

Catholics, Jews 'deepen' dialogue

0Pope song...Below
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By Prent Browning,
Voice Staff Writer

Local Jewish and Catholic leaders expressed their determination last week to continue to dialogue and deepen their relationship in the wake of the controversy surrounding Pope John Paul II's meeting with Austrian President Kurt Waldheim.

Following a meeting on June 25 with Waldheim, who is accused of involvement in Nazi war crimes, the pope praised the president's diplomatic record and made no mention of the issue of his World War II record as a Nazi officer. The meeting sparked protests from Jewish organizations who were further disappointed by the pope's praise for Waldheim, who as Secretary General of the United Nations had helped the pope with peace initiatives.

'We are responsible for this area and we are not going to let a

vacuum occur into which would enter the most negative forces in our area'

Arthur Teitelbaum, ADL



Msgr. Bryan Walsh and Rabbi Solomon Schiff share laugh at conference.

As a result it is uncertain whether a Sept. 11 meeting between national Jewish leaders and the pope during his visit to Miami will go ahead as planned.

Over a dozen area Catholic and Jewish leaders, however, at a press conference on June 30, said that the controversy will not interfere with local dialogue, but will, if anything, result in an even deeper level of communication.

"I think it is a sign of our communal strength," said Arthur Teitelbaum, Southern Area Director of the Anti-Defamation League, "that we come together at this moment and say we are responsible for this area and we are not going to let a vacuum occur into which would enter the most negative forces in our area."

A joint statement by Teitelbaum and Frank
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talks openly.....Pg. 11

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THE VOICE

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Friday July 10, 1987

Fla. bishops: say outlaw surrogate pay

TALLAHASSEE, Fla. (NC) — Florida's nine Catholic bishops urged the state Legislature to outlaw payments for surrogate parenting contracts and to adopt a statement holding that such contracts "are contrary to public policy."

The bishops also recommended that adoption statutes be amended to exclude surrogate parenting arrangements from the special consideration Florida gives to step-parent adoptions.

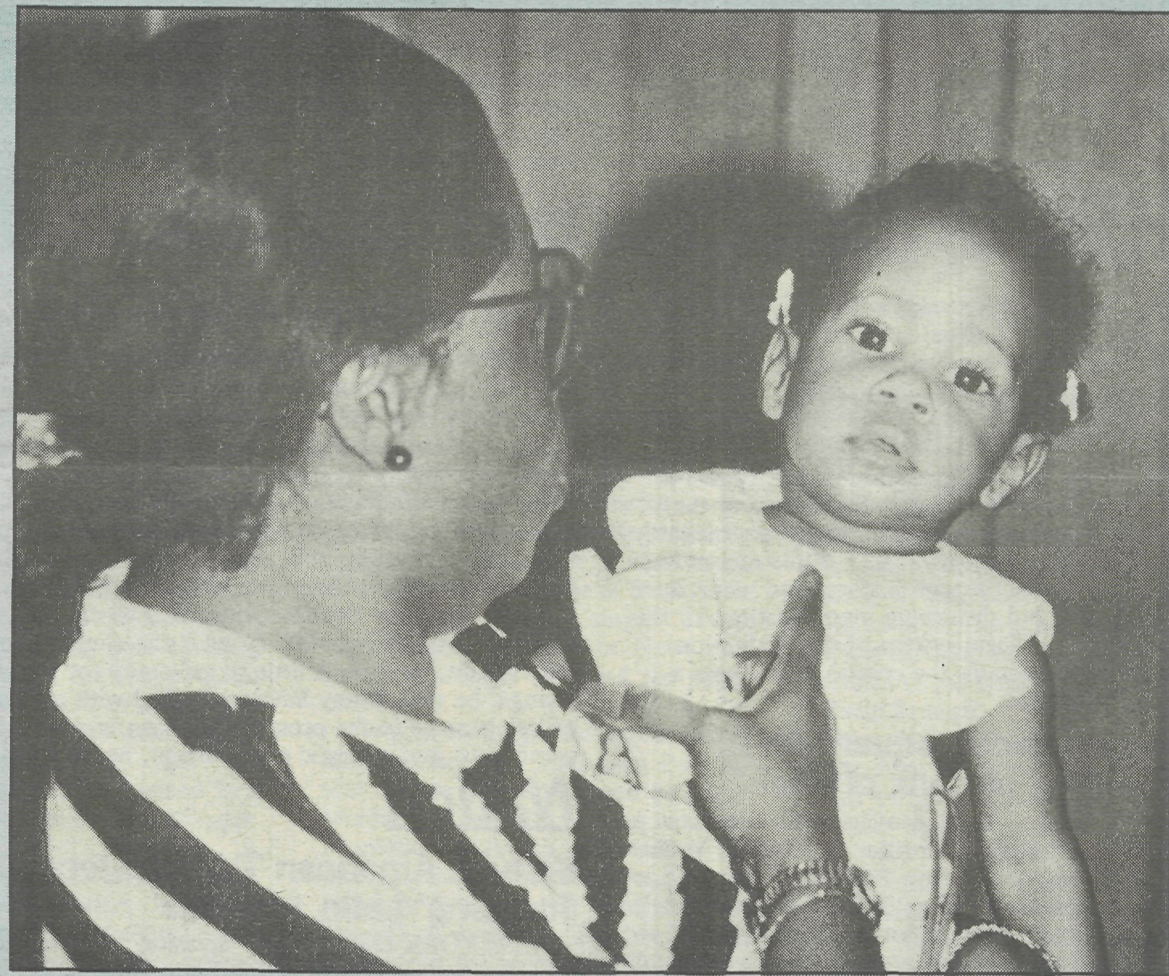
They commented in a statement released by the Florida Catholic Conference in Tallahassee to lawmakers.

