NC photo from UPI)

have become a country star, but entered the convent instead.

Goggin said, "The song is pretty funny until the very end when she realizes why she became a nun.

The very last line is, "I'm going to say a little thank-you prayer that it all turned out this way," and ends with a

smile on her face.

"To me that is one of the most important lines in the show.

That really is the message too of "Nunsense," -- that people have made their own choices and are happy.

Goggin also spoke of his own experiences in the faith.

"I really enjoy going to Mass, especially during the week. It is very peaceful, a wonderful experience...I couldn't get along without those times. They are so peaceful and I feel sorry for those people who have given it up."

Bishop of Samoa has lofty goals

MARYKNOLL, N.Y. (NC) -- "Everything I do and everything my people do will be geared to becoming a self-sustaining church," said Bishop John Quinn Weitzel of Samoa-Pago Pago.

The bishop was consecrated last October as the first bishop of the new missionary diocese which is one of

seven Pacific islands that are part of American Samoa.

A native of River Forest, Ill., Bishop Weitzel was ordained as a Maryknoll priest in 1955. For several years he was an assistant to the order's superior general, and then in 1979 was assigned at his request to a mission in the Samoan Islands.

Although his diocese has only nine indigenous priests, he said, he has sent one of them to work with Samoans in Wellington, New Zealand. And he said he planned to send a catechist to open a new mission later this year in a neighboring island that has no Catholic presence.

Bishop Weitzel said the catechist

plays an especially important role in Samoan Catholic life, and one different from anything he has seen in other parts of the world.

"Some people think the catechist is more important than the priest," he said.

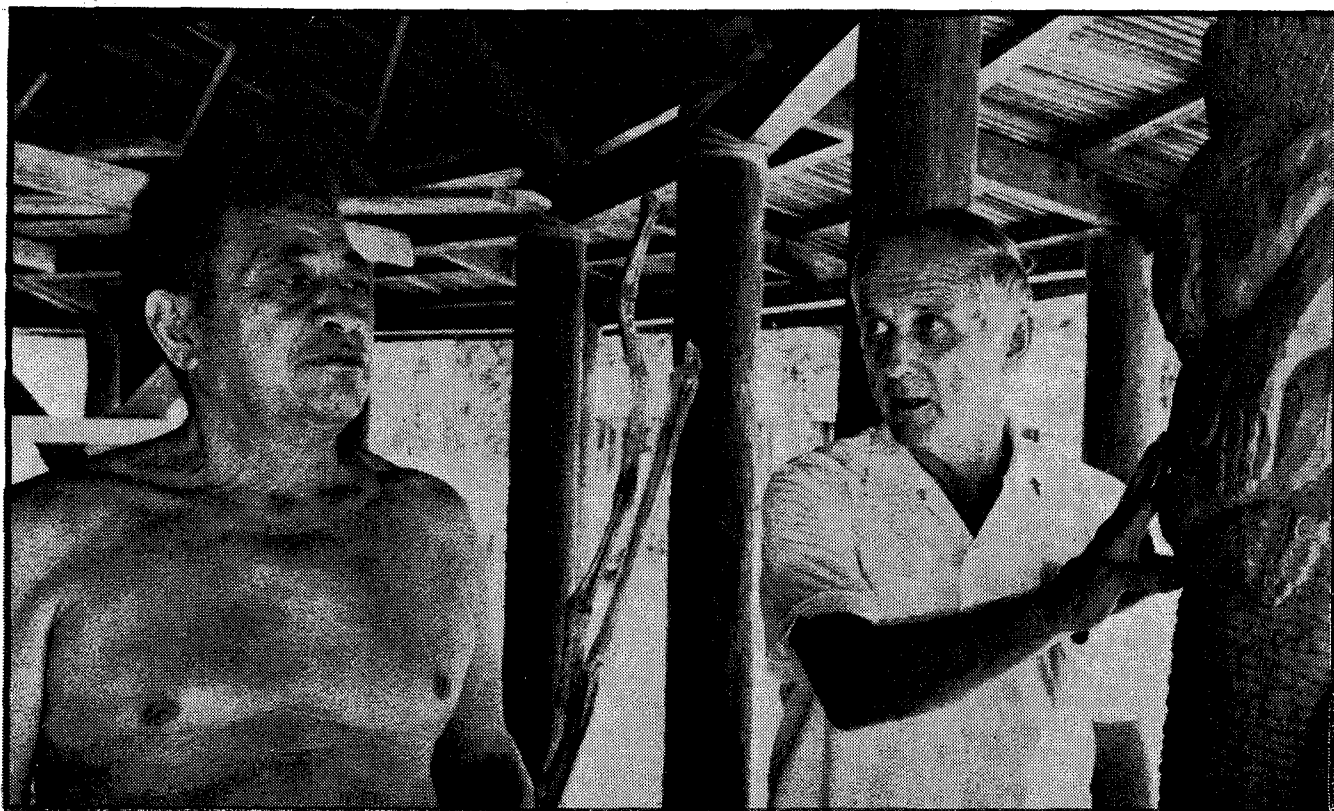
This role of Catholic catechists developed, the bishop said, to fit into a system developed by Protestants. Under this system, he said, villages establish a "covenant" with a minister through formal ceremonies, agreeing to meet his physical needs as he serves the village's spiritual needs.

But he said the minister must be Samoan and must reside in the village. It is virtually a requirement that ministers securing this "covenant" status be married. Bishop Weitzel said "They are the first family of village."

Although the catechist ministry has the advantage of deep integration with the national culture, limitations have appeared because of a lack of adequate training.

Bishop Weitzel said problems appeared particularly in trying to reach the youth. Unlike previous generations, he said, today's Samoan youth are getting a modern education, watching television and learning about different cultures.

Another problem the bishop faces is a shortage of religious available for staffing the schools of his diocese. He is committed to turning its two high schools and four elementary schools over to the laity within five years.



Bishop John Quinn Weitzel, the first bishop of Samoa-Pago Pago, looks at a wood carving in Western Samoa. The Chicago-born Maryknoll priest was consecrated last October as bishop of the seven-island diocese in the Pacific. (NC Photo by Eric Wheater)