

'Woman power': use it, they're told

As hundreds convene here

By Ana Rodriguez-Soto
Voice News Editor

It was a convention of Catholic women, and the underlying theme was power, "woman power."

More than 300 members of the Miami Archdiocesan Council of Catholic Women (MACCW) were told repeatedly last week to use their power—as mothers, voters, churchgoers—to combat such evils as drugs and anti-life laws.

Gathered at the Konover Hotel in Miami Beach for their 29th annual convention, the women also were urged to recruit more new members, especially

Hispanics and women who work outside the home. (See story, page 13)

Laughter, good times and the chatter of friendship prevailed at the May 3-5 meeting, which was highlighted by a humorous talk by Dorothy Shula, wife of the Miami Dolphins' football coach, on the subject of raising a Catholic family in the 80s (see story, page 12).

But MACCW members also got down to some serious business during their meeting.

At a seminar on community affairs Monday, they heard a bleak assessment of the problem of drug abuse in America



"The drug alcohol is equally as dangerous as the drug heroine (and) the drug crack"

—Dr. Dolores Morgan

today. Bolstered by dire, sometimes shocking statistics, Dr. Dolores Morgan, director of addictionology for Mount Sinai Hospital on Miami Beach, spoke about the increased availability of drugs and a general attitude that fosters abuse.

"The society in which we live has an attitude that it's OK to do drugs," Dr. Morgan said. Parents even rationalize about their children's use of such drugs as alcohol, cigarettes and marijuana, preferring to think that these are somehow harmless, or not as harmful as other drugs such as cocaine and heroine.

"The drug alcohol is equally as dangerous as the drug heroin. It's equally as dangerous as the drug crack," Dr. Morgan said. (continued on page 6)

Priest changes

...New assignments--Pg 10

Ordinations

...Three Saturday--Pg 11

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They just said 'No!' to drugs

By Jim Varsallone
Voice Correspondent

Community members, religious leaders and students of various faiths joined together to proclaim in song and word to the world that drugs had no place in their world.

It was through that spirit that the Inter-Faith Red Ribbon Day Experience against drug abuse was a golden success Wednesday afternoon at St. Mary Cathedral.

Approximately 1,000 teenagers of Catholic, Jewish and Protestant faiths united in an effort to show their relentless support in the fight against substance abuse.

"The purpose of the red ribbon was to tie a symbol of democratic and religious traditions," said Fr. Sean O'Sullivan, the director of substance abuse for Catholic Community Services of the Archdiocese of Miami.

"There is tremendous peer pressure among teenagers," he continued. "The red ribbons give teens a symbol that they can stand for together. It is a sign so they will not get involved in a drug addiction."

Students ranging from 6 to 18 shared a bond through the power of God and attested to their positive values in the sacred traditions that either isolate or liberate them from the destruction of substance abuse.

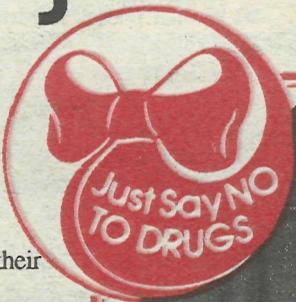
"Just because someone is getting rich doesn't make drugs right," said Archbishop Edward A. McCarthy to an attentive audience in the cathedral. "All of you (students) joining in prayer together says that loud and clear, and I bless you."

Auxiliary Bishop Norbert M. Dorsey emphasized that drugs are killing families, friends and people.

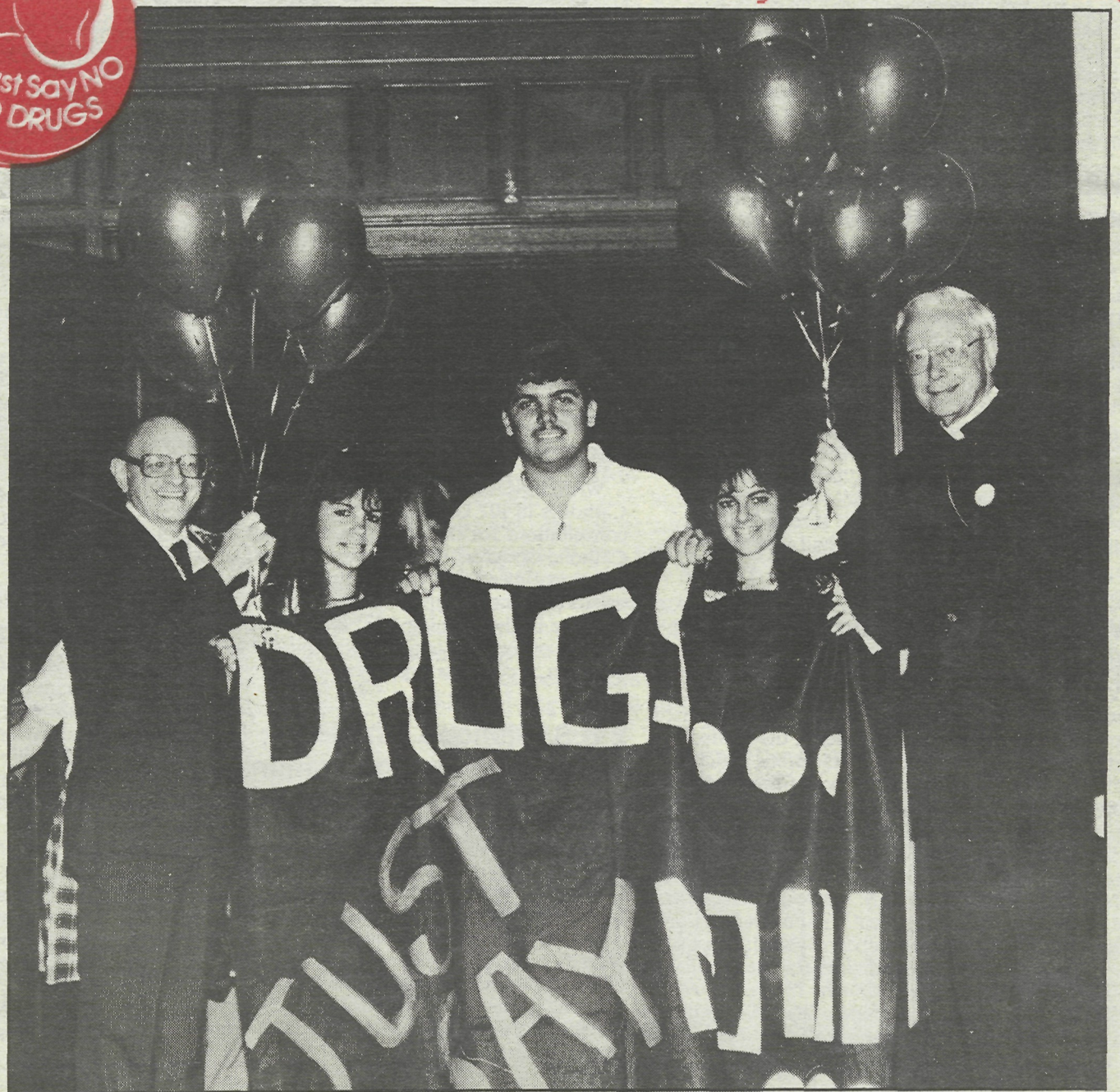
"It is as your people, God, we ask you help on this red ribbon day that we ourselves and our friends and our schools and our cities and our towns will have the courage to say, 'No!', to what destroys life," Bishop Dorsey said.

"And they will have the courage to say, 'Yes!', to your will, Lord God, and the life you have given us."

Steven Bartell, a junior at the University of Miami, spoke to the teens not only as a friend but as a recovering drug addict. He started using drugs when he was 10 years old,



On Red Ribbon Day



The message is clear as community religious and student leaders enter St. Mary Cathedral for an ecumenical anti-drug service on Red Ribbon Day, which included prayer, songs and testimonials. Left to right are Rabbi Solomon Schiff, Pace High School Students Beatriz Lievano, Alex Al Fernandez, Jasmin Fuentes and Archbishop Edward McCarthy. (Voice photo by Jim Varsallone)

and by the time he was 15 he was getting high every day.

Bartell told the audience that because of drugs he lost interest in his family and friends, dropped out of high school and forgot about God. He saw many close friends overdose on drugs

and die.

But because of his family and God he survived.

"My family committed me to a hospital for four months, during which time I learned how to live a normal life," Bartell said. "I was taught to have

faith and hope. I pray to God every day, and I was told to help others as it would help them and myself stay clean of all drugs.

"I continue to pray daily to protect me from the world of addiction," he

(continued on page 3)

Find a better way, bishop tells pastoral critics

CINCINNATI (NC) — Those who know enough to disagree seriously with the U.S. bishops' pastoral letter on the economy are not free just "to walk away," said Archbishop Daniel Pilarczyk of Cincinnati.

"Anyone who is well enough informed to demonstrate why and how the bishops' practical suggestions will not work must also be responsible enough to offer solutions and suggestions that will work," the archbishop said at a series of archdiocesan study days on the pastoral May 3-5.

Archbishop Pilarczyk, who last fall was elected vice president of the National Conference of

Catholic Bishops, also stressed that Chapter 2 of the economy pastoral is the central chapter and represents church teaching which "is not up for grabs."

Chapter 2, titled "The Christian Vision of Economic Life," has three main sections, on biblical perspectives, on ethical norms, and on the relations of individuals and institutions in Catholic social teaching.

When the bishops in that chapter present church social teaching spelled out by Scripture, tradition, councils and popes, "Catholic believers are not free to say, 'I don't believe any of that. That's not really Catholic teaching,'" Archbishop Pilarczyk said.

"Oh yes, it is," he responded. "You'd better believe it."

In all of the pastoral's second chapter, he said, "we bishops are offering magisterial testimony to the Gospel and to the church's tradition in a way that calls for assent... If there is one part of this pastoral letter that may not be written off by anyone who claims to be a believer, it is this chapter."

The three study days, held in the southern, central and northern regions of the archdiocese, were called to help prepare parish priests, religious educators, teachers, administrators and others in various ministries to understand and teach the pastoral.

Permanent deacon program praised by Vatican official

DENVER (NC) — A top Vatican official praised the U.S. permanent diaconate program after studying it in Denver April 27-May 3. "I'm very impressed with the spirituality of the men and their readiness to serve," said Archbishop Lajos Kada, Secretary of the Vatican Congregation for the Sacraments. "I can better appreciate the important role they play in the lives of God's people," he added. Archbishop Kada spent his first four days in Denver at the convention of the National Association of Permanent Diaconate Directors, which brought together about 200 leaders of diocesan permanent diaconate programs. He spent the last three days in in-depth study of the Denver archdiocesan diaconate program.

Cardinal: Catholics must decide on artificial fertilization

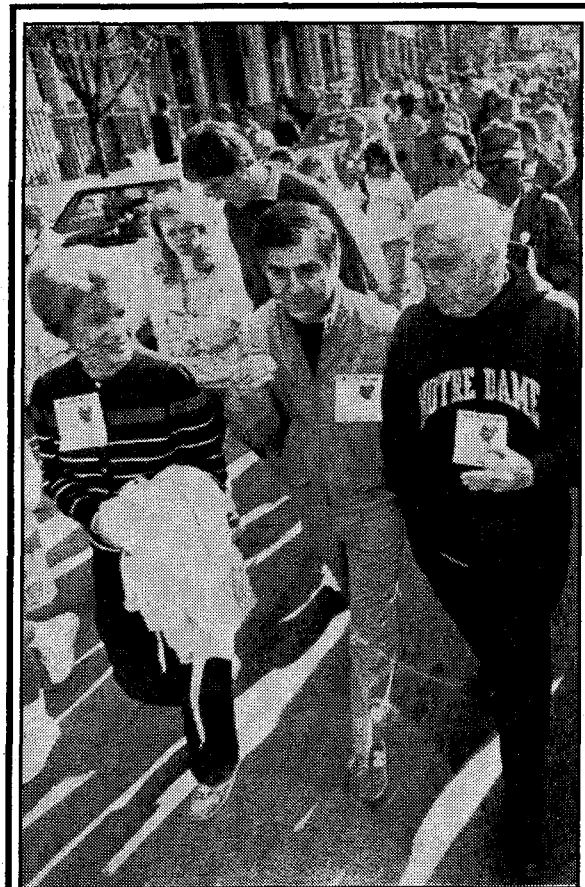
NEW YORK (RNS) — Chicago's Cardinal Joseph L. Bernardin says that Catholics "must make their own decisions" regarding the Vatican document opposing artificial fertilization techniques. In an address to student physicians at the University of Chicago Medical Center, the prelate said, "I have heard the pain of loving couples, Catholic and non-Catholic, who desperately want the gift of a child... And in the end, after prayerful and conscientious reflection on this teaching, they must make their own decisions."

Critic of American economy ends up defending it

NEW YORK (NC) — Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., chairman of the U.S. Bishops' Committee on Social Development and World Peace, came to a New York conference on economic justice as a critic of the way the American economy is performing, but then emerged as a defender of the system itself. Responding to his address on the U.S. bishops' pastoral letter on the U.S. economy, a woman asked him why the bishops did not talk about how the American free enterprise system was going to "betray itself" and its credo of "institutional greed." "I do not think greed has to be the bottom line," Bishop Sullivan replied. He also reported that he had met many people in the corporate world who had "a great sense of social responsibility."

TV in U.S. to air worldwide rosary led by Pope John Paul

VATICAN CITY (NC) — A worldwide rosary broadcast led by Pope John Paul II will be televised June 6 by at least 90 local stations in the United States, the Vatican's top communications official said. The rosary recital, on the eve of the start of a special year of devotions to Mary, is expected to reach the 50 largest U.S. population centers, said U.S. Archbishop John Foley, president of the Pontifical Commission for Social Communications. While none of the major U.S. networks picked up the program, most of the local stations that did are network affiliates, Archbishop Foley said. Most of the stations have donated the time for the broadcast, and some have made arrangements for tie-ins with local church ceremonies, he said. The rosary will be led by the pope from the Basilica of St. Mary Major in Rome, believed to be the oldest church dedicated to Mary.



Steps toward food

Wearing a Notre Dame sweatshirt, Cardinal Bernard Law of Boston walks along a Boston street with 25,000 others in the 18th annual Project Bread Walk for Hunger. Flanking the cardinal along part of the 20-mile trek are Mass. Lt. Gov. Evelyn Murphy and Gov. Michael Dukakis. (NC photo)

Black Catholics prepare for 'long overdue' meeting

WASHINGTON (NC) — More than 34,000 black Catholics in 107 U.S. dioceses came together in consultations for the upcoming National Black Catholic Congress. That, organizers say, shows that a national meeting is long overdue if black Catholics are to take ownership in their church. "The congress is a step in the ongoing process of black Catholics coming of age and taking ownership," said Herbert Johnson, a congress organizer.

2 U.S. Bishops arrested in anti-nuke demonstrations

MERCURY, Nev. (NC) — In an unprecedented act, two U.S. Catholic bishops were arrested in an act of civil disobedience protesting U.S. nuclear weapons testing. Auxiliary Bishop Thomas Gumbleton of Detroit and retired Bishop Charles Buswell of Pueblo, Colo., concelebrated Mass for some 250 anti-nuclear demonstrators just outside the Nevada nuclear test site near Mercury, then led 98 of the demonstrators across the police line to be arrested. Joining the two bishops at the head of the line was Benedictine Sister Mary Lou Kownacki, executive director of Pax Christi USA. She was also arrested.

L.A. Archbishop urges INS to halt immigration raids

LOS ANGELES (NC) — On the first day of a yearlong federal alien amnesty program, Archbishop Roger Mahony of Los Angeles tried to allay concerns of aliens lined up for legalization assistance and said he had called for a halt to immigration raids. The archbishop told reporters at St. Vibiana's Cathedral that "to reduce fear and anxiety we have called for a halt to immigration raids until this first phase of legalization is over." The cathedral is the site of one of 11 processing centers located in various geographical locations of the Archdiocese of Los Angeles opened by Catholic charities May 5.

TWA union may demonstrate at every papal visit stop

NEW YORK (NC) — The flight attendants' union of Trans World Airlines has warned that it will confront Pope John Paul II with a protest campaign if he flies TWA as planned on his Sept. 10-19 visit to the United States. The Independent Federation of Flight Attendants, which represents only TWA employees, is engaged in a "Boycott of Conscience" against TWA. In court it is fighting for reinstatement of some 4,500 union members who lost jobs when they went on strike for two months in 1986 against company-imposed pay cuts and changes in working conditions.

Bishops' theological variations make catechetics difficult

TEMPE, Ariz. (NC) — It is no wonder catechists have a hard time determining what to emphasize when there are such great extremes within the church they teach about, said Bishop Raymond Lucker of New Ulm, Minn. He spoke to the National Conference of Diocesan Directors of Religious Education. Bishop Lucker told about 350 at the meeting that contrasts within the Catholic Church on a wide range of issues make teaching difficult. During the Second Vatican Council at least two clear theologies were present, Bishop Lucker said. Those differences of opinion made their way into the final documents, creating some apparently conflicting and ambiguous positions. Consequently, religious educators today find great discrepancies in the range of theologies.

Court rules pro-lifers may picket abortion doctor's home

CHICAGO (NC) — By a 5-5 vote, the 7th U.S. Circuit Court of Appeals has upheld the right of pro-lifers to picket the Brookfield, Wis., home of a doctor who performs abortions. The full appeals court action followed a three-judge appeals court panel's earlier 2-1 vote in favor of the pro-lifers, who had challenged a Brookfield ban on such residential picketing. A federal court in Milwaukee also had favored the pro-lifers, granting an injunction against enforcement of the Brookfield ban. The appeals court ruled the same day it heard oral arguments on the case. The tie vote of 5-5 meant that the lower court rulings were affirmed. The case arose when pro-lifers picketed the residence of Dr. Benjamin Victoria, who performs abortions at clinics in Milwaukee and Appleton, Wis. Brookfield, near Milwaukee, then forbade such residential picketing, and the pro-lifers filed suit against the town.

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Devotedly yours

My dinner with Ronald Reagan



My beloved in Christ:

I am at 31,000 feet altitude aboard an Eastern Airlines B727-200, returning to home sweet home. I have been in Washington responding to a surprise invitation I received. It was elegantly printed and it bore the words: "The President and Mrs. Reagan request the pleasure of the company of Archbishop McCarthy at dinner on Thursday, April 30, 1987, at 7:30 o'clock."

A card insert indicated that the dinner was on the occasion of the visit of His Excellency, the Prime Minister of Japan and Mrs. Nakasone. A second card, obviously from the Secret Service, asked me to send the date of my birth and my Social Security number.

I felt a deep sense of history as I entered the White House, thinking of

the great figures of American history who had lived and convened there.

We were instructed to use the ground level East Entrance where we were welcomed by a number of gracious young men and women—military people in their elegant dress blues.

"You must be Archbishop McCarthy," one of them said. I was flattered by the recognition until I learned that I happened to be the only clergyman among the 120 guests on their list.

I strolled through halls displaying memorabilia of history, to the winding staircase that leads to the main floor and the East Room where the guests were assembling. As each one entered the room, his or her name was announced.

It was a unique experience to rub shoulders with personalities one ordinarily sees on television—the Vice President; Mr. George Schultz, the Secretary of State; Mr. Howard Baker, Chief of Staff; Senators and many prominent people of civilian life.

Greeted Reagans

After all were assembled and had refreshments, the President and Mrs. Reagan with the Prime Minister and his wife were led by a military honor escort into the room. They formed a reception line and each of the guests were invited to greet them.

I was pleased to see how well the President and Mrs. Reagan appeared. They were genuinely warm in greeting each of their guests. In the brief moment of our meeting, I did tell the President that we hope he will come to Miami on the occasion of the visit of the Holy Father.

After we had been welcomed, we were escorted to the State Dining Room. It is the one where the famous painting of Abraham Lincoln hangs over the mantle. The room has a very high ceiling. The off-white walls are generally bare. There are Corinthian pilasters in the walls and a graceful cornice at the ceiling line. The motif of a Corinthian pilaster is used to conceal cabinets that contain TV lights and columnar public address speakers.

Guests had been assigned table numbers. There were 12 tables; each was round and seated ten guests. I was at table seven, which was in the very center of the room, under a large and beautiful crystal chandelier. In the center of each table was an elegant bouquet of flowers surrounded by four candles in beautiful silver candlesticks. The china was the new style recently chosen by Mrs. Reagan. It is trimmed in gold and red and bears the national seal.

Vice President Bush was the host at our table. There was a name card at

each seat. Husbands and wives are placed at separate tables. Among the other guests at my table were Mrs. Matsunaga, the wife of the Japanese Ambassador to the United States; Senator Mark Hatfield; and Mrs. Michael Novak, wife of the prominent Catholic author.

I was flanked by two women who had been classmates at Smith College and were meeting by chance after the noise level in the room was so high we could not have across-the-table conversation.

Adjoining us on one side, under the Lincoln painting, was the table of the President and Mrs. Nakasone. On the other side was the table of the Prime Minister and Mrs. Reagan.

The menu included Smoked

Salmon, Champagne Chicken Tarragon with Wild Rice and Turnips and Early Spring Zucchini, Field Salad with Walnut Dressing, and Bel Paese Cheese and Orange Surprise for dessert. Three wines were served, Jordan Chardonnay 1984, Schug Cellars

Pinot Noir 1984 and Chateau St. Jean 1983.

Strolling Musicians

Toward the end of the meal, a number of violinists, accompanied by players of a base violin, a guitar and an accordion, stationed themselves among the tables and played lovely dinner music for us. They were smiling young men and women of the Army in elegant dress uniforms.

At the end of the meal, the President toasted the Prime Minister. He spoke of a visit to Japan by himself and Mrs. Reagan. He recalled especially an extraordinary display of Japanese horsemanship and remembered that, in his movie day, he was a horseman and was expected to come riding up to a place where a cannon was positioned. By some mix up, the cannon was discharged just as he arrived. He said the horse was two miles away before they could stop it!

The President referred to a growing friendship and collaboration between the two nations and expressed confidence that the current problem of trade imbalance would be resolved.

In responding, the Prime Minister, speaking in Japanese with an interpreter, toasted the President and Mrs. Reagan. He expressed gratitude to the United States and his own desire to continue to build good relations between the two nations.