The Legislature is expected to address the issue during its 1988 session. The House Judiciary Committee has announced it will conduct an interim study of surrogacy before the next regular session.

A surrogate mother becomes pregnant by artificial insemination, carries the child to term, and gives up the child to the father and his spouse. In some cases surrogate mothers provide the service for pay.

The bishops said they empathized with the desires of infertile couples to have children, and noted that the church "encourages and supports scientific research into moral means of assisting conception."

But they said technological advances "must be used to serve humankind and not to overwhelm it. The fact that we have the capability of doing certain things does not mean we should do them."



Future catechist—Milagro Baines, 11 months, is a little young to be learning his catechism. He's just along for the ride as his mother, Angelica, of St. Philip's attends the first Black Catechesis Workshop in the Archdiocese of Miami at St. Monica's in North Miami. Story on Page 7. (Voice photo by Jim Varsallone)

A song for the Pope

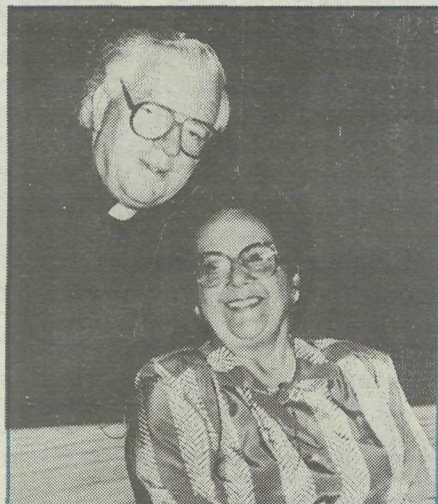
Authors hope parishes will share in tribute

By Araceli Cantero
Executive Editor, La Voz

Hispanics in Miami have produced a song for the Pope, but they're not waiting until he gets here to start singing it.

A renown group of soloists is in the process of recording the hymn, "Holy Father," and they hope that churches throughout South Florida will begin singing it in preparation for Pope John Paul II's visit here Sept. 10 and 11.

"We want it to be sung in all the Hispanic churches as a tribute to the Pope," said an enthusiastic Mercy Ferrer, the Cuban composer who wrote the music. And because the lyrics have been translated into English, she hopes all of South Florida's Catholics will share in the tribute.



Composer Mercy Ferrer and lyricist Fr. Joseph Cliff created a song for the Pope. (La Voz photo by Araceli Cantero)

In an interview with *La Voz*, the Spanish-language newspaper of the Archdiocese, Ferrer said the melody sprang from the joy she felt after realizing the Holy Father was actually coming to Miami.

