

Aleluia, He Is Risen!

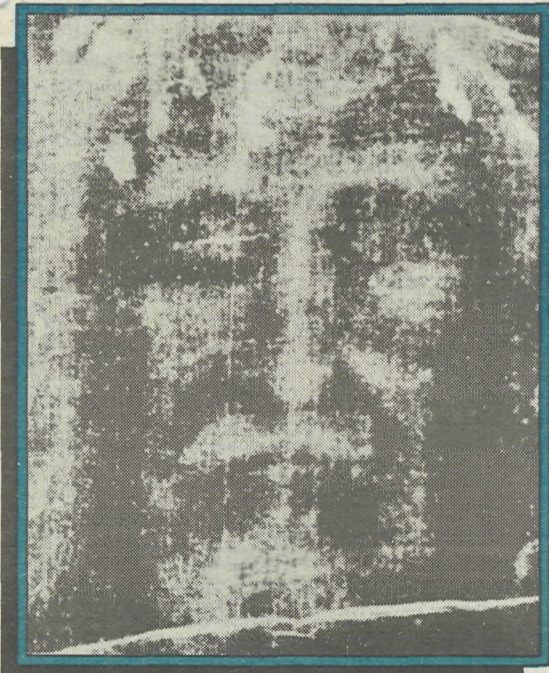
'I offer warm and profound greetings of this Holy Season and pray that, especially in anticipation of the Holy Father's visit, it might be a season when we offer each other a sign of peace'

Archbishop McCarthy,
in his Easter Message



Holy Shroud

Display here shows grim reality of Christ's crucifixion



By Prent Browning
Voice Staff Writer

When you first see this statue of Christ on the cross, something about it immediately strikes you as unique.

There's nothing idealized about *this* representation of the crucifixion. It is moving, even a little shocking, in its graphic depiction of brutal wounds and intense physical suffering-- a remarkable testimony to the passion of Christ.

The statue isn't, in fact, the work of an artist's imagination or even an educated guess of what a Roman crucifixion must have looked like, based on current archeological knowledge.

It is, according to years of exhaustive scientific tests and analysis of the Shroud of Turin, exactly how Christ appeared on that first Good Friday, assuming the Shroud is the one that enwrapped Christ, as scientific tests seem to indicate.

This three dimensional portrayal of Christ is just one of the amazing features of the Shroud exhibit which was shown at the Knights of Columbus Hall in Hialeah March 31- April 5. The traveling exhibit also features over 90 photographs of what is believed to be

'I guess that's the impact that most people come away with--the evidence of his suffering'

Richard DeGraff, Shroud Center

the burial cloth of Jesus, including a full-size replica of the Shroud, and a video presentation of the history and research conducted on it. For those who missed the exhibition in Hialeah, it will be at the St. Gregory Church Hall, 200 N. University Drive in Plantation, through Easter Sunday (Saturday from 8 a.m. to 7 p.m. and Sunday from 8 a.m. to 2 p.m.).

The Shroud display is one of only three in the world and has been traveling throughout the United States since February of last year. The show is co-sponsored by the Holy Shroud Center in Wisconsin and the Knights of Columbus. Locally, it is being sponsored by Knights of Columbus councils in Hialeah, North Miami and Plantation.

The photographs take advantage of rapidly

(continued on Back Page)

Diocese lends \$1 million for new housing

BROOKLYN, N.Y. (NC) — The Diocese of Brooklyn, as part of a Catholic-Protestant coalition, has provided a \$1 million loan for a project to turn abandoned buildings into affordable family housing.

A coalition of Catholic and Protestant churches in Brooklyn has signed an agreement with New York City to renovate the buildings and sell the apartments to low- and middle-income families.

Bishop Francis J. Mugavero of Brooklyn contributed \$1 million as a revolving loan fund to help with pre-construction costs.

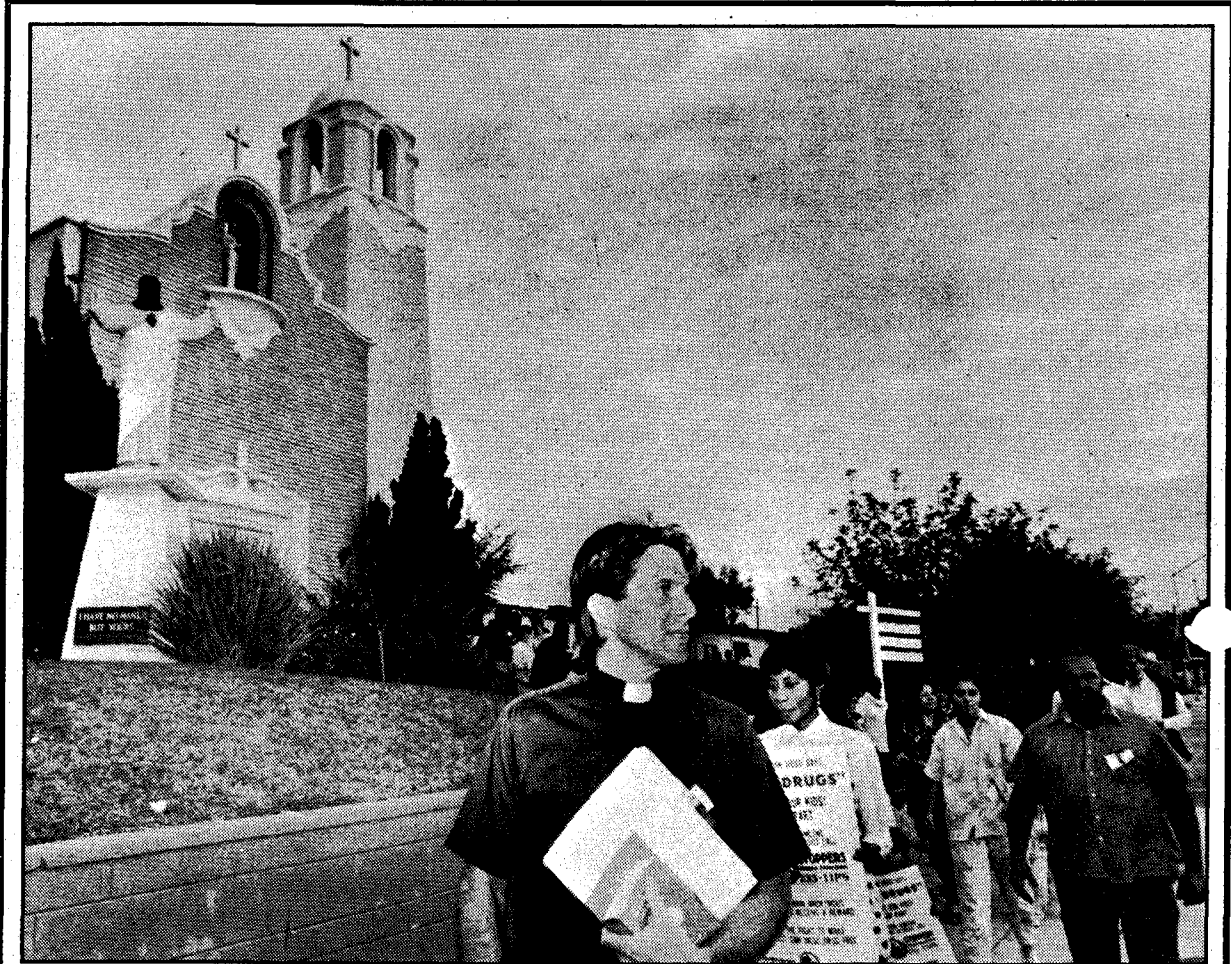
At signing ceremonies held at St. Teresa of Avila Church, New York Mayor Edward Koch also credited Bishop Mugavero with decisive influence in securing his own support for the program.

The coalition carrying out the rehabilitation program is Brooklyn Ecumenical Cooperatives, which was organized in 1979 largely at the initiative of United Methodists to help churches work together on reducing energy costs.

In 1984 it began the housing program by buying two of the abandoned buildings that the city was selling for \$1 each to people who would renovate them. In 1985, it got 12 more buildings with 113 apartments.

Under the agreement, the city agrees to turn over buildings with 1,700 housing units, but Koch said the city would continue turning over abandoned buildings a few at a time as long as the agency succeeded in renovating them.

Koch stressed his belief in a "partnership" of government and the religious community.



Drug opposition

Jesuit Father Robert Fambrini, pastor of Christ the King Parish in San Diego, Calif., leads a group of 100 people in a rally against people who sell drugs on street corners in the neighborhood. The rally included a meeting with police officials to discuss ways of combating the problem. (NC photo)

Court: Diocese can't evict Vietnamese Catholics

SAN JOSE, Calif. (NC) — The Diocese of San Jose may not evict a group of Vietnamese Catholics from the church they have occupied since last July, a judge has ruled. Judge Robert Foley of Santa Clara Superior Court denied the diocese's request for a court order to remove the group from Our Lady Queen of Martyrs Mission, saying there were other legal options, including going to trial. The group is protesting the fact that the diocese has not allowed it to establish a "personal parish" determined by ethnic identity rather than geographic boundaries.

Congress told: Give church groups more leeway under tax-exempt law

WASHINGTON (NC) — Federal law on political activity by tax-exempt organizations should be interpreted to allow more leeway to religious groups, U.S. Catholic Conference lawyers told a congressional subcommittee in a written statement released by the USCC. Mark E. Chopko, USCC general counsel, and Deirdre Halloran, associate general counsel, advised the House Ways and Means Committee's Oversight Subcommittee that as currently interpreted, the restrictions are too vague, lack objective standards and pose First Amendment threats.

U.S. Bishops urge end to Indonesian 'genocide'

WASHINGTON (NC) — Indonesia is forcing birth control in the province of East Timor, a policy which "takes on the character of genocide," said the Administrative Board of the U.S. Catholic Conference. The board urged the U.S. government to press the southeast Asian nation to stop the practice, seek peace in the province and end "the suffering of these unfortunate people." The 50-member Administrative Board conducts the business of the U.S. bishops between their general meetings.

Bishop: Leave of absence due to alcoholism

SPOKANE, Wash. (NC) — In a Palm Sunday letter to all Catholics of his diocese, Bishop Lawrence Welsh of Spokane revealed that the sudden leave of absence he began Feb. 3 was related to alcohol abuse. In the letter, read at Masses in the Spokane Diocese, the bishop said he has repented and that his weakness has taught him to acknowledge his "entire dependence on God's boundless mercy... I dare to think that perhaps this experience of mine will make me a better bishop, evangelist of the Gospel of repentance and new life through Christ, a better witness of the power of the spirit gained for us at so high a price: the blood of Christ," he wrote. Bishop Welsh said that psychological and physical stress — and the fact it was personally difficult "to acknowledge [the] need for help" — contributed to his alcohol problem.

Bishop to senators: Fix, then pass, civil rights law

WASHINGTON (NC) — Emphasizing the Catholic Church's longtime support for civil rights, a Catholic bishop has urged U.S. senators to correct potential problems in civil rights legislation that the bishops are accused of stalling. Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., chairman of the U.S. Catholic Conference Committee on Social Development and World Peace, asked the Senate Labor and Human Resources Committee to amend the proposed Civil Rights Restoration Act to address church concerns on both abortion and the extent of the law's coverage. The Civil Rights Restoration Act would overturn the 1984 "Grove City College" Supreme Court decision that held that only a university department or unit receiving federal funds, not the whole institution, can be held accountable for violations of anti-discrimination statutes. The legislation, S.557, would strengthen four basic laws forbidding discrimination on the basis of race, age, handicap or — through Title IX of the 1972 Education Amendments — sex.

Civil war won't stop Catholic relief work in El Salvador

NEW YORK (NC) — The Latin America director of Catholic Relief Services said the agency and its local counterparts in El Salvador were determined to continue promoting development efforts despite disruptions by the country's ongoing civil war. The CRS official, Terence Martin, compared the situation to providing transfusions for a wounded man who is still bleeding. It may not be possible to measure "net gain," he said, but the effort cannot stop.

Congress urged to extend anti-abortion foreign aid

WASHINGTON (NC) — Cardinal Joseph Bernardin, chairman of the U.S. bishops' Committee for Pro-Life Activities, has urged the U.S. Congress to continue the anti-abortion policies which govern U.S. foreign aid. He made the appeal in a letter to the Senate Foreign Relations Committee and House Foreign Affairs Committee. The policies ban aid to groups which promote abortion as a method of family planning and to organizations or programs which support or manage programs of forced abortion and involuntary sterilization.

Priest: Bishop's pastoral, creativity can lead to business recovery

PITTSBURGH (NC) — The U.S. bishops' pastoral letter on the economy calls for "an extraordinary amount of creativity and competence" from local business and political leaders, Jesuit Father William Byron told a University of Pittsburgh audience. "You have the technology of the entrepreneurs (in Pittsburgh); all you need is release of creativity to produce the jobs," he said. Creative use of technology in service industries could be the key to Pittsburgh's recovery, he suggested. Father Byron, an economist and president of The Catholic University of America in Washington, spoke on "Pittsburgh and the Pastoral" for the University of Pittsburgh's 1987 William Clancy lecture.

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Compare new translation with old

WASHINGTON (NC) — Here are several excerpts from the New American Bible New Testament, done in 1970, and the new translation, indicating differences in the rhythm, language and style between the two.

Mt 5:3-10: (old)

How blest are the poor in spirit: the reign of God is theirs.

Blest too are the sorrowing; they shall be consoled.

Blest are the lowly; they shall inherit the land.

Blest are they who hunger and thirst for holiness; they shall have their fill.

Blest are they who show mercy; mercy shall be theirs.

Blest are the single-hearted for they shall see God.

Blest too the peacemakers; they shall be called sons of God.

Blest are those persecuted for holiness' sake; the

reign of God is theirs.

New

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Mt 4:4: (old)

Jesus replied, "Scripture has it: 'Not on bread alone is man to live but on every utterance that comes from the mouth of God.'"

New

He said in reply, "It is written: 'One does not live by bread alone, but by every word that comes forth from the mouth of God.'"

Mt 9:8: (old)

At the sight, a feeling of awe came over the crowd, and they praised God for giving such authority to men.

New

When the crowds saw this they were struck with awe and glorified God who had given such authority to human beings.

New Translation

By Jerry Filteau

WASHINGTON (NC) — A new Catholic translation of the New Testament is better suited for liturgical use than its predecessors, editors of the new version said at a press conference held to introduce it.

Liturgical use was "a high priority" in the new translation, said Franciscan Father Stephen Hartdegen, secretary of the editorial board and director of the U.S. Catholic Biblical Apostolate.

The new revision also tries to incorporate gender-inclusive language wherever this would not do violence to the original text or to smooth English reading, the editors said.

The revised New Testament of the New American Bible was made public April 5 in Washington.

Benedictine Father Claude Peifer of St. Bede's Abbey, Peru, Ill., said the question of sexually discriminatory language "was very much discussed indeed" by the editors, "probably more than any other single issue over

'The new translation uses terms like 'one' where more traditional translation said 'a man,' or 'human beings' in place of 'men.' It does not, however, use gender-neutral terms for God or Christ'

the past eight years." The revision was begun in 1978 and completed last year.

"We actually hired an outside consultant" on gender language, said Jesuit Father Francis Gignac of The Catholic University of America, chairman of the five-preachers editorial board.

He said the consultant was Marianne Sawicki, who holds a doctorate from Catholic University and teaches at Lexington Theological Seminary in Lexington, Ky. "We found her very helpful," he said, even though "we could not incorporate all of her suggestions."

The new translation uses terms like "one" where more traditional translations said "a man," or "human beings" in place of "men."

It does not, however, use gender-neutral terms for God or Christ. Nor

does it resort to what the board in a press release called "inelegant circumlocutions or neologisms" to avoid some of the male terminology in ordinary English.

Thus the translation uses "he" and "him" as third-person singular pronouns and "brothers" to translate the Greek "adelphoi," although it is clear that the original Greek term meant both men and women when it was used to speak of the Christian community as a family.

Father Peifer said the editors of the new translation "were not entirely agreed among ourselves" on many of the questions of gender-inclusive language.

The "overriding" concern, Father Gignac said, was that the translation be faithful to the original text.

The 1970 version of the New American Bible New Testament "is still the liturgical text," Father Hartdegen said, but the editors hope that the newer version will be adapted for liturgical use and approved for that purpose within the next two years or so.

Msgr. Myles Bourke of St. Joseph's Seminary, Yonkers, N.Y., said the 1970 version "was objected to, I think rightly so, in liturgical use" because it was a translation based on more creative or original methods. These methods, he said, resulted in "sometimes fortunate renderings" but also in "sometimes idiosyncratic" translations that might confuse hearers or readers.

Father Gignac said that by using the more traditional method of "formal equivalency" in translation — in which the translators try not only to capture the meaning of the text but also as far as possible the original words, style and language structure — the new version has restored some of the more "traditional terminology" that people had come to link with various scriptural passages.

In the 1970 version, for example, St. Matthew's narration of the Beatitudes began, "How blest are the poor in spirit: the reign of God is theirs. Blest too are the sorrowing; they shall be consoled."

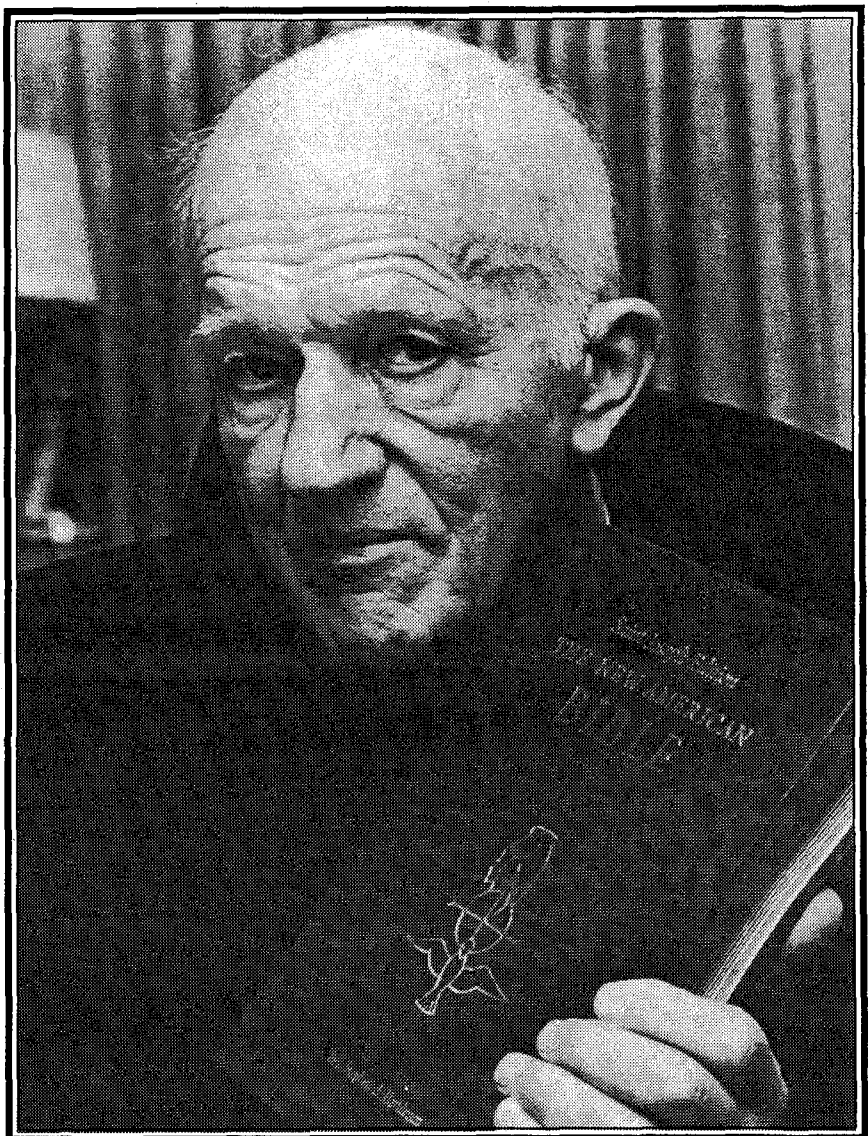
The 1986 version of the same passage, though newer, sounds more traditional. It goes, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who

him attentive to their needs, to their lives and destiny."

"Prayer is essential for maintaining pastoral sensitivity to everything that comes from the 'Spirit,' for correctly 'discerning' and properly employing those charisms that lead to union and are linked to priestly service in the church," he said.

The annual message to the world's 405,000 priests is made on Holy

New Testament now better for liturgy, eliminates most 'sexist' language



Franciscan Father Stephen J. Hardegen, director of the U.S. Catholic Bible Apostolate, holds a copy of the New American Bible with the revised New Testament. Father Hartdegen worked with four other editors on the revisions for more than eight years. Ten scholars, four of whom were not Catholic, worked as revisers and the project was supervised by the National Conference of Catholic Bishops. (NC photo)

mourn, for they will be comforted."

"One of the things we've sought is consistency of translation for study purposes," said the Rev. John Reumann of Lutheran Theological Seminary in Philadelphia, the fifth member and only non-Catholic on the editorial board.

Dr. Reumann said his participation in the work followed a long tradition of ecumenical cooperation in Scripture translation.

"I don't think that at any point

there were denominational lines of division raised" in editorial debates over translation, he said.

The Old Testament translation of the New American Bible remains the one that was completed in four phases between 1944 and 1970.

Father Hartdegen, who was involved in the Old Testament project since its inception as well as in both New Testament translations, said there are no immediate plans to do a new revision of the Old Testament.