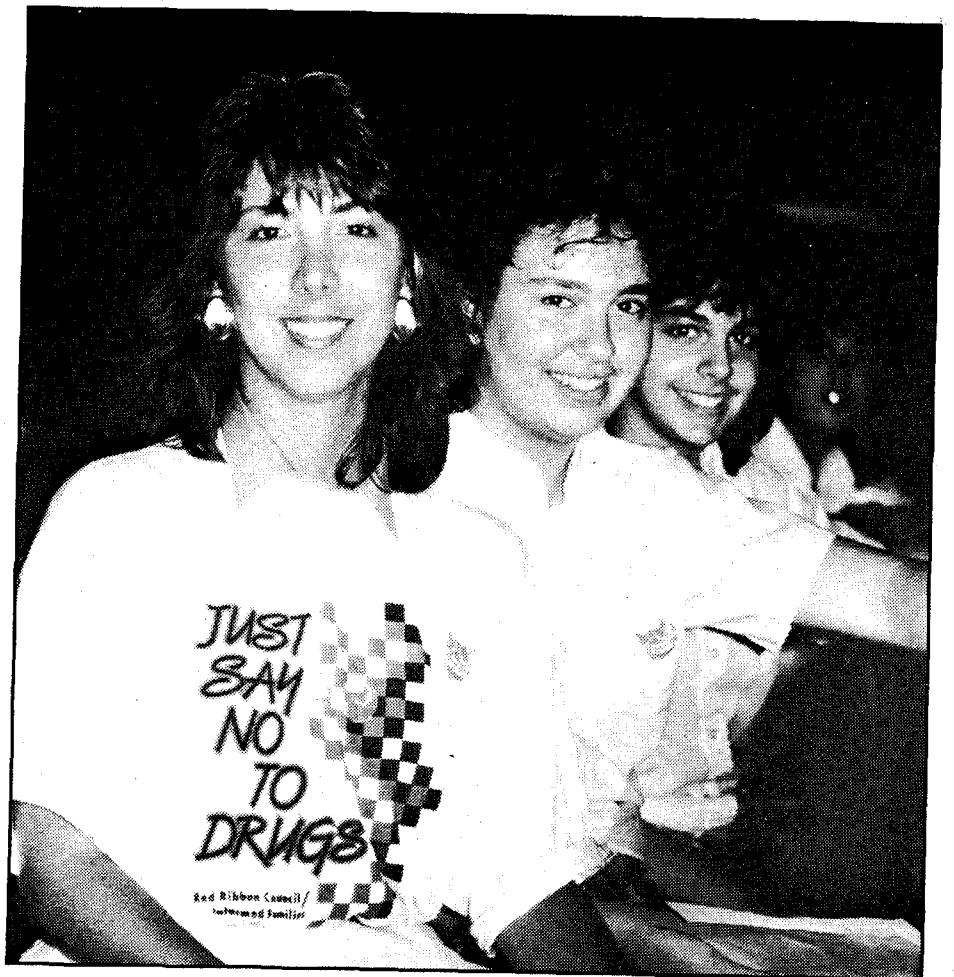
After dinner, we adjourned to another room for coffee and after-dinner drinks. We then returned to the East Room for a half-hour concert by Henry Mancini and Johnny Mathis and an orchestra of Marines in bright red uniforms.

As I left the White House making my way through the luminaria that lined the drive, I felt that indeed I had had a unique experience. Americans are so accustomed to criticizing and ridiculing their political leaders. It was refreshing to experience another image of our leaders and of the traditions and elegance and refinement and pride that is part of our great nation.

I pray that God will bless these men, strengthen and guide them and the people they serve, in our common efforts to be true to our highest ideals.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



Contingent from St. Theresa School. (Voice photo by Jim Varsallone)

They just said 'No'

(Continued from Page 1)

said. "I've seen drugs kill too many people. Please say, 'No,' to drugs."

A procession of school banners depicting the "Say, No, To Drugs" motto led the way down the aisle of the cathedral as students, teachers and guests stood in praise of the event.

Rabbi Solomon Schiff, executive vice president of the Rabbinical Association of Greater Miami, was very proud to be associated with the Red Ribbon Day. He spoke from the readings of Exodus 13: 1-10, and spread the message of how we must follow the Lord's knowledge and path.

Reverend Charles Eastman, executive director of the United Protestant Appeal, agreed with Rabbi Schiff, while commenting on the people who can help others in their time of need.

"Keep in mind that your priest, your sister who is teaching you, your rabbi, your minister are there also," Rev. Eastman said, "and we are someone to come to. For God continues to love us, even when you think he does not."

Two members of the SADD (Students Against Drunk Driving) chapter from the Miami Country Day School said that although alcohol and drugs are at large in the community, there are those people who are doing something about it.

"We believe that we have the power to overcome the worst," said Leslie Hauser, 17, president of the SADD chapter at Miami Country Day School. "Part of that power and part of that responsibility is saying, 'Yes,' to help others who are in need."

T.J. Hauser, 17, the vice president of the SADD chapter at Miami Country Day, said that as a service to the community SADD donated money to a drug rehabilitation center. Both are students who are involved.

Vivian Rodriguez, a junior at Monsignor Pace High School, is also involved in fighting this drug problem.

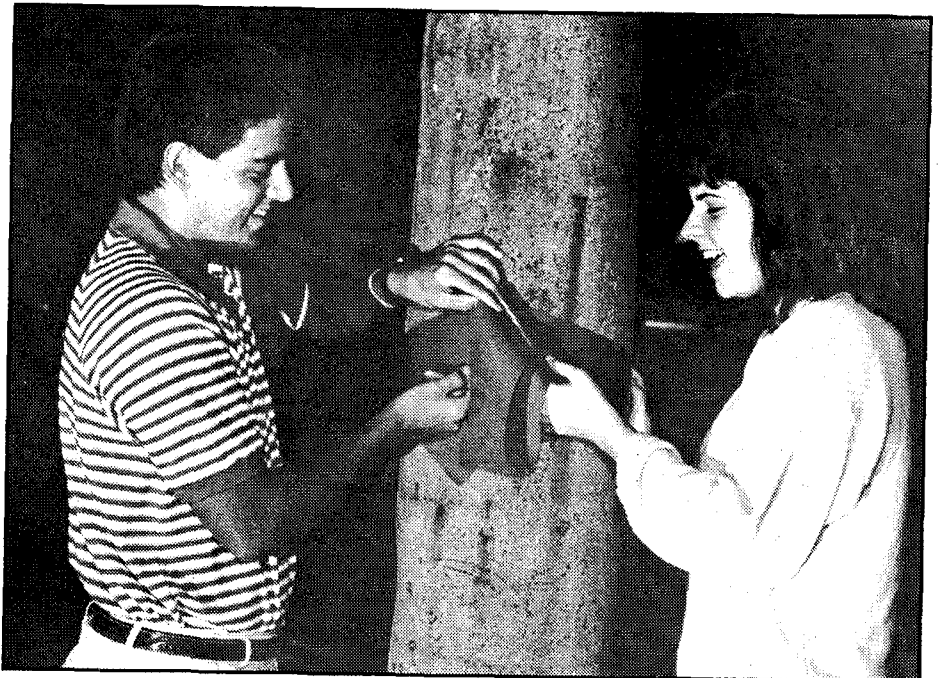
"Our goal is to grow in the spirit," Rodriguez said. "Through knowledge and love we will grow, but we can not do this if we get involved with drugs. Drugs are a perfect example of how people can become slaves to sin, desecrating our bodies, which are temples of the Holy Spirit."

She continued that these temples belong to Jesus. Jesus sacrificed himself for "us." Therefore people should use their bodies and souls to glorify God and life, not destroy God and life, because when "you" destroy "your" body, "you" destroy God.

God was not destroyed in the cathedral, as everyone then joined hands, held them up high and sang "We Are The World."

Outside the cathedral it was raining.

But that did not matter, because inside the cathedral and though everyone's hearts, Red Ribbon Day was shining bright.



Jose Gonzalez and Vivianne Cabal of St. Theresa (Little Flower) Youth Group tie Red Ribbon on a tree during ceremonies Tuesday night in which the group also formed a Living Rosary. (Voice photo by Prent Browning)

Vatican mission societies distributed \$130 million

ROME (NC) — An increase in worldwide contributions allowed Vatican mission societies to distribute more than \$130 million in 1986, most of it in Africa and Asia, according to church officials.

Meanwhile, 1986 mission contributions, which are being allocated this year, increased by about 7 percent.

The figures were made available during a meeting of church mission societies at Rome's Urban University. They showed that in 1986, as in past years, contributions by U.S. Catholics accounted for about half the total — far more than in any other single nation.

The Society for the Propagation of the Faith, the largest of the Vatican's three mission societies, said that 50 percent of its allocations went to Africa and

another 36 percent to Asia.

Msgr. Fernand Franck, secretary general of the society, said contributions to the society rose from about \$68 million in 1985 to about \$95 million in 1986.

Figures for the other societies, Holy Childhood and St. Peter, Apostle, were not immediately available. In recent years, they have together distributed about \$40 million in aid.

The main categories of mission spending are:

- More than 900 missionary dioceses received between \$30,000 and \$50,000 each.

- The more than 16,000 major seminarians in mission territories received study grants ranging from \$700 to \$1,200; the 38,000 minor seminarians received

slightly less.

- Just under \$30 million was allocated for seminary construction and maintenance.

- The \$13 million in subsidies to some 270,000 missionary catechists was "far short of what is sufficient."

The diocesan spending includes expenses of 51,000 priests, 140,000 nuns, nearly 10,000 hospitals and medical centers, 12,300 schools and a variety of other projects.

In addition, Cardinal Tomko said, emergency spending was allocated for victims of famine, drought and earthquakes. He cited the recent earthquake in Ecuador and a toxic gas eruption in Cameroon as examples.

Missionize Africa, Pope urges because of its Christian potential

VATICAN CITY (NC) — Pope John Paul II has asked an Italian mission order to pay "particular attention" to Africa because of its "immense Christian potential." The pope told a group of Comboni missionary leaders to become "specialists of Christian inculturation in this most vast continent." With a generous missionary commitment, evangelization in Africa has "a marvelous future," the pope added. The pope made his comments in a speech to the general council on the provincial superiors of the Comboni missionary order meeting at the Vatican. Where missionaries are working in areas of great poverty, he said, mission concerns must include "the alleviation of poverty," schools, the stimulation of culture and other issues of justice and human welfare.

Pope to visit sensitive places in June trip to Poland

VATICAN CITY (NC) — Pope John Paul II plans to visit three Baltic shipping centers, including the birthplace of the Solidarity trade union movement, Gdansk, during his June 8-14 trip to Poland, the Vatican announced. But two of the most important events expected during the trip — a visit to the tomb of Father Jerzy Popieluszko, murdered by Polish security officers, and an encounter with former Solidarity leader Lech Walesa — were not included in the schedule released at the Vatican. Polish church sources had said earlier the events would be allowed by the authorities, but not as part of the official program. The pope is to meet in Warsaw with Polish leaders, including Gen. Wojciech Jaruzelski, whose communist government outlawed the Solidarity movement in 1981.

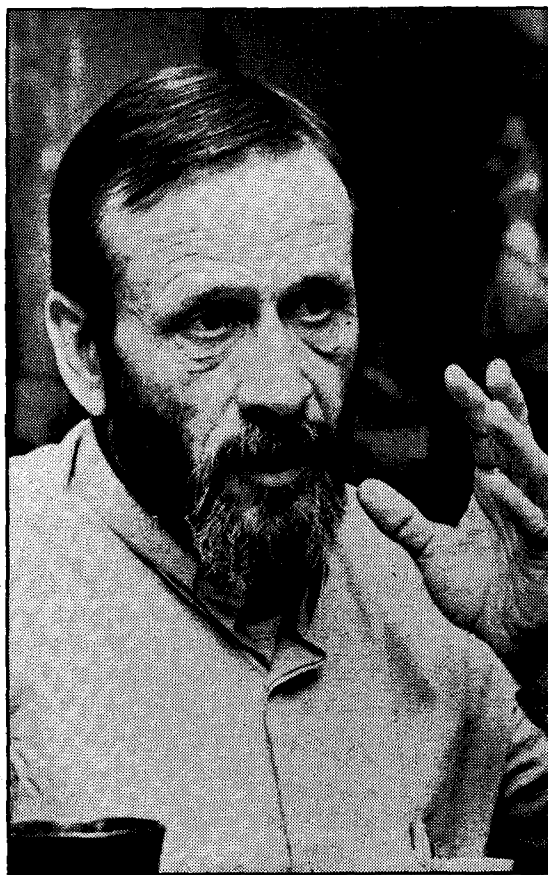
UNICEF honors Catholic Church in El Salvador for peace efforts

UNITED NATIONS (RNS) — El Salvador's Roman Catholic Church has been awarded \$25,000 by the United Nations Children's Fund (UNICEF) in recognition of church efforts promoting peace and child welfare in the strife-torn Central American country. UNICEF's Maurice Pate Memorial Award, named for the relief agency's first director, was given to the Catholic Church to commend church officials' "arduous yet successful mediation" in arranging cease-fires in El Salvador's civil war. During the cease-fires known as "days of tranquility" that were held on three separate Sundays in 1985, 1986 and 1987, health workers vaccinated children against five dangerous diseases.

Priests on hunger strike pledge petition to force fair elections

SEOUL, South Korea (NC) — Sixty of 300 Catholic priests on a hunger strike against the Korean government ended their protest after eight days and vowed to start a petition drive for direct presidential elections. At a Mass in Seoul's Myongdong Cathedral for about 3,000 people, the clergymen issued a statement saying South Korean President Chun Doo Hwan had betrayed his people with his April 13 decision to halt debate on a new constitution. Chun's decision means his successor will be chosen by an electoral college in 1988. The statement urged "all democratic forces" to unite to win the right to choose their own government.

South Africa victim



Marianhill Father James Paulsen, who was recently freed from a South Africa prison where he was tortured, said he felt that armed resistance may be the only way to end apartheid. The white minority last week voted to continue current policies. (NC photo)

Aging Chinese bishop imprisoned for failing to break with Rome

(Undated) (NC) — An imprisoned 79-year-old Chinese bishop is said by Vatican and other sources to be in failing health and without adequate medical care. A Vatican official, who asked to remain anonymous, said the Holy See is concerned about the condition of Bishop Peter Joseph Fan Xueyan of Paoting, Ching Yuan, who is serving a 10-year sentence for refusing to "break with Rome." The formal charges were said to be crimes against the state and ordaining unauthorized priests. Bishop Fan was jailed in 1984, one of several Catholic clerics loyal to the Vatican who have been imprisoned in China.

Pope invited to Mozambique to help Church-gov't relations

VATICAN CITY (NC) President Joaquim Alberto Chissano of Mozambique has invited Pope John Paul II to visit his southern African country as part of efforts to improve church relations with the Marxist government, said Mozambique officials traveling with Chissano. Chissano invited the pope during a 30-minute private meeting at the Vatican, the officials said. The Vatican announced the meeting but did not say what topics were discussed. "I await you," Chissano said to the pope as he left. Members of his entourage said the government wants to normalize relations with the church.

Church in S. Africa accused of 'politics' in aiding blacks

DURBAN, South Africa (NC) — The Catholic Church's increased activism in South Africa has earned it criticism and praise, said the head of the Southern African Catholic Bishops' Conference. The reaction has been "on the one hand the accusation of involving itself in politics and on the other, the tribute that it is now visibly on the side of the people," said Bishop Wilfred Napier of Kokstad, South Africa. The bishop is president of the conference, which includes South Africa, Namibia, Botswana and Swaziland. Bishop Napier made his remarks in a message of support to 14 groups which met in Durban before the May 6 whites-only election to challenge the election. The bishops' conference had called the balloting "unjust" because only 3 million of the nation's 32 million people could vote.

Teachers win back pay after taking religious holiday

MONTREAL (RNS) — Three teachers who lost a day's pay when they took time off to observe Yom Kippur in 1985 have won a discrimination suit against their school board in suburban Montreal. In a 26-page ruling, a labor arbitration board ordered the Chambly Regional School Commission to pay the teachers the money they had lost. Claude Melancon, the lawyer who represented the teachers, said the ruling "opens the door to forcing other employers to try to accommodate religious practices."

Reform rural economy in Mexico to halt influx, bishops say

TOLUCA, Mexico (NC) — Mexican bishops said the country must reform its economic system to deal with a potentially large influx of expatriate Mexicans expected to return home because of a new U.S. crackdown on illegal aliens. They said that the government's neglect of rural areas has forced people to illicitly seek jobs in the United States. In a series of press conferences, bishops also told reporters they did not believe the law would be fully enforced by Washington and that U.S. Catholic bishops were seeking to protect the human rights of the illegal immigrants. A new U.S. law mandates stiff penalties for employers who hire illegal aliens. Thousands of Mexican citizens make unauthorized crossings into the United States to work on farms and in other businesses.

...Also allow Church role in improving Mexican education

TOLUCA, Mexico (NC) — The Mexican bishops' conference has called for a meaningful dialogue with government authorities on improving the quality of the country's education, and allowing the church a legal role in it. The bishops said the system should emphasize Mexican philosophy and culture. One bishop said, however, that the government has shown a preference for "monologue" on the issue. The bishops, meeting in Toluca, emphasized that Mexican education must be independent of strictly capitalist or Marxist models.

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Top Court re-thinking obscenity?

By Liz Schevtchuk

WASHINGTON (NC) — When the Supreme Court took its latest plunge into the murky pit of obscenity law, Justice Antonin Scalia wrote that "just as there is no use arguing about taste, there is no use litigating about it."

But sometimes, litigate the court must.

In a decision announced May 4, the justices ruled 5-4 to return to Illinois a case involving two men convicted of selling obscene magazines at an adult bookstore.

As part of its verdict in the case, *Pope vs. Illinois*, the high court also ruled 6-3 that whether an allegedly obscene work "lacks serious literary, artistic, political or scientific value" must be determined by what a "reasonable person" would think, not by reference to prevailing "contemporary community standards."

Aware that the Illinois jurors had not been properly instructed on this point, the high court recommended further Illinois Court of Appeals action but added that the improper jury advice might have been merely "harmless error" and thus said the two men's convictions need not be automatically overturned.

The complicated ruling prompted Scalia to suggest that obscenity law has become so complex that the high court should rethink its landmark 1973 obscenity ruling, *Miller vs. California*.

The 14-year-old *Miller* ruling was

crucial to the Illinois case.

In the *Miller* decision, the court determined that for a work to be judged obscene:

—"The average person, applying contemporary community standards,

'The proper inquiry is not whether an ordinary member of any given community would find serious (Value)...but whether a reasonable person would find such value'
—Justice Byron White

would find that the work taken as a whole, appeals to the prurient interest."

—"The work depicts or describes in a patently offensive way, sexual conduct specifically defined by the applicable state law.

—"The work, taken as a whole, lacks serious literary, artistic, political or scientific value.

What proved troubling in the Illinois case was the third criterion — that the allegedly obscene work "lacks serious literary, artistic, political or scientific value" — and how to gauge such value. Defining value by majority rule won't work, the court indicated.

Only the first and second criteria of the *Miller* rule can be judged by reference to "contemporary community standards," the high court ruled.

Justice Byron R. White, writing for the majority, pointed out "that the First Amendment protects works which, taken as a whole, have serious

literary, artistic, political or scientific value, regardless of whether the government or a majority of the people approve of the ideas these works represent."

Similarly, whether a controversial

work has value is not a judgment which should differ from city to city, he added.

"Just as the ideas a work represents need not obtain majority approval to merit protection, neither, insofar as the First Amendment is concerned, does the value of the work vary from community to community based on the degree of local acceptance it has won," the majority opinion stated.

Thus, the high court ruled, "the proper inquiry is not whether an ordinary member of any given community would find serious literary, artistic, political or scientific value in allegedly obscene material, but whether a reasonable person would find such value in the material, taken as a whole."

Morality in Media, a 55,000-member national organization founded by the late Jesuit Father Morton Hill, said the court's May 4 ruling would not affect local obscenity laws.

The organization said the court "clarified the fact that the standard for determining the serious value of obscene material is that of a 'reasonable person.' The ruling will be helpful in the prosecution of those producing or selling such material," it added.

Scalia, while joining in the majority decision, said he found it "implausible that a community standard... would cause any jury to convict where a 'reasonable person' standard would not."

Nonetheless, he proposed, "all of today's opinions display the need for re-examination of *Miller*," the 1973 ruling.

"I must note," he wrote, "that in my view it is quite impossible to come to an objective assessment of — at least — literary or artistic value, there being many accomplished people who have found... art in the replication of a soup can."

Since reason "has little to do with esthetics, the fabled 'reasonable man' is of little help in the inquiry, and would have to be replaced with, perhaps, the 'man of tolerably good taste' — a description that betrays the lack of an ascertainable standard," he said.

"I think we would be advised to adopt as a legal maxim what has long been the wisdom of mankind," he added, quoting Latin: "De gustibus non est disputandum." Or, there can be no disputing of taste.

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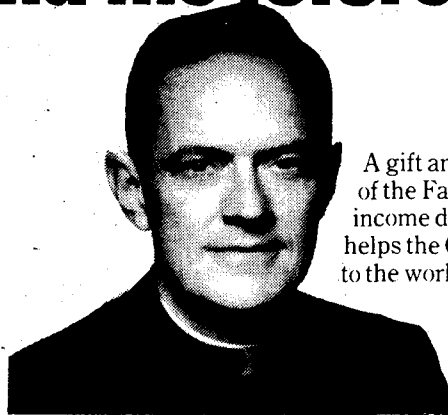
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Lay-clergy ties, women concerns at Synod

HOLYOKE, Mass. (NC) — Lay-clergy relations, the role of women, youth ministry, lay spirituality and evangelization emerged as common concerns as laity gathered at the final U.S. regional consultation to prepare for the world Synod of Bishops on the laity.

The themes echoed the major concerns of previous regional consultations in California, Illinois, and Texas.

The consultation, sponsored by the National Conference of Catholic Bishops' Committee on the Laity, was held May 1-3 in Holyoke.

Despite the diversity of the delegates, similar concerns have been raised across the country, according to Bishop Stanley J. Ott of Baton Rouge, La., one of the four U.S. bishops elected to attend the Oct. 1-30 synod in Rome.

"We appreciate your comments and it does make a difference. What you say will be reflected in Rome," said Bishop Ott, responding to written concerns of delegates gathered from 31 Eastern dioceses from Florida to Vermont.

Bishop Ott agreed with comments about poor homilies and said more must be done to improve liturgies. He also concurred that more must be done about adult education.

"We have a lot of illiterate Catholics who don't know what it means to be a Catholic. They think that once you've been confirmed you've graduated from your religion," he said.

The 94 delegates spent three days working mostly in 13 small groups to discuss and write topic papers of concern. Dolores Leckey, executive director of the U.S. bishops' laity committee, also participated.

Bishop Ott assured those gathered

that the synod delegates will be conscious of the concerns of blacks, Hispanics and other minorities.

But in a question-and-answer period

Extremes make teaching catechetics difficult

TEMPE, Ariz. (NC) — It is no wonder catechists have a hard time determining what to emphasize when there are such great extremes within the church they teach about, said Bishop Raymond Lucker of New Ulm, Minn.

He spoke to the National Conference of Diocesan Directors of Religious Education, which met in Tempe April 26-30.

Bishop Lucker told about 350 at the meeting that contrasts within the Catholic Church on a wide range of issues make teaching difficult.

During the Second Vatican Council at least two clear theologies were present, Bishop Lucker said. Those differences of opinion made their way into the final documents, creating some apparently conflicting and ambiguous theologies.