"His presence here is a gift from God to us," she said. "When I found out he was coming I wanted to offer him a tribute."

"So, as always happens when I write music, I grabbed my guitar and started singing," said Ferrer, who also has authored a very popular Hispanic hymn, "Gracias Señor" (Thank You, Lord).

For help with the lyrics, she turned to Father Joseph Cliff, a retired priest who directs the choir at St. Michael Church in Miami. "He called me one day, at 11 p.m., to tell me he had

finished it. His verses say everything that I would have liked to say to the Pope," Ferrer said.

To write the lyrics, Father Cliff reviewed the Pope's writings and everything that had been written about the theme of the visit, "Unity in the Work of Service."

"In the first few verses I try to praise the Holy Father, his mission, his apostolic zeal," explained the priest, who is of British origin but worked for many years in Cuba. "The second part is the response of the people of God, our commitment and renewal and our work for unity."

Father Cliff wrote lyrics for the song in both English and Spanish. Perfectly fluent in both languages, he had previously translated Ferrer's
(continued on page 10)

Pope beatifies Lithuanian, urges prayers for nation

VATICAN CITY (NC) — Pope John Paul II re-emphasized Lithuania's Christian heritage and links to Europe, and beatified a Lithuanian bishop during activities commemorating the 600th anniversary of the Baltic country's conversion to Christianity.

The pope, barred by Soviet authorities from visiting Lithuania for the occasion, told nearly 10,000 Lithuanians gathered from around the world in Vatican City that "with all my heart's desire I am with you. It is a desire I have felt within me for a long time."

"In a special way," the pope said, "the church on the continent of Europe is conscious of the profound links uniting her to you, who by your very geographical position and by your whole history belong to the great family of the Christian nations of the continent."

The pope beatified Archbishop Jurgis Matulaitis, who served in the early 20th century, at a June 28 Mass in St. Peter's Basilica. The Mass commemorating the anniversary was attended by bishops representing 17 European episcopal conferences. Also attending the ceremonies was Father Vincent Andriuska, who ministers to Lithuanians in the Archdiocese of Miami.

Calling Archbishop Matulaitis a "splendid model of a bishop," the pope praised him for his efforts to renew his order, the Marian Fathers, and the founding of two orders of sisters, the Congregation of Sisters of Immaculate Conception and the Congregation of Servants of the Sacred Heart.

According to Father Casimir Pugevicius of the Brooklyn-based Lithuanian Information Center, the beatification of Archbishop Matulaitis, who was trained and taught in Polish seminaries, by the Polish-born pope is significant because there has been a "love-hate relationship for centuries" between the

two peoples — a relationship he compared to the tensions between the English and the Irish.

Archbishop Matulaitis was appointed bishop of Vilnius in 1918 at a time when both Poland and Lithuania became independent, but with conflicting territorial claims. Vilnius was established as Lithuania's capital in 1323, but changed hands several times during the ensuing centuries. In 1944, the German forces were ousted by the Soviet army and the city was restored as Lithuania's capital.

Until his death in 1927, Bishop Matulaitis was closely involved in negotiating with Poland and Lithuania on behalf of the church. The pope noted this in praising his "carrying out of delicate missions entrusted to him by the Holy See."

In a symbolic link to similar anniversary ceremonies taking place in Lithuania, the pope timed the actual declaration of the archbishop's beatification to coincide with the chiming of the church bells in St. Peter's Basilica and at the church of Sts. Peter and Paul, Vilnius.

Among the 10,000 people attending the anniversary Mass was a delegation of eight priests representing each of Lithuania's dioceses and headed by Bishop Antanas Vaicius, administrator of the diocese of Telsiai.

At his regularly scheduled Angelus talk following the Mass, the pope emphasized Christianity's "solid roots in Lithuania." Later, he met with 2,500 Lithuanian visitors from around the world in the Vatican's Paul VI auditorium, and called on them to support those Lithuanians who "suffer for reasons of religious conscience."

According to Lithuanian human rights activists, three priests, as well as many lay workers, are imprisoned in Lithuania for their religious beliefs.