Pope: Prayer cornerstone of priesthood

VATICAN CITY (NC) — Pope John Paul II told the world's priests that prayer is a "cornerstone" of priestly service, enabling them to be "a clear sign of Christ" for all people.

A priest is truly himself when he is "for others," the pope said in his annual Holy Thursday letter to priests. He said prayer gives a priest "a special sensitivity to these 'others,' making

Thursday because that feast marks the institution of the sacrament of the Eucharist and is the "birthday of our priesthood," the pope said.

Holy Thursday also marked Jesus' prayer in the Garden of Gethsemane, which the pope called the most decisive moment in Jesus' life. For priests, prayer is a means of "sharing" this moment, he added.

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World Briefs

Magazine: AIDS neither plague nor punishment

ROME (NC) — AIDS is not a punishment from God, and those suffering from the disease should not be treated like "plague victims," according to an article in an influential Jesuit magazine.

The article warned, however, that advising people only to "reduce" the number of their sexual partners or to use condoms is not a morally licit solution to the problem.

"The use of sexuality is morally licit, for a Christian, only in matrimony," said the article, written by Father Giuseppe De Rosa. It appeared in the April 3 issue of *La Civiltà Cattolica*, a biweekly magazine which frequently reflects the views of the Vatican.

The article was a response to Italian Health Ministry recommendations on preventing the spread of AIDS, acquired immune deficiency syndrome. It also followed a recent statement by Cardinal Giuseppe Siri of Genoa, Italy, that AIDS represented a "scourge of God."

"Above all, this disease should not be seen as if God wanted to use it to punish those sick people," the article said. "This way of thinking is not correct, since the God who revealed Jesus Christ to us is the Father of men. He loves them even if they are sinners and does everything possible to free them from evil and save them."

The article said diseases and other evils afflicting humanity are sometimes the fruit of "disordered moral choices and behavior." But "the people stricken with AIDS cannot be pointed out as people stricken with divine justice," it said.

It said AIDS victims should not be "segregated, as if they are carriers of a plague. AIDS is not the 'plague of the year 2000,'" it said.

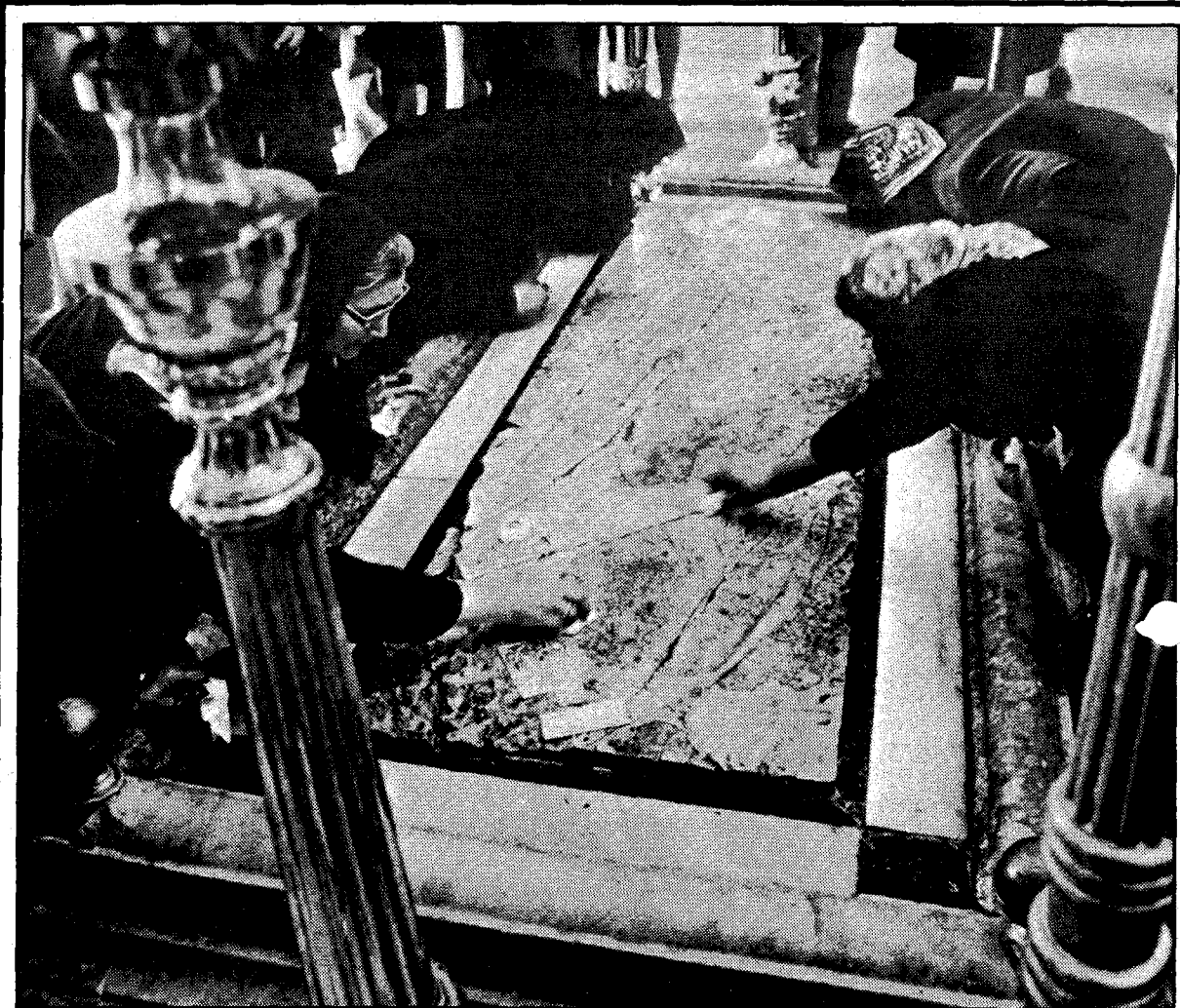
"Currently, there is no medical justification for employing any discrimination regarding AIDS victims. On the contrary, such discrimination is a violation of their fundamental human dignity and is not in agreement with the Christian ethic," the article said.

Ukrainian bishop hopes Pope will visit next year

BUENOS AIRES, Argentina (NC) — A Ukrainian bishop said he hopes Pope John Paul II can visit the Ukraine next year during celebrations marking the 1,000th anniversary of the arrival of Christianity in what is now Soviet territory. The hope was expressed at the same event in which the pope asked Ukrainian Catholics to work for better relations with the Russian Orthodox Church. The pope met Ukrainian Catholics living in Argentina April 10 in Buenos Aires. Last November, he expressed a desire to attend Moscow ceremonies commemorating the millennium if it would include a visit to Catholics living in the Ukraine. A papal visit would need approval of the communist government. The Ukrainian Catholic Church was declared illegal in 1946, and the government told believers to join the state-approved Russian Orthodox Church.

Church workers, bishop said to be targeted for death in Brazil

WASHINGTON (NC) — A U.S. lay Franciscan missionary and the vice president of the Brazilian bishops' conference are among 106 people "marked for death" in Brazil because they work for justice, a Franciscan group says. The names of the targeted individuals — including seven Catholic bishops, 21 priests, seven sisters and one brother — were published in a brochure distributed worldwide by the Franciscan Service for Justice and Peace of Brazil. The brochure does not identify the source of the threats. The lay missionary is Arthur Powers, who with his wife, Brenda, was sent to Brazil in 1985 by the New York-based Most Holy Name of Jesus Province of Franciscans Friars. Archbishop Benedito Ulhoa Vieira of Uberaba, vice president of the Brazilian bishops' conference, is also on the list.



Unction stone

In the Church of the Holy Sepulchre, where tradition says Christ's body was anointed after the crucifixion, Orthodox women pray, kiss and anoint the Unction Stone with fragrant essences. (KNA/NC photo)

Bishop worries about freedom of religion after China take-over

HONG KONG (NC) — Bishop Arquimio Rodrigues da Costa of Macao has expressed concern about freedom of religion in a Chinese-Portuguese agreement on the territory. Although the agreement looks good on paper, he said, phrasing in the document might prohibit activities such as defending human rights. The Chinese-Portuguese declaration that Macao will return to Chinese rule Dec. 20, 1999, was initialed in Peking last month.

Hong Kong churches warned against political activity

HONG KONG (NC) — A series of articles in a Hong Kong newspaper has warned Christian churches against engaging in political activity after the British territory reverts to the People's Republic of China in 1997. Some observers say the articles reflect official thinking in the People's Republic of China on the issue of religious freedom. The series was about religious freedom under the Basic Law, which will govern Hong Kong for 50 years after it is returned to China. The series said the Basic Law should "emphasize the separation of church and state." To this end, "We must clearly delineate the spheres of politics and religion," it said. The church should limit itself to "questions of the ethical and spiritual aspects of life."

Northern Ireland bishop bans funeral Masses after IRA violence

LONDONDERRY, Northern Ireland (NC) — Bishop Edward Daly of Derry, Northern Ireland, banned funeral Masses in the city of Londonderry for Irish Republican Army dead after an incident in which two masked IRA gunmen fired ceremonial shots over the coffin of a comrade as it was taken from a local church. Bishop Daly also criticized those attending the Mass who applauded the paramilitary display. "When hundreds of people who profess to be Christian applaud and encourage sacrilegious acts of this kind, I would be doing less than my duty if I did not intervene," said the bishop, an outspoken critic of sectarian violence in British-ruled Northern Ireland.

Jesuit magazine gives good review to Soviet 'openness'

ROME (NC) — A Jesuit magazine has given a largely positive review to recent reforms in the Soviet Union, including the release of two Christian activists from prison. The article said Soviet leader Mikhail Gorbachev's "openness" campaign contains some "confusing and contradictory" signs, but more often has revealed "elements capable of giving a positive vision of the country." The article was published in *La Civiltà Cattolica*, a biweekly magazine that frequently reflects the views of the Vatican.

Namibia accused of waging 'vendetta' against Catholics

LONDON (NC) — Namibia's interim government is waging a "vendetta" against the Catholic Church, said the Namibian Council of Churches. The council complained of "malicious and personal attacks" by high government officials and state-controlled media against the Catholic Church and Oblate Father Bernard Nordkamp, vicar general of the Apostolic Vicariate of Windhoek, Namibia. It noted the government's takeover of a Catholic hospital in Swakopmund, Namibia, after the church was forced to close it when the work permits of the Dutch medical staff were withdrawn.

Pope will visit murdered priest's tomb while in Poland

VATICAN CITY (NC) — Pope John Paul II is scheduled to visit former Solidarity leader Lech Walesa and stop at the grave of a murdered priest during his June trip to Poland, according to a communique released in April by a church-state commission in Warsaw. Vatican sources, who confirm the details of the schedule, said that during the June 8-14 visit the pope also would beatify two Poles: a teen-age girl who was stabbed to death fighting off a Russian soldier's attempted rape in 1914 and a bishop who died in the German concentration camp at Dachau in 1943. Both are being considered for sainthood as "martyrs." It will be the pope's third trip to his homeland since his election in 1978. The schedule has been the subject of lengthy church-state negotiation.

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Pope denounces violence, torture

In trip through Chile, Argentina, Uruguay

By NC News Service

Pope John Paul II urged South Americans to seek reconciliation within their countries and reject violence as a solution to their problems.

But violent clashes between police and demonstrators marked some of his stops in Chile.

Traveling through Uruguay, Chile and Argentina March 30-April 12, the pope also urged respect for human rights and asked governments and private enterprise to cooperate to improve the living standards for millions of Latin Americans.

The pope's trip was to commemorate his successful mediation of a border dispute between Chile and Argentina in 1985. The two nations, which had threatened to go to war, agreed in Uruguay in 1979 to allow the pope to mediate.

During the pope's April 1-6 visit to Chile, violent demonstrations against the government of Gen. Augusto Pinochet left more than 400 protesters and police officers injured, including 100 at a papal Mass in Santiago.

In Santiago, Chile, an injured person is carried past an injured priest following a rock-throwing melee during an outdoor Mass celebrated by the Pope. Chilean bishops blamed leftist demonstrators for the disturbance. (NC/UPI-Reuter photo)



Pope John Paul "was actually preaching against what was happening," said a Vatican official who was on the altar platform during the April 3 Mass.

Anti all-violence

"Violence is not Christian," the pope said during the homily in which

he advocated dialogue as the road to solving political conflicts. "The search for the common good also demands the rejection of all forms of violence and terrorism — from wherever it comes — which only throws people into chaos."

The pope was repeating the anti-violence theme he spoke about March

31 in Montevideo, Uruguay, and he continued to raise the theme throughout his trip.

In his initial speech to Argentine President Raul Alfonsin and other political leaders in the capital of Buenos Aires April 6, the pope urged them to avoid "the frequent tempta-

(continued on page 6)

Avoid selfishness

Pope tells both business leaders and labor unions

BUENOS AIRES, Argentina (NC) — Labor unions and businesses both must put selfishness aside and concentrate on building a better society, Pope John Paul II said during separate meetings with each group April 10 and 11.

Speaking to about 100,000 members of Argentina's monolithic labor movement, he warned them against being too political and too concerned with "short-term objectives."

He also said the major efforts of organized labor should not "degenerate into sterile and useless labor quarrels."

The pope praised worker unity through unions as necessary to improve labor conditions, but warned that labor's vision must go beyond fighting for material benefits.

The pope asked workers worldwide to work to end "the production of products which put peace in danger and gravely attack public morality and even the health of specific sectors of the population."

Workers must help correct "the lack of systematic recognition of organized labor in many nations of the world," said the pope, and they must oppose "a labor system which obliges mothers to work many hours outside the home."

A day later, at a meeting with business leaders, the pope urged them to look beyond the profit motive to helping rebuild Argentina's ailing economy.

"Profit does not have as the only objective the increase of capital," he said. "It also must be destined, with a

social meaning, to improve salaries, social services, technical training" and culture, the pope said.

He urged them to increase "produc-

tive investments" to create jobs, increase worker participation in the running of companies, and allow all Argentines the chance to own property.

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Ex-hostages: Let's learn about Arabs

ALEXANDRIA, Va. (NC) — Two Americans who were held hostage in Lebanon have urged Arab-Americans to educate Americans about the Middle East and to help change misperceptions about Arabs.

Servite Father Lawrence Martin Jenco, Catholic Relief Services director in Lebanon before he was held captive for more than a year, and David Jacobsen, who was held hostage for 17 months, spoke at the convention of the American-Arab Anti-Discrimination Committee held in early April in Alexandria, near Washington.

The American-Arab Anti-Discrimination Committee was founded in 1980 by former U.S. Sen. James ABourezk of South Dakota, who has said he wants to counter stereotypes of people of Arab descent as either ter-

To eliminate misconceptions, understand Middle East's problems

rorists or greedy oil sheiks. The committee issued a report last year on acts of violence against Arab-Americans.

In his talk, Father Jenco described the Moslem women standing on the "green line," an area that divides Christian east Beirut from the Moslem western sector, pleading for the return of loved ones, and he expressed solidarity with them.

"We stand on the green line, beseeching, 'Set the captives free.' This is our Messianic task," Father Jenco said, calling for the release of all hostages.

Father Jenco asked the participants at the conference to be informed about

U.S. policy in the Middle East, and he said peace will be possible in the Middle East only when the rights of everyone are assured. He said Arabs are victims of a U.S. policy toward the Middle East which emphasizes Israel.

Saying he forgives the captors who held him, Father Jenco told the group, "I vow to be a Beatitude Christian." Quoting from the Beatitudes, he said, "Blessed are the peacemakers for they shall be called children of God."

Christians and Moslems have many things in common, Father Jenco continued. "We have one and the same origin and one and the same end."

"Americans need to read, study

Islam," he said, they "need understanding of this Islamic reformation."

Jacobsen echoed Father Jenco's call for educating Americans about U.S. policy in the Middle East.

"There is a role you can play," he told them. "You can be independent ambassadors. You can do that through education but you have to stand up and be counted."

He said most Americans unfortunately believe that the civil war in Lebanon is a religious war and that "people are getting just what they deserve. How wrong."

Americans seldom hear of many factors that lead to terrorism, he said. People in Lebanon are beset by high unemployment, disrupted education, organized crime and a feudal constitution, he said.

Pope: Peace is only way

(continued from page 5)

tion to respond to violence with violence."

He asked hundreds of thousands of youths in Buenos Aires April 11 to "no longer have a place for hate and violence."

Make "personal commitments" to build "a nation of brothers," he urged them.

Torture denounced

Many of the papal events in Chile were punctuated by anti-government banners, chants and slogans. Some of the banners accused the government of torture, and in Concepcion, Chile, April 4, the pope said the church "denounces the practice of moral and physical torture."

Practices of torture are "infamous in themselves" and "dishonor more their practitioners than their victims," he added.

Argentine human rights groups have been concerned about the thousands of people who disappeared in their country during the 1970s and the early 1980s in the "dirty war" between security forces and guerrillas.

"May you never again have... kid-

napped or disappeared persons," the pope told the youths in Buenos Aires.

In Viedma, Argentina, Bishop Miguel Esteban Hesayne asked forgiveness for the church because, he said, it did not always "identify with the poor, the needy, the persecuted."

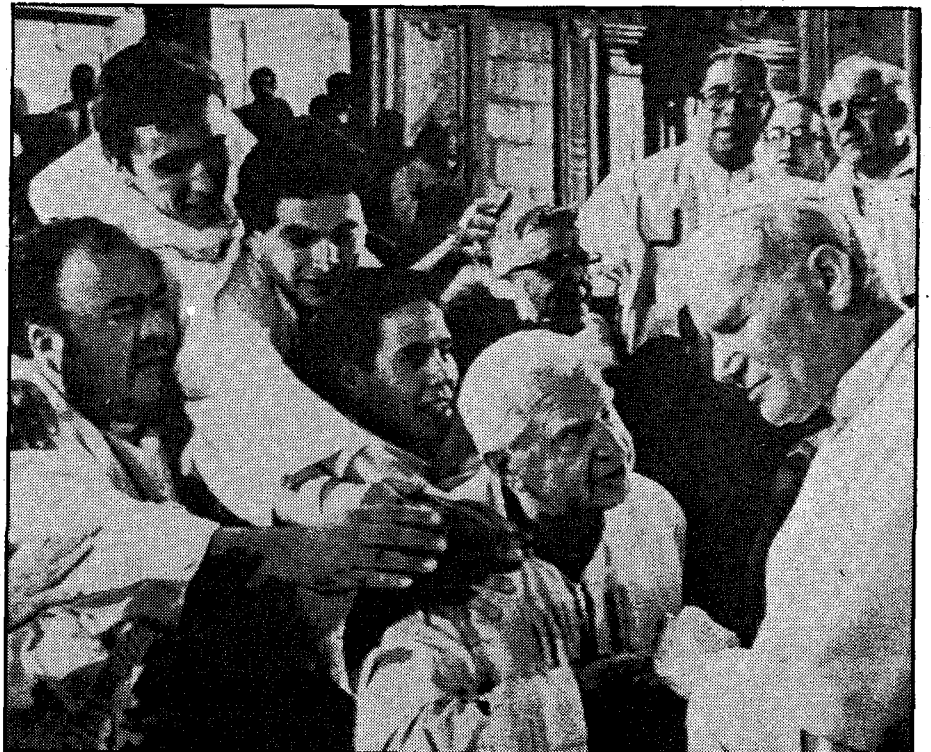
During the military's rule, the Argentine bishops issued several public statements on human rights and privately pressured the government, but the bishops' conference did not organize human rights groups or support other human rights groups which were formed.

Before leaving Argentina April 12, Pope John Paul praised the bishops for their efforts during the "dirty war."

"I know of the severe documents condemning this violence and seeking reconciliation; I know of your dedicated efforts which saved lives, thus bearing witness to demands set forth in the Gospel," the pope told Argentine bishops.

Divorce criticized

Another Argentine issue was divorce, which the pope said helped



Monks reach out to touch the Pope during a meeting at the National Cathedral in Santiago, Chile. (NC/UPI-Reuters photo)

undermine "the foundations of society."

A bill to legalize divorce has passed the Argentine Chamber of Deputies and is being considered by the Senate. The pope asked Argentines to make

"a special commitment" to keep divorce from becoming legal.

He asked Argentine business and labor leaders to look beyond short-term solutions to help the country's ailing economy.

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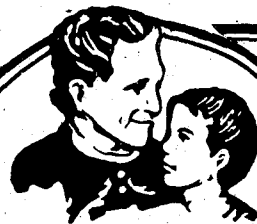
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Keep families together, amnesty easy

Church tells INS

WASHINGTON (NC) — The government should assure alien families they will not be split up, lower legalization application fees and ease alien documentation requirements under the new immigration law, a U.S. Catholic Conference official urged in testimony before a Senate subcommittee.

The attempt by Congress, in passing the immigration law last year, to enable "the undocumented to come out of the shadows will be frustrated if the course of events does not change dramatically," warned Msgr. Nicholas DiMarzio, executive director of the JSCC's Migration and Refugee Services.

Msgr. DiMarzio criticized the way in which federal immigration authorities have interpreted the new immigration law, which allows aliens who have resided in the United States since before Jan. 1, 1982, to apply for legalization.

The Immigration and Naturalization Service has issued two proposed

Women Religious endorse sanctuary

Executive officers representing congregations of women religious from five southern states have endorsed Sanctuary as a ministry for refugees fleeing in fear from El Salvador and Guatemala.

Members of the Leadership Conference of Women Religious, meeting April 1-3 at Lacombe, Louisiana, also condemned current practices of the Immigration and Naturalization Service which violate the 1980 Refugee Act and the United Nations Protocol on Refugees.

The group noted that current government policies toward Central America promote regimes causing the persecution from which refugees flee.