Consequently, religious educators today find great discrepancies in the range of theologies.

"On one hand, some people are strongly speaking of the church as 'the people of God,' and on the other hand they talk about the church hierarchical structures," Bishop Lucker said. "No wonder we're going through chaos. We shouldn't be surprised that there are tensions."

Some factions say "we are an eternal church" while others say "we are a historical church," Bishop Lucker

said. He said there are those who believe the church has all the answers and those who think questions need to be raised.

Other problems arise because of the church's changing geographic profile, with more influence from South and Central America and other non-European nations, he said.

Although for hundreds of years Catholicism was rooted in European culture and tradition, "we are at the beginning of a truly world church," he said. "It will never be a 'European' church again. It will never be a church dominated by just one philosophy."

Bishop Lucker, episcopal adviser to the religious educators' conference, told his audience that "as catechists we need to be aware of these developments. We have to be at the forefront of articulating to the people in leadership — particularly the bishops — some of the important things going on."

response to their topic papers.

"What is this group of men going to say to another group of men about women?" asked one delegate. Others stated that the process used during the weekend didn't accurately reflect their true feelings because "the burning and painful issues" had not emerged.

They cited human sexuality, feelings of oppression in the church and other social issues that must be addressed.

Another delegate expressed concern that "the exciting changes of Vatican II are not only coming to a screeching halt but are regressing," and another said he feared that the synod was trying "to reign people in."

"The laity are growing impatient — not with the faith — but with the lack of progress," said one woman delegate. "We're moving with you or without you, so get with us or get out of the way."

Despite all of the criticisms and concerns which emerged from the weekend consultation the delegates frequently emphasized that "we love this church and have a lot of hope."

The tone and tempo of the weekend was thoughtful and productive, according to most delegates.

Margaret Consiglio of Wilmington, Del., said she found the time invigorating and "that it was good to discover common concerns among a diversity of backgrounds."

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Pope: Nazis proof of renewal need

By Greg Erlandson
NC News Service

Pope John Paul II used the pulpit of his five-day visit to West Germany to conduct an unprecedented public reflection on the moral and theological significance of the country's Nazi past.

In almost every one of the 22 speeches he delivered in the course of visiting nine cities, the Polish pope, who himself had lived not far from the Nazi death camp at Auschwitz, returned again and again to the "savage darkness" of Adolf Hitler's Third Reich.

Through the beatifications of Edith Stein and Jesuit Father Rupert Mayer, the pope sought not only to highlight "the other Germany" which resisted the Nazi evil, but to stress the significance today of such heroic examples.

"The pope is not trying to engage in a sociological debate" about the Nazi era, said Vatican spokesman Joaquin Navarro-Valls. "He is situating the issue on another level, a theological, not a historical one."

The pope's pastoral strategy allowed him to dramatically invoke the themes of his pontificates: the reality of evil; the value of sacrifice for the sake of the kingdom, and the need to reevangelize Christian Europe in order to save it from a "self-inflicted decline."

For the pope the Nazi era was not only a "godless, inhuman dictatorship," but proof of the existence of satanic evil — the "powers of darkness that reside in and operate through man," but "come from outside and envelop him."

While the Nazi era "was one such epoch" when the presence of evil was "almost tangible," it has lessons for today, the pope said.

Speaking to the German bishops' conference April 30, he said the rights of mankind "are threatened today in a less dramatic but more subtle manner."

Abortion, euthanasia, the rights of workers over the rights of capital, the protection of disadvantaged minorities such as West Germany's many refugees and foreign workers were cited in papal speeches as pressing concerns.

The pope exhorted the bishops — whose predecessors had been so timid in their opposition to National Socialism that he found only two of them to praise by name — to speak out for life "regardless of intimidation or praise."

But the pope also stressed the redemptive value of suffering, at one point even suggesting the fierce religious wars Germany experienced in the 15th century had been God's means of renewing the church.

In his sermon following the beati-

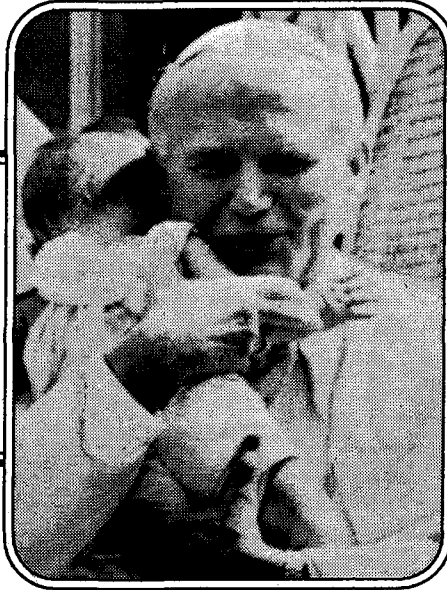
fication of Edith Stein May 1, the pope stressed the Jewish-born convert's faithfulness both to her people and the cross of Christ.

'You are living in a country in which many people feel everything can be bought: possessions, power, recognition and happiness'

"The more often swastikas were seen on the streets, the higher the cross of Jesus Christ rose up in her life," he said. The value of martyrs is to demonstrate that "the road to salvation leads through suffering," the pope preached in a May 3 sermon in Augsburg.

Throughout the trip the pope invoked the names of Hitler's Christian opponents as witnesses unafraid of proclaiming their faith. In a country where religious practice and vocations are in a steady decline, the pope sought to encourage such public witness again.

Such examples should encourage Christians "unflinchingly to bear witness to Christ" in families, neighborhoods, at work, at school and at play, he said.



"Don't remain locked inside the church," he told Augsburg Catholics, but assume "your responsibility for the world."

While 46 percent of West Germans are nominally Catholic, only 25 percent of these regularly practice their faith.

For young people aged 16-26 this number falls to 19 percent. According to West German church officials, in major cities such as Cologne and Munich, less than 10 percent of all Catholics go to Mass weekly.

This is why the pope strongly defended the importance of Sunday Mass attendance as a "central element" of parish life and opposed proposals from industry to relax laws forbidding most work on Sunday.

The paradox of religious decline despite the West German church's enormous institutional resources was not lost on the pope.

Comparing the state of the West German church to the depressed economy of the Ruhr Valley, he noted that "in recent years more has been done to foster the renewal of religious life than ever before, but the churches have become emptier, interest in religion and the Christian faith is declining."

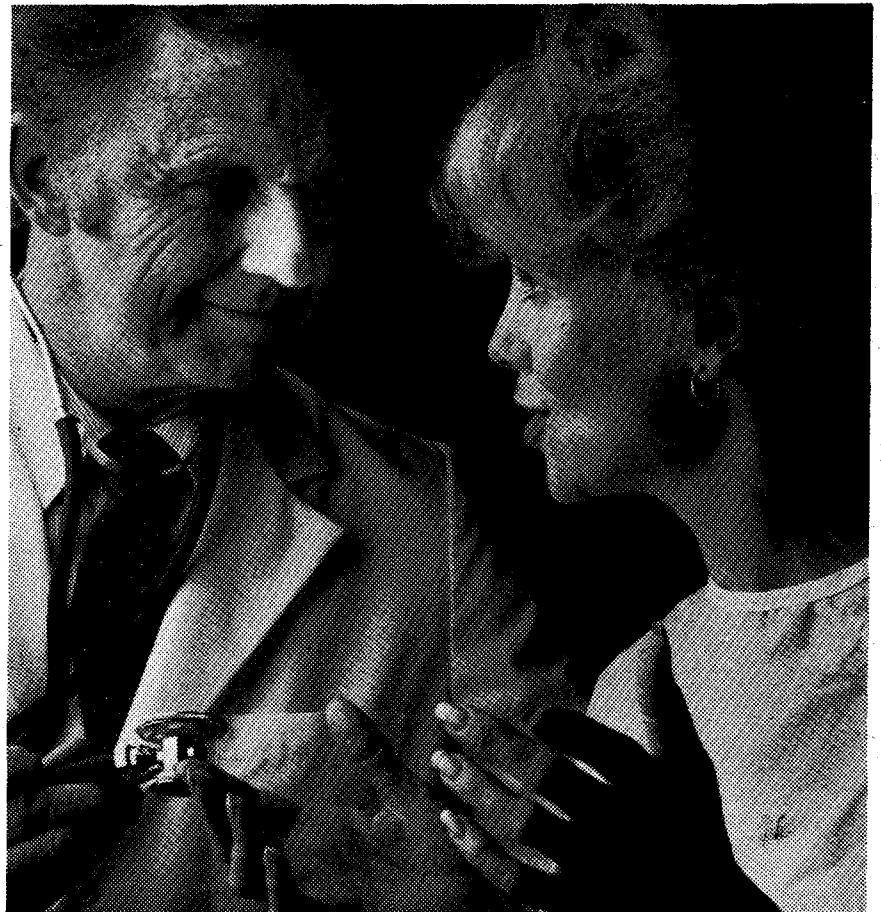
"You are living," he told a group of nuns and young women, "in a country in which many people feel everything can be bought: possessions, power, recognition and happiness."

The West's crisis of materialism and a concomitant disinterest in religion is part of what the pope in Speyer called Europe's "self-inflicted decline."

Western society can only rediscover its former greatness if it rediscover its Christian heritage, the pope argued. At stake is not just the church, but society itself, for the pope sees the basis of human rights and human dignity as fundamentally spiritual.

"Where God and his laws are not respected, man's rights, too, will not be respected," he said. "This was clear from the conduct of the Nazi rulers."

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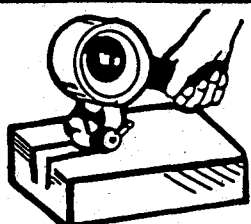
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German Catholics donate billions

BONN, West Germany (NC) — West German Catholics not only give billions of dollars a year to their own church, they also donate millions to churches around the world and to West German Catholic social agencies.

The German bishops' conference estimates that in the past 10 years, the total given to the Third World by the German Catholic community was 10 billion marks (\$5.55 billion), earning it "worldwide admiration" as well as a reputation as "the banker for the church."

Every year the four largest West German Catholic aid organizations — Misereor, Adveniat, Missio and Caritas — donate \$389 million to Third World church projects alone.

In addition, the Caritas organization functions as an independent charitable organization within West Germany, running 28,000 social welfare institutions of social welfare, according to the bishops' conference.

The organizations Missio (Africa and Asia) and Adveniat (Latin America) aid a variety of mission and pastoral projects. Also strongly supported by donations is Misereor, which provides economic development aid.

According to Jurgen Aretz of the German bishops' Secretariat for the World Church in Bonn, West German Catholics gave Misereor \$138 million in 1984; Adveniat \$77 million; and Missio \$94 million.

Much of this money is raised in special collections in the churches. For example, money for Adveniat is raised in a special Christmas collection.

Father Wilfred Hagemann, rector of the Central Committee of German Catholics — an umbrella group of lay organizations — attributes the generosity of West German Catholics to the church's social justice tradition.

"In Germany Catholic social doctrine is very strong and very well known," he said.

German taxation helps churches

BONN, West Germany (NC) — In West Germany, two institutions look forward to income tax time: the government and the church.

This is because West Germany's church tax system raises more than \$3 billion a year for local bishops.

The paradox of German Catholicism, say observers, is that while West German Catholics stay away from church in droves, they continue to contribute hundreds of millions of dollars a year to the church and church organizations.

Almost 27 million Catholics were officially registered as church taxpayers in 1985, but only 6.8 million of

them were active church-goers — less than 25 percent.

To be a Catholic in West Germany, one must be registered as such through the church tax.

Not to register earns an immediate income tax savings of 8-10 percent, but it also means one cannot be married or buried or have one's children baptized in the church.

"Many people here in (West) Germany do not go every Sunday to Mass, yet see themselves as good Catholics," said Jurgen Aretz, an official with the German bishops' Secretariat for the World Church in Bonn. "This change has occurred in the last 30 years."

Monk-physicist hopes award will end peer rebuffs

Religious News Service

Stanley Jaki, a Roman Catholic priest and physicist, sees his winning of the 1987 Templeton Prize for Progress in Religion as a vindication of his lifelong work of bringing to light the common origins of science and Christian faith.

Dr. Jaki (pronounced YAH-kee), 63, was awarded the \$330,000 prize — the largest annual award in the world — by Britain's Prince Philip at Windsor Castle May 12. The money will go to help exile monks. The Hungarian-born Benedictine monk, a professor of physics at Seton Hall University in New Jersey, was cited by the Templeton panel of judges for his "reinterpretation of the history of science which throws a flood of light on the relations of science and culture, and not least the relation of science and faith."

Dr. Jaki said his work has not always been appreciated, especially by his fellow scientists.

"I hope the prize will lessen the courage of those who try to ignore me," he told RNS. "The most effective rebuttal of an intellectual is to give him the silent treatment."

Despite being rebuffed by his peers, Dr. Jaki has continued to examine the place where science stops and faith begins in 21 books and scores of articles written over the past 22 years. He has looked at the juncture from a number of viewpoints, from astrophysics to psychology to cultural history.

Perhaps his peers have ignored him for insisting that the hand of the creator is self-evident in the make-up of the universe. "Whatever science knows about the universe in its present form or in its past, the universe appears to be exceedingly specific," he said of the great variety of phenomena found in the cosmos. The universe's "extraordinary sequence of unnatural proportions," discovered by 20th-century science, demolishes the argument that the universe is homogeneous, a belief that led 18th-century philosophers to conclude there was no creator.

"Once you recognize that the universe is not a natural situation, but an artificial situation, there has to be something or someone behind it," he said. "Knowing this, a person of fairness, good will, intellectual honesty and moral righteousness can only fall on his knees."

"Science is about the quantitative properties of things that already exist, not about how things come out of a special creation, of which only God is capable," he said. "When a physicist says, 'I have spotted the first moment of the physical process,' he is full of himself."

"One ought not to be overawed by science," he added. "Science has built-in limitations." He blames "so-called humanists who create the public image of science" to making the discipline itself an object of worship.

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6 New deacons

Men will assist priests in parishes

By Prent Browning
Voice Staff Writer

"I just have this tremendous feeling of ecstasy" said a beaming Charles Murphy after the ceremony May 2 in which he was one of six men ordained permanent deacons at St. Mary's Cathedral.

Other new deacons expressed similarly strong emotions as they gathered outside the cathedral in the bright sunlight to hug relatives and well-wishers.

But first came the ordination into the order of the permanent diaconate which was conferred by Archbishop Edward McCarthy upon Robert A. Blais of St. Elizabeth Parish in Pompano Beach; Dominick J. Chiappe of St. Gabriel parish in Pompano Beach; John C. Chinelly Sr. of St. Maxmillan Kolbe parish in Pembroke Pines; Ralph L. Gazitua and Charles Murphy, both of St. John Neumann Parish in West Dade; and Paul H. Lambert of St. Louis Parish in Kendall.

The 2,000 year-old ceremony parallels that of priestly ordination. The deacon candidates are first presented to the Archbishop who in a formal series of questions asks them to express their willingness to fulfill their new responsibilities.

The Archbishop instructed them to "set an example to others" and to "serve God and mankind with love and joy" (the word "deacon" means "servant" in Greek).

After the candidates lay prostrate on the altar floor, symbolizing their obedience to the bishop, the Archbishop laid hands on each of them and prayed for their worthiness. Then each new deacon was vested with a stole over which is placed the dalmatic, the liturgical garb of the deacon.

The ceremony was clearly a family affair, with wives and children of the new deacons packed into the front pews and taking pictures around the altar. Afterwards, some of the new deacons gave their family credit for their decision to join the Catholic clergy.

"It's very important that we get their support," said Lambert, who is married and has two young children.

Indeed, wives are encouraged to take some seminary classes along with their husbands and their approval is considered a requirement for the diaconate.

"My wife was very instrumental," said Gazitua after the ceremony. "When I was traveling, she even helped me with my homework. Without her I couldn't have finished the program."

The three-year preparation program involves much study and evaluation and many weekends a year spent at St. Vincent de Paul Regional Seminary in Boynton Beach. Not surprisingly, the joy of reaching a milestone in their spiritual lives was mixed with relief at finally finishing the program.

"I'm a businessman," said Gazitua, "and between the travels (to the seminary) and the studying, it took up a lot of time."

Gazitua and Murphy, in fact, are both "friendly competitors" in the shipping business. "We have one thing in common --our love for Jesus," Gazitua said about his fellow parishioner.

Murphy said after the ordination that the day was more than a fitting culmination to all the work he devoted to becoming a deacon. "I really felt inspired by all the people here today," he said.

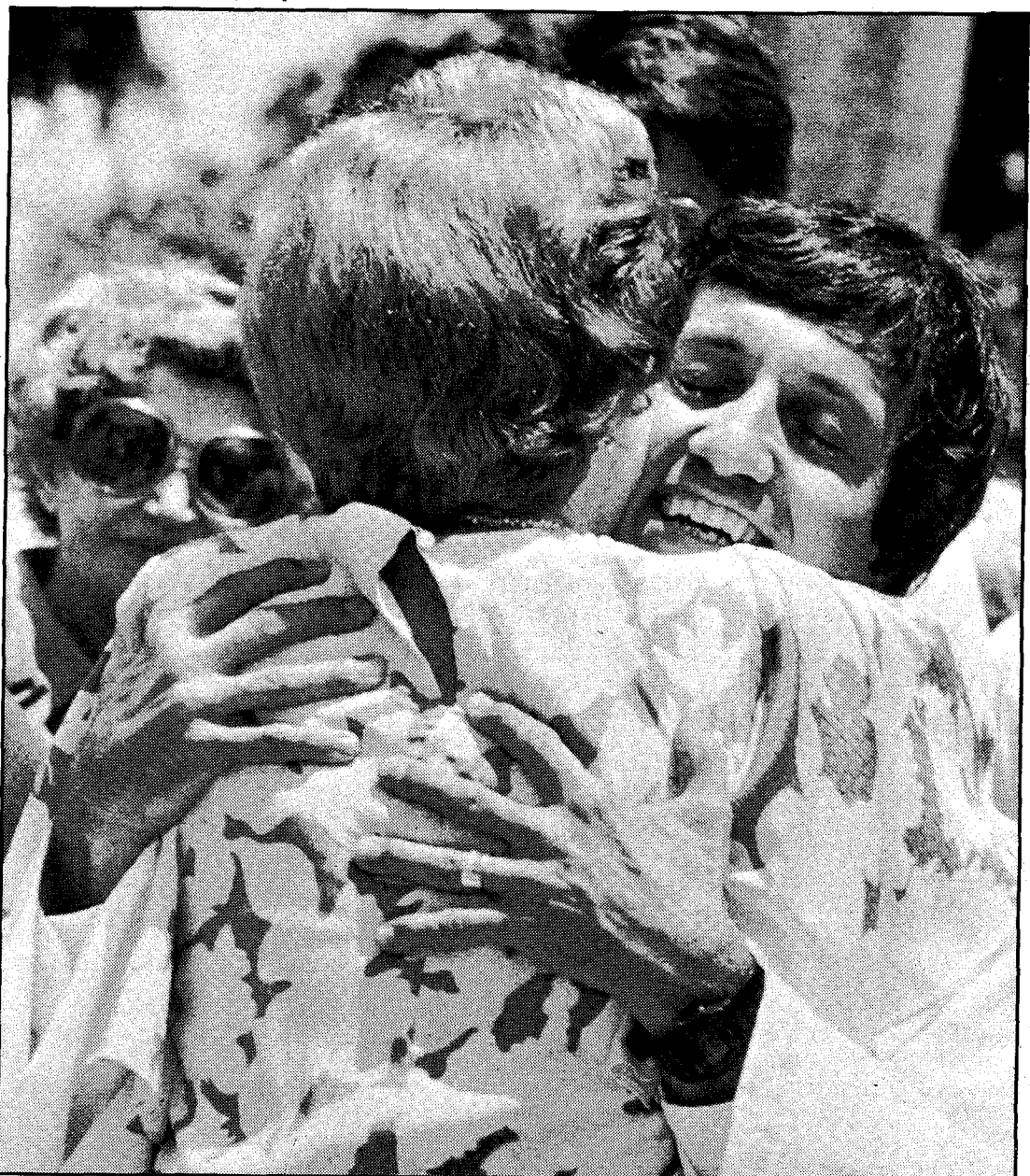
As deacons they will be able, among other duties, to administer solemn baptism, preach the Gospel on Sundays, perform marriages, assist the bishop or priest during the liturgy, officiate at funerals and burial services, and preside at worship and prayer services when a priest is absent.

In order to be approved as deacons, candidates must evidence signs of permanence and stability in the community, pass a series of evaluations, and be already active in ministry in their community.

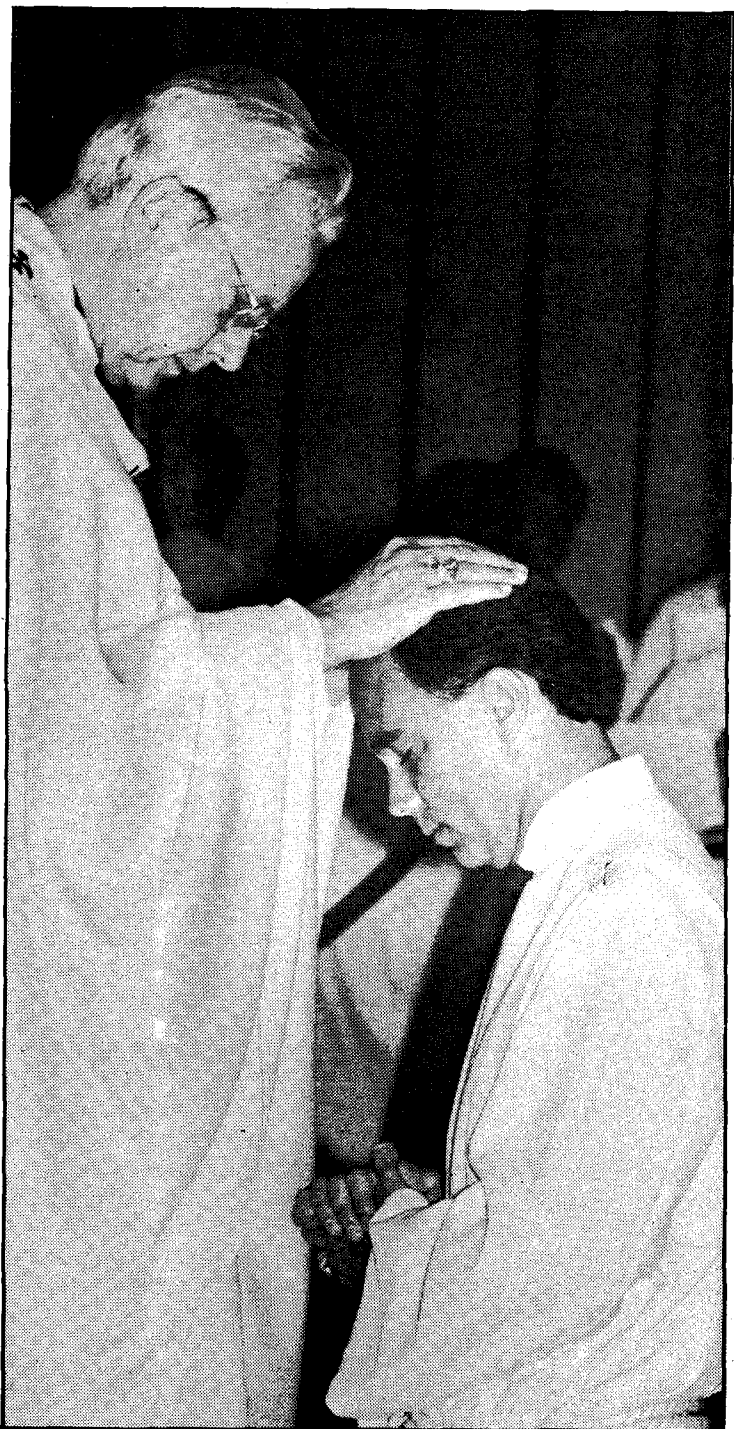
Many wait until later in life, after their children are grown, to take the step that they and their wives have usually considered for a long time. Both new deacons Chiappe and Chinelly are retired.