Cathedral vandalized

John Frenz, executive secretary at St. Louis Cathedral in New Orleans, looks at shattered remains of holy water fonts after a vandalism attack. The marble cherubs, dating from the 1850s, were among several items in the cathedral that were damaged by a man who claimed to be "the Holy Spirit." Pope John Paul II is scheduled to visit the cathedral Sept. 12. (NC photo)

World

Apartheid condemned by Vatican, world churches

ROME (NC) — Vatican and World Council of Churches officials have labeled apartheid as the most "pernicious form" of contemporary racism which Christians must combat. "While racism has taken many forms through history, and while there are today new and disturbing manifestations of this evil, apartheid, a legal system of discrimination based on race, remains the crucial issue," said a joint communique.

Vatican rejects request for extradition of bank official

ROME (NC) — Vatican officials have rejected a request from Italian authorities to extradite Vatican bank President Archbishop Paul Marcinkus and two aides in connection with a 1982 banking scandal, an Italian Catholic weekly reported. Quoting from an unreleased document prepared by a Vatican tribunal which examined the case, the news weekly *Il Sabato* said church officials reject the extradition request on the grounds it violates an Italian-Vatican agreement forbidding interference in central Vatican agencies. It also says that charges in the arrest warrants are "conjectural."

Sudanese bishop criticizes Islamic legal code

MILAN, Italy (NC) — The Sudanese government "does not have the will" to abolish its Islamic legal code, despite promises to the contrary and protests by the Christian community, said the president of the Sudanese bishops' conference. Khartoum Archbishop Gabriel Zubeir Wako described the legal code, known as the Shariah, as a violation of every religious and human dignity. "It has been applied in discriminatory fashion, generally against the poor and the ignorant, in unjust, inhuman and summary ways."

Priest tells Hong Kong church to prepare for Communists

HONG KONG (NC) — The Catholic Church in Hong Kong should become Chinese-oriented, more locally independent and more socially concerned in preparation for the colony's 1997 return to China, said a Hong Kong church official. Father Luke Tsui, executive director of the Catholic Institute for Religion and Society, told Hong Kong priests and Religious that the church should be well-prepared for 1997 when the British-ruled island reverts to Chinese jurisdiction. Most Hong Kong church people, he said, have done little to get ready for the change, he said. Many have responded with a sense of helplessness to the prospect of living under a communist and atheistic environment, he said.

Nation

Bishop: American TV ministers 'invading' Latin America

NEW YORK (NC) — An "invasion" by the U.S. television ministers is affecting Latin Americans like a drug, said the new general secretary of the Latin American Bishops' Conference, known by its Spanish initials, CELAM. "We are especially concerned about the drug effect of this kind of activity in leading people away from the dimension of social responsibility," said Bishop Oscar A. Rodriguez Maradiaga. "It emphasizes only the vertical dimension."

Wisconsin bishops drafting policy for 'priestless Sundays'

MILWAUKEE (NC) — Wisconsin's Catholic bishops are consulting with priests and deacons across the state to form a common policy on lay-led Sunday worship services in priestless parishes. Diocesan liturgy personnel of the state's five dioceses drafted a 25-page working paper on the theological and pastoral issues, liturgical norms and lay training needs that arise when the worshiping community has no priest to lead the celebration of the Eucharist.

Bishops to decide if TWA should remain papal carrier

WASHINGTON (NC) — The National Conference of Catholic Bishops has named a three-bishop committee to make a final review of the NCCB decision accepting Trans World Airlines as the charter carrier to fly Pope John Paul II around the United States this fall. The choice of TWA was questioned earlier this year by the Independent Federation of Flight Attendants, a union representing several thousand TWA employees which has mounted a "boycott of conscience" against the airline. The bishops' committee was to meet personally with representatives of both TWA and the union. Archbishop Roger M. Mahony of Los Angeles is to head the committee.