The women religious met with Sister Darlene Nicgorski, O.S.F., a Sanctuary worker who was convicted along

with seven other church workers in Tucson, Arizona, for transporting aliens, and is presently under a five year suspended sentence.

Lawyers Father Ted Keating of the Ecumenical Immigration Service and Sister Joan Ridley presented legal aspects of sanctuary. A refugee speaker from El Salvador described the experiences of her family before coming to the United States.

In a resolution passed by the group, Sanctuary was seen as consistent with the long tradition of the Church in offering asylum to the persecuted and as following the Scripture tradition of "welcoming the stranger," and the Gospel mandate of "love of our neighbor as ourselves."

drafts of regulations to implement the law. A final version of rules is expected to be released in early May.

Calling family unity "a value we all cherish," Msgr. DiMarzio said it is this "threshold issue" upon which many aliens will base their decision to apply for amnesty.

Typically, he said, members of the same immigrant family have arrived in

the United States at different times. One spouse may have arrived before the 1982 cutoff, and the other be ineligible to apply, having arrived later.

He urged the Immigration and Naturalization Service to institute a national policy to assure families they will "remain intact if they come forward to apply for legalization."

Describing documentation require-

ments as "excessively burdensome and restrictive," Msgr. DiMarzio said an example is the requirement that many documents be submitted in their original form or be officially certified copies of originals.

High legalization application fees remain "problematic" for many at the lower end of the economic scale, Msgr. DiMarzio added.

In addition to the \$185 application fee, applicants must pay for medical examinations, legal fees, photographs, fingerprints, and possibly "lost work time to stand in INS lines and track down documents," he said.

Msgr. DiMarzio also emphasized the importance of protecting aliens' right to work during the process of applying for lawful temporary resident status.

4 Bishops, topics for Pope in L.A.

WASHINGTON (NC) — When Pope John Paul II meets with the nation's bishops in Los Angeles this September, four leading bishops will address him on topics of concern to the Catholic Church in the United States.

The four are Cardinal Joseph Bernardin of Chicago and Archbishops John Quinn of San Francisco, Daniel Pilarczyk of Cincinnati and Rembert Weakland of Milwaukee. They will be introduced by Archbishop John May of St. Louis, president of the National Conference of Catholic Bishops.

Msgr. Daniel Hoyer, NCCB general secretary, confirmed the names of the

four April 9 in response to an inquiry by National Catholic News Service.

He said Cardinal Bernardin is to speak about the relationship between the universal church and the particular, or local churches.

Archbishop Quinn is to talk about

effective moral teaching by the church, and Archbishop Weakland's topic is the role of the laity in society and in the church, including an emphasis on the role of women. Vocations will be Archbishop Pilarczyk's topic.

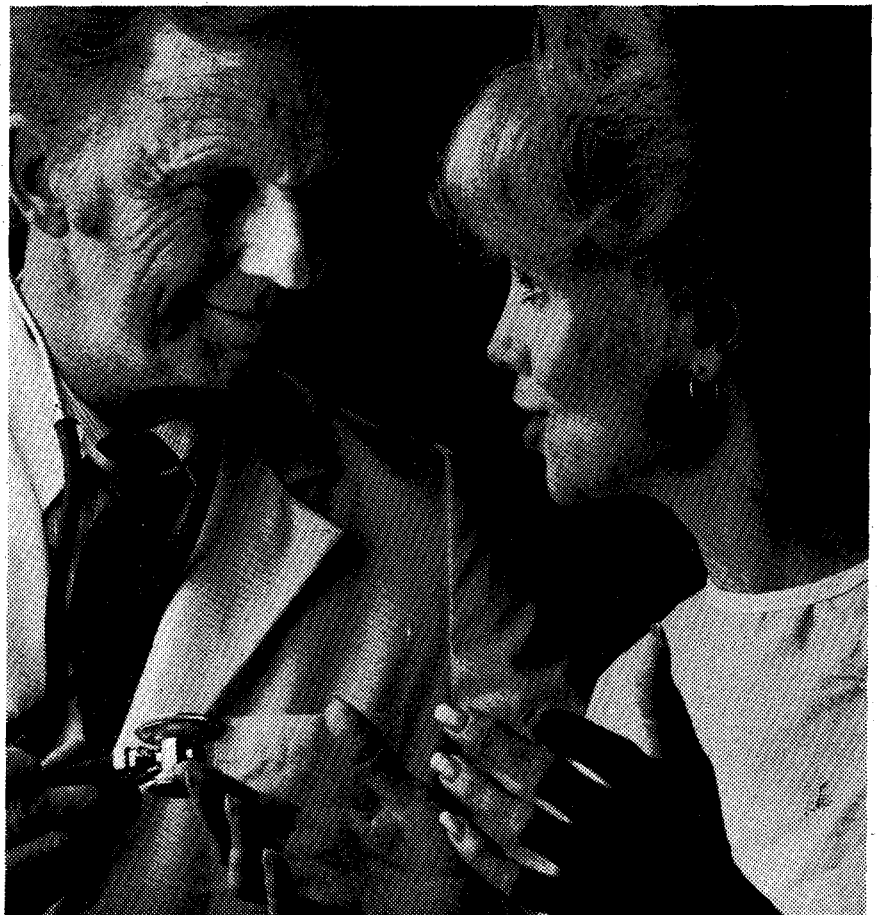
Romanian Catholics get own diocese

VATICAN CITY (NC) — Pope John Paul II has established St. George Martyr Eparchy for Romanian Catholics in the United States and named Bishop Louis Puscas to head it, the Vatican has announced.

The move gives U.S. Romanian Catholics, part of the Byzantine rite, the equivalent of a diocese with its first resident bishop. It elevates the current exarchate for Romanian parishes, established by the pope in 1982 and headed by Bishop Puscas.

St. George Martyr Eparchy, based in Canton, Ohio, will serve an estimated 6,000 Romanian Catholics in the United States. The diocese covers the whole country and has 16 parishes in six states: Ohio, Pennsylvania, Illinois, Indiana, Michigan and New Jersey.

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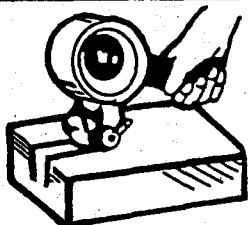
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'Unconditional love' for AIDS victims

SACRAMENTO, Calif. (NC) — Any Christian response to people with AIDS must start with "unconditional love and compassion," the Catholic bishops of California said in a joint pastoral letter.

The bishops' pastoral letter on AIDS, titled "A Call to Compassion," was released in Sacramento April 8. The 23 Latin and Eastern-rite bishops of the California Catholic Conference said they took the unusual step of issuing a joint pastoral in part because "the unprecedented epidemic of AIDS has affected Californians in an extraordinary fashion."

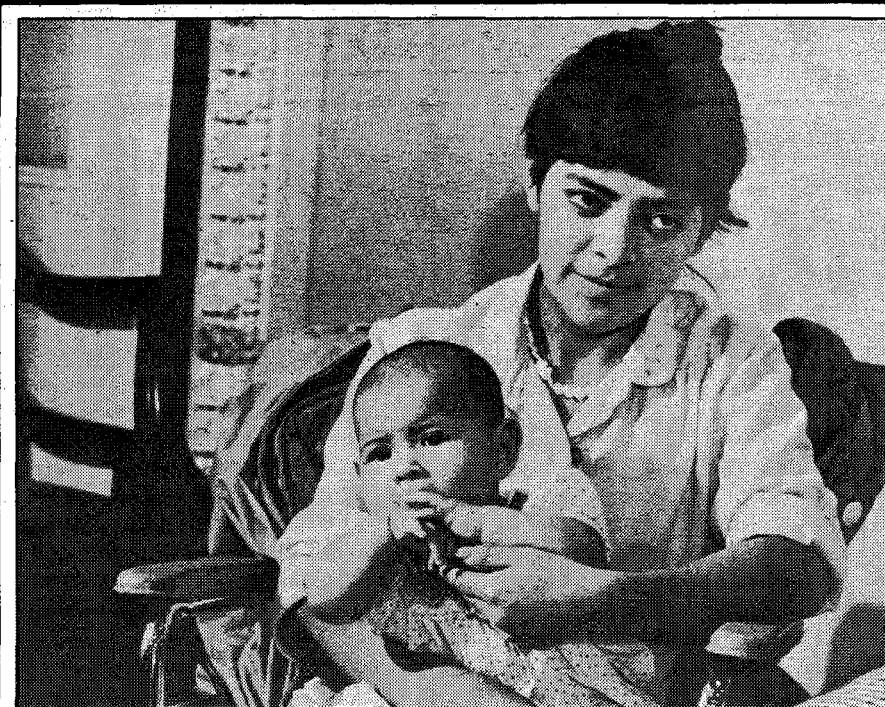
They urged their people to help prevent AIDS through sexual morality, but at the same time to treat those suffering AIDS with care, not judgment.

All Catholics "as disciples of Jesus Christ" are called to "care for the sick, to show them they are loved," the bishops declared. Those with AIDS "are sisters and brothers of Jesus and bear a special resemblance to him because of their suffering."

In imitation of Jesus who healed "the outcasts and the wounded of his world... without judging individuals or imputing blame," Christians should give those with AIDS a response "of compassion, not of judgment," the bishops said.

"And so, avoidance of illicit use of drugs, sexual abstinence before marriage and monogamous fidelity within marriage recommend themselves as medically necessary as well as morally responsible," they wrote. "The recovery of the virtue of chastity may be one of the most urgent needs of contemporary society."

The bishops urged "special training" for church outreach to homosexual persons, a group facing highest risk of AIDS but also in many cases already suffering alienation "from the church and its spiritual life."



Nicaragua victim

Carmen Picado, 19, in her wheelchair with her baby, speaking at a rally in Washington, D.C., tells how she lost her legs when a mine planted by Contras exploded. U.S. Bishops have opposed arms shipments to Nicaragua. (NC photo)

Priest died of AIDS — D.C. bishop 1st to announce

WASHINGTON (NC) — In an unprecedented action, Archbishop James Hickey of Washington announced April 10 that one of his priests had died of AIDS, acquired immune deficiency syndrome.

The priest, who died the previous day, was 44-year-old Father Michael Peterson, a psychiatrist noted for helping priests and nuns with drug dependency and sexual problems.

It was the first case in the United States in which a priest's death from AIDS was publicized by his bishop.

Father Peterson was founder and director of St. Luke's Institute in Suitland, Md., a Washington suburb. The institute treats priests, brothers and nuns from across the country.

"His tragic death is a reminder to us of the personal and human dimensions of this growing epidemic," Arch-

bishop Hickey told reporters. He said Father Peterson had agreed before his death that the cause of death would be made public.

A month before he died, with the archbishop's encouragement, Father Peterson wrote to all the priests of the Washington Archdiocese and to bishops across the country who had sent priests to his institute, informing them confidentially that he was dying

of AIDS. He asked their prayers.

In his letter to bishops, Father Peterson wrote, "I hope that in my own struggle with this disease, in finally acknowledging that I have this lethal syndrome, there might come some measure of compassion, understanding and healing for me and for others with it — especially those who face this disease alone and in fear."



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Local Section

The Voice

Miami, FL

April 17, 1987

Page 9

Be 'light to world'

Young adults told at annual meet; peace, prejudices, relationships among topics discussed

By Prent Browning
Voice Staff Writer

Young adults were urged not to hide their spiritual values but instead be "the light of the world" at the third annual Young Adult Conference, sponsored by the Archdiocese of Miami last weekend.

The conference held at the Florida International University Bay Vista campus last Saturday featured a series of workshops on everything from how to build stronger marriages to how the religious community can better play and pray together.

The keynote speaker at the event, Mary Carter Waren, coordinator for the Institute of Pastoral Ministries at St. Thomas University, asked the question which served as the conference's theme: "Are we at Peace?"

Waren, a young adult herself who has been active in the peace studies program at St. Thomas University, said she has asked that question to young adults in talks throughout the country with interesting results.

Few respond that they think world peace or even real peace within the United States is possible by the turn of the century, she said. Only at the community and the family level do people respond optimistically to the question.

It is therefore, she said, the task of young adulthood to find "meaning and structure" in this inner circle of community and family.

This can be accomplished only if one doesn't conceal one's spirituality and indulge in prejudices towards other groups of people who are different, or are perceived to be different, from us.

Like Peter denying he knew Christ, Waren said, "we're called to be the light of the world... and yet the reality is that so many times in the courtyard I say 'I don't even know the man.'"

Part of witnessing to one's faith, she said, is opposing structures and ideas that oppress people such as racism, sexism, poverty, and militarism.

One of the tasks of young adulthood is to realize that some of the prejudices that we've been taught are neither helpful nor true.

"The scriptures say God created all of us in the

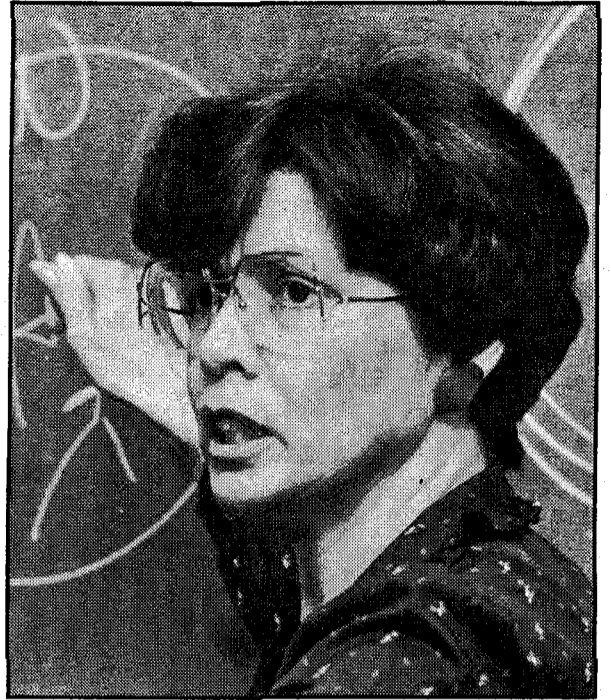
image and likeness of God. That means no person of color, no person based on sex, no person based on money, no person based on prestige or standing, is ever excluded from being a child of God."

Young Catholic adults should take a leadership role in creating more harmony within the community, Waren said, citing a dramatic experiment where people were asked to administer an electric shock to an innocent person.

In this well known experiment, subsequently duplicated around the world, an overwhelming majority of the subjects were found capable of administering a lethal dose of electricity to the subjects, ostensibly for the purposes of scientific research (the research itself was a fake and no electric shock was actually administered).

However, when two planted subjects refused to push the shock button, it was found that over 90 percent of the subjects followed their lead and

(continued on page 14)



Sr. Rose Monique Peña urged young adults to overcome fear and try to understand cultures other than their own. (Voice photo/Prent Browning)

AIDS: Facts and warnings

By Prent Browning
Voice Staff Writer

Everyone in this room, predicted Fr. Jim McCartney at a workshop at the Young Adult Conference last weekend, will someday know someone or in some way be affected by the disease AIDS.

The Augustinian father who is director of the Bioethics Institute at St. Francis Hospital and is providing direct pastoral care to AIDS patients, shared this grim prophecy and some facts about the deadly disease Saturday.

"The only way to be sure (not to get AIDS)," he said, "is either by total abstinence or to know your partner very well." Condoms, although they offer some protection, can be ineffective due to leakage and improper usage, he said. The advertising of condoms, he said, "is just going to make a bad situation worse."

In addition to the greatly increased number of people who will be infected with the disease, Fr. McCartney foresees many difficult moral and legal

questions will arise because of AIDS.

For instance, what happens if a physician finds one of his patients is an AIDS carrier and discovers that he doesn't intend to tell his wife or girlfriend who is also a patient of his? If he tells his other patient, he is breaking the oath of confidentiality, but if he doesn't he is perhaps allowing the death of an innocent person and could be open to a law suit.

Other questions raised include the issue of when the desire to quarantine an AIDS patient is legitimate and when it is job or housing discrimination, he said.

The Bioethics director also answered the following questions about AIDS:

What is AIDS and how is it spread?

AIDS (Acquired Immune Deficiency Syndrome) is caused by a virus that directly attacks the immune system by destroying the very cells whose job it is to protect us from disease. AIDS, either in its "full blown" stage or in a less serious form called ARC or

(continued on page 14)

Jews, Catholics share 'sabbath peace'

By Ana Rodriguez-Soto
Voice News Editor

"Shabbat Shalom, Sabbath Peace!"

With that simple greeting, barriers fell and nervousness subsided, as the Jews of Temple Sinai welcomed their next-door neighbors, the Catholics from St. Lawrence Church, to a Sabbath Eve service at the North Miami Beach synagogue.

By the end, it was evident that good neighbors can become even better friends. Although the Catholics couldn't quite sing the joyous Hebrew melodies, they did join in the English-language responses to the Psalmic prayers, a point noted by Temple Sinai's Rabbi Ralph Kingsley.

"It really makes an important statement about where Jewish-Catholic relations have come since days gone by," he said. Then he quoted the Psalm verse which served as the final hymn of the celebration: "How good and how pleasant when fellow humans come together in unity."

For his part, Father Roger Holoubek, pastor of St. Lawrence, expressed "regret" for any past Catholic action which may have led to discrimination or persecution against Jews.

"We Catholics do not blame Jewish people for the death of Jesus," the priest told the crowded synagogue. "That idea has been a great source of anti-Semitism in our time."

During their dialogue, the two men noted the many similarities between the Jewish Passover and Christian Easter celebrations, which often take place at about the same time each year.

They also discussed Pope John Paul II's upcoming visit to Miami and his stands on certain issues.

The Jews consider the Pope "an enigma," Rabbi Kingsley said, because he is so liberal on economic and human rights issues and so conservative on sexual matters. "He does things that are very puzzling to us."

Father Holoubek explained that there is much discussion and debate going on today among American Catholics, but "that's good for the growth of our Catholic community."



Rabbi Ralph Kingsley of Temple Sinai and Fr. Roger Holoubek of St. Lawrence view Jewish Torahs after Sabbath Eve service. (Voice photo/Ana Rodriguez-Soto)

Although this was the first formal interfaith dialogue between St. Lawrence and Temple Sinai, relations between the two congregations have always been quite cordial, said the rabbi.

They have been neighbors for more than 20 years, and share each other's parking lots during the high holy days of each religion. Some years ago, while Temple Sinai's own school was being built, its Hebrew classes were taught in St. Lawrence's classrooms.

Ironically, however, it was an anti-Semitic remark made by one of the Catholic schoolchildren to a group of Jewish students that triggered the priest and the rabbi's dialogue.

When the rabbi made him aware of it, Father Holoubek said, "I deplored that type of thing. It was totally against what we believe and we stand for."

He warned all his students that anyone caught making anti-Semitic statements would be suspended from school.

Then "we just started talking," Father Holoubek said, and the idea for the dialogue came up. Both men agreed it would be a great way to prepare for the Pope's visit.

To reciprocate Father Holoubek's gesture, Rabbi Kingsley and his congregation will be paying a visit to St. Lawrence within the next few months.

18 Priests mark golden, silver..

Eighteen priests of the Archdiocese marked the golden and silver jubilees of their ordination during the annual Chrism Mass celebrated on Monday of Holy Week in St. Mary Cathedral (story, picture page 12.)

Two of the priests are celebrating the 50th anniversary of their priestly commitment; the rest are marking 25 years of service. Following are brief biographical sketches of the jubilarians.

Golden Jubilarians

Father Harold Masterson

Father Masterson was born on February 1, 1910 to James Masterson and Brigid Earley in White Plains, New York.

He was ordained on June 29, 1937 at St. Paul the Apostle Church, N.Y.C. by Bishop Stephen Donohue. Before coming to the Miami Archdiocese, he studied at Fordham University and the Catholic University in Washington, D.C.

He has served in several parishes throughout the Archdiocese and is presently residing in St. Andrew parish, Coral Springs.

Father Patrick Murray

Father Murray was born on February 28, 1911 to Patrick Murray and Catherine Farrell in Gowra, County Cavan, Ireland.

He was ordained on June 20, 1937 by Bishop Jeremiah Kinane at St. John's College, Waterford, Ireland.

He has served in many parishes throughout the Archdiocese including pastor at Sacred Heart, Homestead and administrator at St. Christopher in Hobe Sound.

Silver Jubilarians



Fr. Egbert Browne, CM



Fr. Charles Clements



Fr. Timothy Hannon



Fr. Jose Hernando



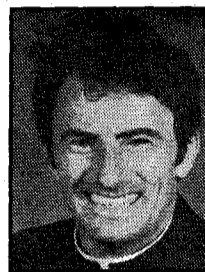
Fr. Juan Lopez



Fr. Wallace McGowan



Fr. Anthony Mercieca



Fr. Sean Mulcahy



Fr. Jose Paniagua

Silver Jubilarians

Father José Bardino

Father Bardino was born on January 6, 1935 to Esther Pardo and Ignacio Bardino in Moron, Camaguey, Cuba.

He was ordained on February 2, 1935 by Bishop Juan Ricote in Barajas, Madrid, Spain.

After his arrival in Miami on June 3, 1969, he has been involved in many of the local parishes. He is presently associate pastor in Miami at the parish of Saint Brendan.

Father Ignacio Blasco, T.C.

Father Blasco was born on April 30, 1935 to Rafael Blasco and María Hernández in Santa Eulalia Teruel,

Spain. He was ordained on March 17, 1962 in Amurrio-Alva, Spain.

His first assignment was in St. Ann Mission, Naranja in June 1983. He has served as an associate pastor in the Hialeah parish of St. Cecilia.

Father Egbert Browne, C.M.