Lambert, on the other hand, a well-known music minister from St. Louis, had to wait to reach the minimum age requirement of 32 before enrolling in the program. (Deacons in the United States cannot be ordained before they are 35). At 35, he is now the youngest deacon in the Archdiocese.

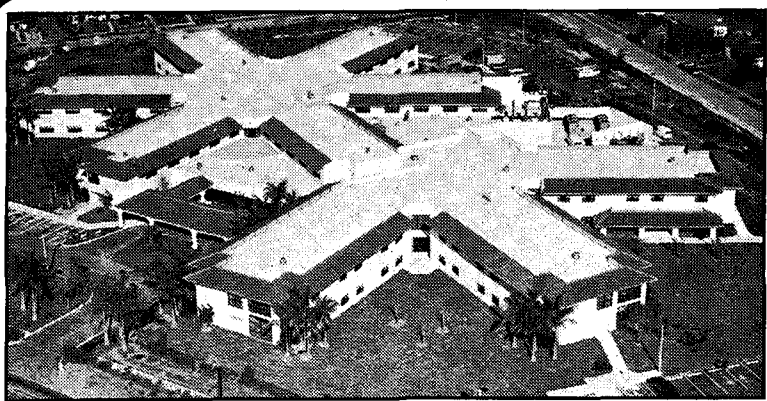
The May 2 ordination brings the number of permanent deacons in the Archdiocese to 74.



Paul Lambert of St. Louis parish in Kendall, at 35 the youngest deacon in the Archdiocese and perhaps one of the youngest in the nation, gets a hug from a well-wisher after the ordination ceremony. Below, Archbishop McCarthy 'lays hands,' invoking the gift of the Holy Spirit, on Ralph Gazitua of St. John Neumann parish in west Dade. (Voice photos/Prent Browning)



The six soon-to-be deacons present themselves before the congregation at the beginning of the rite of ordination. From left: Charles Murphy and Ralph Gazitua of St. John Neumann; Paul Lambert of St. Louis; Dominick Chiappe of St. Gabriel; John Chinelly of St. Maxmillan Kolbe; and Robert Blais of St. Elizabeth.



New home for seniors

More than 2,000 guests, including U.S. Rep. Dante Fascell, attended the dedication of the South Dade Catholic Nursing Center (above), the newest Archdiocesan facility for South Florida's elderly. Located at Quail Roost Drive and SW 119 Ave., the center comprises a 120-bed congregate living area for seniors who can live independently but prefer help with meals and housekeeping, and a 180-bed nursing and rehabilitation center for those recovering from illnesses or injuries. Also present at the dedication (right)

were Father Emilio Martin, pastor of nearby St. Joaquim Church; Msgr. Bryan Walsh, president of Catholic Health and Rehabilitative Services, the Archdiocesan agency which oversees projects for the elderly; and Archbishop Edward McCarthy. (Voice photo/Marc Regis)

MIAMI WELCOMES



ABCD exceeds goal by nearly \$1 million

The final amount raised by the 1987 Archbishop's Charities and Development Drive (based on pledged and cash gifts) is \$5,710,900, it was recently announced.

This figure exceeds this year's announced goal of \$4.9 million by nearly \$1 million. The average donation was \$141, and 79 out of 105 parishes went over their parish goals. Below is a parish by parish listing of monies pledged to this year's ABCD.

Church	Pastor	Pledged as of 4/30/1987
All Saints	Fr. Anthony Mulderry	\$33,603
Annunciation	Fr. Michael Quilligan	16,583
Assumption	Msgr. Rowan Rastatter	99,736
Blessed Sacrament	Fr. Jerome Martin	30,570
Blessed Trinity	Fr. Joseph Carney	53,298
Christ The King	Fr. Seamus O'Shaughnessy	23,839
Corpus Christi	Fr. Jose Paniagua	17,699
Epiphany	Msgr. Jude O'Doherty	171,235
Gesu	Fr. Donald Pearce	9,653
Good Shepherd	Fr. Thomas O'Dwyer	58,299
Holy Family	Msgr. John Delaney	58,796
Holy Redeemer	Fr. Meldon Elwood	5,570
Immaculate Conception	Fr. Xavier Morras	87,288
Little Flower, C.G.	Msgr. John Glorie	118,931
Little Flower, Hlyd.	Fr. Vincent Cashman	69,985
Mother of Christ	Fr. Robert Palmer	6,207
Nativity	Fr. Patrick Murnane	112,191
Notre Dame D'Haiti	Fr. Thomas Wenski	3,645
O.L. of Divine Providence	Fr. Ernesto Garcia Rubio	29,148
O.L. of Holy Rosary	Fr. Ronald Brohamer	55,838
O.L. of the Lakes	Fr. Edmond Whyte	109,210
O.L. of Lourdes	Fr. Joseph Currid	11,485
O.L. of Mercy	Fr. Michael Reilly	15,487
O.L. of Perpetual Help	Fr. George Phillips	1,540
O.L. Queen of Heaven	Fr. Gerald Morris	45,718
O.L. Queen of Martyrs	Fr. Joseph Angelini	48,304
Resurrection	Fr. Joseph O'Connor	27,119
Sacred Heart	Fr. Daniel Dorrity	29,384
San Isidro	Fr. Ricardo Castellanos	36,621
San Lazaro	Fr. Pedro Luis Perez	18,127
San Pablo	Fr. Charles Clements	27,620
San Pedro	Fr. John McGrath	28,459
St. Agatha	Fr. Armando Balado	47,286
St. Agnes	Msgr. William McKeever	41,849
St. Ambrose	Fr. James Connaughton	224,507
St. Andrew	Fr. James A. Quinn	97,920
St. Ann		4,987
St. Anthony	Fr. Timothy Hannon	56,826
St. Augustine	Fr. Arthur Dennison	85,471
St. Bartholomew	Fr. Paul Vuturo	29,641
St. Bede	Fr. Thomas Mullane	17,540
St. Benedict	Fr. Jose Hernandez	37,582
St. Bernadette	Fr. Francis Lyons	44,471
St. Bernard	Fr. Michael Hourigan	89,629
St. Bonaventure	Fr. Edmund Prendergast	2,705
St. Boniface	Fr. Michael Eivers	71,752
St. Brendan	Fr. Jose Nickse	137,886



The ABCD coordinating committee, made up of lay representatives from different regions of the Archdiocese, recently met to review this year's campaign and make recommendations for next year. Looking over the final figures are: Lee Ganim, campaign chairman for Monroe County; Charles Starrs, director of development for the Archdiocese; Archbishop McCarthy; and Carlos Arboleya, campaign chairman for Dade. Not pictured: Joseph Tuohy, Broward chairman. (Voice photo/Prent Browning)

St. Catherine of Siena	Fr. James E. Quinn	149,466
St. Cecilia	Fr. Emiliano Ordax	22,412
St. Charles Borromeo	Fr. Gary Steibel	11,648
St. Clement	Fr. Patrick McDonnell	66,734
St. Coleman	Msgr. Dominic Barry	87,414
St. David	Fr. Gabriel O'Reilly	59,232
St. Dominic	Fr. Alberto Rodriguez	70,505
St. Elizabeth	Fr. Seamus Doyle	51,830
St. Elizabeth Seton	Fr. Edward Kelly	29,543
St. Francis de Sales	Fr. Alvaro Guichard	16,435
St. Francis Xavier	Fr. William Mason	3,861
St. Gabriel	Msgr. Francis Fazzalano	94,094
St. George	Fr. Edward Lowney	27,268
St. Gregory	Fr. Martin Cassidy	92,850
St. Helen	Msgr. William Dever	54,637
St. Henry	Fr. James Reynolds	39,227
St. Hugh	Fr. John J. Vaughan	55,594
St. James	Fr. Juan Sosa	60,304
St. Jerome	Fr. Patrick Slevin	21,163
St. Joachim	Fr. Emilio Martin	27,554
St. John the Apostle	Fr. George Garcia	55,489
St. John the Baptist	Fr. Vincent Kelly	100,937
St. John Bosco	Fr. Emilio Vallina	27,145
St. John Newman	Fr. David Russell	92,609
St. Joseph	Fr. Noel Bennett	99,114
St. Justin Martyr	Fr. Jan Januszewski (dec'd)	31,483
St. Kevin	Fr. Ignacio Morras	45,248
St. Kieran	Fr. Vincent Duffy	29,450
St. Lawrence	Fr. Roger Holoubek	26,903
St. Louis	Fr. James Fetscher	205,299
St. Luke	Fr. David Punch	14,786
St. Malachy	Fr. Dominick O'Dwyer	48,252
St. Mark	Fr. William Hennessey	16,725
St. Martha	Fr. John McLaughlin	66,632
St. Mary's Cathedral	Fr. Gerard LaCerra	39,182
St. Mary Magdalen	Fr. Laurence Conway	42,811
St. Mary Star of the Sea	Fr. John O'Leary	27,528
St. Matthew	Fr. Leonard Puijs	57,531
St. Maurice	Fr. Sean Mulcahy	58,946
St. Maximilian Kolbe	Fr. Harry Ringenberger	18,100
St. Michael the Archangel	Fr. Jose Paz	44,264
St. Monica	Fr. Martin McMahon	15,973
St. Patrick	Fr. James Murphy	56,809
St. Paul the Apostle	Fr. Frederick Brice	104,216
St. Peter	Fr. Eugene Quinlan	23,758
Sts. Peter & Paul	Fr. Gilberto Fernandez	61,053
St. Philip	Fr. Kenneth Whittaker	4,275
St. Pius X	Msgr. John Donnelly	101,080
St. Raymond	Fr. Juan Lopez	46,534
St. Richard	Fr. Bryan Dalton	53,811
St. Robert Bellarmine	Fr. Nelson Fernandez	33,964
St. Rose of Lima	Msgr. Noel Fogarty	89,806
St. Sebastian	Fr. Cyril Hudak	67,371
St. Stephen	Fr. Joseph Milford	37,980
St. Thomas the Apostle	Fr. Thomas Engbers	58,190
St. Timothy	Fr. Gustavo Miyares	83,872
St. Vincent	Fr. William Gunther	50,366
St. Vincent de Paul Visitation	Fr. Egbert Browne	3,092
	Fr. Brendan Dalton	39,013

Help spread God's Word through mass media

Dear Friends in Christ:

Sharing is the message Jesus taught his disciples. The living Word has reshaped the World. To share the Word, the message, with today's society, the Archdiocese of Miami, through the Catholic Communications Campaign, uses modern technology.

The 1987 Catholic Communications Campaign is being held May 17th throughout the Archdiocese.

You can share in this work. The annual Catholic Communications Campaign collection in your parish is our source of funding for most programs. Please, share generously on May 17th. Your support is important to continue the Communications Ministry of our Church.

I thank you for your generosity.

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Official

Archdiocese of Miami

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

Rev. Msgr. Bryan Walsh to Chairman, Archdiocesan Committee for Sexual Minorities, effective April 22, 1987.

Rev. Msgr. John Donnelly to Pastor, St. Pius X Church, Fort Lauderdale, effective May 10, 1987.

Very Rev. Eugene Quinlan, V.F. to member, Archdiocesan Committee for Sexual Minorities, effective April 22, 1987.

Rev. Daniel Dorrity to member, Archdiocesan Committee for Sexual Minorities, effective April 22, 1987.

Rev. José Bardino to Associate Pastor, Blessed Trinity Church, Miami Springs, effective June 17, 1987.

Rev. Gustavo Miyares to member, Archdiocesan Committee for Sexual Minorities, effective April 22, 1987.

Rev. John O'Hara to Associate Pastor, St. Timothy Church, Miami, effective April 29, 1987.

Rev. Thomas Wisniewski to
(continued on page 14)

3 Men to be ordained priests Saturday

Two men from the Greater Miami area and the former director of Catholic Family Services in Broward County will be ordained to the priesthood for the Archdiocese of Miami at 11 a.m. Saturday, May 16 in St. Mary Cathedral.

Archbishop Edward McCarthy will confer the Sacrament of Holy Orders on Thomas Honold, director of Broward's Catholic Family Services from 1975 to 1985; Oscar F. Castañeda of Hialeah; and Robert Vallee of North Miami Beach.

A native of Philadelphia who began his studies for the priesthood in St. Bernard Seminary, Rochester, N.Y., the Rev. Mr. Honold interrupted his studies to serve in the Diocese of Rochester's Catholic Charities office. He was subsequently involved in Catholic Charities in the Diocese of Harrisburg, Pa., until 1975, when he joined the staff of the then Catholic Service Bureau in Fort Lauderdale.

In 1985 he left Florida to become executive director of Catholic Social Services for the Diocese of Columbus. He has served on the standing committee of Directors of the National Conference of Catholic Charities and as a peer reviewer for the Council on Accreditation for Services to Families and Children.

He has a Master's degree in Social Work from the University of Maryland and a doctorate in Public Administration from Nova University in Fort Lauderdale. He recently completed his theology studies at Catholic University of America.

Following ordination, the Rev. Mr. Honold will celebrate his first Mass at noon on Sunday, May 17 in St. Clement Church, Fort Lauderdale.



V for volunteer

A total of 74 volunteers involved in adult day care, foster care and other programs were honored by officials of Broward Catholic Community Services at a luncheon this month. The volunteers average five-and-a-half hours per week and contribute the equivalent of 11 paid staff members. Three of the volunteers who received certificates and a red V, standing for volunteer, were (from left) Catherine Mahlke, Sylvia Warters and Sal Cricchio. Dade County volunteers were similarly feted at Miami offices of CCS. (Voice photo/Prent Browning)

80 Lay ministers to be commissioned

This Sunday, May 17, at 2 p.m. at St. Mary Cathedral, Archbishop Edward McCarthy will commission 80 new lay ministers for the Archdiocese of Miami. He will also accept 68 more as candidates to the School of Lay Ministry.

The new ecclesial lay ministers have completed a two to three-year program of formation and training and will be committing themselves to five years of pastoral service in parishes or ministries of the Archdiocese.

Currently, a total of 130 ecclesial lay ministers serve in the Archdiocese. About half of them (76) are Hispanics, and their percentage continues to increase. Of those who will be commissioned Sunday, 37 are Hispanics, along with 22 of those who will be accepted as candidates.

The Rev. Mr. Oscar F. Castañeda is a son of Mr. and Mrs. Oscar M. Castañeda of Hialeah. A native of Camaguey, Cuba, he attended Miami Springs Sr. High, Miami Dade Community College and Florida International University, from which he was graduated with a Bachelor of Science degree in Childhood Education.

After teaching and working with orthopedically handicapped youth, he began his studies for the priesthood at St. John Vianney College Seminary, Miami, and was recently graduated from St. Vincent de Paul Regional Seminary in Boynton Beach.

His parents will be joined at his ordination by his brother, Jose Castañeda of Miami and other relatives. Rev. Mr. Castañeda will celebrate his first Mass at 11 a.m. Sunday at Corpus Christi Church in Miami.

The Rev. Mr. Robert M. Vallee is a son of Mr. and Mrs. Robert A. Vallee of North Miami Beach. Born in Rhode Island, he came to Miami with his family 20 years ago.

He was graduated from Holy Family School, North Miami; Msgr. Pace High School, Opa-Locka; and attended Florida International University before beginning his studies for the priesthood at St. John Vianney College Seminary. He was recently graduated from St. Vincent de Paul Seminary.

After ordination, the Rev. Mr. Vallee will celebrate his first Mass on Saturday, May 16 at 5:30 p.m. in St. Mary Cathedral, where he has been serving as deacon. On Sunday, May 17, he will celebrate a Mass at noon in his home parish of Holy Family.

His parents, his brother John, of Miami, and other relatives will be present for his ordination.

Spring 1987

Haiti's Fragile Season of Hope

Last year, Haitians overthrew a cruel dictatorship. Now, those who made the Haitians the poorest people in the Americas are gone.

Still teetering on the brink of the most fragile of existences, Haiti now has a chance—a chance to emerge from poverty and stand as a nation.

Haitians, 85% Catholic, are now clinging to the faith we share to provide answers to their prayers.

How can you help?

Catholic Relief Services works closely with the Haitian Catholic Church to:

- Bring food, nutrition and agricultural services through schools to the village level
- Support the new Adult Literacy Program, teaching farming and business skills
- Welcome and reintegrate returning refugees
- Make micro-loans to help start family enterprises

Haiti cannot climb out of the pit of poverty alone. Your donation to the Catholic Relief Services Haiti Fund will be used to help those who need it most.

Give what you can—\$500, \$250, \$100, \$50, \$25—to help turn 1987 into a season of hope for Haiti rather than another year of despair. A glimmer of hope can be seen—you can make it shine.

Please accept my gift of \$_____ to help turn 1987 into a Season of Hope for Haiti. HC

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New York, NY 10008



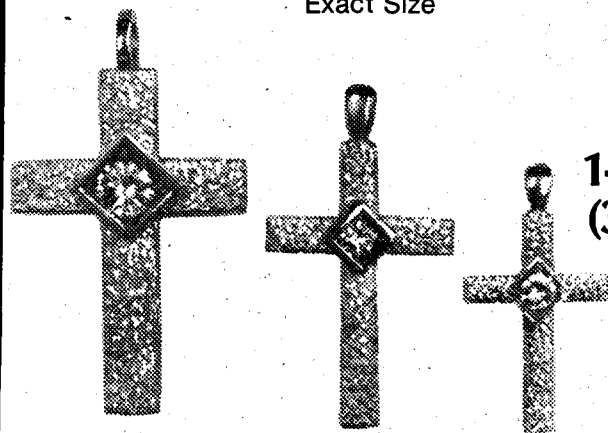
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Women urged to 'turn tide' agains

(continued from page 1)

Morgan said. In fact, alcohol is the "number 1" drug problem today, the drug most "widely used and abused by just about everyone."

"[It's] not 'crack.' [It's] beer. That's how it starts," she noted. A recent study of teenage addicts also revealed that cigarettes are "a gateway drug" because "those who did not smoke cigarettes were less likely to become involved in drugs."

Younger addicts

But society is prone to denial, preferring to think "things aren't so bad, things are getting better," Dr. Morgan said.

People point to statistics which show that the percentage of people who use marijuana and alcohol is going down, while only cocaine use is on the rise. But "the age of initiation is moving downward, and I think this is the issue," she said. "What's happening is eight-year-olds are beginning to try drugs."

Among a long list of frightening statistics:

- Experimenting with drugs while in high school is now "majority behavior," and 90 percent of teenagers drink before they graduate.

- A Minnesota study of 1,842 adolescents between the ages of 11 and 18 who were being treated for drug abuse revealed that fully half of them had started drinking by age 12, smoking pot by 13, and using other drugs by 14.

"Our 15 to 24-year-olds are dying," Dr. Morgan said. "It is the only age group where the death rate is going up." They are dying not only from drug overdoses but from diseases, car accidents and fights caused by drugs. "LSD is still around. Heroin is still around. And we still don't want to face the issue."

Our own fault

Dr. Morgan suggested some "cold turkey" measures for parents, including putting a stop to their own use of legal drugs such as alcohol and cigarettes.

"Every single one of us needs to look at ourselves. How do we contribute to the problem? When people come to visit you, do you feel it's necessary to serve them alcohol?" she asked.

"Some of us need to take a stand



Dorothy Sacher, MACCW President, greets Auxilliary Bishops Agustin Roman (left) and Norbert Dorsey, who concelebrated a liturgy with the group. At the annual awards luncheon, the women marked Bishop Roman's birthday (one day early) by singing him "Happy Birthday" and giving him a cake with a single candle to blow out. Right, members of the MACCW look over displays by parish groups of the work they have done and projects they have supported during the year. (Voice photos/Ana Rodriguez-Soto)



and begin to turn the tide against the use of chemicals," Dr. Morgan said. "We really need to get serious about it. We need to stop acting as if it's something that's going to go away."

Not only do "parents need to know" where their kids are, who their friends are and what they're doing together, Dr. Morgan said. Children also need to be educated about the dangers of

all drugs as early as Kindergarten and first grade.

Churches can help by providing "alternatives for the children," places where they can go for healthy recreation.

"We're not talking just about Liberty City and Overtown, we're talking about Turnberry Isle and Coral Gables," she said. "No area is safe today from the issue of drugs."

Dr. Morgan concluded by urging Catholic women to get involved and make a difference because "woman power is very very potent."

Get involved

Much the same message came through later in the afternoon during a legislative affairs seminar.

Speaking about the criminal justice

Coach's wife offers motherly advice: Listen to

By Ana Rodriguez-Soto
Voice News Editor

The autographs sparked their interest. "Why is Daddy writing just his name?" the Shula kids would ask their mother, Dorothy Shula.

It was their introduction to fame, so to speak, to the kind of media attention reserved for the head coach of the Miami Dolphins, one of the winningest in the history of professional football.

"My children felt it a lot in school," Dorothy Shula told a gathering of the Miami Archdiocesan Council of Catholic Women (MACCW). But aside from that, she said, the Shulas are in every way an ordinary Catholic family, with their share of problems and joys.

Married almost 32 years, Don and Dorothy Shula are members of Our Lady of the Lakes parish in Miami Lakes. They have three daughters, two sons and four grandchildren, the youngest born just a few hours before Shula spoke at the MACCW convention.

"She looks like Elizabeth Taylor already," Shula joked, setting the tone for a humor-filled stroll through her own childhood, her courtship and marriage to Don, and the sometimes difficult task of "being Shula for my five children."

An elementary school music teach-

'I often wonder what it's like to be just a normal family that wasn't written about in the paper all the time. Too many people expect us to be different than we are.'

Dorothy Shula



er who chose to devote herself fulltime to her family, she also offered what she considered vital advice for parents: Listen to your children.