State court makes it easier to let terminally ill patients die

NEWARK, N.J. (NC) — Saying patients' interests must come before those of the state, the New Jersey Supreme Court in three rulings expanded its guidelines for the termination of life-support systems to comatose patients. The court said the wishes of the patient or of family members must be paramount in deciding whether life-sustaining measures can be removed in cases where there seems no chance for recovery. The decisions immediately came under attack from the New Jersey Catholic Conference. Archbishop Theodore E. McCarrick of Newark, president of the conference, said the "court has not distinguished nutrition and hydration from other forms of medical treatment, nor recognized clearly that withdrawal of nutrition and hydration in these specific cases initiates the process of starvation and introduces a new cause of death."

"Call to me and I will answer you" (Jer. 33:3). Pastoral Center employees gather each Monday morning to pray for the intentions of our brothers and sisters in the Archdiocese of Miami. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138

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Pro-lifers like Bork, but worried

From Voice Staff and Catholic News Service reports

President Reagan's nominee to the Supreme Court, Robert H. Bork, is a federal appeals judge who opposes as unconstitutional the "privacy doctrine" used to allow abortion on demand.

That makes pro-life leaders in South Florida and across the country happy, of course, but a few are worried: with the legality of abortion and other crucial issues hanging in the balance, will a liberal-leaning Senate approve Bork's nomination?

"We feel [Bork's] intellectual capacity is superb, his stand on the issues that we consider critical is definitely favorable," said the Rev. Henry Patino, director of the South Florida Coalition for Life, an umbrella group which represents all pro-life organizations in the area.

"Our realistic fear is that there is too much riding on the acceptance of this man — the entire Supreme Court would be affected in a very deep way on many of the major issues," added Rev. Patino. "I'm kind of the opinion that they are going to postpone the acceptance until the next President is elected."

Pro-lifers also are aware that even if Bork is approved and, at some point, the Supreme Court reverses its *Roe vs. Wade* decision, it will not mean the

Johnson, media spokesperson for the Archdiocese of Miami's Respect Life Apostolate.

"I think there's been a lot of

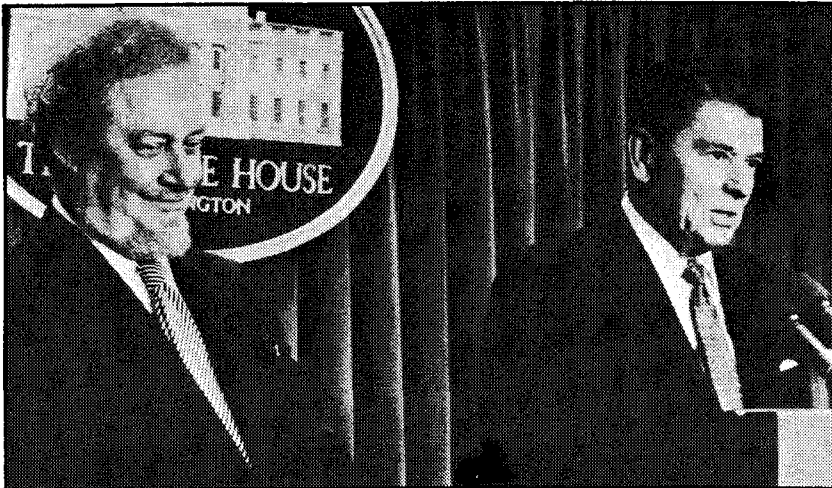
Constitution."

Reagan announced Bork's nomination July 1 at the White House and called Bork a "most prominent advocate of judicial restraint... He shares my view that a justice's personal views should not be part of their constitutional interpretations."

If confirmed by the Senate Bork would succeed Lewis F. Powell Jr., who announced his retirement June 26. While in office Reagan has named two Supreme Court justices — Sandra Day O'Connor and Antonin Scalia — and elevated Justice William Rehnquist to chief justice.

Bork, 60, a U.S. Circuit Court judge for the District of Columbia, has made known his objections to *Roe vs. Wade*, the 1973 Supreme Court 7-2 decision that struck down most state abortion laws. The court based that ruling on a constitutional right to privacy.

Immediately following Bork's nomination Sen. Patrick J. Leahy, D-Vt., said that "if Bork were on the Supreme Court and *Roe vs. Wade* came up today his vote would determine we would not have abortion. We have to look at that" to see if the majority of Americans support his view. Leahy predicted a long confirmation battle in the Senate.