Father Browne was born on January 18, 1929 to Egbert Browne and Gladys May Oliver in Limon, Costa Rica.

He was ordained a priest by Bishop

Alfonso Hoffer on December 23, 1962 in Limon, Costa Rica.

He came to the Archdiocese in 1982 when he was assigned faculties at St. Vincent de Paul Church. On August 1, 1985 he was installed as pastor of that NW Miami parish.

Father Charles Clements

Father Clements was born on September 23, 1935 to Joseph Clements and Cora Josephine Goode in Martin

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Al Mansfield
Coordinator of the Office of Catholic Charismatic Renewal in the Archdiocese of New Orleans and a representative of the National Service Committee.



Patti Gallagher Mansfield
Author and writer she contributes the monthly "NOTEBOOK" column for NEW COVENANT magazine and participated in the "Duquesne Weekend" that sparked the Catholic charismatic renewal in 1967.



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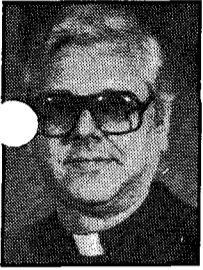
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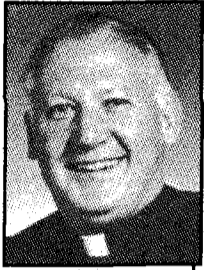
Fr. Armando Perez



Fr. Eugene Quinlan



Fr. Jose Sanchez, CM



Fr. Frank Wolfram, SDB

the Archdiocese at the request of the late Archbishop Coleman Carroll on September 12, 1964, and has served in many parishes.

He also has served as spiritual director of the Cursillo Movement and has been active in the Radio and TV apostolate. He has been producing a weekly radio program for 17 years.

At present he is pastor of St. Benedict parish in Hialeah.

Father Juan López

Father López was born on June 20, 1938 to Santos López González and Rosa Martínez in Medina de Pomar, Burgos, Spain.

He was ordained in Madrid on June 24, 1962 by Bishop Munoz Hierro.

After arriving in the Archdiocese in September 1964, he served at St. Rose of Lima in Miami Shores, then several other parishes. For 10 years he was among the migrant workers at the Mission of St. Ann in Naranja.

Since June 1983, he has been pastor at St. Raymond Church, Miami.

Father Wallace Mc Gowan

Father McGowan was born on January 23, 1923 to Wallace McGowan, Sr. and Katherine Fuell in Buffalo, New York.

He served in the U.S. Air Force from 1943 until 1945. He did his seminary studies in Shawnee, Oklahoma and was sent by Bishop Victor Reed to Louvain University where he was ordained at the American College on July 1, 1962 by Bishop Van Weyenbergh.

He arrived back in the States in 1962 and served in a parish, then as director of Religious Education and chaplain at St. Mary's High School in Oklahoma.

He arrived in Miami in July 1975 and was assigned to St. Mark's, Fort Lauderdale, as an associate until 1980, when he moved to St. Louis, Miami, where he is an associate pastor.

Father Anthony Mercieca

Father Mercieca was born on September 14, 1937 to Joseph Mercieca and Magdalen Pavia in Victoria-Goza, Malta.

He studied in Brazil and was ordained on September 30, 1962 in Sousa, Brazil by Don Zacharias Rolim de Moura.

He arrived in the Archdiocese on October 23, 1965 and has served in numerous parishes. He is presently associate pastor at St. Ambrose in Deerfield Beach.

Father Sean Mulcahy

Father Mulcahy was born on February 22, 1937 to John Mulcahy and Mary Cotter in Killahee, County Clare, Eire.

He was ordained on February 17, 1962 by Bishop Joseph Houlihan at All Hallows' College, Dublin.

His first assignment in 1962 was at Epiphany Church in South Miami and

he has served in several other parishes. He was formerly on the staff of the Family Enrichment Center and director of Family Counseling in Palm Beach. He has also been on the staff of Catholic Community Services.

Currently, he is a member of the Archdiocesan Synod and pastor of St. Maurice, Ft. Lauderdale.

Father José Paniagua

Father Paniagua was born on July 26, 1937 to Luis Paniagua and Griselda Canosa in Zamora, Spain.

He was ordained on April 7, 1962 in Zamora by Bishop Eduardo González.

He arrived in the United States on September 12, 1964 and was assigned as an associate at St. Vincent Ferrer parish, now in the Diocese of Palm Beach. One of his duties was working with the migrant workers at Our Lady Queen of Peace Mission in Delray Beach.

He served in several other parishes before his present assignment as pastor of the multi-ethnic community of Corpus Christi in Miami.

Father Armando Perez

Father Perez was born on December 29, 1929 to Armando Perez and Ana Rodríguez in Cuba.

He was ordained on June 17, 1962 by Bishop José María Cirardo in Llodio, Alva, Spain.

He returned to Cuba in February 1964 and was arrested by Fidel Castro in December, consequently forbidden to practice his priestly ministry and exiled from the Province. He was accepted by Archbishop Pedro Meurice in Santiago, Cuba in 1972, and served in many capacities in Cuba.

He arrived in the U.S. in 1984 and was assigned to St. Cecilia in Hialeah until 1986. He was then assigned as associate pastor at San Isidro Mission in Pompano Beach.

Father Eugene Quinlan

Father Quinlan was born on December 31, 1933 to Charles Parnell Quinlan and Mary Dillon Gilmore in Springfield, Massachusetts.

He was ordained on May 26, 1962 by Bishop William Adrian in the Nashville, Tennessee Cathedral.

His first assignment in the diocese was at Sacred Heart, then several other parishes.

He is presently a member of the Archdiocesan Synod, Dean of Monroe County, and pastor of St. Peter in Big Pine Key.

Father José Sanchez, C.M.

Father Sanchez was born on August 10, 1933 to Jesús Manuel Sanchez and Inés María Valdes in Jaruco, Havana, Cuba.

He was ordained on June 29, 1962 by Msgr. Florencio Sanz in Salamanca, Spain.

He is associate pastor at the N.W. Miami parish of St. Vincent de Paul, where he has been serving since December, 1979.

Father Frank Wolfram, S.D.B.

Father Wolfram was born on March 18, 1962 to Fred Wolfram and Catherine Elizabeth Patrick in Riverside, New Jersey.

He was ordained on June 29, 1962 at St. Benedict's Basilica, Benediktbeuren, Germany by the Bishop of Augsburg, Bishop Joseph Freundorfer.

After ordination he served in several Salesian schools through the United States. He is presently principal of LaSalle High School in Miami.

County, Florida.

He was ordained a priest on June 30, 1962 by the late Archbishop Coleman Carroll.

He has been an associate pastor in several parishes, administrator at Holy Cross and St. Mary's Mission, Pahokee, and founding pastor of Good Shepherd Church, Miami. Since 1983, he has been pastor of San Pablo parish in Marathon.

Father Thomas Hanly

Father Hanly was born on June 21, 1936 to Thomas Hanly and Mary Falvey in Clarecastle, County Clare, Eire.

He was ordained on December 23, 1962 at St. Flannans College, Ennis, Eire by Bishop Rodgers.

Since 1963, he has served in many parishes throughout the Archdiocese as an associate; and as pastor at Blessed Trinity in Miami Springs and Our Lady Queen of Martyrs in Fort Lauderdale. He was also on the teaching staff at St. Thomas Aquinas High School and Cardinal Gibbons High School in Fort Lauderdale. He is now retired.

Father Timothy Hannon

Father Hannon was born on February 4, 1935 to Timothy Hannon and Catherine O'Dea.

He was ordained on June 17, 1962 by Bishop Houlihan at All Hallows' College, Dublin, Ireland.

He has been active in many parishes in the area and is presently pastor at St. Anthony's in Fort Lauderdale. He has been involved in the Priests' Personnel Board and is a member of the Archdiocesan Synod.

Father Hannon says: "I was influenced by my Grand Uncles to become a priest."

Father José Hernando

Father Hernando was born on February 23, 1939 to Alejo Hernando Isidora Criado in Villalba de Duero, Spain.

He was ordained on June 24, 1962 for the Diocese of Madrid. He came to

Eugene Elbert, father of local priest, dies

A Mass of Christian Burial was celebrated Monday at Immaculate Conception Church in Hialeah for Eugene A. Elbert, father of Father William A. Elbert of the Archdiocese.

'Priest' is not Catholic

The Rev. Anthony Del Padrino, who identifies himself as an American Orthodox priest, is not a Roman Catholic priest nor is he associated with the Archdiocese of Miami, according to the office of the Chancellor.

Roman Catholics participating in Masses offered by Father Del Padrino do not fulfill their obligations.

Mr. Elbert, 64, of Miramar, died April 9. He was a 40-year resident of South Florida, having come here from Metamora, Ill. He was a former member of Corpus Christi Church in Miami, where he served as treasurer of the St. Vincent de Paul Society. He was also a member of the Knights of Columbus Council #1726 and a lector at St. Bartholomew Church in Miramar.

In addition to Fr. Elbert, who is currently pursuing higher studies with the Christian Brothers in Pittsburgh, Pa., Mr. Elbert is survived by his wife, Patricia; sons Donald and Thomas and daughter Susan Bitsis; four grandchildren; a sister, Rita Elbert, and brother, Maurice Elbert of Metamora, Ill.

Burial was at Our Lady of Mercy Cemetery.

Official

Archdiocese of Miami

THE VERY REV. EUGENE QUINLAN, V.F. to Moderator of the Archdiocesan Council of Catholic Women in the Monroe Deanery, effective April 1, 1987.

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

ARE YOU NOT AWARE THAT WE WHO WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH? THROUGH BAPTISM INTO HIS DEATH WE WERE BURIED WITH HIM SO THAT JUST AS CHRIST WAS RAISED FROM THE DEAD BY THE GLORY OF THE FATHER, WE TOO MAY LEAD A NEW LIFE. ROMANS 6:3-4

CATHOLIC CEMETERIES OF THE ARCHDIOCESE OF MIAMI



More than 100 Archdiocesan priests, including 18 who were marking golden and silver jubilees in the priesthood, concelebrated the annual Chrism Mass with Archbishop Edward McCarthy and Auxiliary Bishops Agustin Roman and Norbert Dorsey. Left, the Archbishop blows on the Holy Oils, which will be used for baptisms, confirmations and the anointing of the sick in the Archdiocese throughout the coming year.

Chrism Mass

Priests urged to unite, support each other

Story and photos by Prent Browning

More than 100 Archdiocesan priests, gathered at St. Mary Cathedral Monday evening for a solemn and symbolic Mass of renewal, were encouraged to strengthen their bonds and express support for each other.

In this year's Chrism Mass, where priests come together to renew their vows and witness the blessing of the Holy Oils, Archbishop Edward McCarthy, as in previous years, emphasized the importance of "solidarity" among priests.

"It is a time to escape just for a moment all obligation and realize how special we are to each other," the Archbishop said.

It was a time, he said, "to refuse to be critical of each other, to reflect how we rally to support each other."

Archbishop McCarthy also reminded the priests present, which included everyone from the newly ordained to veteran jubilarians, "to sometimes expect

rejection of our prophetic message," and that their purpose is to "serve and not be served."

The three Holy Oils --the Oil of the Sick, used for anointing the ill; the Oil of Catechumens, used prior to baptisms and ordinations; and the Oil of Chrism, used for baptisms, confirmations, consecrations, and ordinations-- were first presented to Archbishop McCarthy.

The Oils (either vegetable or olive oil) were then brought forward for the Archbishop to bless in an age-old ritual. The Archbishop blesses the Holy Oils, to be used throughout the Archdiocese this year, by making the sign of the cross and blowing into the open vessels.

Symbolizing the theme of unity in diversity, the Cathedral choir and several instrumentalists led the singing in English, Spanish, and Creole during the sacred ceremony.

Couples' 'silent ministry' recognized

They prepare engaged couples for marriage

By Rosemarie A. Rodriguez
Special to The Voice

Giving long-due recognition to their "silent ministry," the Archdiocese of Miami recently honored hundreds of couples who volunteer their time to help prepare engaged couples for their new life together.

During a Mass of appreciation April 4 at St. Mary Cathedral --the first ever for those involved in marriage preparation-- the couples reaffirmed their own marriage vows, then listened as Archbishop Edward McCarthy expressed his profound thanks for their tremendous contribution and dedication.

He also expressed concern over the deterioration of modern family life, stating that one-third of the children in parochial schools here come from single-parent families.

"The whole fabric of our society depends on the strength of family life," the Archbishop said, stressing the importance of the volunteer couples' work.

The Archbishop then personally greeted each couple and gave them a momento of the occasion.

Who are these couples? Many are people who themselves went through one of the Archdiocese's marriage preparation programs, and liked it so much they decided to volunteer.

Such is the case of Andrew Agosta and Mary Ross, who have been married for three-and-a-half years and have worked with about 20 engaged couples over the last three years.

"We so enjoyed the connection with our [volunteer] couple, that when



Hundreds of married couples who help prepare engaged couples for a Catholic wedding were honored for the first time at an Archdiocesan Mass. (Voice photo/Jim Varsallone)

our pastor asked us to do it we were more than happy to," Ross said.

Bobby and Yvonne Torres, married for 22 years, became involved when the subject of marriage preparation came up at a parish Mass.

Members of St. Rose of Lima in Miami Shores, for one year now they have been speaking before groups of engaged couples, sometimes as many as 62 at one time.

"It's such a silent ministry," said Lynda DiPrima, director of the Archdio-

cesan Ministry to Engaged. "They do a lot of work in their own homes with engaged couples. They spend a lot of their evenings sharing their own life experiences with engaged couples, as well as helping them talk together on a deeper level about different marriage issues."

Ross said the marriage preparation programs are excellent tools for soon-to-be-married couples.

"After the hoopla of the wedding, when you actually settle down for the

day-to-day business, they really helped us to keep a sense of humor because we could reflect back on our meetings. It's nice to know that there are day-to-day problems in a marriage that can be worked out," she said.

The Family Enrichment Center will train volunteers for the different programs, such as Engaged Encounter; Pre-Cana; or Camino (for Spanish-speaking couples). Contact your parish or call Lynda DiPrima at the Family Enrichment Center, 651-0280 in Dade.

'We believe in Jesus!'

Hundreds of young people proclaim their faith at Palm Sunday rally

By Ana Rodriguez-Soto
Voice News Editor

For a moment, it really did resemble Jerusalem on that first Palm Sunday: hundreds of people waving palm fronds and singing praises to God as they marched along the streets.

But this was almost 2,000 years later, and the scene was Miami's "Little Haiti," St. Mary Cathedral to be precise. Moreover, the close to 300 people who were marching on this Palm Sunday were young --mostly teenagers and young adults bent on proclaiming to the world that its priorities were not their own.

They were Jesus' people, they shouted with songs and banners, and they would prove it with their lives.

In this way, the youth of the Archdiocese --Hispanic, Anglo, Haitian-- joined their peers across the world to celebrate the World Youth Day proclaimed by Pope John Paul II. The Holy Father had asked that they commit themselves especially to promoting peace and reconciliation.

The Archdiocesan celebration included four separate "faith rallies": one each for young adults; college students; youth group members; and high school and religious education students; followed by a common procession into the Cathedral for the Palm Sunday Mass concelebrated by Archbishop Edward McCarthy, Auxiliary Bishop Norbert Dorsey and other priests of the Archdiocese.

Each of the rallies featured singing, small group sharing, talks by adult leaders and some personal testimonies by the young people themselves.

"Suddenly we're adults," said Sheila Smith, referring to the new-found freedom which differentiates college from high school. The University of Miami freshman, a member of the Catholic Student Center at nearby St. Augustine parish, urged her peers to make a conscious decision to fit Jesus into their lives.

"There's a place for me at church, not just on Sundays but all during the week," she said. In order of priorities, "we're Catholic, Christian, students."

The same message, albeit much louder, was being repeated at the rally for high school and religious education students.

"Make everyone know that today is the day of the Lord!" shouted Raul Hernandez, youth minister at Immaculate Conception Church in Hialeah. The teenagers, some with their parents in tow, responded by screaming "Jesus!" and "Peace!" at the top of their lungs.

"We've come here to say we believe in Jesus. Jesus is the reason for my happiness," Father Jose Luis Menendez told his charges, the members of youth groups throughout the Archdiocese.

During the Mass at the Cathedral, Father Arthur Dennison told the young people that the purpose of their lives should be "to please God." Jesus "had to do the will of His Father, and so do we," said the priest, who is pastor of St. Augustine Church and campus minister at the University of Miami.

But saying yes to God is not easy, he added, because it often puts people at odds with their peers and the rest of the world. He cited the Catholic Church's pro-life stance and the ever-present temptation of drugs as two examples that "it is always hard to be good."

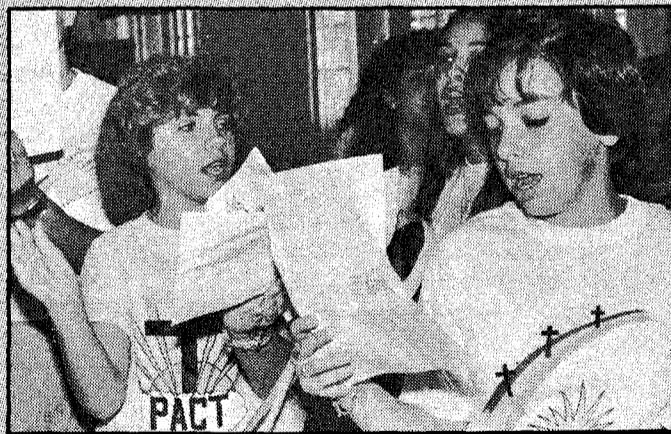
Then he issued a challenge to the young people, one in keeping with the task of reconciliation urged by the Holy Father: "Find someone this week who, for whatever reason, has been away from the Church and *personally* invite them to come home," Father Dennison said.

For his part, Archbishop McCarthy urged the young people to remain strong in faith. He reminded them that, 2,000 years ago, the praise and enthusiasm of Palm Sunday turned into shouts of "Crucify Him!" by Good Friday.

"We're celebrating the Lord's victory," the Archbishop said. "We're here today to say that's not going to happen to us."

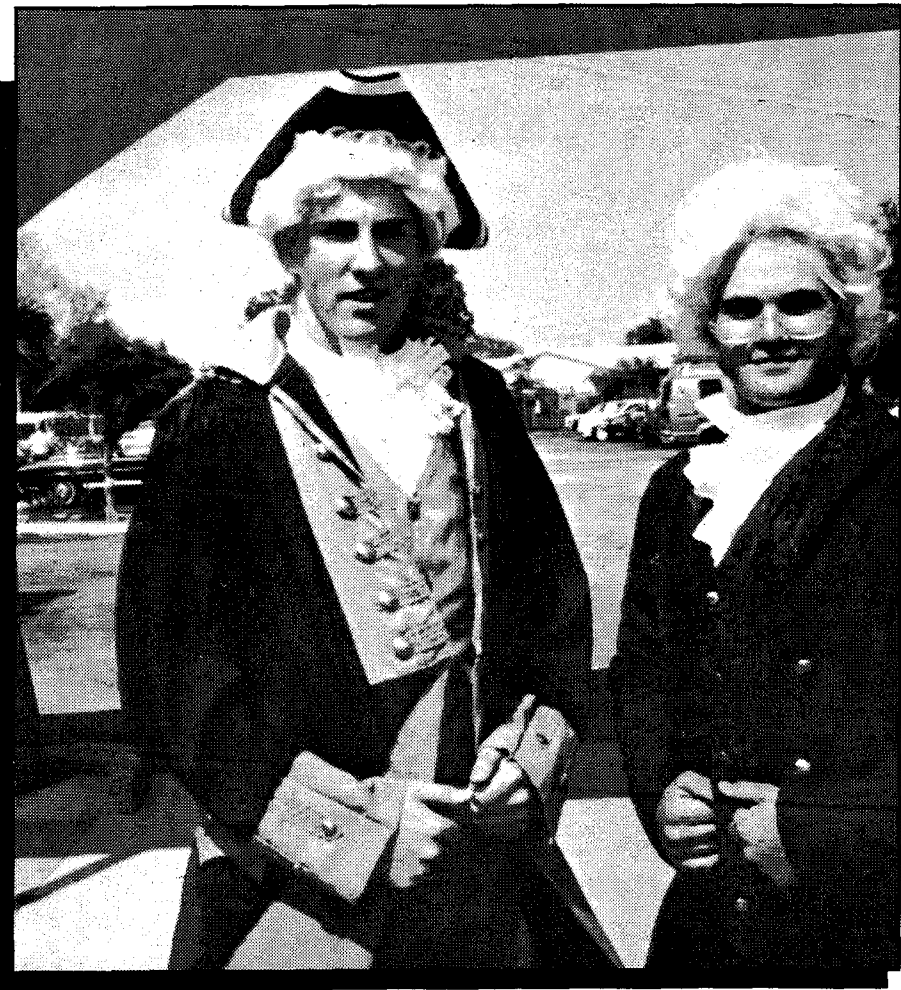


From the very young (right) to teenagers, college students and young adults representing nearly every parish in the Archdiocese took part in the Palm Sunday rally.