"My dad's eyes never wavered from mine when I had something to tell him. I was his buddy. I knew he heard me. I knew he cared," said the only daughter of a Hungarian immigrant. Shula's mother died while giving birth to her, and she was raised by her father and her Irish grandmother.

Shula quoted her own children as to

the most important thing their parents had done for them: "Listening to us when we wanted to be listened to. Supporting us. Being there when we needed you."

She said her status as an only child prepared her well for her role as future wife of Don Shula, the single-minded football coach, for she was used to being alone and doing things for herself. During their first seven years of marriage, they had five homes and five kids. Then they moved to Baltimore for

seven years, and "my life was heaven," Shula said. The children were enrolled in a Catholic school where she also worked part-time to develop a music program.

The move to Miami in 1970 was somewhat difficult because at first she couldn't get her children into Catholic schools. At the same time, they were entering their teen years, and mini-skirts, drugs and free sex were everywhere.

"I weighed 120 pounds until my kids became teenagers," she said. "You

1st drugs

system in general, Beth Sreena, assistant state attorney for Dade County, pointed out the relationship between crime and drugs and weak families, and urged the women to "get involved. You are part of this environment. You've got to get involved, speak your mind and be aware."

Substituting for State Attorney Janet Reno, who had to cancel at the last minute, Sreena said more than 80 percent of the crime in Dade County is drug-related. "Each and every one of your safety and piece of mind is affected by the drug problem."

She cited statistics: Last year, almost 33,500 felony arrests were made by police, compared to almost 25,000 in 1981. The number is expected to increase by 20 percent this year. The state attorney's staff of 226 lawyers handled almost 106,000 felony cases last year.

Family is key

Even though most first offenders are referred to rehabilitation programs, and it generally takes as many as four offenses (depending on the seriousness of the crime) before anyone is actually put in jail, Sreenan said by the time the state attorney's office sees these people "it's really too late...Generally, we can go back and find out that it all started when they were kids."

Speaking from her own experience as one of nine children brought up by a strong, deeply Catholic mother whose husband simply left one day, Sreenan said "the family really is the basis of all good things to come. And of some bad things, too. It all starts and ends in the home."

She suggested that parents "provide the proper reinforcement for your children. Just be aware of what's going on."

Pro-life laws

During another workshop, Gloria Evans, co-chairman of the MACCW's legislation committee, said Catholic women are continuing to lobby in Tallahassee for and against issues that affect them.

She urged the women to write to their state senators and representatives on a number of pro-life bills, including one which would prohibit state funds from being used to pay for abortions;

to children

see these thick glasses? I wear these because I couldn't believe what I was seeing."

Although the long football season often meant she was sole parent to the children, Shula told *The Voice* his absences and demanding schedule didn't pose any extra problems. "I expected to raise my kids this way," she said. "I don't know any different life."

Besides, Don Shula "always shared; He's always there when you need him," including being present for the birth of each of the children.

The difficulty comes from dealing with the constant media exposure, Dorothy Shula said. "I often wonder what it's like to be just a normal family that wasn't written about in the paper all the time."

"Too many people expect us to be different than we are," she added, recalling the time a neighbor asked her where she had bought her children's tennis shoes. The neighbor's children were demanding the same "Shula shoes." Sure, answered the coach's wife. They're from JC Penney's.

Finally, whenever times were hard, "the first thing I've always gone to is prayer," Shula said. "I've never walked a day without [the Lord]." She suggested all parents do the same.



Members of St. John the Apostle Women's Guild, which was honored as "outstanding affiliation" at this year's awards luncheon, pose with their certificate. From left, Maria Kranz, Katherine Hovenden, Eleanor McAlpin, president, and Lucille Rice. Other award winners were: In the area of *Church Communities*, Our Lady Queen of Heaven Women's Guild; *Community Affairs*, St. Charles Borromeo Women's Club; *Family Affairs*, St. Bernadette Women's Club; *International Affairs*, Women of the Stable of St. Maurice; *Legislation*, St. Clement Women's Club; *Stop ERA*, St. Mary Cathedral Women's Guild; *Organization Services*, St. Bernadette Women's Club; *Membership*, Mother of Christ (under 50), St. Brendan (50 to 100) and St. Matthew (over 100).

one which would require parental consent before a minor could obtain an abortion; and another which would require that, for health reasons, the remains of aborted fetuses be buried or cremated, rather than disposed of along with regular garbage.

The women also oppose an amendment to the current law on life-prolonging procedures that would include food and water as part of the "treatment" doctors could withdraw from terminal patients.

Another bill the MACCW wants passed would prohibit cable companies

from running R-rated or unrated movies during "free weekends," those times when they show some pay channels such as Showtime and HBO to all subscribers.

"We must keep alert for any funding for the school-based health clinics," Evans added. "There really isn't any health care involved...They are using the poor and minority groups as a subterfuge to get this abortion and contraceptive mentality into the schools."

The women also heard about poverty and hunger in other parts of the world during an international affairs

seminar led by Salesian missionaries and members of Amor en Accion, a Miami-based organization of lay people who help the poor in Port-de-Paix, Haiti, which is Miami's sister diocese.

Other speakers at the convention included Archbishop Edward McCarthy and Auxiliary Bishops Agustin Roman and Norbert Dorsey, who celebrated Mass with the women and praised their devotion and hard work. Father Andrew Anderson, judicial vicar of the Archdiocesan Marriage Tribunal, also urged them to prepare spiritually for the Pope's visit to Miami next September.

MACCW seeking more Hispanics, working women

By Ana Rodriguez-Soto
Voice News Editor

Dorothy Sacher has a clear goal as president of the Miami Archdiocesan Council of Catholic Women. She wants to increase membership, and she wants to draw especially from the ranks of Hispanic and working women in the Archdiocese.

"We want to reflect the composite membership of the Catholic Church in the Archdiocese," she said in an interview with *The Voice* on the occasion of the MACCW's convention. The goal is to make "everyone feel welcome because we are for all Catholic women."

The group has never obtained statistics on exactly how many of its members are Hispanics, she said, "though we're aware that we have some and we want many." Neither does the MACCW know what percentage of its 5,200 members work outside the home.

But Sacher says the group is having the same problems as "all volunteer organizations. Everybody is hurting for members...The pool of volunteers is shrinking because people don't have the time in their lives anymore."

To combat stagnation and get some "new blood" into the group, Sacher has inaugurated a "strive for five" campaign, which asks that each of the 60 MACCW affiliates, or parish groups, bring in five new members this year.

She urged the groups to hold more of their monthly meetings in the evenings so that working women will be able to attend, and to enrich their

programs in order to attract them. "You've got to have something good in order to draw them in because these women are busy people."

Membership brochures have been published in both English and Spanish to facilitate "reaching more Hispanics," she added.

Part of the problem may be lack of publicity, said Father Laurence Conway, spiritual moderator of the MACCW. During a keynote speech opening the convention, Father Conway urged the

or working in the parish kitchens and so forth. We do those things" and much, much more.

She pointed out that many of the women's groups hold regular Bible studies; they host speakers on a variety of subjects, including experts on substance abuse; and most of them hold fundraisers not only for their parishes but to support missionary organizations here and overseas.

In addition, the groups contribute to the MACCW's projects. This year, the group put up new curtains in the dorms of Boystown, the Archdiocesan facility for dependent teenagers; "for years" its members have compiled the poll of candidates which is published in *The Voice* and parish bulletins around election time; and representatives of the legislative committee regularly travel to Tallahassee to lobby for laws of concern to Catholics.

In conjunction with the Archdiocesan Respect Life office, MACCW members also speak in Catholic schools about Catholic values and pro-life issues. Over the past 10 years, the group has raised about \$64,200 to help pay for the education of future priests, and it sponsors an annual ecumenical/interfaith program.

"This group is one of the few places where an adult Catholic woman gets an ongoing education in the Church," Sacher said. "I feel very strongly about that or I wouldn't be in it. I don't like to waste time."

For more information, call Sacher at 233-1148 or Beverly Kunberger at 253-2749 in Dade; or contact your parish.

"This group is one of the few places where an adult Catholic woman gets an ongoing education in the Church. I feel very strongly about that or I wouldn't be here. I don't like to waste time."

Dorothy Sacher,
MACCW president

women to spread the word about their "great and interesting organization."

"The quantity of membership lags behind the potential of growth mainly because the general population of Catholic women is not aware of the values and possibilities of being affiliated," Father Conway said. "We must concentrate more of our efforts on publicity of programs, events and activities of the Council at all levels."

Sacher agreed. "Many outsiders believe that our work is solely altar care

'Light of Christ'

Hispanic Charismatic conference will 'light' downtown Miami with faith

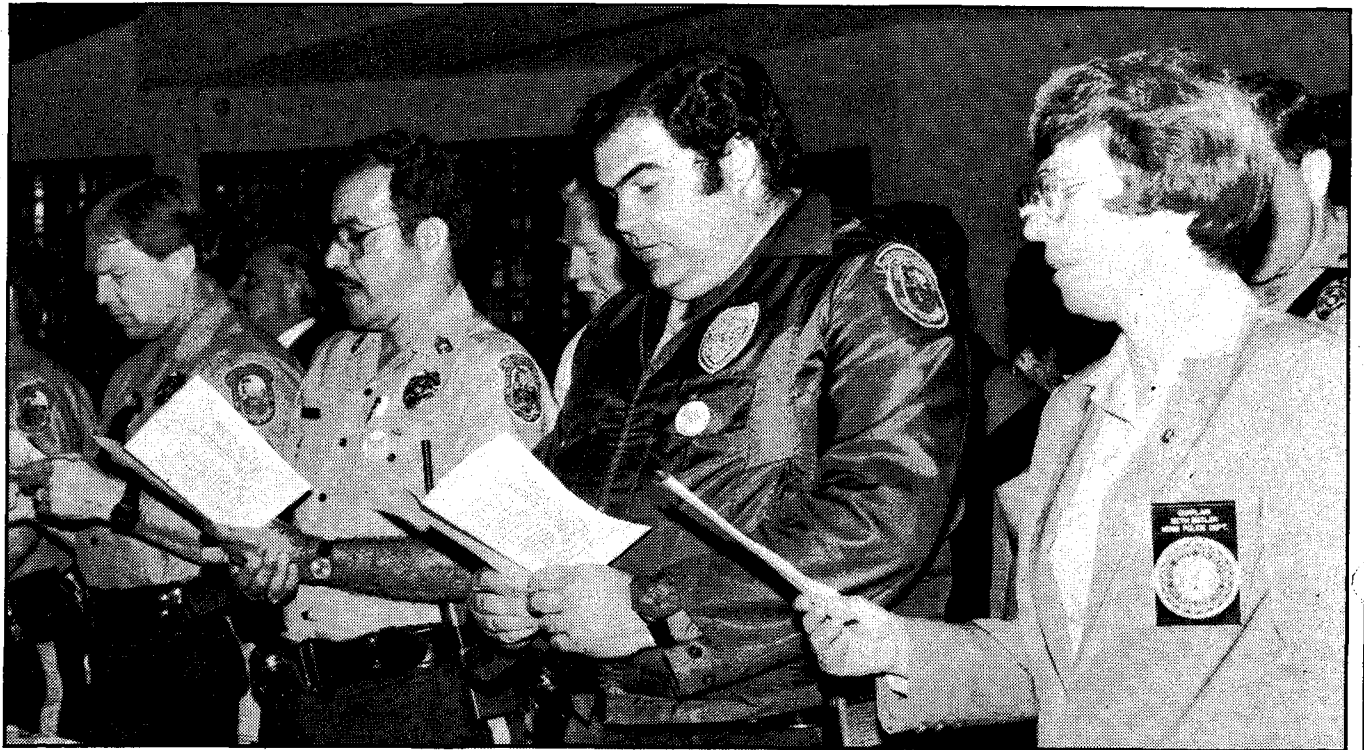
Thousands of Hispanic Catholics will light the streets of downtown Miami with their torches during a procession that will mark the beginning of the third annual Hispanic Catholic Charismatic Conference, set for May 22, 23, and 24 at the James L. Knight Center.

Their objective: to place Christ in the "center," so that Miami, a meeting place of different cultures, the "cross-roads" of the Northern and Southern hemispheres, "also will be a place of reconciliation," said Father Fernando Compaired, associate director of the Hispanic Charismatic Renewal in the Archdiocese of Miami.

Three thousand people gathered last year at Tamiami Park for the second annual Hispanic Charismatic Conference, and about 5,000 are expected this year.

"Like the skyscrapers of Miami rising majestically above the city, in the same way 5,000 brothers and sisters will raise their hands together in prayer to the Lord for Miami, and to honor Mary, queen and instrument of reconciliation," said Father Compaired.

The main theme of the conference is reconciliation, he said, in keeping



In appreciation

Sr. Beth Butler, one of two Catholic chaplains for the Miami Police Department, prays with officers from throughout Dade County during a Police Appreciation Mass celebrated this week at St. Martha Church in Miami Shores. The policemen laid a wreath for their fallen comrades in the Pastoral Center's Garden of Memories, and heard Auxiliary Bishop Norbert Dorsey, "the son of a policeman," praise them "for putting yourselves at the service of the community" and conveying through their work "the mercy and the love of God." (La Voz photo/Araceli Cantero)

with the holy year which Archbishop Edward McCarthy has proclaimed for the whole Archdiocese in preparation for the Pope's upcoming visit.

The Pope "comes as a pilgrim and messenger of hope. The conference will start us 'on our way' to meet him," said Father Compaired, who also is associate pastor at Our Lady of the Lakes parish in Miami Lakes.

The conference has been in the planning stage for almost a year.

"We want to place Christ at the heart of Miami, so the whole world will

know that thousands of brothers and sisters here are willing to live the values of forgiveness and love," added Father Compaired.

The Conference will take place at the James L. Knight Center, 400 SE 2 Ave. in Miami. Plenty of parking is available at affordable rates, and security will be provided for guests and their cars.

Those who would like to attend should register in advance. No tickets will be sold at the door. For information, call 592-6633.

Official

(continued from page 10)

member, Archdiocesan Committee for Sexual Minorities, effective April 22, 1987.

Rev. Jorge Perales to Associate Pastor, San Lázaro Church, Hialeah, effective June 17, 1987.

Rev. Francisco Gerardo Diaz to Associate Pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale, effective June 17, 1987.

Rev. James McCartney, O.S.A. to member, Archdiocesan Committee for Sexual Minorities, effective April 27, 1987.

Rev. Mr. Robert Blais, Permanent Deacon, St. Elizabeth Church, Pompano Beach, effective May 2, 1987.

Rev. Mr. Dominick Chiappe, Permanent Deacon, St. Gabriel Church, Pompano Beach, effective May 2, 1987.

Rev. Mr. John Chinelly, Sr., Permanent Deacon, St. Maximilian Kolbe Church, Pembroke Pines, effective May 2, 1987.

Rev. Mr. Ralph Gazitua, Permanent Deacon, St. John Neumann Church, Miami, effective May 2, 1987.

Rev. Mr. Paul Lambert, Permanent Deacon, St. Louis Church, Miami, effective May 2, 1987.

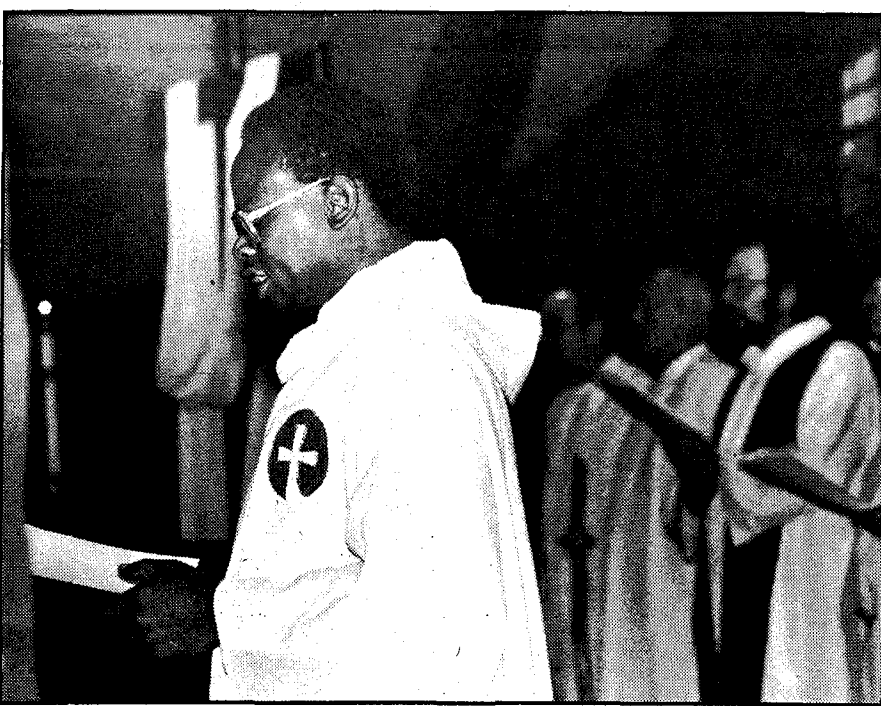
Rev. Mr. Charles Murphy, Permanent Deacon, St. John Neumann Church, Miami, effective May 2, 1987.

Rev. Mr. Pedro López, Permanent Deacon, St. Cecilia Church, Hialeah, effective May 2, 1987.

Black saint honored

The St. Martin de Porres Association, an Archdiocesan organization of black Catholics, recently welcomed Msgr. Preston Moss (left) of the Nassau, Bahamas diocese, to a Mass at St. Hugh Church in Coconut Grove marking the anniversary of the canonization of St. Martin de Porres. The son of a Spanish nobleman and a black woman, St.

Martin experienced much rejection, Msgr. Moss said of the 17th century saint. But "deep within himself he believed the Gospel message which is the basis and the source for the dignity of all of us. What the [St. Martin de Porres] association must be is what Martin was about, the experience, and the power of God in our lives." (Voice photo/Prent Browning)



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Mothers

By Mary O'Connell

The best life I ever heard about motherhood came from a writer in *Ms.* magazine some years ago. I don't remember the exact words, but the gist of it was this: Before she had kids, the woman had idealized motherhood as a chance to share affection, offer wisdom and moral guidance, and pass on the riches of the culture. Afterwards, she realized that it was much more a matter of wiping runny noses and singing along with Oscar the Grouch.

The experience of motherhood is made up of so many grubby little everyday things that it's hard to step back and think about what you're doing. Those who try it risk the gooey sentimentality of the greeting cards or, occasionally, the bitterness of some of the harshest feminist tracts.

Yet it's an experience that demands more thought

'The experience of motherhood is made up of so many grubby little every day things that it's hard to step back and think about what you're doing.'

now, on the part of women, than it ever did before. That's because motherhood is no longer the mandatory, full-time, lifelong occupation for women. For the first time, we really have a choice.

One would think that, now that motherhood is no longer straight biological destiny, it would pick up some status as a freely chosen endeavor. Not so. People do still appreciate their own mothers (once they get past blaming them for stunting their personal growth or warping their sex lives), but they don't think much of motherhood in general.

Sociologists studying American couples find that men put much more value on women's work outside the home than on the day-to-day business of taking care of kids. And women are beginning to take the same line. A recent *New York Times* poll found only 26 percent of women agreeing that motherhood was "one of the best parts of being a woman." If you don't trust the figures, listen to the embarrassed coughs at a party when a woman admits that she spends her time taking care of young children.

I guess that's understandable. If the world is indeed running out of space for people, the act of adding still more numbers to the population totals will obviously be less valued. (An Israeli friend, on the other hand, tells me that his people fiercely value mothers and children, because each new birth celebrates the survival of the Jews in the face of 20th-century annihilation.)

Besides, widening opportunities for women offer different satisfactions. These are very real and not to be trivialized: the chance to use one's college training or organizational flair or instinctive fashion sense, to tackle an important problem in politics or medicine or human services, even (in a dead-end job) just to have adult companionship and a measure of financial security. Women have always "worked," after all. Only very recent generations have stripped them of their economic role and concentrated all their energies on raising children. New possibilities allow women to explore other dimensions, instead of being trapped in the one dimension of motherhood.

Personally, I'm glad women now have these choices. I think it's okay that some people can choose not to have children. And I support efforts to expand the flexibility of work and families, so that those women who combine both won't have such a hard time of it.

But whatever the women in the *Times* poll think, I remain convinced that being a mother is indeed "one of the best parts of being a woman." We have to resist those (particularly in the Catholic Church) who would make it the "only" thing or even the "primary" thing women can do — but how can it not be among the best? (To me, the other candidates — menstruating, having a high-pitched voice, getting your hair done — don't even come close.)

Underrated artistry

Why is motherhood so important? And how do the answers fit within a Christian context?

It isn't enough to use the old line that by giving birth women participate in the creative work of God. (Funny, when you think about it: In nature it's the female that gives birth, but the biblical

...Are women whose faith keeps life from dissolving into details

Creator is thought of as male.) That argument puts too much stress on simple biological fertility. Sure, women can do what the birds and bees can do. But truly human creativity must call on fully human

strength and wisdom which no course in parenting techniques can replace. Faith, certainly, in the child, especially when he or she is being unsuccessful, or obstinate, or lazy, or cruel. Children can be all these things (sometimes all at once!), and at such times only faith enables parents to believe in and search for the possibilities for kindness or bravery or imagination or love. And finally, faith that the whole enterprise of raising a child is worthwhile,



'Yet it's an experience that demands more thought now, on the part of women, than it ever did before...because motherhood is no longer mandatory'

that the details do come together in some pattern, and that the pattern has beauty and value beyond measure.

People wouldn't bring children into the world at all if they didn't have hope. I remember a friend's reaction when I told him I was pregnant for the second time. "I just don't see how you can bring a child into the world today," he said, shaking his head. "All that pollution, overcrowding, poverty, war..." His voice trailed off. I'm just as aware of those troubles as he is, and they depress me too.

But mothers still go on giving birth. Some have perhaps the traditional hope that *this* child will make a difference, will cure cancer or end famine or build peace. More of us, I think, hold onto the simpler hope that there will still be space in the world, in their lifetimes, for love and learning and achievement and happiness, that darkness and chaos are not the meaning and end of God's creation.

Love is the last and most important virtue, says the Apostle. It also, I think, presents the greatest challenge.

Mothers are called on to love, to be unselfish, to put themselves second to the needs of another person, from the first day of the child's life — indeed from long before. The discomfort of pregnancy and the pain of childbirth are hardly over before the demands of the new infant begin. I remember my anger at being awakened at 1 a.m. exhausted after the long, hard birth of my daughter. "Don't these people realize what I've just been through?" I grumbled, waiting for the nurse to take my temperature or bring me some medicine. But all she brought me was the crying baby. Of course. I had forgotten: Babies need feeding, and they don't care what time it is or how tired you are. And you just have to respond.