President Reagan announces the nomination of Circuit Judge Robert H. Bork, a conservative, to the Supreme Court. (NC photo)

end of legalized abortion in this country.

"We hope that will happen but even if it happens it is only going to return to the states the right to legislate their own abortion laws," said Libby

hysteria about something that we're not quite sure how it's going to work out," she added. Even if *Roe vs. Wade* is overturned, "it's not going to stop our work, because we still need a human life amendment to the

Catholics, Jews deepen understanding

(continued from Page 1)

McGrath, Regional Director of the National Conference of Christians and Jews (NCCJ), affirmed the "strength of personal friendships" between leaders in South Florida's Jewish and Catholic community, and their commitment to "strengthening the idea of community."

Rabbi Solomon Schiff, Executive Vice President of the Rabbinical Association of Greater Miami, likened the current troubles to a domestic dispute, during the press conference at Miami-Dade Community College's Downtown Campus.

"If a husband and wife have difficulties between them, it is even more important to dialogue when those problems come up. Because of these strains we should redouble our efforts to increase dialogue—perhaps dialogue on a more substantive level."

Msgr. Bryan O. Walsh, Chairman of the Archdiocesan Ecumenical and Interfaith Commission, stressed the long relationship of South Florida's Jewish and Catholic communities during which he has seen "good days and bad days."

"I am personally convinced," said Msgr. Walsh, "that out of the difficulties of the present time, as long as there is communication and dialogue, that a deeper understanding and more profound communication can occur."

"I feel we have worked too hard to develop an interfaith relationship to allow it to be destroyed by something that happened elsewhere," added Judge Clyde Atkins, the Chairman of the Executive Committee of the NCCJ.

Jewish leaders at the conference strove to keep the present difficulties in perspective on both a local and national level.

"I think it is unfortunate that this particular incident seems to grab the headlines," said Rabbi Herbert Baumgard, Outgoing President of the Synagogue Council of America.

"The fact is that this has been a pope who has otherwise reached out to the Jewish community and who has, through his encouragement of the sentiments of *Nostra Aetate* (a key Vatican II interfaith document), liberalized the church," he said.

"Archbishop McCarthy," he added,

"has reached out to the Jewish community and only recently spoke in Rabbi Lehrman's congregation and my congregation."

After the pope met with Waldheim privately for 35 minutes, he praised his diplomatic record in a speech:

"All your activities in international circles as a diplomat and foreign minister of your country and through your difficult and highly responsible activities in the United Nations were dedicated to achieving peace among peoples," he said. The pope asked Waldheim in the speech to continue to work for human rights and world peace.

Waldheim said later that the allegations against him were raised "in a marginal way" when he and the pope met privately.

Following the pope's meeting with Waldheim, Jewish leaders who had assembled in New York could not agree on a position regarding the Miami meeting with the pope. They seemed generally agreed that some opportunity for substantive discussion of issues—chief among them the Waldheim visit—was necessary before the Miami meeting could be held.

Locally, Msgr. Walsh reacted by urging that plans go forward for the Sept. 11 meeting. He blamed the dispute on "both sides talking past each other."

"It was not Mr. Waldheim, the former German soldier, who was received; instead it was the democratically elected head of the Austrian nation. I feel the Jewish leaders do not really understand the position or the action of the Holy Father," he said.

Rabbi Schiff, who is helping to coordinate the pope-Jewish meeting in Miami, responded that he believed that Jewish leaders would press for a substantive meeting with the pope as soon as possible.

However, he said he had hoped that the pope "would have used this opportunity to condemn Waldheim and to demonstrate, as he has in the past, his total abhorrence of Nazi atrocities."

Because of his alleged involvement in war crimes against Jews and anti-Nazi partisans, the United States has put Waldheim on a "watch list" of people who should not be allowed into the

country. Other Western European countries have indicated an unwillingness to receive the Austrian president. Italy refused to grant Waldheim a state visit during his three-day stay in Rome.

Waldheim, a Catholic, has denied the accusations about his war record.