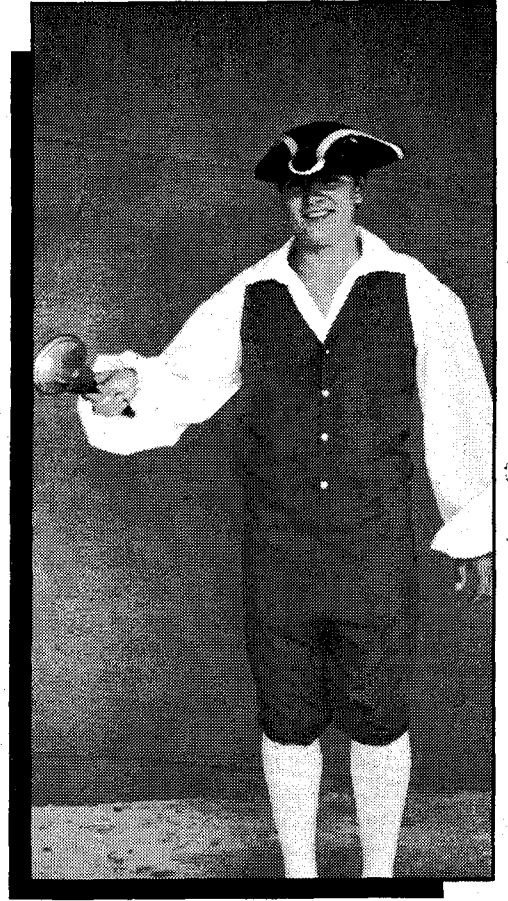
Voice photos by Marc Regis and Ana Rodriguez-Soto





Hear ye, hear ye!

A "town crier" (Joe Britfeller, right), along with "George Washington" and "Ben Franklin" (Gavin Monson and Sean Haley), paraded through the hallways of Cardinal Gibbons High School recently to call attention to a very special celebration: the bicentennial of the U.S. Constitution. The Fort Lauderdale school kicked off its year-long commemoration of the anniversary with a Constitutional display in the library which included books and videotapes. A 35-question Constitution Contest also was held and the winners, Daniel Blasky and Brian Ott, each received a \$25 U.S. Savings Bond. Father Joseph Kershner, principal, reminded students that the Founding Fathers relied on God's help while writing it, since they began each session of the Constitutional Convention with a prayer.



Catholic young adults told to be 'light' to others

(continued from page 9)

also refused to cooperate in the experiment.

"As young adults [playing a leadership role] is the critical difference we can make in the world," Warren said.

"We can be the people who say, 'I will not shock the person, I will not listen to that racist joke, I will not tell a sexist joke... I will not treat men and women in my own family who are having a difficult time with disrespect.'"

Sr. Rose Monique Pena, O.P., the Director of the Office of Religious Education, made similar points about understanding people from different backgrounds at a workshop about relationships between Hispanic and Anglo young adults.

There has almost inevitably been some bigotry and fear aroused by the successive waves of immigrants from Europe, Asia, and Africa, to this country during this century and earlier, she said.

It is all but forgotten that many of the earlier settlers to America spoke German, creating a problem for English pioneers.

"Benjamin Franklin wrote," said Sr. Pena, "that 'if they keep penetrating society, they're going to Germanize America. We can't allow that, we

shouldn't allow them to speak their own language."

Today, improved transportation and trade threaten a nation's self-identity. Such is the current reaction against increased Japanese imports, she said.

"We say that fear is a basic element that we need to deal with," she said, referring to conflicts between the Anglo and Hispanic communities in Dade County. "How we do that is by opening our eyes and looking at the other

culture."

An awareness of the differences between the cultures should hopefully be followed by an understanding and ultimately a respect for these differences, she said.

Priest separates AIDS myths from facts

(continued from page 9)

AIDS Related Complex, can, therefore, manifest itself in a variety of ways, ranging from cancer of the lungs or lymph glands, to blindness or pneumonia.

The disease is spread either by an exchange of bodily fluids through direct sexual contact or by blood transmission as a result of a transfusion or the use of an infected needle. Active homosexuals, prostitutes, and drug users are in the highest risk group.

How many people are infected with the virus and how many will die?

A total of 32,000 persons are the victims of full blown AIDS and of that number over half have died. Another 200,000 to 300,000 people have been estimated to have contacted ARC. Finally, an estimated 1.5 to 2 million people are carriers of the virus but haven't yet developed any AIDS symptoms.

It is unknown, Fr. McCartney said, how many in this last group will ever develop full blown AIDS. "They have done computer analysis on this number," he said, "and have estimated that if we were to stop transmission of the disease today and it didn't get spread any further, we know that in a minimum of five years we're going to have 270,000 people with full blown AIDS, or a tenfold increase."

Can AIDS be spread by mosquitoes or saliva contact?

Because the AIDS virus has been found in small amounts in human saliva it has been theorized that it could be spread through an infected person's saliva. The reality is that no evidence has been found linking saliva or other casual contact with the AIDS virus.

The only cases, Fr. McCartney said, where hospital workers who work closely with AIDS patients have gotten the virus involve accidentally sticking themselves with contaminated needles.

A theory that mosquitoes could transmit AIDS was proposed as an explanation for the high number of people in Belle Glade who have tested positive for the virus. Subsequent investigation, said Fr. McCartney, has found this theory groundless.

How long has AIDS existed and where did it start?

It is unlikely that the virus existed in humans at all before 1976, Fr. McCartney said. The primary theory is that it originated in Africa as a heterosexual disease, probably transmitted from monkeys found to have a closely related virus. It apparently spread to the Caribbean, particularly Haiti and Puerto Rico.

It has been theorized that the virus was spread to the United States by homosexuals visiting male prostitutes in Haiti and returning to this country, he said. Since then it has begun to spread through the heterosexual community through bisexual contact, drug use, and prostitution.

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Surrogate motherhood

Judge ruled it legal, but *should* it be?

By Religious News Service

NEW YORK (RNS) - A number of ethicists have taken issue with a central point of a ruling in the Baby M case - that surrogate mother contracts are binding and can be enforced.

In awarding full custody of the child to the father, William Stern, New Jersey Superior Court Judge Harvey R. Sorkow depended heavily on the surrogate agreement between the Sterns and Mary Beth Whitehead, the surrogate mother. He further said that artificial means of procreation must be protected by the state. "It might even be argued that refusal to enforce these contracts and prohibition of money payments (to surrogate mothers) would constitute an unconstitutional interference with procreative liberty since it would prevent childless couples from obtaining the means with which to have families."

However, such thinking continues "along a tragic path which places legalist and commercial concern squarely where they don't belong - in the mysterious realm of human birth," argued Dr. Kenneth Vaux, professor of ethics in medicine at the University of Illinois.

"Although I'm not a Christian moralist, I generally support the Vatican's position on this issue because we live in an age which tends to arrogate human sexuality to the technological, legalistic, monetary sphere. The natural and sacred character of sexuality is affirmed by the document."

Viewing surrogate contracts as sacred "is absurd," he said. "Within the Judaeo-Christian tradition there are many things which we are expressly forbidden to contract: you can't contract the life that is within you. All of our statutes for adoption and strictures against child-selling come out of this tradition. There is a very limited range of human activity we are free to contract."

There should be laws prohibiting transactions involving birth and death to be placed in the realm of commercial contracts, he said.

"The decision from the court couldn't be less welcome. If we see every limitation of the human body as a problem needing to be fixed, we will remove ourselves from the passion and the mysteries of our existence. I think surrogacy is the epitome of the degradation of human sexuality."

The Rev. Philip Boyle, associate director of the Center for Health Care Ethics, St. Louis University Medical Center, takes issue with the very notion of surrogate motherhood, calling the concept "a

deception."

He said the use of a man or woman outside a marriage to produce a child "presupposes that biological identity has no consequence, makes no difference whatsoever. It seems to me that there's a big deception going on. People do want to have their

"Within the Judaeo-Christian tradition there are many things that are expressly forbidden to contract: You can't contract the life that is within you"



family. People do care where they come from."

He also objected to surrogate mother arrangements because they involve either in vitro fertilization (fertilization outside the womb) or artificial insemination. In both cases, he said, "you're splitting life and love, and you seem to be treating the person as an object."

Father Boyle also questioned the judge's decision about custody. He said the evidence against Mrs. Whitehead's fitness as a mother seemed to be "purchased evidence" from expert witnesses. "You read one thing in the paper one day and another thing the next. One witness said she was fit, another said

she wasn't. I would ask the judge if he would have given her custody of her child in any other circumstances." He said he questioned denying her any rights as a parent "unless the judge was absolutely convinced that she was utterly unfit."

An evangelical Protestant perspective that was written before the Baby M decision was handed down appeared in the April 3 issue of Christianity Today. Associate Editor David Neff editorialized that "the practice of surrogate mothering should be clearly outlawed and not merely 'regulated,' as some of those who feel compelled to capitulate to the technological imperative suggest."

Mr. Neff commented that "our federal and state governments have outlawed any commercial trading in human flesh - whether it be babies, slaves or vital organs. A fundamental recognition that people are priceless, as well as the realistic judgement that the presence of money can potentially corrupt any relationship, underlies this legislation. What Christ has bought at infinite price ought not to be commercialized."

The Christianity Today editorial also stressed that "although the Bible teaches that both marriage and offspring are to be desired, neither one is an ultimate good. Some, like Paul, may forego marriage in order to serve God's great purpose. Similarly, couples who find themselves unable to conceive may choose to forego technological alternatives in order to give love to troubled young people or a home to an adoptable child who may be slightly older, of mixed race or disabled."

A group of Orthodox rabbis in New York called Jews for Morality condemned the judge's ruling as "unethical and a threat to traditional family life." Speaking for the group's eight-member board, Rabbi Joseph Friedman of Brooklyn declared that "Orthodox Judaism strictly prohibits surrogate motherhood. This prohibition derives from the unethical nature of a contract endangering the health and possibly the life of a woman bearing a child for another couple or an individual, and also the procedure of artificial insemination from a man who is not the husband of the woman being inseminated."

Similarly, Rabbi Moses Tendler, chairman of the biology department and professor of Talmudic law at Yeshiva University in New York, said before the ruling was issued that under Jewish law a contract can be written only on something that exists - not on something such as a potential baby yet to be conceived by a surrogate mother.

Bishops to tell the Vatican

What the laity want from the Church

"Do those of us People of God who aren't pope, bishops, priests or religious have any particular identity and role that binds us together? Do we share any concerns, any common list of what we want from the Church and what we can offer the Church in return?"

In "Lay Hopes for the Synod," an article in the April St. Anthony Messenger, lay Managing Editor Barbara Beckwith asks and examines these questions as the Church prepares for the International Synod of Bishops, meeting in Rome this fall to focus on the laity. She points out that, while the bishops may have lay people assisting them during the synod, much of the synod's work is actually taking place now in the broad consultations planned so that the bishops can hear from lay people.

The National Center for laity organized the only lay-initiated consultation. Meeting in Chicago last September, the consultation participants had some ideas of what they would say to the Synod:

1) Act Like We Laity Share the Mission of the Church.

Vatican II spoke of a universal call to holiness, the priesthood of all believers, and laity would like to see the gifts of each person recognized and fostered. But sometimes lay people feel treated like children in the Church. Today's American Catholic cannot be treated like the immigrants of yesterday. One participant spoke for many in wanting the Church "to allow me to live out my promises as an adult."

2) Affirm Us Laity in Our Secular Work.

Many good Catholics feel needlessly guilty if they are not employed by the Church directly or engaged in humanitarian direct-service work or going out to parish

meetings every night of the week.

"For, whether you build a company or a cabinet, sell computers or shoes, write poetry or ad copy, if you do that in a way that enhances the dignity of human beings and the glory of God's creation, then you are doing good work," stressed keynote speaker John A. McDermott, director of urban affairs for Illinois Bell Telephone. "Such is God's work. It is our work."

The essence of the lay vocation is in the world, in

The U.S. bishops made a point of utilizing lay and expert opinion...which is a step in the right direction'

families, in the marketplace and political arena, in our Monday-through-Friday, 9-5 jobs. One recommendation of the Chicago consultation was that lay Catholics should form small, informal groups to share their efforts to discover connections between faith and daily work.

3) Update the Church Perspective on Family and on Women.

The family model of father as breadwinner and mother as keeper of the hearth and home is outdated in the United States, asserted Margaret Steinfeld, editor of Church magazine. Much Church teaching which depends on the traditional division of male-female responsibilities breaks down. Less than 10 percent of American families have a stay-at-home mother and one more kids at home.

Ed Marciniak, president of the Institute of Urban Life in Chicago, shared the views of his family-wife,

four daughters, one granddaughter--with the consultation. When pressed, they put their priorities as follows: stop dumping guilt on mothers who hold a job, quit dismissing women who stay home and care for their children ("There's no such thing as a nonworking mother"), help parents to hand on their Christian heritage to their children, lighten the burden of single mothers, and pay attention to discrimination against families by landlords.

4) Encourage Us Laity to Be the Key Social Action Agents of the Church.

The responsibility of "being the Church" in the world and working as "religious insiders" to build up the Kingdom of God in secular society belongs particularly to the laity. McDermott described laity as the Church's "frontline troops," which the Church needs to encourage and support.

"Will lay hopes be fulfilled or dashed?" asks the author. "Some lay people are distrustful because twice before, when their opinions were deliberately sought--in the preparation of the 1968 papal encyclical on birth control, *Humanae Vitae*, and in the U.S. bishops 1976 Bicentennial Call to Action Conference--their opinions were not followed or their resolutions seem to have been left hanging."

"But many lay people have been encouraged by how the U.S. bishops have proceeded in writing their recent pastorals on war and peace and the economy. They made a point of utilizing lay and expert opinion, especially in the revising process, which is a step in the right direction."

"The Rome synod will test how well the bishops can listen to lay people speaking on the subject they know best."

Editorial Page

Pope's visit here --where's the joy?

Perhaps it was too good to be true: the whole South Florida community pulling together, giving living testimonies of peace and reconciliation in preparation for the Pope's visit Sept. 10 and 11.

The awesome logistical demands of the 22-hour affair had succeeded in bringing together Jews and Christians, Church and government, businessmen and politicians, clergymen and lay people, all intent on making the Pope's historic stay here memorable and blessing-filled.

However, that spell was broken in recent days as controversy swirled in the Cuban community over demands that the Pope go to the Shrine of Our Lady of Charity, which was built by Cuban exiles. To Cubans, this would be a political statement showing solidarity with their suffering in isolation from their homeland. The Pope is not presently scheduled to visit the Shrine, as his schedule and security arrangements are extremely tight.

Adding to the storm were reports in the Cuban media that there would be no Spanish songs or prayers at the papal Mass. Some radio commentators made statements to this effect which generated controversy and ill feelings.

The problem was, their "facts" were wrong.

They insisted that the Archdiocese was brushing aside Hispanics --or to be more specific, Cubans-- in the planning for the papal visit. Not true. Hispanics are in charge of four key planning committees for the papal visit --communications, liturgy, ecumenical relations and the person of the Holy Father-- and a Cuban priest, Father Pablo Navarro, who also happens to be personal secretary to Archbishop Edward McCarthy, is one of three associate directors for the whole affair.

Not to mention that Miami does have a Cuban Auxiliary, Bishop Agustin Roman, who works side by side with the Archbishop and another Auxiliary, Bishop Norbert Dorsey.

And within all of the planning committees are scores of local Catholics, all experts in their fields, including many Cubans.

But the commentators overlooked these facts. Maybe it was an honest error in some cases, based on lack of communication between the Spanish media and the Archdiocese during these busy and confused days. Yet, last November, one commentator was, himself, present at the press conference announcing the papal visit, during which Archbishop McCarthy stated clearly, almost at the very beginning, that the Mass will be celebrated in the three languages that characterize the Archdiocese: English, Spanish and Haitian Creole. That fact has been repeated at every subsequent press briefing, in the presence of reporters from that station. Indeed, the director of worship and liturgy for the whole Archdiocese, as well as the papal liturgy, is a Cuban, Father Juan Sosa.

Some lack of communication may have resulted from the fact that such a complex event involves planning by a lot of different people and there is confusion over sources and facts because an event of this magnitude has never occurred here before. Part of it comes from listening to rumors and perhaps being too willing to accept them, as in the case of some of the choirs rumored to be practicing only in English. The point is that we in a multi-ethnic community must be more patient in checking out facts and listening to each other before spreading divisiveness. To that effect a meeting was held last week in which the Archdiocese and Spanish media aired problems on both sides and came to a better understanding.

To set the record straight: Most of the hymns to be sung at the outdoor Mass contain verses in Spanish as well as in English. Others still are to be sung completely in Spanish, just as some are to be sung completely in English and others completely in Creole. Each of the readings will be in a different language and the prayer responses will alternate between the three.

The Pope will probably speak in all three languages as well, maybe more. Some may be put off by all these "strange" languages. Others may consider it beautiful, like various colors in the rainbow. It depends on the attitude you take and how seriously you take the meaning of the word "catholic."

As for the Cuban issue being ignored, that is unlikely. The Pope is well aware of the fact that Miami is home to hundreds of thousands of refugees. He also knows from his own life the sufferings of a people under the yoke of Communism, and he knows when and where and how to make statements which have "political" impact without being partisan, as he demonstrated in Chile. Note also that he waited until he got to Chile--Pinochet's own turf--before making those statements.

This Pope is no ivory tower man. He knows the ways of the world and will



The children's hour

surely acknowledge the refugee situation, not only of Cubans but of others who, after all, have also fled here from suffering in Haiti, Central and South America. It is one of the major themes of this area and is probably one of the key reasons the Pope has chosen to come here.

Many groups all over the country have various agendas they would like the Pope to address and they have a right to express their views responsibly. But they should also realize that the Holy Father expresses himself in moralistic terms, criticizing human rights violations and torture while not speaking in specific political terms. To do so would satisfy a few people in the short term but would end up making the Pope a political ideologue, withering away his moral force.

If logistics constrain him from visiting the Shrine of Our Lady of Charity and saying a prayer there, that won't diminish the importance of his visit here for the Cuban community: people who love the Pope, respect him and know that, in his heart, he shares their suffering --and probably says a prayer for them every day.

Think of it--the Pope, the successor of Peter, for the first time in history is coming here to visit us!

Let us make the next five months a time of joy and celebration.

Ana Rodriguez-Soto

Letters

Synod issues lost in shuffle?

Editor:

I am confused about the Synod.

After all these months, all we've had at our parish is one meeting to discuss how to solve some of the problems which were presented by parishioners in the first meeting months ago.

One confusing thing is that not all the problems and suggestions presented by parishioners at the first meeting have been recorded. One of my concerns, for example, is the lack of knowledge and respect exhibited by Extraordinary Eucharistic Ministers. That didn't show up at the second meeting.

Aren't all opinions supposed to have been heard and reported to Archbishop McCarthy? How can the Synod work if the whole message from the faithful is not communicated but somehow sifted through along the way?

I would like to see clear and continuous reporting of the Synod in

the Voice and the ability of the faithful to go directly to the Synod office with respect to questions about issues, particularly those that seem to have been lost in processing.

Is anyone out there listening?

Marie Smith

Miami

(The Synod Office says the Eucharistic Ministers question was raised by more than one parish and should be discussed. The Voice has and will report on the Synod as its phases unfold. Anyone with a concern may call the Synod Office, 757-6241.--Ed.)

THE VOICE welcomes letters of opinion. They must include the writer's name and address. Mail to: Letters, The Voice, PO Box 1059, Miami, FL, 33138

Conflict in care of the unborn?

Editor:

Ellen Goodman's article "Fetal Science a Slippery Slope" in a local daily was followed in a few days by a report describing successful surgery done on a 23-week-old unborn child. That a physician has two patients when he treats a pregnant woman has been a maxim of good obstetric care for many many years and no law can change the doctor's duty to both patients.

Ellen Goodman suggests that prudent good sense in a woman's care for her unborn child presents a conflict. This can only be true in a society that has devalued unborn children to the point where a woman's convenience and pleasure weigh against the child's very life.

Mrs. Goodman uses the word fetus exclusively in her article as do all abortion advocates but this is a relatively new term in common parlance that had one purpose and that is to dehumanize the child in the womb. It is

derived from the latin word which means young one or offspring. The terms unborn child and baby have always been used interchangeable with fetus even in scientific discussions.

Goodman fears that if we humanized the baby in the womb again by bringing modern science to it to insure its health that the law will become the child's advocate. Justice Sandra Day O'Connor has said that the Roes vs. Wade abortion decision is on a collision course with itself.

The data of science however indicates that the crash occurred on the day it was written: We see daily that it is difficult to protect children from their parent's stupidity and venality but that does not mean we should abandon them whether they are born or unborn or that the law should not be the child's advocate.

Bart T. Heffernan, M.D.
Fort Lauderdale

Praying the rosary

Q. I am a recent convert to the Catholic faith. I know the special place Mary has in our faith since she is the mother of Jesus. I also know from what I've read that some things said about her and some devotions are, I guess you would say, "far out" and rather suspect as far as the church is concerned.



By Fr. John Dietzen

But one I hear only good things about is the rosary. What is it and how does one pray it? (Wisconsin)

A. You're right. The rosary is a centuries-old form of praising our heavenly father, especially asking Mary to join her prayers of praise and petition to ours.

The name, incidentally, comes from the Latin word, "rosarium," a garland or garden of roses, seeing our prayers symbolically as flowers placed before God.

Very simply, the rosary is a reflection on a series of events in the life of Jesus and his mother, with accompanying prayers.

The events are divided into five joyful mysteries: the Annunciation, the Visitation, the Birth of Our Lord, the Presentation of Jesus in the Temple and the Finding of Jesus in the Temple.

The five sorrowful mysteries: the Agony of Jesus in the Garden, the Scourging at the Pillar, the Crowning of Jesus With Thorns, the Carrying of the Cross and the Crucifixion.

The five glorious mysteries: the Resurrection of Jesus from the Dead, the Ascension, the Coming of the Holy Spirit upon the Apostles (Pentecost), the Assumption of Mary into Heaven and the Crowning (Glorification) of Mary in Heaven.