As it begins, so it goes on. If the bed is warm and the room is cold and you're sound asleep and you hear a forlorn cry, "Mommy, I wet the bed," you have to respond (unless you can sucker your husband into it). If you have a numbing headache and your desk is a mess and you have an important project to finish for tomorrow and your third-grader calls up squealing "I finally got an A in arithmetic," you have to respond. You have to respond if they're proud or tired or disappointed or puzzled or cranky or mischievous or sad.

The kind of love that mothers act out (we're not talking about snugly "feelings" here) comes close to the love that Paul talks about in 1 Corinthians. It remains ready to excuse, to trust, to hope, and to endure; and it does not come to an end. It is surely among the deepest of human experiences and a participation in the creative love of God.

Such charity is required of mothers, and hope, and faith, and a whole lot more besides: familiarity with set-theory, quick reflexes to get the kid to the potty on time, sensitive antennae to trace the missing Lego or the lost sock — and of course knowledge of the complete works of Oscar the Grouch. No woman could possibly live up to it all. Thank God fathers share it.

Come to think of it, Thank God for a chance to try.

(from U.S. Catholic)

powers, the kind that ends by producing *The Magic Flute* or *Middlemarch*.

Raising children, however, and trying to do it in a way that is honest and loving and liberating, does seem to be an act of fully human creativity. Because it has usually been done by women and involves so much wiping noses and singing along with Oscar, it has been consistently underrated. And it's a messy, incomplete, partial kind of creation, involving as it does another person and a whole childhood-full of unpredictable demands and reversals, triumphs, and disappointments. But dealing with all the messy details while holding fast to the central integrity of the effort seems to me to call on the best of human qualities — to be truly creative.

When I think about precisely what those qualities are, whole lists memorized out of childhood catechisms come to mind: prudence, justice, fortitude, temperance, wisdom, understanding, counsel, long-suffering, mildness, not to mention fear-of-the-Lord. But three in particular seem central.

The first (this list will surprise no one) is *faith*. I take faith to be the conviction that there is some meaning that ties together the everydayness of work and love and disappointment and satisfaction. Faith keeps life from dissolving into details. And mothers desperately need it, because 99.44 percent of mothering is details.

True, there are moments when the broader picture shifts briefly into focus: when you read *A Christmas Carol* together, or when hours of running along clutching the back of a two-wheeler are suddenly rewarded with a gleeful "I can ride!" or when you catch your child in some act of genuine generosity or genuine remorse.

Such moments are indeed priceless — but they are rare. The child nestled in your lap reading Dickens will quite likely sneak off and steal his sister's Christmas candy or forget to wear his boots and wake up in the night with a cough to rival Tiny Tim's. Two-wheelers get flat tires, get lost, get left out in the rain. Pulling all these pieces together and using them to teach the lessons of fairness and responsibility without mentioning either word — that's what takes faith.

What kind of faith? Faith that God gives us

Editorial Page

Gary Hart, morality and you

Don't look now, but morality is back in the news.

Of course, it's the lack of it that makes the front page, but perhaps even that dubious acknowledgement should be welcome, since it may signal the rebirth of a concept that apparently died a few years ago. Or so the newspapers told us. Times must have changed.

First came evangelist Jim Bakker, forced to resign from his PTL Club and then his ministry because of a "sexual encounter" with a woman in a Florida motel room. Bakker reportedly paid her money in exchange for silence, but the truth came out anyway.

Then last week, the leading contender in the 1988 presidential race, Colorado's Senator Gary Hart, was forced to quit the campaign by news reports that he had spent a weekend in Washington with a Miami model while his wife remained at their home outside of Denver.

Hart steadfastly maintained that he had done nothing "immoral," but the more he and Donna Rice (the model) tried to put an innocent twist on the whole affair, the more damaging it became: they had gone on an overnight boat trip to Bimini with

Voice Editorial

another married man and single woman; Hart had made regular phone calls to her from campaign stops across the country.

Of course, the media studiously avoided the term "morality." Still a little queasy about that in this age of "everything is relative," they preferred to use the word "judgment." (Although during one heated press conference a journalist actually asked Hart whether he had committed adultery, a morally-loaded word if ever there was one.)

But does "judgment" mean that Hart's actions would have been excusable if he had been more discreet? If the press hadn't so easily found out? If he had been merely a private citizen instead of possibly the next President of the United States?

Of course not. Not from a moral perspective, anyway. And that's the point. The dichotomy between public and private lives, between what we do and what we say we do, is a subject that deserves to be explored no matter whose life is being examined, politician or everyman. And regardless of whether sex plays a role or not.

Since the beginning of time, humanity has acknowledged that there are do's and don't's in life, things that are right and things that are wrong. Particularly in our Judeo-Christian tradition, these have remained fairly constant throughout the years.

But morality is more than that, much, much more than a set of rules to be kept or broken depending on the mood of the moment. Morality involves every facet of life, from marriage to business to faith.

Intrinsic to morality is honesty, not only with others but with ourselves. This burden is heavier, perhaps, for public figures, but it is heaviest for those of us who call ourselves Christians.

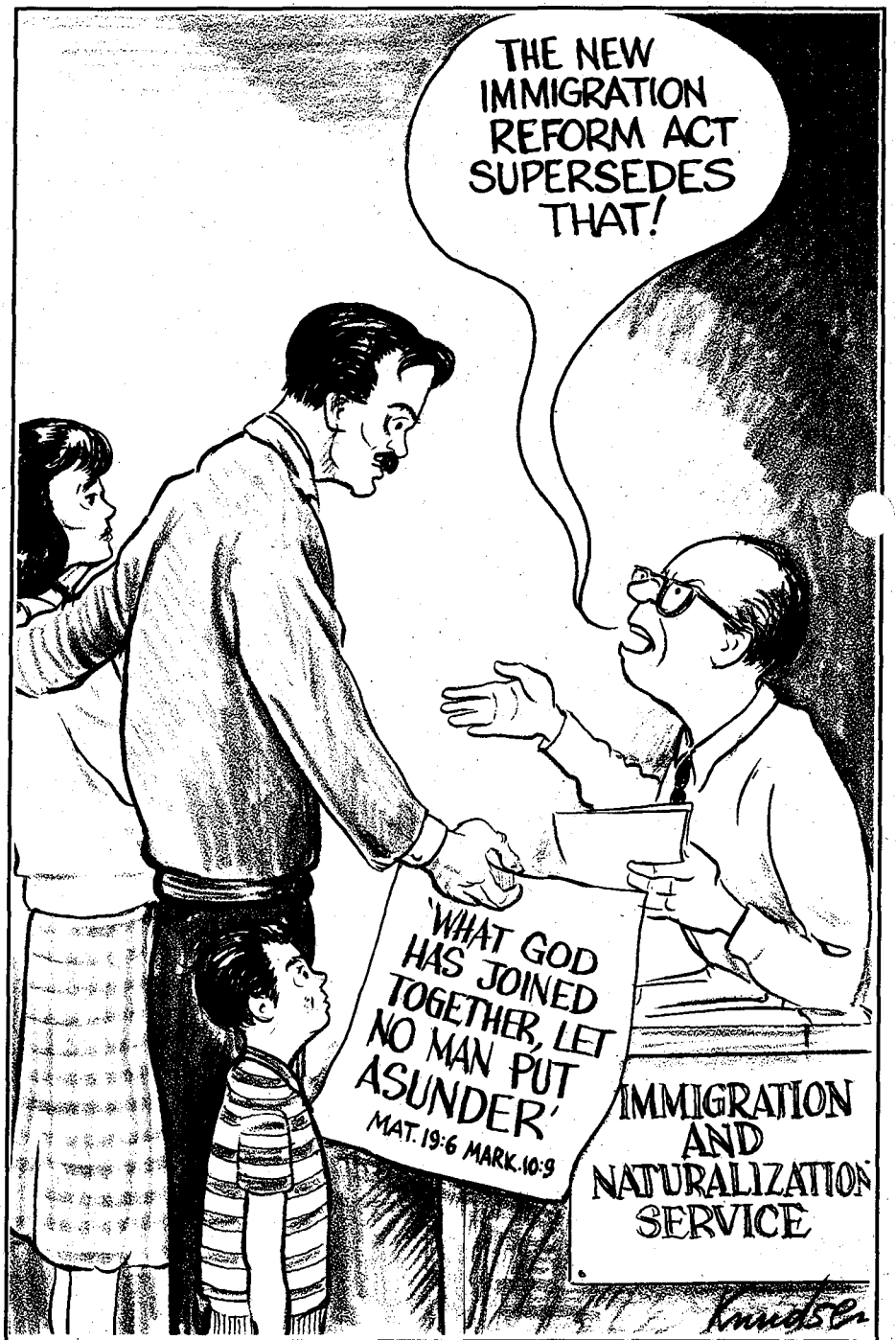
Gary Hart and Jim Bakker got in trouble because they preached one thing and practiced another. For their sake and their families' sakes, we hope the terrible hurts of the past few weeks will have taught them this vital lesson. Healed lives are more important than presidential campaigns or a television ministry.

We, too, should learn a lesson from the media's sudden coverage of morality, even if they call it by another name. All of us (including the very journalists whose job, and rightfully so, is to poke into the secret closets of public figures) should examine our lives and see if they would withstand a similarly thorough scrutiny.

We probably don't commit adultery or steal or murder. But while criticizing others for their lack of morality, do we ourselves practice what we preach?

Do we participate in Sunday Mass, the celebration of that ultimate act of love, while harboring grudges and prejudices against friends or family or people whose skin color is not our own?

Do we go to Communion, professing faith in the Body of Christ, while in our



hearts and in our prayers and with our wallets we neglect the hunger and thirst and pain of fellow members of that Body?

Do we proclaim our faith only when we say the Creed, or do we keep proclaiming it when we go to work on Monday, by the way we treat our fellow workers?

Do we pay just wages to our employees, treat our customers fairly, put in a full day's work for a full day's pay? Or have we neatly split that which belongs to God and that which belongs to Caesar because, after all, "business is business" or "everybody's doing it"?

We may not get "caught" like Gary Hart. Or, like him, we may continue to insist that we have done nothing "immoral."

But the proof is in our actions, not our words. What do our actions say to others about our morality?

Letters

Papal visit grumps should volunteer

Editor:

I have just read the *Voice* editorial, entitled, "Grumbling about Pope Should Stop". I say hear! hear! My complaint is that someone from the *Voice* or someone from the Chancery should write and call upon the editorial staff of the Miami Herald and tell them exactly what you say in the editorial.

Also another point that could be made to those hypocrites who pretend to be scandalized at the Pope's coming under the guise of the expense involved

--remind them that local hotels, restaurants, airlines, taxi service and all those others who will be working overtime and making extra money will be receiving much more than the trip will cost. Also, if they are so upset and so interested, let them offer their services free of charge.

We Catholics need a strong organization similar to the Jewish Anti-Defamation League.

Fr. Paul Bedard
Chaplain, Mercy Hospital

Don't be so quick to criticize 'old ways'

Editor:

Looking back on three score and ten plus two years of endeavoring to be a practicing Catholic, this new approach to marriage annulments, birth control,

etc., finds me with a wry smile to say the least.

You must understand, my peers in the past spent lifetimes wrestling with sacramental censure and heavy guilt burdens from the approaches that were set in stone. My heart goes out to them alive and dead.

Now from the turbulent sixties comes a new breed of Catholic hierarchy some of whom -rightly or wrongly-rationalize comparatively easy annulments, avert their eyes on birth control

etc. It is a much easier way, albeit some seem to say it is not working.

Whatever! It is of no moment to me. I have about run the race and tried to keep the faith as it was then presented to me. With the grace of God I hope my fight was adequate.

Why the wry smile? If the old way so set in stone was wrong, what makes the new way so right?

Think about it.

E. Pole
Hollywood

CHD: Thanks for \$48,000

Editor:

I wish to thank the people of the Archdiocese of Miami for their continuing and generous support of the Campaign for Human Development. A check for \$48,000 has been received here at the national office.

This amount is the 3/4 portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the causes of poverty.

By this continued support, the people of your diocese are helping to fulfill the wish expressed in the Final Report of the 1985 Extraordinary Synod

of Bishops, stated in the section entitled: The Church's Mission in the World:

"Affirmed instead is a missionary openness for the integral salvation of the world. Through this, all truly human values not only are accepted but energetically defended; the dignity of the human person, fundamental human rights, peace, freedom from oppression, poverty and injustice.

But integral salvation is obtained only if these human realities are purified and further elevated through grace to human familiarity with God, through Jesus Christ in the Holy Spirit."

CHD provides an opportunity for us in the spirit of Vatican Council II to claim as our own the joys, hopes, griefs and anxieties of people of our age, especially those who are poor. It allows us to do this in the image of Jesus who gave of his own power that all might experience human dignity.

On behalf of the entire CHD family, I express sincere thanks to Sr. Ann McDermott, your Diocesan Director.

Fr. Alfred LoPinto
CHD Executive Director,
Washington, D.C.

The *Voice* welcomes letters of opinion. They must include the writer's name and address. Mail to: Letters, *The Voice*, P.O. Box 38-1059, Miami, FL, 33238-1059

Is evolution compatible with original sin?

Q. If the theory of evolution is accepted, would there also need to be a new interpretation of original sin and of the creation of the soul? (Missouri)

A. Not necessarily. There are

By Fr. John Dietzen



numerous "theories of evolution," many of which are compatible with traditional Catholic and Christian theology.

If you simply mean that the bodies of the first humans evolved from pre-existing, living, material beings, the theory is not inconsistent with Catholic belief.

Even if we use only the most common traditional terminology that original sin is "handed down" from our first parents, evolution of the body is not ruled out.

Whether the body of the first human came into existence through a direct action of God, physically forming it out of the "slime of the earth" as Genesis puts it, or whether that body evolved through many previous stages, we can still believe that each human soul is created by the loving, direct action of God.

Some Christians seem to see any form of evolution as a threat to Christian teaching, seeing that story as a scientific explanation of the beginning of the human race.

Others hold that, given the knowledge we have so far from the physical sciences, some form of bodily evolution is the most logical position today. In accord with almost all Catholic (and most non-Catholic) biblical scholarship, they understand the first chapters of Genesis as a faith story, not an anthropological analysis, an interpretation which reflects even greater glory on the infinite creative intelligence of God.

Neither theory, however, automatically demands a revision of our basic Christian beliefs.

Q. I read your answers in our paper about marrying close relatives. My mother and father were third cousins. They said they were granted a dispensation.

Did they need one? They are both long dead. The marriage date would have been about 1907. (Ohio)

A. I don't know why your parents would have needed a dispensation, at least for consanguinity. Being third cousins is not now and was not then an impediment to marriage.

(A free brochure explaining Catholic teaching on cremation and other burial policies is available by sending a stamped self-addressed envelope to Fr. John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to the same address)

Blessed Edith Stein

Ever since I first heard of Edith Stein -- a convert to Catholicism from the Jewish faith, who entered the Carmelites Oct. 14, 1933 -- I have been drawn to her. Now she has been declared blessed by Pope John Paul II.

She is called a "martyr of Auschwitz" because she was transported, with several hundred other Catholics of Jewish origin, from Holland to the notorious death camp at Auschwitz, Poland, in early August 1942. Known as Sister Teresa Benedicta of the Cross, she and her sister Rosa, also a convert, were never heard from again. It is assumed that they were killed Aug. 9.

Last year the first translation of her autobiography, covering her life up to the year 1916, was published (ICS Publications, Washington). It is a remarkable work which she herself titled "Life in a Jewish Family."

Edith Stein was a brilliant German scholar and philosopher, the first assistant to the founder of phenomenology, Edmund Husserl, and a noted writer and lecturer in the 1920s and 1930s.

The youngest of 11 children, her father died when she was 2. Her mother ran both her family and her husband's lumber business after she became a widow.

Edith was precocious, learned easily and retained everything. She also was a determined person and when she decided something was right, nothing could change her mind.

This was true for two major decisions, both of which, at first, somewhat broke her mother's heart: serving as a nurse during World War I and, later, choosing to join the Catholic Church.

Was Edith Stein a person of the substance that makes a saint? I truly believe so.

Her autobiography testifies to the solid family values she received from her Jewish heritage and which shaped her strong character. Edith Stein was a youth who would abstain from even a drop of alcohol "to avoid being personally responsible for losing even the smallest particle of my

freedom of spirit and my human dignity."

She admits coming to the belief in her adulthood that what was important was to bring "those who suffer comfort, healing and salvation." She had, finally, one central message that she called her "ceterum censeo" (certain challenge) -- ever to "seek how one may go about living at the hand of the Lord."

A question often raised in Jewish circles is, Did Edith Stein die because she was a Jew or Catholic? If it is for the former reason, then how can she be beatified as a Christian martyr?

One might make the case that she was killed for being both -- a Catholic and a Jew -- judging by what happened July 26, 1942, and led to her death.

On that day, the Dutch Catholic bishops had a pastoral letter read in all Catholic churches condemning the Nazi actions against the Jews and demanding an immediate cessation of deportation and genocide. The Nazis retaliated to this "interference of the bishops" by ordering all Catholic Jews in Holland deported by that week's end.

Thus, the S.S. came Aug. 2 at evening prayer and took Edith and Rosa Stein away. As all martyrs, Edith Stein was put to death for her courage -- for her loyalty to her Jewish roots and her acceptance of Christ.

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By Antoinette Bosco

Fundamentalism's error

Fundamentalists claim the Bible as their only authority, and the Bible is always right. If it's that simple why do so many fundamentalists disagree with one another on key theological issues?

Martin E. Marty, writing in America Magazine (9/27/86), commented, "Fundamentalists base their beliefs on the inerrancy of scriptures. It's used as much as a weapon as a doctrine, to be efficiently employed in denominational struggle. Inerrancy settles nothing doctrinally. Inerrantists in Fundamentalism disagree with each other about baptism, church order, millenarianism and a hundred other concepts."

Fundamentalists attack and sometimes unsettle other Christians. However, one thing I've noticed about some Fundamentalist preachers is that they grow richer every year. "Wealth is God's way of rewarding those who put Him first," says Jerry Falwell. If that's true, then why was Jesus poor? And why was Howard Hughes rich?

Oral Roberts claims God will strike him dead if he doesn't raise millions of dollars for his hospital complex in Oklahoma by a certain date. Earlier he ignored the pleas of the local black community which needed a hospital on their side of town; he built his hospital in the wealthiest section of town. Is God implicated in this selection?

Many leading Fundamentalist preachers denounced Martin Luther King when he was alive. The separation of the

racess, they claimed, was called for in the Bible. Today, most of them admit this approach was a mistake. Did the Bible mislead them, or did they just read it wrong?

Don't be shaken by religious zealots who use the name of Jesus to cover their tracks. They like to condemn others and hold themselves up as righteous. Jesus once said, "How dare you say to your brother, 'Let me take the splinter out of your eye, when all the time there is a plank in your own eye? Hypocrite! Take the plank out of your own eye first. . ." (Matt 7:3-5)

(For a free copy of the Christophers News Notes, *Teach Them How to Love*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017)



By Fr. John Catoir

Time capsules

Benjamin Franklin's generosity

Benjamin Franklin invented bifocal glasses and the rocking chair. He began commercial advertising and originated the first street cleaning department. He also introduced the yellow willow tree into America and showed the colonists how to improve acid soil with the use of lime.

Franklin refused to protect any of his inventions or to use them for profit. He preferred to have them used freely as his contribution to the comfort and convenience of everyone.

Queen Rosamond, the wife of King Alboin of Lombardy, killed her husband by poisoning him. In 573, she served her second husband a cup of poisoned wine. But he became suspicious and forced her to drink part of the contents, which resulted in their dying together.

When the pope called upon Charlemagne to defend the Papal Lands from the raids of King Desiderius of Lombardy, Charlemagne captured Pavia and ended the Lombardy Kingdom in 774.

Tuia Ellice Finklee was born on March 8, 1923. When she joined the Ballet Russe, she changed her name to Felicia Sidarova. Not satisfied with that, she changed it again to Maria Estamano. But then when she started her film career, she called herself Lily Norwood. Shortly after this, she married for the first time and became Mrs. Nico Charisse. MGM then changed that to Sid Charisse until they noticed that all her mail was beginning with "Dear Sir". This caused them to finally bill her as Cyd Charisse.

However, Cyd Charisse is really Mrs. Tony Martin whose real name is Alfred Morris.

In 673, Callinicus of Heliopolis invented "Greek Fire", a chemical mixture that ignited and burned furiously when it came in contact with water.

The Byzantine Empire used it against the ships of pirates and Moslems.

Getting children to mind

Dear Dr. Kenny: How do you get kids to mind? I know this is a general question, but I seem to have problems from 2s to teens. They don't do what I say, and sometimes even punishment doesn't work. Am I missing something? (New York)

What a nice straight letter. I like the fact that your question is general.

Of course children don't mind. That's what parents are for, to show children the right way to do and behave, to ready them for a happy and productive adulthood.

The word "discipline" means to teach. Good discipline means that you as a parent are successful at getting your point across, or that you accomplish your goal. Some parents mistakenly think of discipline as punishment. There is much more to discipline than punishment.

Too often when a parental lecture fails, the only other response parents can think of is to punish. When that does not work either, they blame the child for being irresponsible or disobedient.

Actually, there are many more and better strategies parents can use to obtain compliance.

Modeling or example is the best way to teach or discipline. Whether you are concerned about a small child coming when called or a teen drinking, good parental example is a powerful tool.

Parents can exert physical control without being

By Dr.
**James and
Mary Kenny**



punitive. If a young child does not come when called, go get him and bring him in nicely. If a teen-age daughter stays out late at a party, do the same. They will learn that the parent follows through.

If the kids are shoving and fighting, separate them. Send one outside. That stops the squabble. If little ones are running through the house, grab the slowest one and hold onto him for 30 seconds. That will stop the race. You as parent are being effective at obtaining the desired result. You do not have to use your mouth and you can even be pleasant.

Charting is an excellent way to obtain good results. Industry and sports both keep statistics as a way to obtain what they want: a better work rate, or more rebounds and assists. Why shouldn't parents do the same?

A chart for room pickup might break the overall job into seven or eight smaller parts: bed made, floor picked up, dirty clothes in hamper, etc. Then give a

point or smile face for each sub task completed by a certain time. Charting has the advantage of emphasizing the positive.

Perhaps the biggest mistake we parents make in discipline is giving too much attention to the behavior we want to stop. How many times have we heard the statement, "He's just doing that to get attention." Or, "The more I get after him the worse he gets." This holds true for foot-draggers on their way to school, noisemakers and procrastinators putting off the dishes, as well as adults trying to stop overeating or smoking.

Kids and other people will do what gains attention. It is an important rule of effective discipline to give youngsters attention for doing right, and to be brief and immediate in responding to any misbehavior. We need to catch our youngster right in the act of being good.

The two most important principles I know for good discipline and getting children to mind are these:

1. There is more to discipline than lectures and punishment. Use some of the other methods for obtaining compliance.

2. As much as possible, give attention to good behavior and treat bad behavior very briefly. Ignoring is not doing nothing. It is a powerful way to get rid of certain behaviors. Behavior of any kind, including misbehavior, will not continue long without attention.