Jewish leaders representing the Synagogue Council of America, the Anti-Defamation League of B'nai B'rith, and several other major Jewish organizations that met in New York June 25, strongly criticized the pope's meeting.

"Waldheim sought the appearance of moral exoneration from John Paul II," said a joint statement issued by Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations and of the Interfaith Committee of the Synagogue Council of America. "By the pontiff's agreeing to the meeting and failure to speak to the issue of moral accountability for heinous acts, Waldheim has not only advanced the process of whitewashing his past, but obliterated a reality and memory which the world forgets at its peril."

Rabbi Waxman said in an interview that the pope's failure to refer to Waldheim's Nazi past or to condemn the kind of actions Waldheim allegedly engaged in during World War II "shocked us."

He said Jewish leaders will wait to see what Catholic initiative may be forthcoming before taking any further action.

Perhaps the most strident criticism came from the American Jewish Congress which issued an open letter to the pope, published June 26 in the New York Times and locally in The Miami Herald, asking whether Waldheim's "forgetfulness" was "an echo, however distant, of the church's forgetfulness as well? Has Your Holiness dealt with the indifference of the Catholic Churches in Europe to the fate of the Jews during World War II?"

The letter also stated that, "Even the National Conference of Catholic Bishops in the United States seemed disconcerted by your (the pope's) decision." The NCCB has called this a misinterpretation of their position based

on "incomplete media reports."

In fact, leading U.S. bishops have defended the pope while some Catholic leaders in Catholic-Jewish relations have questioned the wisdom of the papal action.

It is "a standard practice of the Holy See to receive duly elected political leaders," and "to be received by the pope does not mean that the Holy See is making a statement on the personal character of the one being received," said Archbishop John L. May of St. Louis, President of the National Conference of Catholic Bishops.

Other U.S. bishops who spoke out on the issue defended Pope John Paul's record on anti-Semitism and followed the same basic position as Archbishop May.

A group of four Catholic specialists in Catholic-Jewish relations voiced serious doubts about the meeting, however.

In a joint statement, the Catholic members of the Christian Study Group on Judaism and the Jewish People said they were "puzzled" that the pope "could extend an official welcome to one implicated in war crimes."

The special nature of the Holocaust, in which some 6 million Jews were killed during World War II in the Nazi effort to exterminate the whole Jewish race, "places in question the appropriateness of such a visit between the pope and Mr. Waldheim," the group said.

However, a prominent pioneer in Catholic-Jewish relations, Msgr. John Oesterreicher, called some Jewish criticisms of the meeting "not only unfair but ridiculous." A native of Austria, Oesterreicher was one of the architects of the Second Vatican Council's landmark Declaration on Non-Christian Religions.

Msgr. Oesterreicher said all the evidence on Waldheim's World War II military record produced so far shows that he "knew of certain violations of international law, but he did not participate in them and he certainly did not commission them."

He urged a return to an atmosphere of trust, which he said was needed for real dialogue. "We all can win if there is dialogue," he said.

Vocations there: Get 'em, Serrans told

SAN DIEGO (NC) — There are still young men and women interested in vocations and Serrans must continue to cultivate that desire into commitment, said speakers at the 45th annual Serra International Convention.

Held in San Diego, the meeting drew 1,500 participants and was the largest gathering of Serrans ever held in the United States. Serrans came from many of the organization's 502 clubs in 29 nations, including Mexico, Italy, Australia, the Philippines and South America.

The newly elected president of Serra

International, Bill Cicherski of Dallas urged Serrans to actively promote vocations to the priesthood and religious life. "Currently there is a strong belief that more young men and women wish to serve in the works of the church. What we Serrans must do is to cultivate this desire into a commitment," he said.

The organization also needs more members, he said, announcing the start of a "Two Today for Serra" campaign for which the 16,000 members are asked to supply the names of two prospective Serrans.

Archbishop Theodore E. McCarrick of Newark, N.J., and Archbishop Roger M. Mahony of Los Angeles told participants that despite what polls may indicate, young men and women continue to be called for service in the church.

"I believe with all my heart that the crisis in vocations is not that there are no vocations but that there are too many people who have convinced themselves that there are no vocations," Archbishop McCarrick said.