The praying of each (mystery) consists of one Our Father, 10 Hail Mary's and one Glory Be to the Father.. The rosary usually begins with the Apostles' Creed, three Hail Marys and one Glory Be to the Father. Usually, but not necessarily, a set of beads with a cross (called a rosary) is used to count the prayers.

Q. I am a Catholic married to a non-Catholic. I am concerned whether he could be buried in a Catholic cemetery and whether it would be permitted for me to be buried in a public cemetery.

If my spouse chooses not to join our church I would hate to think that someday we would not be laid to rest side by side. (Texas)

A. Either of the alternatives you mention are possible. Many who are not Catholic are buried in Catholic cemeteries and many Catholics are buried in other cemeteries, for precisely the reasons you mention.

Graves may be blessed and prayers for a Catholic burial recited regardless of the cemetery in which the committal takes place.

(Send Questions to Fr. John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701)

Saving a neighborhood

Strange as it may sound, a Catholic priest has been elected president of a New York savings institution.

No, we're not talking about the giant Chase Manhattan or Citibank. It is a tiny venture called the Lower East Side People's Federal Credit Union, founded last year by Father Jack Kennington and a group of community activists.

Unlike the big financial institutions, the credit union is 100 percent owned by the people and all its funds are slated for reinvestment in the community.

The Lower East Side is a largely Hispanic, low-income neighborhood in New York. On the one hand, it is filled with burned-out, abandoned buildings, rubble-strewn lots, city housing projects, tenements and crime.

On the other, it is a historic district with once-beautiful buildings ripe for renovation, a magnificent park at its center and easy access to the riverfront.

Even more important, it is located in downtown Manhattan, which makes it some of the most valuable real estate in the world. It is property that huge urban real state developers are eager to seize and re-make in their own image.

The problem is, the many thousands of established residents have no intention of giving up their home to make room for billion-dollar condominiums and the wealthy people who want to move in once the poor are driven out.

Catholic priests and nuns are coming out strongly on the side of the poor, not just in this neighborhood but in other old neighborhoods facing similar problems. They are taking concrete, practical steps to help resident rebuild and preserve their homes and community identity.

Twenty-one months ago, 100 Lower East Side community members, led by Father Kennington, squeezed into the meeting hall of Most Holy Redeemer Church for the charter organization meeting of their proposed credit union. Federal officials were extremely impressed by the crowd's enthusiasm and determination to gain enough financial strength to rebuild the community from within.

As a result, the National Credit Union Administration



By Antoinette Bosco

granted the group its charter last year. Against overwhelming odds, the credit union has gained 575 members and a half million dollars in assets so far.

Staff members braved hours without heat, zero ventilation and unending dust to renovate a facility. Completed and ready for business, the credit union had become a symbol of rebirth and self-sufficiency for the community.

It requires enormous courage to undertake such a major project when the only resources at hand are the creativity and determination of a core group of organizers with no experience as bankers.

But if the project succeeds, the results of the work of Father Kennington and his co-organizers will be well worth the effort. Not only will the credit union help save the neighborhood, but, even more important, it will contribute to the people's sense of pride. Too often, lower-income people feel oppressed by large corporate institutions and the powers that be. Practical, day-to-day solutions that help people live and earn money with a sense of dignity and freedom are truly God's work.

I applaud Father Kennington for his courage and vision. Even more, I admire him for the faith he had demonstrated, both in God and in the inherent dignity of the people he serves here on earth.

(By NC News Service)

Easter's mystery

Easter is upon us. Christ is Risen! Alleluia!

Put aside your doubts and your rational debates. Jesus is risen; He is alive and active in His people, and in the sacramental life of the church.

"Have you not heard His silent steps? He comes, comes, ever comes. Every moment and every age, every day and night, He comes, comes, ever comes.

In fragrant days of sunny April through the forest path, He comes, comes, ever comes.

In rainy gloom of July nights, on the thundering chariots of clouds, He comes, comes, ever comes." (Tagore)

"Have you not heard His silent steps?"

There is a way of hearing; a way of knowing and loving, that circumvents the intellect. It is possible to know a mystery without being able to explain it. Indeed, mystery is by definition unexplainable, ineffable.

A nuclear physicist once told me that one electron within a single atom might be compared in size to a mosquito flying near the ceiling of a huge cathedral. We may know it's there, but we can't see it. The atom itself is beyond the range of direct observation by even our most sophisticated technology. However, we do know this: Almighty God is the power, the cosmic energy force behind all the electrons and all the atoms, and all of creation, including the human nature of Jesus Christ.

God's unchanging love bursts forth in every sunrise but



By Fr. John Catoir

it reaches its perfect expression in the life, death, and resurrection of Jesus, the God-Man who died that we might live for all eternity.

He lives, ever lives, we live in Him. Eternal life has already begun for us. We are wedded to the Risen Life of Jesus from the time of our baptism. He is present to us at every moment, in every heartbeat, in every whimper of pain.

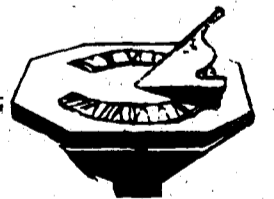
There is no need to explain such a mystery, all we can do is believe, and celebrate our joy in humble gratitude.

"Christ is risen, truly risen, let us rejoice and be glad."

(For a free copy of the Christopher News Notes, *Who Is Jesus Christ?*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By Frank Morgan



A priest wins a king's gratitude

The church at Pinhoe, England has been on a government pension list since 1001. In that year, King Ethelred the Unready fought a decisive battle against an invading Danish army on the high ground above the church. The parish priest who watched the contest noted that his countrymen were running short of arrows. He jumped on a horse and galloped into Exeter where he obtained a fresh supply. He then galloped back to Pinhoe, just in time to turn the tide of battle.

The grateful Ethelred settled an annual pension of one Saxon mark upon the church payable on the anniversary of the Battle of Pinhoe. To this day, every October 1st, the British Treasury pays the vicar of Pinhoe church, the sum of 13 shillings, 2 pence or about \$1.50 as a reward for his predecessor's ride in 1001.

But the victory at Pinhoe was not lasting. King Sven Forkbeard of Denmark returned to conquer all England for his successor, Canute. During his campaign, the Danes kidnapped Saint Alphege, the English Bishop of Canterbury, and held

him for ransom. But after Alphege stated that he would not allow his followers to buy his freedom, the Danes murdered him in 1012.

In 449, King Vortigern of Britain was having trouble with the Picts of Scotland. He hired Hengist and his Saxons to help him defeat the Picts. While easily defeating the Picts, Hengist noticed "the worthlessness of the Britons and the excellence of the land." So he sent to Europe for his Germanic friends and relations, the Angles, the Jutes and the Friseans. He then turned against his erstwhile employer and defeated King Vortigern at the Battle of Aylesford in 455. Hengist thus became the first of the line of Anglo-Saxon kings who ruled Britain for the next 600 years.

Most English words are basically Germanic because of this invasion. In time the country was named Angleland which became England and the language English. In addition, the Romans 400 years of occupation plus the influence of the Christian missionaries gave many Latin words to the English language.

Dealing with an abusive parent

Dear Dr. Kenny: I am afraid to tell anyone, so I am writing to you. Please answer in a column as soon as you can.

My stepfather has been touching me on my breasts and other private parts when my mother is out of the house. I am 12 years old. This has happened about once a week for one year. I try to stay out of the house or locked in the bathroom, but he still catches me, sometimes. I hate him. I hate him.

He tells me that I should let him touch me, that it's all right, he's only my stepfather. Then he tells me he'll put me through the wall if I tell my mother. I haven't told anyone, but I'm about to explode inside. I have even thought of killing myself. What can I do? -- Ohio

You are in a very difficult situation. Unfortunately, it is much too common today. Divorces and blended families bring a lot more people into intimate contact with one another.

You have to tell someone. No matter how frightening that may sound, you need the support of other adults. If you keep it secret, the situation you describe will continue.

Whom should you tell? Sooner or later, your mother has to know. You must anticipate whether

By Dr.
**James and
Mary Kenny**



your mother will be sympathetic and listen to you.

Of course, your mother is likely to be upset and shocked. Sometimes mothers are so upset, they cannot believe it. Some mothers have even blamed the child for being a troublemaker.

If you think your mother will deny it or even side with your stepfather, then you should talk with your school counselor or someone else you trust. A common choice is the mother of one of your girlfriends whom you know and respect.

In most states this adult will be required by law to report your problem to the Welfare Department or to the Child Protection Services. They will make an investigation and see that the touching is stopped. You may call the Welfare Department yourself if you wish.

What you are telling me about is child abuse. No

adult, and especially not a parent, has the right to exploit your body. Sex is a joy between adults, and it has the further purpose of procreation. It is a serious crime for an adult to touch the breasts and genital area of a child in an affectionate or a mean way.

You must know that, when you tell, the adults will stop the situation. Your stepfather will probably be asked to leave the home for a time. If not, then you may be temporarily placed with relatives or in a foster home. It is obvious and proper that your stepfather be separated from you until it can be certain that it will not happen again.

Charges of sexual abuse may be filed against your stepfather. That will depend upon the investigation. That too is proper and may be necessary to guarantee that he does not feel free to continue.

Remember, you are not at fault here. You must tell someone older what is happening. If your stepfather gets in trouble, that is because of what he did and not because you told. Be brave!

(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 IV: Our Christian forebears

Once when I was teaching religion and told my class how early Christians were persecuted and even executed for attending liturgy, a seventh grader asked with disbelief, "You mean people would die to go to Mass?"

You bet they did and in some parts of the world they still risk their lives to be together to celebrate the Eucharist. It's hard for us to understand because we have never had to fight for that right. So we take church and Mass pretty much for granted.

The story of our early Christian forebears is a pretty exciting one. Various emperors before 300 A.D. pronounced Christianity illegal so the committed believers had to sneak around to hold liturgies while avoiding persecution.

One place Mass was held in Rome was the catacombs or the burial grounds which are now under the city. At times of persecution, officials knew that Christians used these cemeteries for Mass so they were on the lookout to apprehend and arrest them.

To avoid arrest, Mass was moved around from one part of the vast catacombs to another. Many of the traditions we have at liturgy come from these early clandestine Masses. The next time you attend Mass, think about the connections.

We have the procession in to music, for example, with the celebrant, servers, cross bearer and so on. The

By
**Dolores
Curran**



early Christians came into the catacombs from several entrances singing and those as the altar tomb responded with song to give them direction.

The tomb, you say? Yes, tombs were used as altars because there were no tables. Out of this practice came a long tradition of placing a saint's relic in the altar, a piece of clothing, a chip of bone, or whatever. That practice ended in 1964 but many altars still have a relic. Sometime ask your pastor if there is one in your parish altar.

Because of darkness, Christians carried candles through the catacombs and then placed them on the tomb so Mass could be lighted. From this we have the tradition of candles on the altar.

Pretty interesting stuff, huh? There's more. During times of persecution Christians were really

cautious about identifying themselves to one another so obviously when a Mass or gathering was to be held, they couldn't put up a notice reading, "Christians will meet at eight o'clock in the west catacombs."

So they adopted an ingenious signal system. When they met one another and stopped to talk, one would draw a symbol in the dust with his sandal-- a cross, fish, or such-- and if the other crossed it out, it meant he or she was Christian and understood there was to be a liturgy that evening. If not, the Christian simply shuffled it out with sandal and went on his way.

We have a rich history and an exciting one. Throughout history, there have been times when Catholics had to risk their lives to celebrate God together. When we were in Ireland a few years ago, our cousin led us through a pasture to show us "priest holes" or cellars dug underground and covered with rocks where priests hid during times of persecution in that country. Masses were often held outside in secluded country fields and it was necessary to have a quick getaway and hiding place for any priest found celebrating Mass.

This is a good week to talk about the Mass, martyrs, symbols and risks our early forebears took to pass the liturgy onto us. How do you think they would react when we say, "I don't want to go to Mass?"

Family matters

One family's Lent experience

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

Lent has always been a special time in my life - - - not that I eagerly await it or particularly enjoy fasting and self-denial, but usually God in His goodness allowed me some unique awareness or renewed sense of closeness with Him after those forty days of interiorly drawing apart to be with Him.

Naturally, I anticipated that this year Lent would be similar to these past times of spiritual renewal and that our family would participate in extra prayer and customary service projects such as feeding the poor and visiting the sick. Little did I realize that we would be the recipients of this feeding and this visiting - - - we would indeed participate in the cross.

Shortly after Ash Wednesday I found myself in the hospital having major surgery to remove what turned out to be benign tumors, thank God, and was told that it would take approximately four to six weeks to recuperate. I halfway believed this, but secretly planned to be back to normal in three weeks. It didn't happen however, and I found my body just would not

respond to the demands of my brain. It occurred to me finally that I was being offered a rare opportunity to spend valuable time with the Lord and with myself and that if I was open to it, I could discover new facets of myself and my God previously hidden by years of busyness and over-activity. Perhaps with prayer and reflection I could begin to see myself with all my shortcomings and gifts as the Lord sees me. This was most certainly pure gift even if at the beginning it was "unwanted grace". (After all, it's humbling to just sit and do nothing.) However, once I was open to listen I was taught many things --- I learned about complete powerlessness and dependence on Him, what faith and surrender mean, and what my true self is as opposed to my false self.

As if this call to journey within and waste time with God wasn't enough, there were other signs of His loving care. People visited, sent flowers, brought wonderful dinners (for which my three sons were eternally grateful), some brought the Eucharist, others prayed with me and someone shopped for me, while another took me to the doctor. It was as if God was revealing his very own love for me as a person through

the tender ministrations of a community of believers. It was indeed a powerful witness to children of what it means to be Christ for one another.

Through all of this my family pulled together to pick up the slack, particularly my husband, John. He became quite expert at shopping for grocery bargains, scrubbing kitchen floors, and rubbing my back in the middle of the night when he heard me cry. "For better, for worse; in sickness and in health" --- these words take on new meaning now. And as the days pass by, somehow the cross is lighter.

This was not a cross we wanted or chose and was certainly picked up with hesitancy and fear. But we know that the cross and the Good Friday experience would be an absurdity without the hope and the joy of an Easter Sunday. This year, even in the midst of the passion, the Lord in His goodness has already given my family glimpses of His giftedness to us. Easter Sunday will be a joyous celebration of the Pascal mystery which we in families experience in many different and sometimes unexpected ways in our homes. And we are not a "cross" people, but an "alleluia" people whose faith is strengthened with each dying and rising.

The state of Catholic T.V.

Amid all the recent media attention given to TV preacher Jim Bakker and his PTL network, something was missing. Like the dog that didn't bark, Catholic television was never mentioned in all the print and broadcast stories about Jimmy Swaggart, Pat Robertson, Jerry Falwell, Oral Roberts and other televangelists.

The positive approach is to believe that happened because Catholic television is not suspected of bilking people or of being operated by hypocrites. But I suspect the real reason Catholic TV wasn't mentioned is that it hasn't had the publicity -- positive or negative -- given to fundamentalists

take control of its own scheduling. But with the scheduling and the equipment came a new problem: paying for them. What many local stations had previously donated (time, facilities, cameras) now became the responsibility of the church itself. That's why Church communicators cite the annual Catholic Communication Collection (CCC), now in its ninth year, as a major breakthrough.

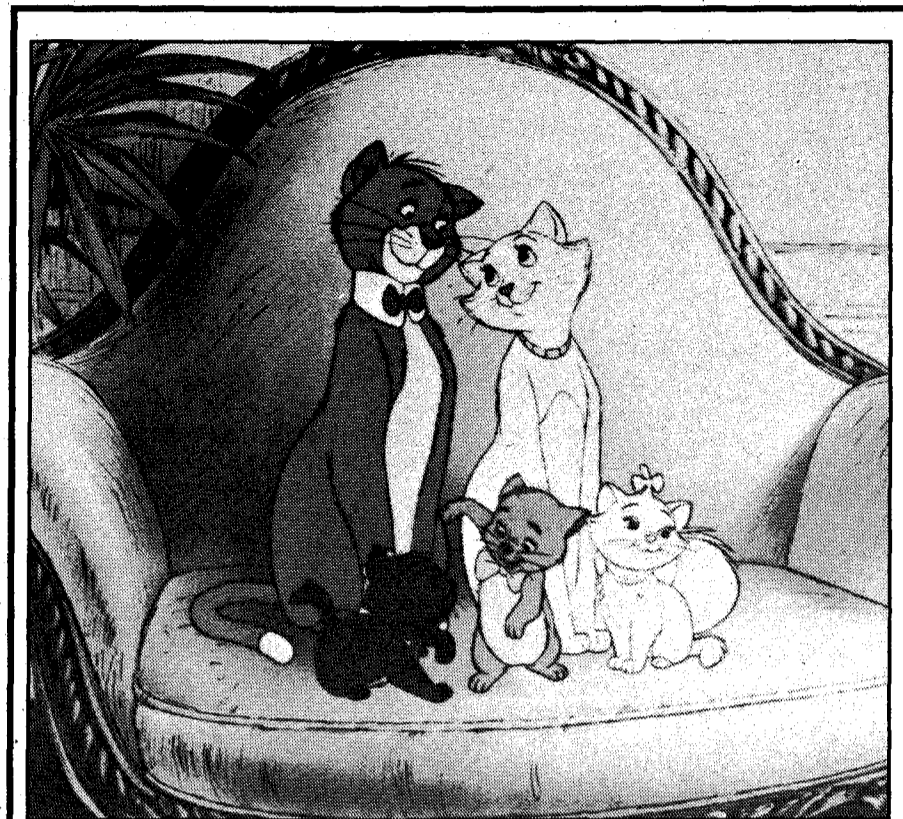
"The CCC provides the wherewithal for greater outreach in TV ministry," explains Rev. John Catoir, Director of the Christophers. Maury Sheridan, Director of Communications for the Archdiocese of Seattle, calls the CCC a sign of "the serious concern" of the Church because it "provides a funding base for projects."

Along with the money, the experts say, came something equally important to the success of Catholic TV: people who knew what they were doing. Says Mr. Sheridan: "There is a great deal of encouragement of the ministry of communications and a willingness to hire or train professional communicators rather than assigning people at random or hoping grace would take over."

While the Church was putting money and people into the mix, some pioneers were leading the way, especially Mother Angelica, the Alabama nun who operates her own cable network, the Eternal Word Television Network (EWTN). Father Catoir credits her with showing the Church at large that, "with courage, it's possible to perform miracles. That's what she's done by trusting God and the Catholic people."

But the picture on the Catholic TV screen has sometimes been fuzzy.

Martin Doblmeier of Journey Communications, a Virginia-based outfit which creates religious programming for all denominations, believes the major mistake might be in emphasizing gadgets over content. From his perspective as one who previously worked on "Real to Reel," a totally Catholic effort, and who now consults with many denominations, Mr. Doblmeier says, "I'm not sure the



CLASSY CATS. The aristocratic cat family of O'Malley, Duchess and their three kittens is featured in Walt Disney's animated classic, "The Aristocats," being re-released for the Easter season. It is classified A-1 by the USCC. (NC photos)

By
**James
Breig**



who use TV for spreading God's word. People just don't know that Catholics use the media.

This week and next, I'd like to explore the state of "Catholic TV:" what it's done right, where it's failed and what lies ahead for it.

In the Fifties, the term "Catholic Television" meant one thing: Bishop Fulton J. Sheen's weekly lecture under the title "Life Is Worth Living." Thirty years later, Catholic television is a term which is much more difficult to pin down because it includes so many different ideas: Mother Angelica's cable programming, the U.S. bishops' satellite network, syndicated shows like "Insight" and "Christopher Closeup," local efforts at televising Masses, diocesan instructional programming, preachers like Rev. John Bertolucci and Rev. John Powell, and everything from puppet shows to newscasts.

What changed between the Fifties and the early Seventies was the arrival of new technologies: cable TV and satellites. They allowed the Church to

programming has an impact. It's one thing to collect the images and put them out, but they have to have impact. People are barraged so we have to be exceptional to get through. Some dioceses have the technology but are short on the creativity."

Auxiliary Bishop Anthony Bosco

allows dioceses to select from a daily menu of programs, to produce its own shows, and to use other services, such as teleconferences and electronic mail. To join CTNA, a diocese pays a membership fee, needs to set up its own satellite receiving unit and incurs other costs. Some dioceses have balked at the

"In the fifties, the term "Catholic television" meant one thing: Bishop Fulton J. Sheen's weekly lecture under the title "Life is Worth Living."

of Pittsburgh, who directs the U.S. bishops' committee on communication, is disappointed that the bishops' own Catholic Telecommunications Network of America (CTNA) has not been received more favorably in more dioceses. "I've puzzled over why that is," he admitted. "It hasn't begun to realize its potential."

CTNA, funded in part by the CCC,

expense.

Mr. Sheridan is hopeful about Catholic TV in general, noting, "Some mistakes come from being first and taking risks and realizing there are bumps and uncharted territory. We can't be frightened or we won't grow. We have the collective wisdom to address the problems and solve them." (Next: The future of Catholic television).

Film spotlights 'miracle worker'

Vic (Tom Conti) is a Scottish schoolmaster whose good timing, kindness and generosity have results that are mistakenly perceived as miracle-working in "The Gospel According to Vic" (Skouras).

Helen Mirren is the compassionate friend and co-worker who along with Vic teaches developmentally disabled children in a private school dedicated to a saintly woman with healing powers.

The setting implies some association with the Catholic Church, but the local pastor is merely used as a plot device to further dispel the false notions about Vic's special talents when certain children appear miraculously healed. But even the pragmatic Vic starts to believe in miracles when he and a child survive a 40-foot fall from a rooftop.