Good luck.

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Special meals and family times

When I asked for reader wisdom last fall, I really got it. I have stacks of letters responding to my questions on: family dinners with loved ones with special diet restrictions, minor depression; and lay spirituality. (I quickly add that these are not related).

I regret I cannot respond and thank you individually for writing but please know that my readers and I are grateful for your taking the time to offer wisdom.

I will deal with depression and lay spirituality in later columns. Here let's talk about the situation I mentioned in which a woman asked how her family which traditionally gathered around food could continue to enjoy the same kinship with two recently diagnosed diabetics in their midst.

She said that dietary restrictions had put a damper on the reunions to the extent that some family members were staying away. She did not want to lose the sense of family reunion they had established but she didn't know what to do. How do other families handle this, she asked.

Quite well, I discovered. Most who wrote said they simply provide some food that everyone can eat. Many pointed out that the diabetic menu is exceptionally versatile, healthy and good and that it isn't difficult to include dishes for everyone to enjoy. Several sent menus and diet leaflets prepared by diabetic

By
**Dolores
Curran**



associations.

I suggest families with diet restrictions get hold of these from your diabetic and heed some of the instructions for meals. It could even be a challenge to cook a totally diabetic meal occasionally in deference to these special loved ones.

Many pointed out that they ask the diabetic family to bring fresh fruit for dessert or a dish they can eat and share with others. The most revealing responses came from diabetics and others with special diets themselves. They emphasized that their needs are theirs alone and that they don't want special attention. They certainly don't want others to feel guilty for eating what they can't.

"When others feel guilty it makes me feel like a party spoiler," one wrote. "We'll take care of ourselves.

We don't want special attention."

Another wrote, "Eating a diabetic diet is a way of life for us just as vegetarianism and dieting are for others. We can handle it. We prefer that others don't make an issue of it."

One 16 year-old wrote, "What's wrong with people who feel guilty because I can't eat pie? I have friends who wrestle who can't eat anything but we all go with the crowd when they have pizza and we still have fun. I don't think these relatives that stay away are very good relatives."

I think we should listen to these wise diabetics. They make a lot of sense. At times all of us find ourselves in situations where we can't partake of food or an activity but we still like being there and we don't want sympathy.

Look at the number of people who can't play ball at a family gathering but enjoy the camaraderies and kinship. They don't feel sorry for themselves. Why should we?

Pity is something most people don't want, especially those handicapped in movement or diet. And they don't want people pushing food on them they can't eat, as in, "one little bite can't hurt you." And they don't want people sneaking sweets out of sight because they can't eat them. They just want to be treated as normal family and friends. (Alt Publishing Co.)

Family matters

Learning to love: The work of a lifetime

By Carol A. Farrell
Director of The Family Enrichment
Center

There is very little knowledge that is inborn. It is said that an infant comes into life knowing how to use the muscles of the mouth and tongue to nourish himself, and that all else is learned. True or not, we all know that the development of new skills and capabilities is no small part of the excitement and challenge of daily living.

Yet we are such quick learners and we imitate easily so much of what we perceive, that many times we underestimate how much is taught and 'caught' and how very little is innate.

This is especially true of our capacity to love. Each human being is born with the potential of becoming a lover but only those who are loved can develop and actualize that potential. Love is not an event: something that happens. It is, rather, a process in which we are first recipients or takers, but in which we are meant ultimately to be givers and sharers. Here, as in so many other areas of living, the truism holds that we cannot give what is not first ours.

A recent event triggered a memory that I hold very

dear. My youngest son Kevin woke very cheerfully one morning. He came into the bedroom, reached up and circled his arms about my waist and began to sing: "Oh, how I love Mommy. Oh, how I love Mommy. Oh, how I love Mommy because she first loved me." It was a lovely moment. I recognized that he was singing a parody of a hymn he had learned in kindergarten: "Oh, how I love Jesus". In addition to all else I was delighted and honored to be in such good company!

The concepts of being loved and of learning to love have haunted me. It's all so important and so difficult!

I feel a great responsibility to be a loving mother since I believe that so much of our children's capacity to love both neighbor and God depends on the depth of love they experience in our home. And I know that perfect love is unconditional: I love you. Period. No ifs, ands, buts or other reservations. And it troubles me to be aware of my weakness on loving.

The other morning at Mass, Father spoke on Christ's first meeting with his apostles after his resurrection. His first words were, "Peace be with you." When we realize that this was their first meeting since they had betrayed and abandoned him the night before

he died, we realize the perfection of Christ's love. A moment alone is proof enough of his divinity for me. Considering the circumstances, wouldn't it have been more natural for him to say: "How could you have abandoned me after all the time we were together, after all you have been privileged to see and know?!" He must have felt hurt, yet he offered his peace and love and forgiveness. What an example he sets!

I think about what sometimes happens when I feel hurt or disappointed in something my children have done. I can hardly ever resist giving at least a little sermon even though I realize that the consequences of their actions are obvious enough for them to learn from. I also know how it feels to be on the receiving end of those sermons; it usually adds a feeling of insult to injury. When I fail someone, what I long for more than anything is to hear that I am still loved, to feel that I am still loveable. It is the love, more than the correction, that leads us to change our ways in the future.

I have been blessed in feeling loved. It is precisely this experience that encourages me and strengthens me when I am the one who must be on the giving end. Of all we are challenged to learn, growing in our ability to love is one of the few worth a lifetime of effort.

Combating offensive programming

A few columns ago, I quoted from a reader who listed all the garbage that's on TV, expressed her disgust with it and then asked, "Is it only me?"

Since then, I've received a stack of letters from people who responded by saying, "No, it's not just you." And the reader's request for ideas on how to combat the junk brought several good ideas.

Echoing that original letter, a St.

By
**James
Breig**



Louis woman wrote: "I agree entirely about TV's scandalous programs. What can we collectively do to stop this? How can we expect our children to be good with all this hammered into their heads day after day? One cannot escape it."

There are weapons and escapes, according to several other readers. Here

'Church leaders have relaxed their involvement and declarations over the years in contrast to the overwhelming increase in sexual and violent themes (on TV)'

are their ideas for improving television:

1. Take control of the TV set. "I believe there is room to improve the situation," a New York woman wrote. "I have two sons in different cable domains. One got rid of his cable and got a vcr. The other is about to go the vcr-route. . . . If we could select and pay only for what we want, the message would be received."

By limiting the movies which come into their homes to family entertainment they rent, her sons have cut back on the objectionable material available from cable.

2. Be selective. "There is so much trash," a Chicagoan noted, "that I don't want to watch anymore. You get very selective about the programs you watch."

3. Substitute other family activities for TV viewing. The same Chicagoan suggested that families "get involved in reading again when grandchildren come over. Have good material for them. Have family games. Let them assist you in cooking and baking. The mess can bring much laughter and memories."

4. Contact your local stations, the cable companies and the networks to express your opinion. "I wrote letters,

called TV stations and encouraged parish groups to participate in those kinds of actions," a second Chicagoan said of efforts to combat TV's less-than-appealing programs.

A Missouri reader said that she "writes letters to stations when it is brought to my attention by way of the church bulletin, local news etc. that an offensive film is shown."

5. Join organizations. The Missourian asserted that viewers need "a real crusade" and many readers nominated two groups as the ones most likely to lead it: Morality in Media and the National Federation for Decency. "I have long supported MM and NFD," a Pittsburgh man explained. "I sometimes think it's a shame that these organizations are fragmented. If we combined into one, it could be more powerful than the sum of its parts. . . . What is needed is organization."

The woman who asked, "Is it only me?" is "just the kind of individual our organization is trying to reach," wrote an Arizona couple who belong to NFD. "Many thousands do care and are doing something about it. . . . We need to ban together and fight this venom which is

seeping into our homes via TV."

For information about these groups, write:

*Morality in Media, 475 Riverside Dr., New York, NY 10115;

*National Federation for Decency, P.O. Drawer 2440, Tupelo, MS. 38803.

6. Remember religion's role. An Illinois woman said, "I'd like to see our pastors speak out more firmly" and a Missouri man believes "Church leaders have relaxed their involvement and declarations over the years in contrast to the overwhelming increase in sexual and violent themes. When was the last time you heard a pastor comment from the pulpit about a movie or TV presentation being sinful?"

The Pittsburgher suggested that, "in the long run, people have to turn to religion (to defeat pornography) . . . The underlying cause has to be attacked."

Then there is the mother of 11 worries about children whose parents do not care what is shown in their homes: "I will include their intentions in my prayers," she wrote.

The final word comes from a New Yorker: In answer to the reader who asked, "Is it only me?" I am one who replies, "Me, too!"



ONLY MARY VIDEO. *The Song of Bernadette*, the Academy Award winning film classic that tells the story of Saint Bernadette and Our Lady of Lourdes is available now on video cassette (JMJ Video, P.O. Box 20127 Dept. 25, New York, N.Y. 10025). The film stars Jennifer Jones as Bernadette Soubirous, the peasant girl to whom Our Lady appeared in Lourdes, France. It is currently the only film on the video market about the Blessed Virgin Mary.

'Steele Justice' mixes violence, drugs, and vigilantism

"Steele Justice" (Atlantic) tells the story of a returned Vietnam veteran (Martin Kove) who avenges the killing of his wartime Vietnamese friend (Robert Kim) who is slain along with his family by Southern California Vietnamese gangsters.

This is another drugs-and-slaughter film in which Kove conveys an unhealthy mix of the Stallone-Bronson-Schwarzenegger vigilantism in response to ruthless drug-related crime.

There is a strong connection made between the origins of the drug trade in deals and associations made during the Vietnam War and renewed during peacetime. While there is some accuracy in the suggestion that the Vietnamese community is besieged by a home-grown crime element, the dull Asian stereotypes that populate the film can only be viewed as demeaning.

Implausible terrorism met with improbable vigilantism condoned by the local police is the central image of this hostile film. The film's refusal to

rise above the tabloid level of action emphasizing almost non-stop bloodshed, pyrotechnics, violent group massacre, aut demolition and glorification of arms and weaponry is extremely disconcerting. The poorly written and delivered dialogue further distances the production from any possible entertainment value.

Writer-director Robert Boris continues to follow the failed and misguided formula prevalent in the rash of drug movies in which violent crime is met only with violent retribution. It's destructive of all the genuine efforts being made to eradicate drug addiction, a national scandal too serious to be used as an excuse for exploitive filmmaking. The U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America rating is R -- restricted.

(Reviewed by Tony Zaza. Zaza is on the staff of the U.S. Catholic Conference Department of Communication.)

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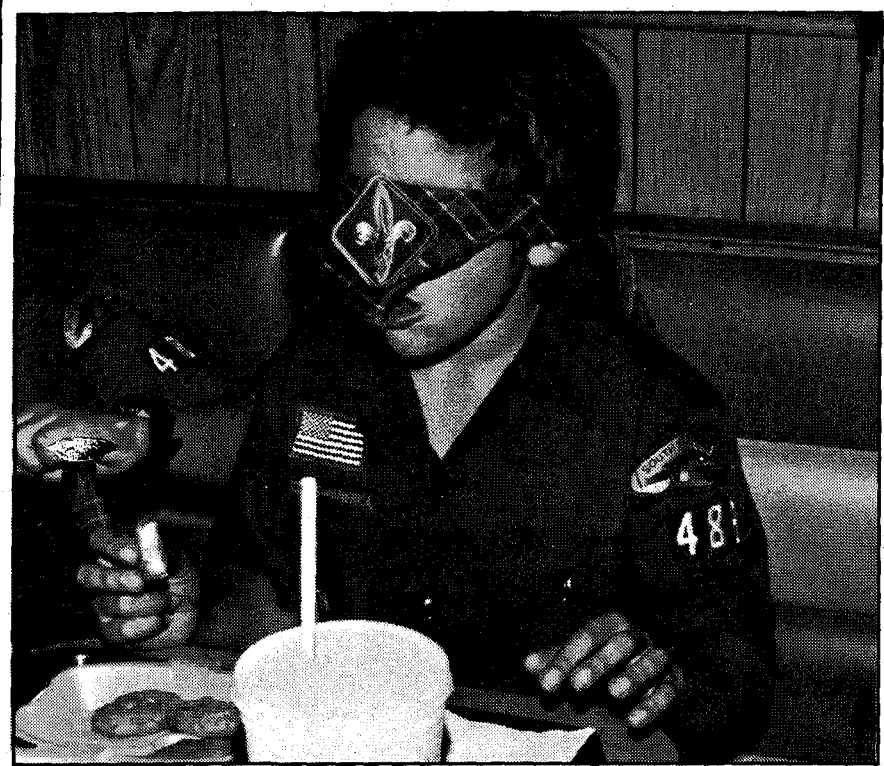
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What's Happening



LAST GOOD DEED

Members of Cub Scout Pack #483 of St. Brendan's Catholic church recently did their last good deed before becoming boy scouts when they visited the blind people of Lighthouse School for the Blind. But before they visited the Lighthouse, taking with them baked goods, they ate blindfolded at McDonald's in order to appreciate the experience of blindness (above). Later they were familiarized with the braille method and learned ways to help blind people.

James W. Kindelan

A Mass of Christian Burial was concelebrated on Saturday, May 2 for James W. Kindelan in St. Rose of Lima Church, Miami Shores, where he was a pioneer member.

Known as "Bud" to his friends and business associates, Mr. Kindelan died on April 30 at 71 after a long illness.

Honored as a Knight of St. Gregory in 1983, he was a native of Jeannette, Pa. who came here 40 years ago. A retired senior partner of Coopers and Lybrand accounting firm, he was involved in all the building campaigns at St. Rose of Lima parish as a

volunteer and voluntarily developed the Archdiocese of Miami's parochial schools accounting system.

Prior to his illness he had served on the board of directors of Catholic Community Services and was active as well in the St. Vincent de Paul Society. A past secretary of the administrative board of St. Thomas U., he was the recipient of an honorary degree from the university for his untiring efforts.

He is survived by his wife, Mary; two daughters, Sr. Jane Catherine and Mrs. Mary Wilke; two sons, Brian and Kevin; six grandchildren and two sisters.

Summer Catechists Certification courses scheduled

The following is a list of Catechist Certification courses for this summer: **Silver Burdett and Ginn Summer Seminar:** June 22-26, 9 a.m. to 4:30 p.m., Nativity Elementary School, 5220 Johnson Street, Hollywood. Students participating may earn 15 course hours for "How Do I Know I'm Doing Right?" applied to Level III Moral Theology and for sessions A and B electives: 10 workshop credits. In-service points available through Catholic schools. Sr. Dorothy and Sr. Barbara both participated in this program and highly recommend it.

Human Sexuality Training Session: June 17-26, 9 a.m.-3 p.m., St. Timothy School, 5400 S.W. 102nd

Ave., Miami. Participants in this course may earn 30 course hours for Level III-Moral Theology.

Teaching Religion in the 80's- Part I: June 6, 13, 20, from 9 a.m. to 3 p.m., 3490 N.W. 191 St., Miami.

Black Catechesis (workshop): June 27 at St. Monica parish from 9 a.m. to 3 p.m. Prerequisite: *Teaching Religion in the 80's-I*. This workshop is intended for catechists who teach religion to black students (in the black community). Five (5) workshop credits. For further information contact Ce Bennet, Religious Ed. Dept., 757-6241, ext. 184.



K OF C GIFT. The Marian Council of the Knights of Columbus recently gave a \$1200 gift to St. Luke's Center for substance abusers. Grand Knight Joseph Arena, above, is seen handing a check to Fr. Sean O' Sullivan, Director of Substance Abuse programs for Catholic Community Services. Also pictured front row (left) Msgr. John Delaney, pastor of Holy Family Parish and William Kintz, Program Director of St. Luke's and Bethesda Manor. Also pictured (back row from left) are Knights John Parrish, John Donohue, Ed Novak, Kevin Seifried, Ron Vacarro, and Inez O'Shea from Bethesda Manor. (Photo by Marc Regis)

It's a Date

The Cenacle in Lantana will host a Charismatic Teaching Weekend on May 22-25. Rev. George DePrizio will be sharing on theme "The Joy of Living". Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, FL 33462.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter will host a weekend retreat on June 5-7. Rev. Fr. Damien Fandal OP, Retreat Master. Masses and conference at Barry U. during daytime only. Offering for the weekend is \$15. Luncheon served June 7 by reservation. For more information and reservation

call Emily at 949-7331 by May 25th.

The Polish American Club of Miami will host a "Birthday Party for the Pope" on May 29 beginning at 6 p.m. Dancing to the *Hollywood Polka-Teers*. Proceeds to go for expenses of Pope's visit. For tickets call Mary in Dade at 821-2955 and Marian in Broward at 920-8990 or Charles 781-1866.

The Dade Catholic Singles Club will have a Memorial Day Picnic May 25 at Bird Road Park, Bird Road and 72nd Ave. For more information call Victor Fernandez at 221-5479.

The North Dade Widow and

Widowers Club will hold a meeting at 7:30 p.m. on May 22 at Visitation Church Social Hall, 100 NE 191st St. (near N. Miami Ave.) Miami. All faiths welcome. Call 651-5539 or 652-3052.

Holy Family Catholic Church is having a Luau on June 6 from 7:30 p.m. to 1 a.m. It will be held in the parish hall, 14500 NE 11th Ave., North Miami. Dinner and dancing for \$10 per person. For more information call 891-0661.

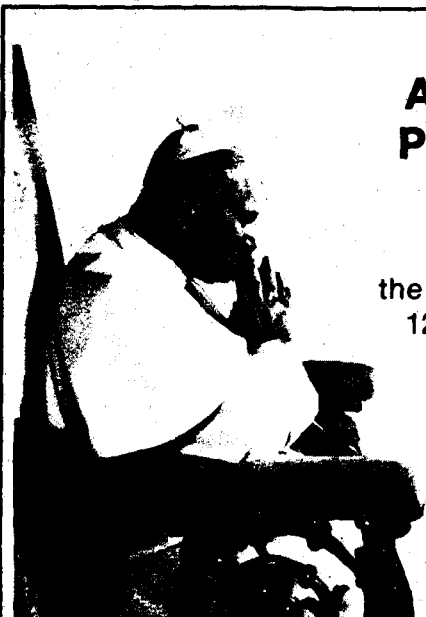
St. Timothy Holy Name Society will host a Hawaiian Night on May 30. Open buffet at 7:30 p.m. and dancing from 9 p.m. to 1 a.m. \$15 per person. For information and tickets call Joe Reid at 274-4221.

The Archdiocese of Miami will host its next Marriage Encounter on May 22-24 at St. Vincent de Paul Seminary in Boynton Beach. Marriage

Encounter is designed to increase a couple's communication. Open to all faiths. Brochure available. Reservation fee is \$50. Mail reservation and fee to Marriage Encounter of South Florida, Inc. C/O Barry and Shirley Lombard, 5220 SW 91st Terrace, Cooper City, Florida, 33328 or call 434-4866.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will hold their monthly meeting on May 17, beginning at 11:30 with Rosary, Mass and Office at Cor Jesu Chapel of Barry U. Business meeting will follow in board room of Thompson Hall. All welcome.

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



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Social..... 6 PM
Dinner..... 7 PM
Dancing..... 8-Mid.
(6 piece band)

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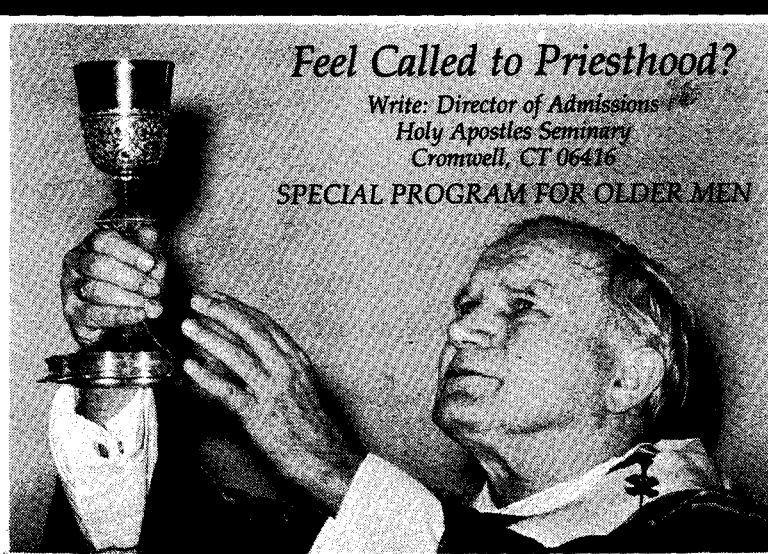
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SPECIAL PROGRAM FOR OLDER MEN



Villamor retires as principal of St. Theresa

Fernando Villamor, the principal of St. Theresa Catholic School in Coral Gables, is retiring after working at the school as a teacher and principal for 31 years.

May 29th will be a day of

honoring the principal beginning with a Mass at 9 a.m. and followed by a series of activities presented by the children.

Villamor, a native of Belize, was educated by Pallotine Sisters and Jesuits and attended colleges in Jamaica and

Puerto Rico on scholarship. Prior to coming to the United States in 1955 he taught farmers in Belize for four years. Villamor taught science at St. Theresa since he came to the U.S. until 1978 when he became principal.

Memorial Day Masses

On May 25, the annual Memorial Day Mass will be celebrated at both Our Lady of Mercy Cemetery, 11411 Northwest 25th Street, in Miami and Our Lady Queen of Heaven Cemetery, 1500 South State Road Seven, in North Lauderdale.

Students to see Booker T. musical

Students from St. Francis Xavier and Holy Redeemer Catholic School will join hundreds of other students from across Dade County to see the May 19-22 premiering of the musical-drama entitled *Booker T. Washington: The Triumph Over Destiny* written by the King parishioners Alice and John Johnson, co-authors of "Keepers of the Dream" and other educational productions.

The musical-drama will be performed by the John Pryor Reperatory Theatre Company on May 19-21 at 9:30 am, 11 am and 12:30 pm at the Joseph E. Caleb Auditorium. For further information call 253-4061.

NOTICE

The Catholic Schools of the Archdiocese of Miami restate their open admission policy. No person, on the grounds of race, color, national origin or physical condition is excluded, or otherwise subjected to discrimination in receiving services at any school operated by them. Nor do they hire or assign staff on the basis of the race, color or national origin of the individuals they are to serve.