Understated, subdued, marvelously gentle, the film provides some insight into the way people seek a higher explanation for achievements more readily-- but less romantically-- attributable to the special talents of uniquely loving individuals.

Other than two sexually derived profanities spoken in nervous anticipation of a romantic encounter, the film's treatment is extremely delicate and the message uplifting. The U.S. Catholic Conference classification of America rating is PG-13--parents strongly cautioned to provide special guidance for attendance of children under 13.

(Reviewed by Tony Zaza, a staff member of the U.S. Catholic Conference Department of Communication)

Easter broadcasting highlights

Television. Sunday, April 19 (CBS)-- "For Our Times"-- Bach scholar and performer Rosalyn Tureck presents a piano recital of works by the 17th-century composer performed within the ruins of Ephesus, Turkey, the center of a Christian community founded by St. Paul.

Sunday, April 19, 11 a.m.- noon EDT (CBS)-- "Easter Special"-- CBS presents live coverage of the Easter liturgy from old San Felipe de Neri Church in Albuquerque, N.M., with Archbishop Robert Sanchez of Santa Fe as celebrant and homilist.

Sunday, April 19, 9-10 a.m. EDT (NBC)-- "Act of Faith: Easter

Across America"-- The meaning and message of Easter to Christians will be examined through excerpts of Easter services, including coverage of a Moravian community service in Winston-Salem, N.C., and a sermon and service held at the Bellevue Baptist Church in Memphis, Tenn.

Radio. Sunday April 19 (NBC)-- Rebroadcast of a program with jazz musician and composer Dave Brubeck in which he discusses his Mass composition "To Hope: A Celebration," which is a contemporary interpretation of the Resurrection.

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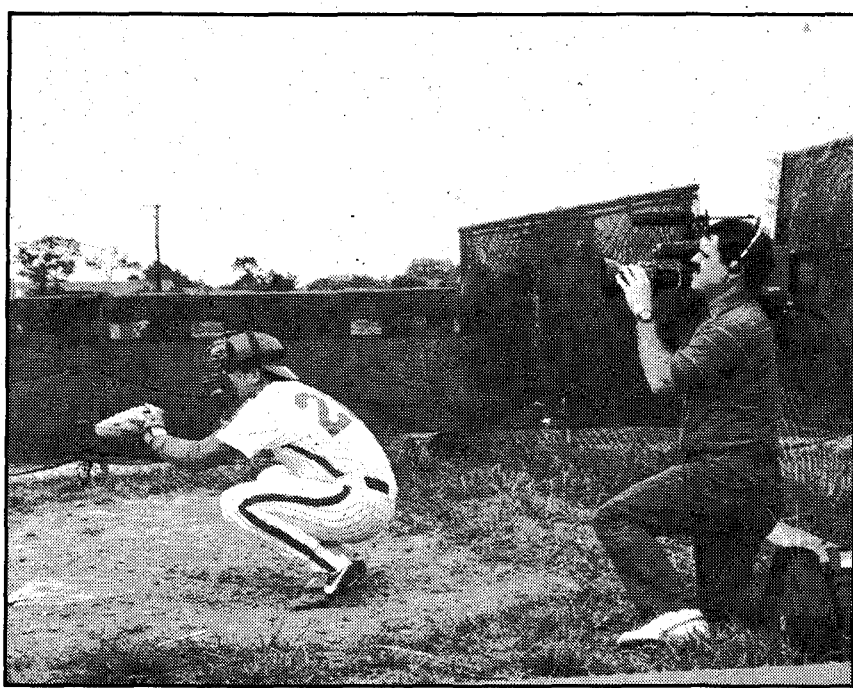
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What's Happening



Baseball stars

With the baseball season under way and the tradition of winning of the Msgr. Edward Pace Spartans, the cable sports network, ESPN, recently arrived on campus to film portions of a game (above) and interview pro prospect Alex Fernandez. The piece highlighting the school's pitching ace should air in April unless the team makes it to state. If the team advances to the state finals for the third consecutive year, the network will return to do an indepth report on the success of the team.

P.O.T.C. offers courses as a minor

St. Thomas University's Religious Studies Division is offering *Peacemakers of the Community* (P.O.T.C.) as a minor. The five course, fifteen credits of study deal with practical skills and information on nonviolent action in response to conflict.

The first course offered in the Fall of 1987 is "Religious Dimensions of the Nonviolent Action". This study will analyze the role of religion in nurturing leaders of nonviolent movements, and the implications of that role for future nonviolent action.

These studies will be taught by St.

Thomas University instructor Mary Carter Warren and plans include national mediators and conflict negotiators as guest speakers.

To schedule a St. Thomas University spokesperson regarding nonviolent action, call Mary Ross Agosta at 625-6000 ext. 192.

Barry U. offers Jewish studies program

(MIAMI SHORES--) The Jewish Studies Program at Barry University will offer summer school courses for those who wish to learn more about the Bible, Talmud, Jewish ethics, history, philosophy, mysticism and Hebrew.

Summer Session I, May 12-June 19, will offer "Hebrew Literature" on Monday and Wednesday evenings, 6-9:30 p.m., and "Prophecy" on Tuesday and Thursday evenings, 6-9:30 p.m. Dr. Jeremiah Unterman, director of Jewish Studies, will teach both courses.

Summer Session II, June 22-July 31, will offer "Modern Jewish History" on Tuesday and Thursday mornings from 8:30 a.m. until noon, and "Rabbinic Judaism" on Tuesday and Thursday evenings, 6-9:30 p.m. The instructor will be Dr. Yehuda Shamir.

For more information, call the Jewish Studies Program at Barry University, 758-3392, extension 524.

St. Thomas receives \$1 million gift

St. Thomas University announced a surprise million dollar gift from an anonymous donor to be dedicated to the law school upon accreditation of the law school by the American Bar Association.

In addition, the university announced that it has commenced the closing of a \$3 million dollar loan from Southeast Bank.

The \$3 million financing together with the million dollar gift assures the university's financial position for the future.

Music ministers release innovative album

The music ministers from St. John Neumann parish in south Dade have formed a Christian music group and released their first album, "Lifesongs."

The group's name is Omni Mode, and it consists of J.W. Snyder, director of Music Ministry at St. John Neumann; Jeffrey Slezak, associate director; and another Christian musician, Bryan Pistone, keyboard artist and computer programmer.

Omni Mode is slightly different than most musical groups, however. It is described as a "concept group" because it makes music using no "live" instruments: all instrumentation is done with seven synthesizers and a computer.

The group's album, "Lifesongs," is

also a different type of reflective music. Side one consists of a "scriptural walk" in which passages from Scripture precede and set the stage for a musical vignette which echoes the readings. Side two is a collage of varied musical styles, from new age to classical fugues.

According to the artists, Omni Mode exists for the sole purpose of praising God through music. "We feel it most important to always keep him in sight of our purpose and ministry to others," said Pistone.

The digitally sourced and mastered cassette tape of "Lifesongs" will sell for \$10, and should be available beginning this month at local Christian bookstores.

Villa Maria opens Alzheimer's program

In February, Villa Maria Nursing Center in North Miami opened a Weekend Alzheimer's Program to provide weekend day care to people with Alzheimer's disease.

The program is an extension of the Villa Maria Adult Day Health Care Center, a weekday day care program for the elderly, and serves as an outreach program of the Bon Secours Hospital.

The Weekend Alzheimer's Program complements the Monday through Friday programs now offered in Dade and Broward counties. Participants receive a hot noon meal and snacks. The program includes remotivation, memory retraining and behavior therapy, self care skills development and music, dance and movement therapy.

For more information call Betty Lawson, director at 891-9751.

Order red ribbons now

Red Ribbon Day this year is May 13. The theme is "Just Say No to Drugs." For those who wish to order buttons, ribbons, or T-Shirts call 662-4045. Red ribbons can be displayed in store windows, tied on antennas or on trees and mailboxes.



INDIAN MASS PLANNED. Organizing this year's Mass celebrating the feastday of Blessed Kateri Tekakwitha, the first North American Indian to be beatified, are (above, from left) Auxiliary Bishop Agustin Roman, Ed Nagle, liaison to the Seminole and Miccosukee Indian Tribes, James E. Billie, Seminole Tribe Chairman, and Joel Frank, Seminole Tribe Administrative Officer. This year Indian dances are planned.

It's a Date

Single/divorced/widowed

The Dade Catholic Singles Club will host an International Night April 25 at Benihana's Restaurant, 1664 79th St., North Bay Village at 8 p.m. For more information call Maria 552-6858.

The North Dade Catholic Widow and Widowers Club will hold a meeting on April 24th at Visitation Church Social Hall, 100 N.E. 191st St. (near N. Miami Ave.). All faiths welcome. Call 651-5539 or 652-3052.

Happenings Singles will host an Outstanding Singles Party on April 24 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway in Hallandale. Admission \$6. For more information call Sharon Silver at 385-1255.

The Catholic Alumnae Club will host a Mass at 1 p.m. April 26 in celebration of Singles' Sunday in the St. Thomas U Chapel. Info call 665-1580.

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.

Spiritual renewal

The Dominican Retreat House, 7275 SW 124th St., Miami, will host an Evening of Renewal for married couples on May 8 (registration: 6:30 p.m.), a Day of Renewal for Single Men and Women on May 9 (registration 9 a.m.), and a Charismatic Evening of Renewal for Men and Women on May 13 (registration: 6:30 p.m.). For further information contact the retreat house at 238-2711.

The Cenacle in Lantana will host a 12-Step AA Spiritual Retreat for recovering alcoholics on May 1-3 and a never-married young singles (ages 20-35) retreat May 8-10. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

The Discovery, a weekend retreat, for ages 18-35 will be held from May 1 to May 3 at Birch State Park in Fort Lauderdale. There will be a retreat for high school students from age 15 to 18 on May 22-24 at Birch State Park. For more information call Jack or Vicki

Owoc at 963-5656 or 434-5656.

The Dade Women of the Light will host their monthly Bible brunch on May 9th and the 2nd Saturday of each month through June at the Sheraton Riverhouse in Miami from 9:30 to 11:30 a.m. \$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.

The Broward Women of the Light hold their monthly Bible breakfast on the 3rd Saturday of each month at the Plantation Holiday Inn. \$8 per person includes breakfast, breakfast, scripture teaching, music and personal sharing. Reservations must be made by the Wednesday prior to the breakfast. Call Lila at 753-2037 or 721-8486.

The Diocese of Palm Beach Office of Renewal is sponsoring a one-day conference April 25 at the Florida Atlantic University Auditorium in Boca Raton from 9 a.m. to 6 p.m. For registration/information call 793-8544 or write: 1987 Diocesan Renewal Conference c/o St. Rita Church, 13645

Paddock Dr., Wellington, Fl 33414.

Potpourri

St. Maurice Catholic Church in Ft. Lauderdale will have a memorial Mass April 27 at 7 p.m. for Mary Mulcahy, mother of Fr. Sean Mulcahy, who passed away March 18th in Ireland.

Catholic Community Services will sponsor its Second Annual Adult Softball Tournament on May 1-3 at Tradewinds Park in Coconut Creek. \$145 per team to benefit charity. USSSA rules. For more information call Lynn Scherr at 753-7572 or Alan McClary at 484-6580.

St. Bernard Church, 8279 Sunset Strip, Sunrise, will host their Annual Fun Festival on April 30 (5 p.m. to 10 p.m.), May 1 (5 p.m. to 10 p.m.), May 2 (noon to 11 p.m.), May 3 (1 p.m. to 10 p.m.). Rides, food booths, plants, Chinese Auction, clown booth, & more.

St. Kevin Home and School Association announces its third annual Luncheon/Fashion Show, "Confetti", on May 2nd at the Omni International Hotel at 11 a.m. St. Kevin students will model.

Catholic religious revival? Gallup poll cites mixed data

THE AMERICAN CATHOLIC PEOPLE; THEIR BELIEFS, PRACTICES AND VALUES, by George Gallup Jr. and Jim Castelli. Doubleday (Garden City, N.Y., 1987). 216 pp. \$15.95. Reviewed by William D. Dinges. NC News Service.

Survey data on American religious beliefs and practices have accumulated steadily in the post-World War II era. "The American Catholic People" brings together in narrative form a portrait of American Catholics based on two decades of Gallup polls to 1986.

Catholic beliefs and practices, Catholic attitudes on a variety of social, political, economic and educational issues and views of Hispanic, teen-age and alienated Catholics are all reported in this work. Though the spirited analysis of the data is tentative, policy recommendations based on the findings are suggested. The mutually influencing relationship between American culture and the American Catholic Church is

intimated throughout the text.

In general research shows that Catholics have moved increasingly into positions of influence and power in the American mainstream. Their attitudes toward lifestyle, individual freedom and participatory democracy are culturally congruent with the American ethos.

In the area of religious practice and devotionism, change has been more dramatic and tension-ridden. The role of Scripture has assumed a new importance among Catholics as have meditation and prayer meetings. Although Mass attendance is down, the authors argue that this reflects less frequent attendance, not a real numerical decline.

Serious problems of authority, leadership and dissent persist, however, especially regarding the role of women in the church, attitudes toward divorce and widespread and continuing repudiation of official church teaching on sexual matters.

"The American Catholic People" reads easily and provides a potpourri of information relevant to debate over the future of the Catholic Church in

America. As with all raw survey data of this nature interpretations are up for grabs. The authors have clearly opted for the "half full" rather than the "half empty" view of the glass of water in their appraisal of the state of the church in America.

Less buoyant views will be drawn to evidence that there is a decline in the number of Catholics who regard religion as "very important" in their lives and a lack of hierarchical credibility about everything related to sex. Other disheartening evidence points to the prevalence of a pick-and-choose approach to Catholic doctrine, the

presence of 16 million Catholics with very loose ties to the church, the poor rating of the job done to implement Vatican II reforms, and dismay at the current disciplining of responsible dissent.

With all that in mind some readers will be reluctant or even unwilling to endorse the authors' assertion that American Catholics "are in the middle of a religious revival."

Dinges, is an assistant professor in the department of religion and religious education at the Catholic University of America.

St. Martin de Porres Mass

The St. Martin de Porres Association will celebrate a Mass May 6 at 7 p.m. on the anniversary of the canonization of St. Martin de Porres at St. Hugh, Coconut Grove. The guest homilist will be Msgr. Preston A. Moss of the Nassau Diocese. The offertory will be a collection of food (canned goods, sugar) for the work of Camillus House.

Yom Hashoah correction

The date of the inter-faith Yom Hashoah service for victims of the Holocaust is Sunday, April 26 --not April 3, as was erroneously reported in the last issue of *The Voice*.

The service will take place at 3 p.m. at St. Mary Cathedral, 7525 NW 2 Ave., Miami.

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ST. JUDE NOVENA
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Thanks to St. Jude for prayers answered. Publication promised. R.G.

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

5A - Novenas

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

Lillian Tardiff

PRAYER TO THE HOLY SPIRIT
Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised.

A.J.E.

Thank you St. Jude and Holy Spirit for prayers answered. E.V.
Thanks Lord, Blessed Mother, St. Jude for prayers answered. Publication promised. A.O.

Thanks to St. Jude, St. Anthony & Jesus for prayers answered. Publication promised. J.A.

5A - Novenas

THANKSGIVING NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful in intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Thanks for favors granted.

C.O

THANKSGIVING TO THE INFANT JESUS OF PRAGUE FOR ALL PAST / FUTURE FAVORS.
B.G.P.P.

ST. JUDE
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Before peace comes 'I'm sorry'

By Jane Wolford Hughes
NC News Service

The old man gently placed the small bunch of flowers, still wrapped in supermarket tissue, on the grave of a young woman who had died some years earlier. He stood there quietly for a short time.

As he was leaving, the old man stopped to thank the attendant who had given him directions. Then, after turning to go, he stopped again and said, "She was my daughter. I demanded a lot from her and she ran away.

"I was too proud to go after her and as time passed the hurt hardened me. For a long time I didn't feel much of anything. But now my days are fewer; I knew I could not go without telling her I loved her. I didn't expect she would be gone.

"I hope she can hear me, even if it is too late and so little. At least I made some peace with myself."

Contrast that story with Scripture's parable of the Prodigal Son who returns home, repenting his wasted life. The father, hearing that his son is homeward bound, has a lavish banquet prepared and personally runs out to embrace him (Luke 15:11-32).

This is a story of hope. In it Jesus really is speaking about all lost persons and God's welcoming compassion for them.

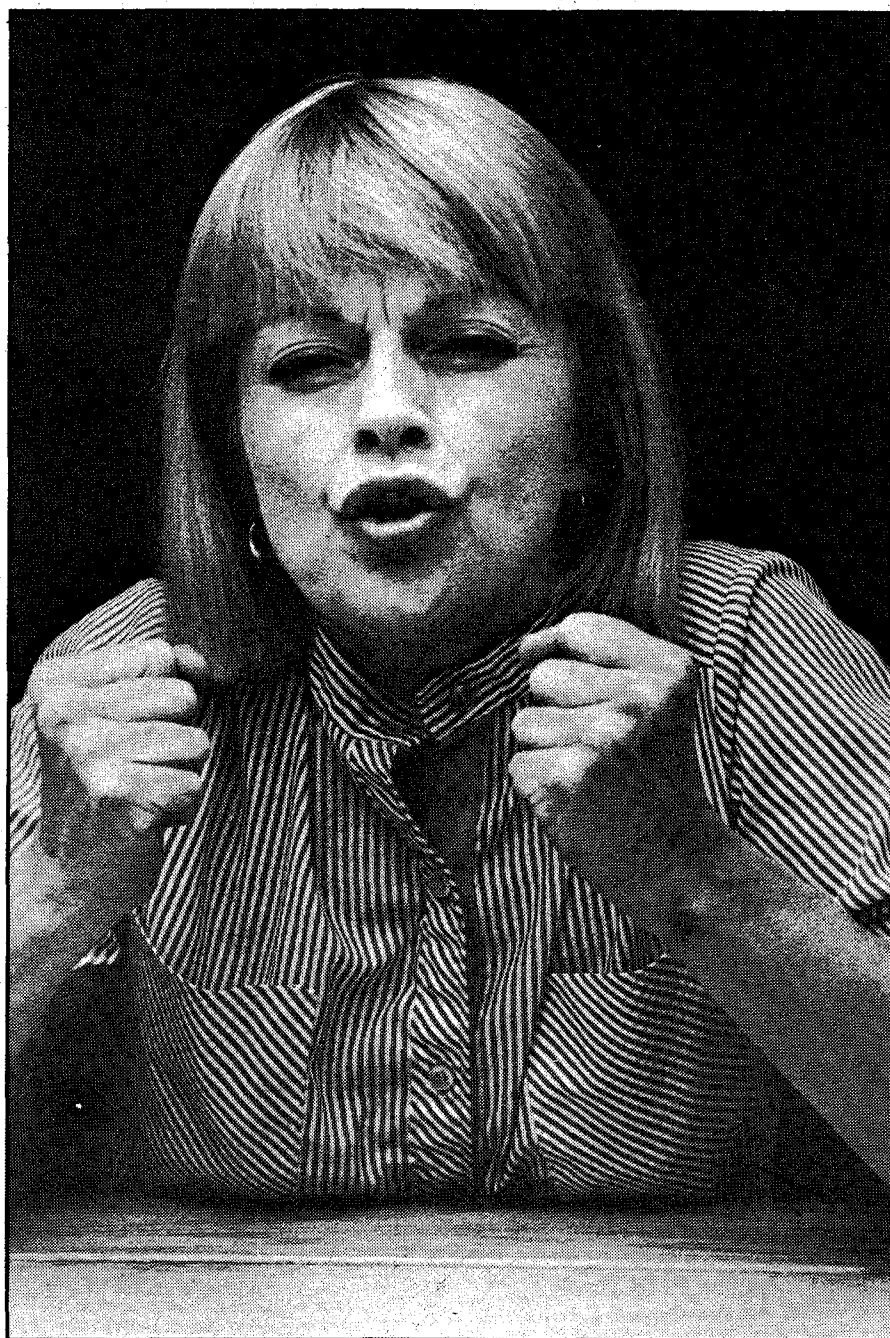
This is a story of reconciliation with which all can identify. For how many can say they never have experienced the pain of division and estrangement to one degree or another?

Reconciliation does not go with the flow of today's life. To become reconciled one must stop, even go back. Reconciliation demands change in us.

We reach out hesitantly for forgiveness. Each patching up of a torn relationship is hard won.

Reconciliation may be the way to peace of mind and restored love. But it goes against the grain of the way we are: We fear being hurt again; we proudly resist admitting we are wrong.

In some instances, we try to separate the need for reconciliation with others from our relationship with



'No matter how we rationalize, we cannot embrace God with one arm while cradling personal angers, hostilities and pettiness in the other.'

God. But no matter how we rationalize, we cannot embrace God with one arm while cradling personal angers, hostilities and pettiness in the other.

Jesus said it clearly: "If you are bringing your offering to the altar and there remember that your brother or sister has something against you, leave your offering there before the altar, go and be reconciled with your brother or sister first, and then come back and present your offering" (Matthew 5:23-25)

No question. It is hard to forgive, and forget, and change, especially in situations where persons are in constant rubbing distance such as husband and wife, parent and child or co-workers.

Reminders of what we are trying to forget spread like corrosion from old batteries. The power is gone but the acid still stings.

We can allow ourselves to turn

inward, living miserably in the past. Or we can truly accept what happened and allow the Christ of Calvary to empty and reshape us with the courage of St. Paul, who wrote, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me" (Galatians 2:20).