Catholic Schools of the Archdiocese of Miami

1987-1988 School Year

DADE COUNTY

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Christ the King School
Christopher Columbus High School
Corpus Christi School
Epiphany School
Holy Cross Academy
Holy Family School
Holy Redeemer School
Immaculate Conception School
La Salle High School
Marian Center Services for Developmentally Handicapped and Mentally Retarded, Inc.
Monsignor Edward Pace High School
Our Lady of Divine Providence School

Our Lady of the Holy Rosary School
Our Lady of Lourdes Academy
Our Lady of Perpetual Help School
Sacred Heart School
St. Agatha School
St. Agnes School
St. Brendan High School
St. Francis Xavier School
St. Hugh School
St. James School
St. John the Apostle School
St. John Neumann School
St. Joseph School
St. Kevin School
St. Lawrence School
St. Mary's Cathedral School
St. Michael the Archangel School
St. Monica School
St. Patrick School
Sts. Peter and Paul School
St. Rose of Lima School
St. Theresa School
St. Thomas the Apostle School
St. Timothy School
Visitation School

BROWARD COUNTY

Annunciation School
Cardinal Gibbons High School
Chaminade High School
Little Flower School
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Homework!

Can everyday crises make parents and children holier?

By David Gibson
NC News Service

Picture this situation: A family is just finishing dinner. Mother and father are looking forward to a peaceful mid-week evening. Suddenly a startled expression appears on 14-year-old Pamela's face. "Oh no! My social studies project is due tomorrow," she blurts out in a tone of panic.

Mind you, the social studies project was assigned a month ago, accompanied by a teacher's warning that it not be turned in late. Since Pamela is usually so responsible about schoolwork, neither parent had ridden herd on the project.

Actually, Pamela has started the project. She read some articles in the school library and wrote a very rough first draft of a report.

But the project calls for a neatly written report and posters to illustrate its main points. And, it now develops, Pamela still must check what the Encyclopedia Britannica has to say about her project's topic.

She's left too much to accomplish in a couple of hours. The peaceful evening mother and father anticipated has now evaporated into thin air.

Getting up from the table, Dad and Pamela head for the car. He'll drive her to the library and wait while she makes notes on the encyclopedia article. Meanwhile mother will fetch supplies from the drugstore for Pamela's posters.

By evening's end the social studies project will be completed. The family will survive one more mini-crisis --with a few intemperate words

along the way about leaving so much for the last moment, some words of praise for Pamela's efforts and a firm resolve never to let this hectic state of affairs develop again.

Did the Second Vatican Council have families like that one in mind when it characterized the family as a "domestic sanctuary of the church"? Are these parents the ones the council had in mind in saying that by virtue of the sacrament of marriage they would be "penetrated with the Spirit of Christ" in their marital and family roles?

Probably the answer is yes. For the council took pains to indicate that the "very web" of the laity's existence is woven from the "ordinary circumstances of family and social life." And who would deny that the chaos perpetrated by Pamela's undone schoolwork represented a relatively "ordinary circumstance" for families?

The laity are called to this sort of existence by God, the council said, so that they might work "as leaven" for "the sanctification of the world from within."

Vatican II spoke of the family in a number of different documents, saying for example that:

- Because of the sacrament of marriage, "everyone gathered around the family hearth will find a readier path to human maturity, salvation and holiness."
- Children "contribute in their own way to making their parents holy."
- It is in the family that the meaning of marriage and of faithful-



'The challenge is to understand how family life is a path to maturity and holiness even in the hectic moments.'

ness is taught through example.

• By learning at home what it means to serve others, children undergo an apprenticeship for the lay apostolate.

But how did Pamela's parents help to sanctify the world from within when they discovered she hadn't done her homework? Did Pamela contribute to her parents holiness --aside from testing their patience?

There are peaceful moments when it is easy to appreciate the Spirit's presence in a household. Equally plentiful, however, are the minicrises and hectic moments that make it difficult to see if the Spirit is working.

It may be part of the challenge in Vatican II's picture of families --settings where the church's life is lived--to understand how family life is a path to maturity and holiness even in the hectic moments.

How the big Church depends on the 'little churches'

By Katharine Bird
NC News Service

"A thriving larger Christian community depends on the vitality of families to a large extent," said Father Enda McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland. The Second Vatican Council recognized this in calling families "the little church" or "the domestic church."

In Ireland the idea of the "little church" has a lot of significance," Father McDonagh said. During the 18th century, "when public worship was forbidden, Mass was celebrated in families and little groups of families in fields and in houses.

"Since Vatican II's renewal, the idea of house Masses for small groups of families has caught on" again, Father McDonagh said. Viewed as a complement to ordinary parish life, they allow "people to see the Mass celebrated in the middle of their lives, where they live."

The theologian pointed out that the family as the "little church" has historical roots in the way Jesus preached his gospel. During his public ministry, Jesus "had no settled home," the priest observed. "He was received in people's homes, ate with them, taught and preached with them." After Jesus' death and resurrection, the church developed initially "through a network of homes...There were no public buildings and the church lived in a series of family situations."

In personal history something similar happens, the priest added. Most people's first experience of Christianity, of what it means to belong to a church, comes from learning about their faith and praying at home. "That formation is very

significant and lasting," Father McDonagh said.

Vatican II placed "considerable emphasis on the family as a community of love" directed to new life, Father McDonagh continued. Though families do this through the children they have, the document "also has an implication that families bring life and love to the wider society in which they live. A Christian family is not isolated in itself."

On a parish level, families introduce children to larger community living, preparing them to accept responsibility for the world around them. One way families do this is through preparation for the sacraments, which intimately involves both parents and children. In Ireland, it is not uncommon for bishops to participate in parent-training classes for confirmation. These classes help families combine "training for loving God and Christ with training in neighbor loving," Father McDonagh said.

An integral part of the program is choosing some activity, such as running errands for an elderly person or keeping "family fast days" when families eat a simple meal and donate the money they save by doing so to the needy in the Third World or in their local area. Such activities tell the child "that the love of God expressed in the sacraments and in prayer also must be expressed in care of the poor," Father McDonagh said.

The Irish priest noted that groups other than families also can be considered the "domestic church." Groups of single persons, or groups of widowed and divorced persons, and parents supporting each other also can serve as "the little church," he said.

Scriptures

Risky ventures and adventures in faith

By Lawrence Cunningham
NC News Service

The biblical story of salvation begins when God, calling Abram (soon to be called Abraham) from his own country, tells him to leave his homeland, family and parents to go to a land which God does not name. The Book of Genesis (12:4) says flatly, "Abram went . . ."

In the New Testament Jesus sees Peter and his brother Andrew with their fishing gear and boats and tells them to follow him. Mark's Gospel (1:18) says: "And immediately they left their nets and followed him."

In neither of these cases did those who received a call from God ask "Where?" "For how long?" "To what end?" In both cases, they went. They went, in fact, in faith; they took a risk. They made, in the famous phrase of Soren Kierkegaard, a "leap of faith."

The call of Abraham and the call of the first apostles were dramatic. Had they known what was in store for them they may have either hesitated or even declined the invitation from God. What they most assuredly did know was that in response to God's invitation they were giving up the relative comfort and status of the known for that which was unknown. They had no clear idea what their destiny was to be; they could not see where their willingness to follow God might lead.

Not all God's invitations are that dramatically direct. But every call from God and every impulse of grace involves a risk and not a few demands that we sacrifice the comfortable status we know for the uncertain paths that God may point out to us.

Catholic tradition is full of stories of those who took risks or who answered God's call only to have their lives completely turned around. Let me cite three examples of people who responded to God. Though they may seem to have little in common,

Know Your Faith

The family must come first

By Father David K. O'Rourke, OP
NC News Service

Recently, the leader of a church organization asked me for the names, as he put it, "of the active families in the parish." Like many priests, my first instinct was to think of the families who were involved in doing things for the parish. I suspect that is exactly what he was looking for.

But his question and my reaction, both fairly typical, brought to mind the church's more recent teaching about family ministry and family religion. His teaching looks at family ministry in a different way. Since the Second Vatican Council, the church has emphasized that ministry begins with the family itself.

Twenty years ago Vatican II said --and Pope John Paul II has been at pains to emphasize -- that the life of the family is the family's principal pastoral activity.

What does that mean? Let me illustrate with three stories about people I know.

Friends of mine are successful in business. They are using the profits from their business to provide their children with a good education, carefully choosing schools and programs and trying to give the children the guidance and direction each one needs. Needless to say, this doesn't leave much spare time.

In another case, a young man --a very talented designer whose work is well known all around San Francisco Bay-- lives at home with his parents and sister. The sister, separated from her husband, is caring for their two children. She is having a very hard time, for the move to her old home felt humiliating, the separation from her husband was very painful and she is chronically short of money.

The young designer has shelved his own marriage intentions for a while to help his sister. He soft-pedals his own success lest comparisons come between them.

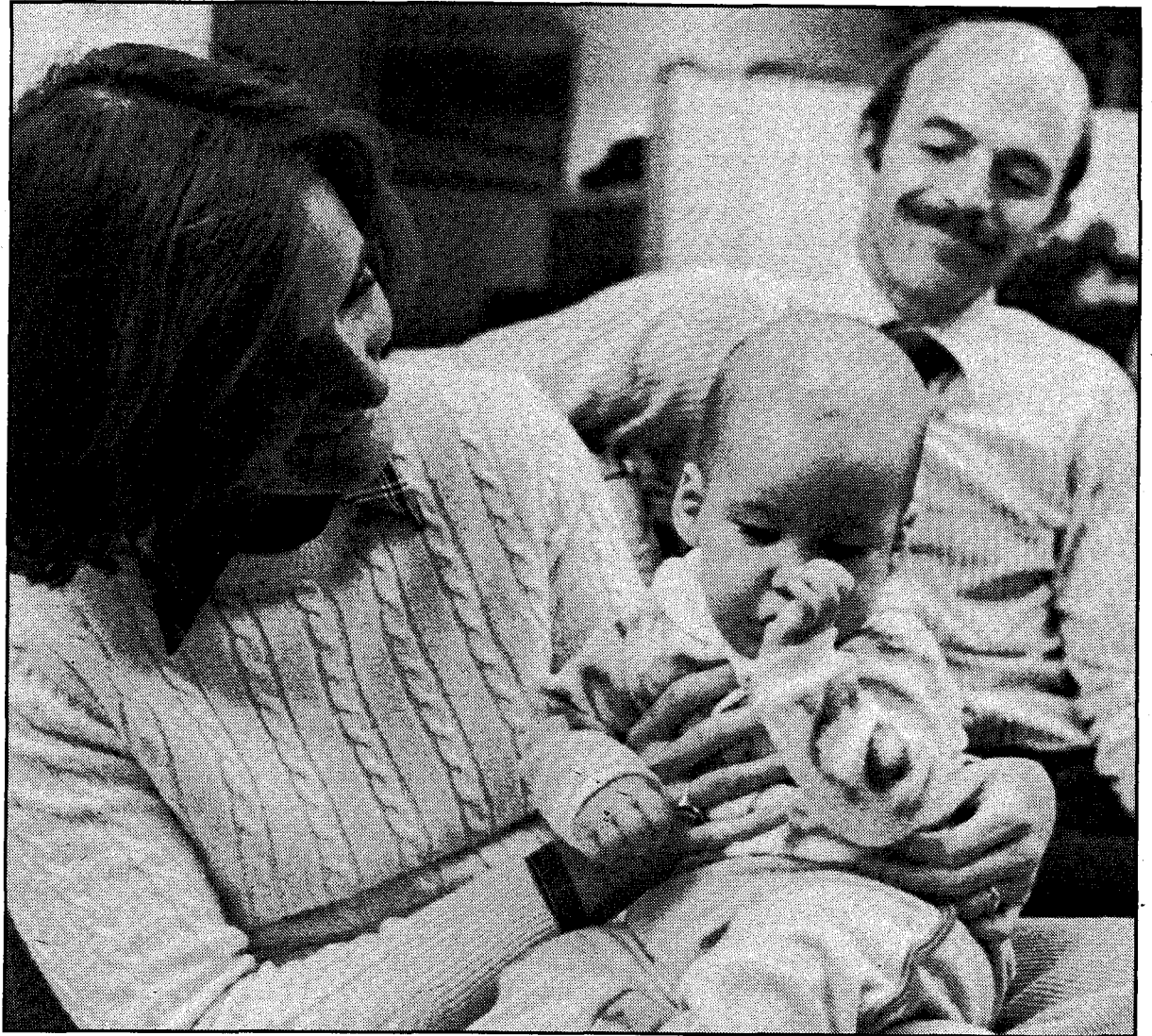
He plans eventually to be out on his own but recognizes that his sister is more able to make use of his help at this time than her parents' help. Until she is on her feet again he is going to take care of her in as quiet and unpretentious a way as possible.

Finally, a couple I know evaluate all their job possibilities and job offers in light of the effect their work could have on their marriage and family life. For them, marriage and the family come first.

Those stories provide some illustrations of family life. But they also serve as illustrations of family ministry. They are examples not only of family solidarity, but also of the family's religious role. The ministry involved in those stories is as real as my ministry of visiting the sick or preparing a homily.

I suspect that many of us once acted as though the parish were the smallest authentic church community. Anything smaller than the parish fell short, or so we thought.

But both Pope John Paul II and Vatican II talk of the "domestic church" or the "church of the home." This is not simply a poetic way to talk about the religious quality of family life. It is much more than that. It means that the family is a genuine church community, just as the parish is a true part of the larger church. And the life of the family, in all the concrete things that make up daily life, from the bedroom to the utility room, is part of that sacramental life.



Vatican II's view of families

A family is something like a difficult puzzle: All its varied pieces can be fitted together rather nicely, though at a given moment it may not be easy for a family to see how this will be accomplished in its case.

The Second Vatican Council, in several of its documents, focused on the puzzle posed by families today. It did so, it said in the Constitution on the Church in the Modern World, because it saw family life as one of the "particularly urgent needs" of the times, the type of need which reaches to "the roots of the human race."

But the council did not simply point to the problems modern families face. The council also spoke of the family apostolate, its vocation.

In its decree on the laity, Vatican II described the family as "the first and vital cell of society."

Much like the cells of any organism, each family is caught up in a complex life-system, in Vatican II's vision. Not only do families draw from the life of the Church and the society around them to nourish their life at home; they, in turn, contributed to life beyond their home.

So for Vatican II, the family is not a closed society. If it is meant to serve as a haven of comfort and personal enrichment, it is also a connecting link with the rest of society and with the Church.

Actually, says the council, the family partici-

pates in doing the work of the Church. How? First, through the relationships of love and example by which its own members build up each other's lives.

Years after Vatican II, one of its participants, Pope John Paul II, would write about this. In a major document on the family, the Pope spoke of the family's role in fostering the unique dignity of each of its members and helping each one to find his or her special, unrepeatable place within the fabric of society.

But the family also participates in the work of the Church in a myriad of ways that foster justice or serve people in need. For example, says the council's decree on the laity, families carry out an apostolate of the Church through "the adoption of abandoned infants, hospitality to strangers, assistance in the operation of schools, helpful advice and material assistance for adolescents, help to engaged couples in preparing themselves better for marriage, catechetical work, support for married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of economic progress."

For Vatican II, the Christian family has a vocation, an apostolate. For the council, the family is a bearer of God's life and finds special meaning in that fact.

they do have one thing in common.

Thomas Aquinas, the son of minor nobility, was destined by his family to be a monk and, in time, the abbot of Monte Cassino in Italy, the most prestigious monastery in the Benedictine order. But to his family's horror, Thomas decided to take up with a new and somewhat impoverished group of friars that had been founded by the Spaniard Dominic Guzman. Thomas eventually would become one of the great theologians of the church.

In 1845 John Henry Newman, one of the most famous and articulate Anglican theologians of his day, gave up his familiar life in Oxford, England, to join the Roman Catholic Church. His decision at that time was a "cause celebre"; for some it was rather like Billy Graham announcing today that he had become a Moonie (a member of the Unification Church). Newman would go on to become the most influential Catholic theologian of the modern

era.

Mother Teresa of Calcutta, now a world figure, was for more than two decades a nun teaching in a middle-class girl's school before she really saw and understood the poverty of India's teeming masses. She has told biographers that the event came when

'Every call from God and every impulse of grace involves a risk.'

she looked out a train window and really "saw" poverty. It was then she opted to live in the slums of Calcutta.

In all three of the cases just cited, we have people who already were good Christians, even exemplary ones, who took a further step, made a deeper commitment. In short, they took a risk.

They, of course, are famous in the Christian tradition. The example of their lives, however, magnifies an essential element of faith. At junctures in our lives the risks involved in response to God's call move us from the comfortable and the known to that which may be less comfortable and certainly unknown.

Every impulse to be more loving requires a shedding of customary prejudice. Every "yes" to others demands a "no" to our own ego. Every move toward God is a small move away from our own self or, more precisely, our false self.

Our risks may be small ones. That does not matter. Those small steps, the doing of the ordinary in an extraordinary manner, make up a strategy which Therese of Lisieux called "The Little Way." That strategy turned a rather ordinary, somewhat sentimental teen-ager into one of the great saints of the modern era.

Catholic game evokes nostalgia

WASHINGTON (NC) -- "Is the Pope Catholic!?" may look like a nostalgia game for old-timers who lived through Latin Masses, pagan babies and knuckle-raps from nun-disciplinarians.

But some of the most ardent players are teen-agers, say Richard and John Crowley, blood brothers who are co-creators of the game.

"Is the Pope Catholic!?" is something of a cross between Trivial Pursuit, Monopoly and several other games.

The object is to climb the hierarchical ladder from altar boy to pope.

To do that you have to make it around the game board -- a path of

and "Meet Me After School" beads, where you get penalized for doing something bad.

Land on one of the Nostalgia Beads, and you have to share a Catholic memory -- an anecdote about a memorable priest or nun, a "most embarrassing moment" story, or favorite Catholic joke. The other players vote whether your tale was good enough to earn you a free turn.

The Crowleys, both psycho-therapists, worked the game out together. Richard Crowley in Los Angeles was the main inspiration, while most of the research on the Baltimore Bonus and Vatican Vitals trivia was done, with the help of some priest

'If they blamed the church (for an unpleasant episode), sometimes they are able to see their own role. It opens up some doors.'

rosary beads -- past the Hail Holy Queen medal five or more times by throwing dice and obeying the instructions on the bead you land on.

Hitting a Bingo Bead can move you up the hierarchical ladder in a single turn (Hey, I've made cardinal!), but a Pagan Place Bead moves you down a step (Back to bishop, buddy!).

"How many Stations of the Cross are there?" If you land on a Baltimore Bonus bead and answer a question like that correctly, you advance an extra nine beads. (Answer: 14).

But watch out for those Sin beads

friends, by John Crowley in Fort Wayne, Ind.

The game is meant to be just plain fun, but it can also have a healthy psychological impact on the players, they said.

Richard Crowley who handles the sales by mail and sees all the letters commenting on the game, said he was surprised at "how many teen-agers like to play it with their parents. They groove on listening to the adults sharing their nostalgia."

He called it a "humanizing experience" as the younger generation



Two of the game cards from a new light-hearted board game, "Is the Pope Catholic!?", may conjure up memories of Latin Masses, confessional boxes and knuckle-rapping nuns for older Catholics. But the game's creators, Richard and John Crowley, hope that younger players will find the game to be just plain fun. (NC photos)

discovers some of the things the parents did when they were in school.

John Crowley said that when people get an opportunity to "share their own nostalgia" about the church and laugh with others about it, "if they had negative feelings, sometimes these become less negative. If they blamed the church (for an unpleasant episode), sometimes they are able to see their

own role. It opens up some doors."

The Crowleys said in late April they had sold about 1,000 games so far, mostly by mail.

"Is the Pope Catholic!?" is available for \$29.95 plus \$4.50 postage and handling from Crowley Connections, 11684 Ventura Blvd., Suite 444, Studio City, Calif. 91604.)

Religion is basic for Miss Teen Florida

By Dave Finnerty
The Florida Catholic

DAYTONA BEACH - Patti Pippen is like a puzzle.

Many strange shapes and odd sizes have to be fitted together before you get the real picture.

There's the Miss Teen Florida piece, the Father Lopez High School student piece, the Model United Nations debate team member piece, the Johns Hopkins University-bound piece, and so on and so on.

Miss Pippen, 17, is all those.

Holding those pieces together is her Catholic upbringing, said the high school senior.

"That foundation gives me the

courage to attempt things," she said. "It helps me work to do them to the best of my ability.

"That's what Jesus wants: for us to be the best we can be."

And that's what makes Miss Pippen, a parishioner at Our Lady of Hope Church, Port Orange, Fla. tick.

That's why last summer she was chosen over 61 other teen-agers to represent this state in the Miss Teen America contest this year. (She did not place in that contest.)

"I had no idea I was going to win," she said of the state contest. "I wish I knew why I did."

"I'm not outstanding in any of the areas" judged during the Miss Teen Florida contest: personality, service and achievement to school and community,

scholastic achievement and academic record, poise projection in formal wear, personal development of hobbies and skills, and general awareness.

Miss Pippen, bashfully, added: "I guess I'm well rounded. That's what attracted them to me, I think."

But not outstanding in any area? Those who know her might argue the point.

After graduation, Miss Pippen is going to Johns Hopkins University to study medicine.

During her years as a member of the award-winning school Model United Nations team, she won more than her fair share of debates.

"I'm motivated to do well at these things," she said. "I have no natural abilities so I work hard at each one."

Besides the Miss Teen Florida crown, Miss Pippen is a little different than most Johns Hopkins-bound freshmen in another way, too. After earning her degree, she is considering joining the military.

"I think people have a responsibility to serve their country," she said.

Miss Pippen does not like the idea of soldiers having to kill others to defend the U.S. But as a doctor, she said, "my emphasis will be on healing, not hurting. My job will be to cure people and make them well."

No matter what the future delivers, Miss Pippen said: "I'll never change my religion. I'll always remain Catholic.

"It's a way of life."

What is a 13-year-old boy?

By Hilda Young
NC News Service

A 13-year-old boy is a voice that changes lanes between boyhood and adolescence with screeching vocal chords.

A 13-year-old boy is phone calls from the vice principal about squirt guns and water balloons.

A 13-year-old boy is a cheerleader for every car on the road and a monologue of unanswerable questions about transmissions, carburetors and speed limits.

A 13-year-old boy is the reason dad's razor is out of place.

A 13-year-old boy is complaints about having to attend CCD and ironic questions about the priesthood.

A 13-year-old boy is an eating machine.

A 13-year-old boy is a dresser drawer covered with batteries, bolts, sweat socks, pet rocks, model glue, one

shoe and rubber bands.

A 13-year-old boy is a serious face hiding a grin when the phone rings and it's a young girl's voice asking for him.

A 13-year-old boy is Attila the Hun when it's his turn to do the dishes.

A 13-year-old boy is hard to hug when his buddies are around.

A 13-year-old boy is 20-minutes showers, hair mousse and the cultured hobo look.

A 13-year-old boy is "Top Gun" posters, Hot Rod magazines and earphones.

A 13-year-old boy is a lover of dogs, gerbils and toads.

A 13-year-old boy is the Marine of adolescent men, the toughest of the tough, the machoest of the macho.

A 13-year-old boy is someone who can cry when the spider living in the corner of his bedroom window dies.

A 13-year-old boy is 21 in his mind, 7 in his heart and still a little boy in his mother's eyes.