The needed change comes when we try constantly to become closer to God. Then we know the joy that "no human being will take from you" (John 16:22). And then we know what reconciliation is about.

We will be different persons, free of ourselves, respecting all others, turned to their needs. Unlike the old man, we will not walk in loneliness.

Our companions will be many - all those who have discovered the mystery of reconciliation; those who sense that reconciliation leads away from the cross and into the new life of Easter.

Reflection questions

A. Read the Pope's speech and underline the most important words to you as an individual.

Afterwards, divide in small groups and share by allowing each person to explain their choice of important words.

B. Group discussion:

Why must truth, justice, and peace go together?

Why am I responsible for peace?
Why am I accountable?

C. Make concrete suggestions of things we can do to help build peace, in: the family; the parish; my working environment; at a national level.

Afterwards, share with the other groups the different suggestions to help build peace and agree on some kind of action plan for everyone.

Discuss the planning stages of this project.

D. Prayer

Have a group prayer. Search for readings from the Bible that may be appropriate. Offer your commitment for making peace.

We may end with the Lord's Prayer and by offering one another a sign of peace.

Youth Corner

1. Work activity with photos:

Search for and bring to the group photographs that depict realities of peace. Each person may share his picture and the meaning he finds in it.

2. Read the Pope's speech to yourself first. Afterwards, divide in groups and allow each person to share with the group the relationship he or she sees between his or her picture and the Pope's speech.

3. Each group may create a poster entitled Youth and Peace.

4. Divide into small groups and discuss concrete actions you may carry out to bring about peace.

Put all the ideas together and choose a project to help build peace. Discuss the planning stages of this project for your youth group.

5. Prayer: Use the same idea discussed before and include a song that deals with peace in our times such as "We are the children," "Cantaré, Cantarás. . ."

Scriptures

Jesus always makes the first move

By Father John Castelot
NC News Service

It is maddening to go through life knowing that one has deeply hurt a dear friend. Usually there is a chance to repair the hurt and to experience the sweet relief of reconciliation. But suppose the friend dies before the opportunity presents itself? Then one has to carry that nagging remorse day in and day out.

This was the prospect Peter faced. He had let Jesus down in his most difficult hour, had denied him publicly in most cowardly fashion, even while Jesus bravely was denying nothing. On his way through the palace courtyard the condemned Jesus had turned briefly, caught Peter's eye and just looked at him.

That one long look was enough. It cut right through to Peter's heart and he had to run away to hide his tears from the bystanders. And now Jesus

was dead. He would never know how sorry his friend, the "Rock," was. What agony!

But wait. Jesus is not dead. He is risen and here he is, asking the heartbroken fisherman that all-important question: "Simon, son of John, do you love me?" (John 12:15)

Three times Jesus asks the question, giving Peter the opportunity to balance off his triple denial with three heartfelt protestations of love. What a blessed relief. Not only does the Lord accept Peter's earnest avowals, he entrusts his own people to his care: "Feed my lambs... feed my sheep" (John 21:15-17)

The reconciliation is complete, with the Lord actually showing confidence in this man who had shown himself most undeserving of confidence. But such is the amazing forgiveness of the risen Christ.

By no means to be overlooked is the fact that he takes the initiative. One would expect the guilty

Know Your Faith

So peace may blossom...

Peace must begin with each of us; justice is the key

Peace is at the core of Jesus' message. His own words are "Blessed are the peacemakers for they shall be called Children of God." Here lies the most urgent task of our times, to make peace. We are directly responsible for this task of building peace.

Pope Paul VI once said, "If you want peace, work for justice."

Peace is a way of life that demands perseverance and strength from those who pursue and sustain such a life. Fidelity toward God through our brothers and sisters is a requirement for peace. We must place others first in our priorities and this calls for a sacrifice of self. Peace and justice go hand-in-hand like both sides of the same coin. You cannot have one without the other. James, the Apostle, reminds us in his letter that: "The Peacemakers sow peace and harvest justice." (3,18)

Pope John Paul II, Pilgrim of Peace, talks of peace exhaustively in his speeches and takes this message worldwide, convinced that peace must begin with us. Thus, he challenges each of us to become makers of peace.

Like Archbishop Edward McCarthy's pastoral letter on Reconciliation, "Blest Too the Peacemakers," the following homily given by Pope John Paul II summons us to practice justice so that peace may blossom in our day.

Message of Pope John Paul II

Tonight, in the name of Our Lord Jesus Christ, in the power of his Spirit, in the midst of a world that is anxious about its own existence, I repeat these words to you, for they are the words of life: "Peace be with you!"

Jesus does not merely give us peace. He gives us His Peace accompanied by His Justice. He is Peace and Justice. He becomes our Peace and our Justice.

What does this mean? It means that Jesus Christ, the Son of God made man, the perfect man, perfects, restores and manifests in himself the unsurpassable dignity that God wishes to give to man from the beginning. He is the one who realizes in himself what man has the vocation to be: the one who is

This is the last 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.

fully reconciled with the Father, fully one in himself, fully devoted to others. Jesus Christ is living Peace and living Justice.

What unfathomable riches we have within us and in our Christian communities! We are bearers of the Justice and Peace of God! We are not primarily painstaking builders of a justice and peace that are merely human, always wearing out and always fragile. We are primarily the humble beneficiaries of the very life of God, who is Justice and Peace in the bond of Charity.

For God's Justice and Peace cry out to bear fruit in human works of

will want to be in the vanguard in favoring ways of life that decisively break with a frenzy of consumerism, exhausting and joyless" (November 11, 1978). It is not a question of slowing down progress, for there is no human progress when everything conspires to give full reign to the instincts of self-interest, sex and power. We must find a simple way of living. For it is not right that the standard of living of the rich countries should seek to maintain itself by draining off a great part of the reserves of energy and raw materials that are meant to serve the whole of humanity.

For readiness to create a greater

'...There is no human progress when everything conspires to give full reign to the instincts of self-interest, sex and power. We must find a simple way of living...We cannot stand idly by when thousands of human beings are dying of hunger. Nor can we remain indifferent when the rights of the human spirit are trampled upon, when violence is done to the human conscience in matters of truth, religion, and cultural creativity.'

Pope John Paul II, Yankee Stadium, NY, 1979

justice and peace, in all the spheres of actual life.

Social thinking and social practice inspired by the Gospel must always be marked by a special sensitivity towards those who are most in distress, those who are extremely poor, those suffering from all the physical, mental and moral ills that afflict humanity, including hunger, neglect, unemployment and despair. There are many poor people of this sort around the world.

As I said last year to the Plenary Assembly of the Pontifical Commission on Justice and Peace, "Christians

and more equitable solidarity between peoples is the first condition for peace. Catholics of the United States, and all you citizens of the United States, you have such a tradition of spiritual generosity, industry, simplicity and sacrifice that you cannot fail to heed this call today for a new enthusiasm and a fresh determination. It is in the joyful simplicity of a life inspired by the Gospel and the Gospel's spirit of fraternal sharing that you will find that best remedy for sour criticism, paralyzing doubt and the temptation to make money the principal means and indeed the very measure of human advancement.

Let us offer each other a sign of Peace



All of humanity must think of the parable of the rich man and the beggar. Humanity must translate it into contemporary terms, in terms of economy and politics, in terms of all human rights, in terms of relations between the "First", "Second" and "Third World." We cannot stand idly by when thousands of human beings are dying of hunger. Nor can we remain indifferent when the rights of the human spirit are trampled upon, when violence is done to the human conscience in matters of truth, religion, and cultural creativity.

We cannot stand idly by, enjoying our own riches and freedom, if, in any place, the Lazarus of the twentieth century stands at our doors. In the light of the parable of Christ, riches and freedom mean a special responsibility. Riches and freedom create a special obligation. And so, in the name of the solidarity that binds us all together in a common humanity, I again proclaim the dignity of every human person: the rich man and Lazarus are both human beings, both of them equally created in the image and likeness of God, both of them equally redeemed by Christ, at a great price, the price of "the precious blood of Christ" (1 Pt 1:19).

As I said to you at the beginning, Christ is our Justice and our Peace and all our works of justice and peace draw from this source the irreplaceable energy and light for the great task before us. As we resolutely commit ourselves to the service of all the needs of individuals and of peoples --for Christ urges us to do so-- we shall nevertheless remind ourselves that the Church's mission is not limited to the witness to social fruitfulness of the Gospel. Along this road that leads the Church to man, she does not offer, in the matter of justice and peace, only the earthly fruits of the Gospel; she brings to man, to every human person, their very source: Jesus Christ Him-self, our Justice and our Peace.

Yankee Stadium, U.S.A., October 1979

party to seek reconciliation. But the Lord always seems to make the first move, more eager to patch things up than we are.

Peter's case is far from unique. Writing to the Galatians, St. Paul recalled his former hatred of Christ, his active persecution of Christ's followers. But then "the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me" (1:15-16).

Again the amazing divine initiative stepping in to reconcile alienated friends.

But reconciliation is a two-way street. The Lord can offer forgiveness; he can hold out the olive branch, but people have to accept it.

About the risen Lord's power to forgive, there can be no doubt. It is interesting to note how many stories of reconciliation are woven into the death-resurrection accounts.

'One would expect the guilty party to seek reconciliation. But the Lord always seems to make the first move, more eager to patch things up than we are...He holds out the olive branch, but people have to accept it.'

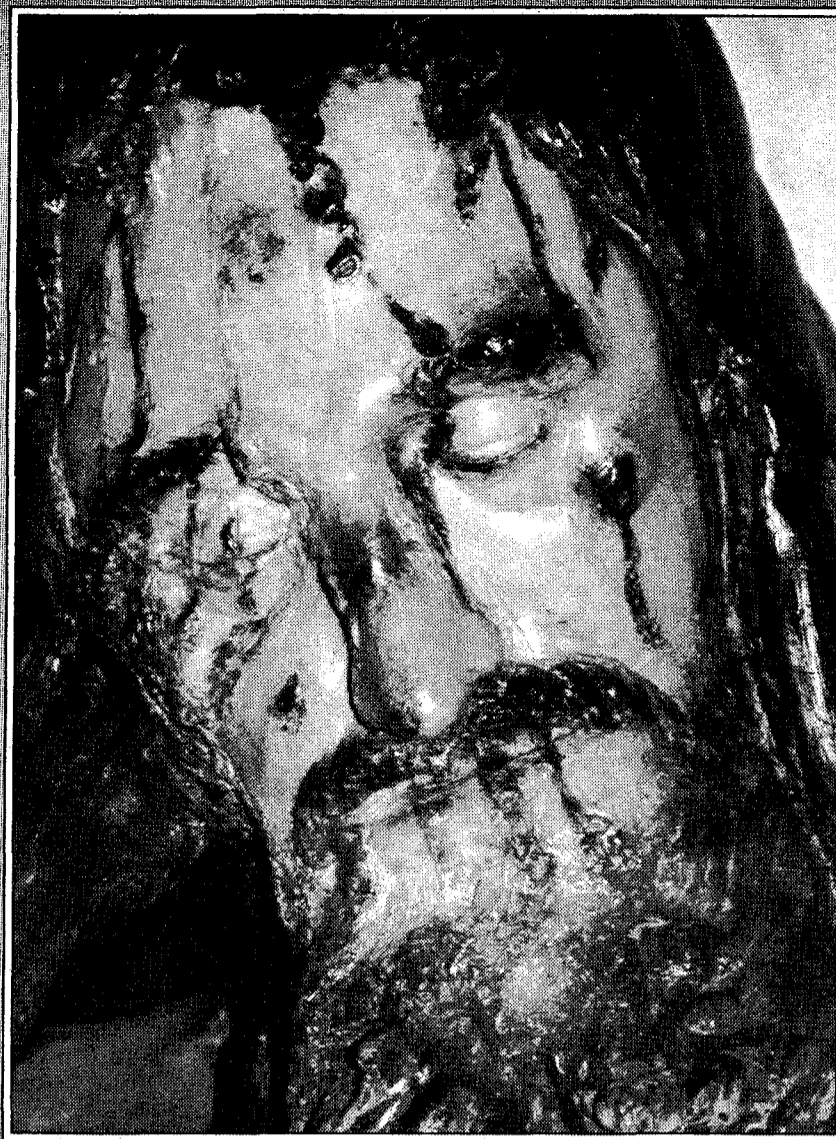
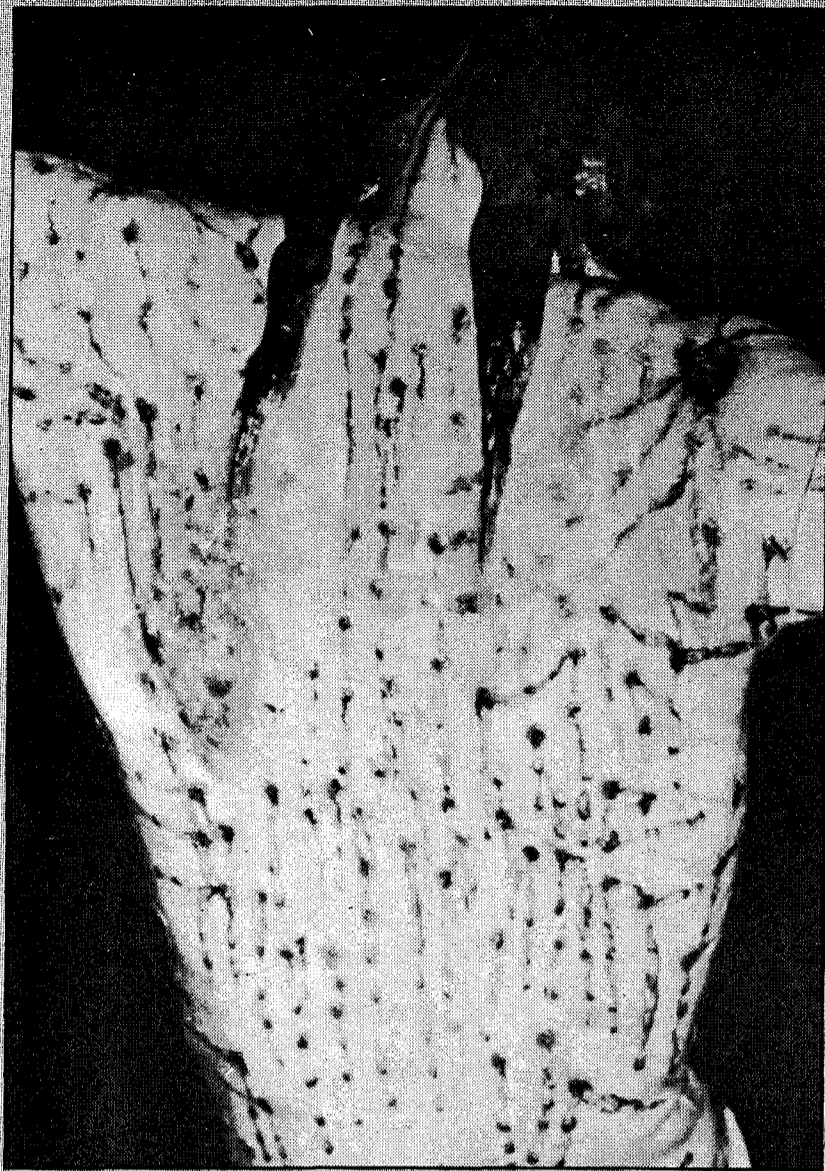
St. Luke tells us that "Herod and Pilate, who had previously been set against each other, became friends from that day on" (23:12). Luke tells us,

too, of the dying Jesus' promise of salvation to the repentant thief (23:42), and of that almost incredible plea for his heartless executioners: "Father, forgive them, they do not know what they are doing" (23:34).

The constant greeting of the risen Christ was the richly eloquent, "Peace be with you" (John 20:19).

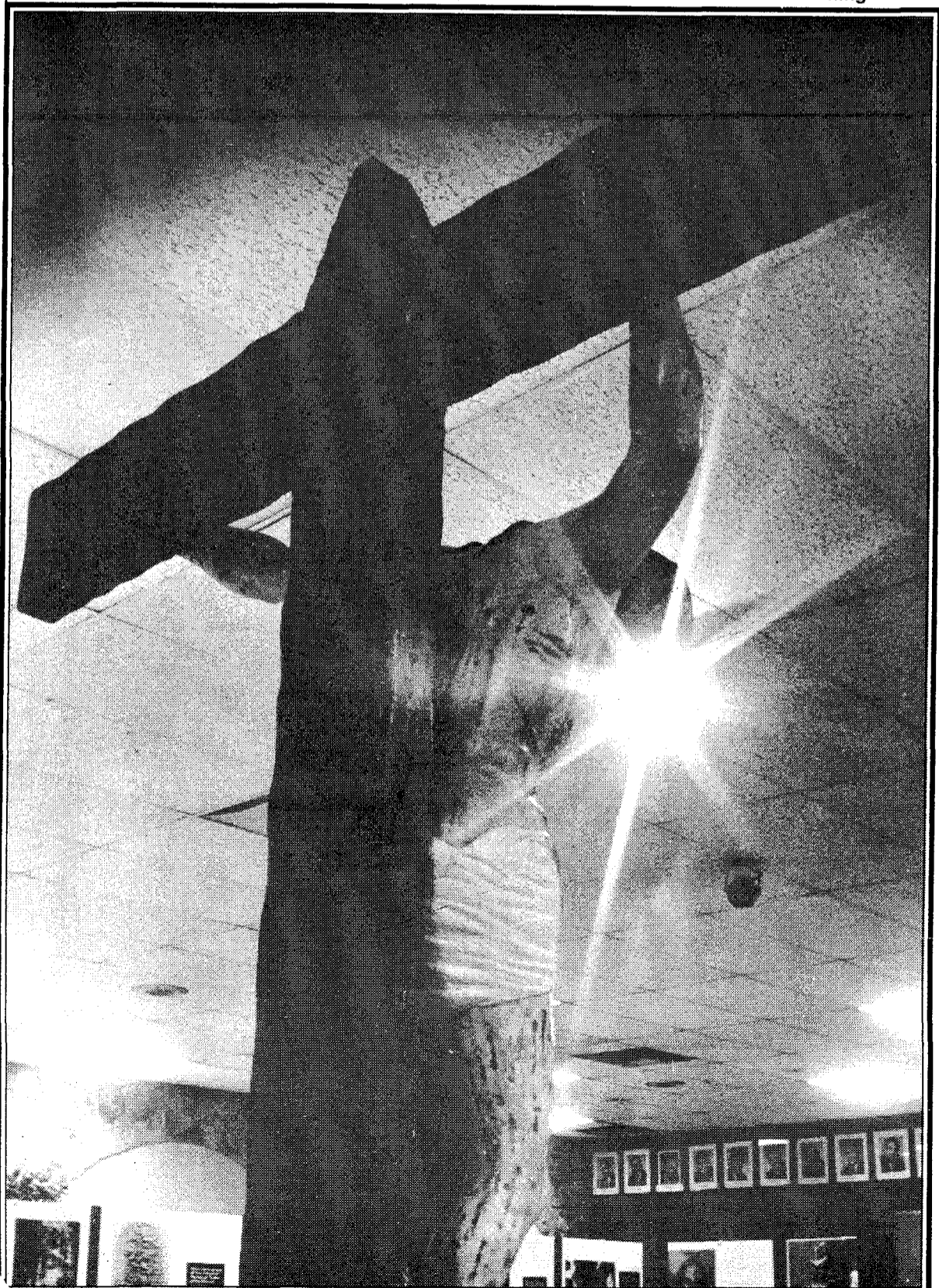
The author of Ephesians, referring to the former hostility between Jews and gentiles, wrote: "It is he who is our peace and who made the two of us one by breaking down the barrier of hostility that kept us apart...reconciling both of us to God in one body through his cross, which put that enmity to death" (2:15-16).

Earlier St. Paul had written: "I mean that God, in Christ, was reconciling the world to himself" (2 Corinthians 5:19).



Shroud's view of crucifixion

Voice Photo / Prent Browning



Shows how flogging of back, crowning of thorns, hanging on cross marked body

(Continued from Page 1)

improving photographic technology and include a number of computer enhancements. The image on the Shroud, believed to be that of Jesus, is actually a negative image, like the reversed images on a film negative. Therefore, when a photo is taken of the Shroud, the image that comes out on the film becomes a "positive," revealing what the face on the cloth actually looks like.

From detailed scientific analysis of these negatives and of the Shroud itself, scientists have concluded both that there is no clear natural explanation for the clear likeness on the cloth and that it corresponds in every respect with gospel accounts of the crucifixion and burial of Jesus.

Msgr. Giulio Ricci, a former sculptor and Shroud expert who founded the Holy Shroud Center in Rome, created a statue that represents how Jesus must have looked on the cross. To do this he used transparencies of Christ's image on the burial cloth and the conclusions of blood flow analysis experts who have studied the Shroud.

The life-sized statue displays the 726 wounds visible on the Shroud, caused both by the crucifixion itself and the scourging he underwent prior to it. His face, badly bruised and lacerated, is bent downward as scientific evidence indicates, but despite this wears a serene smile. The nails, also corresponding to the Shroud image, penetrate not the hands, as is usual in most paintings, but the wrists, which scientists say is the way crucifixion actually was done since only the wrists hung on a nail could support the weight of a man's body.

Some people are surprised by the statue's depiction of Christ, says Richard DeGraff, the Florida representative of the Wisconsin Shroud center. "They expect to see his hair combed neatly, his robe just right."

"I guess that's the impact that most people come away with-- the evidence of his suffering," he says.

The exhibit has already been seen by tens of thousands of people throughout Florida. Its last stop before it leaves the state will be in Tampa on May 25th as part of the Knights of Columbus State Convention.