Contributing to the so-called vocation "crisis," the archbishop said, has

been the trend of individuals doing everything their way and forgetting "there is a very special grace in doing it God's way" along with cultural and societal mores that no longer encourage choosing a priestly or religious vocation.

He noted a "real link between lack of vocations and the lack of the use of the sacrament of penance and reconciliation. Fewer confessions today means that there are fewer moments when young people have a chance to bare their souls to a thoughtful and understanding priest."

Archbishop Mahony said he felt Christ would not abandon the church and said there will continue to be vocations to the priesthood. He added that the Archdiocese of Los Angeles has the most seminarians it has had in 25 years.

Archbishop James A. Hickey of Washington, episcopal adviser to Serra International, said in an interview with the *Southern Cross*, newspaper of the Diocese of San Diego, that the U.S. vocations were "holding their own" and that the church has begun to recognize and value vocations of older people, those in their 30s and up.

He attributed the decline in vocations to a decline in the stable family and the secularization of society, but said in the future the ratio between priests and laity would be "reasonable," although priests may have to be freed from administration and teaching to celebrate the Eucharist and administer the sacraments.

Older nuns want paying jobs; group to help them match skills

CINCINNATI (NC) — For hundreds of older nuns facing financial problems, ENCOR could mean an encore in the job market.

ENCOR stands for Encouraging New Challenges for Active, Older Religious. It is a new program begun by 12 Cincinnati-area religious orders to encourage local business, church and hospital officials to hire older women Religious and to match available jobs with the skills of the job-seeking nuns.

Mercy Sister Joan Nemann, director of personnel services and of the office for Religious of the Cincinnati Archdiocese, is coordinating the establishment of the program and the search for its first director.

She described ENCOR as "a self-help program" for pre-retirement and

active post-retirement Religious who are finding it increasingly difficult to find paying jobs.

"To our knowledge, there is nothing in the United States like this program," she said, adding that the project may become a model for women's orders in other areas of the country.

To be funded by donations and grants, ENCOR has received \$118,000 from the Lilly Foundation in Indianapolis.

Nine of the women's congregations involved in ENCOR are based in the Cincinnati Archdiocese. The other three have their headquarters in neighboring Kentucky or Indiana.

Sister Nemann said that in the 12 congregations there are about 1,500 active Religious between the ages of 50 and 70 who have the skill and com-

petence for full- or part-time work and who are willing to work.

While it is easy for older sisters to get volunteer jobs — and in some cases that may be the most appropriate position — that approach does not meet the needs of all individuals and does not resolve the growing financial hardship many orders of women Religious are facing, she said.

She stressed that participation in ENCOR is voluntary, and it is not an effort to force all retired sisters to support themselves.

Sister Nemann estimated that 200 nuns would receive jobs in the first year of ENCOR.

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Pope won't hide

Past experience shows he'll face controversies head-on during U.S. visit

VATICAN CITY (NC) — For those trying to predict how Pope John Paul II will handle controversy on his trip to the United States this September, his meeting with Kurt Waldheim, the controversial Austrian president, provides a clue.

The announcement of the meeting a week before it took place produced storms of protest from Jewish organizations over the Austrian's possible complicity in brutal retaliation against partisans and deportation of Jews while living as a World War II German officer.

Despite the harsh verbal criticisms and protest demonstrations against the Waldheim encounter, the pope went ahead with the meeting and the Vatican gave the Austrian all the ceremonial honors due a head of state.

In formally announcing the Pope's U.S. trip a day later, the Vatican seemed to be saying: one trouble-causing event is over, so let's get started with the next one.

The Vatican confirmed the U.S. trip at a time when significant U.S. pressure groups, inside and outside the church, are dissatisfied with specific papal and Vatican stands.

Homosexuals are disturbed by a Vatican document released last year which reiterated church opposition to homosexual acts and called homosexuality a disordered condition.

The pope's unequivocal opposition to abortion makes him unattractive to pro-choice groups. Catholic supporters of abortion have also strongly criticized Vatican pressures against Religious who signed a 1984 *New York Times* ad saying there is more than one legitimate

Catholic position on abortion.

Added to these are the familiar dissents by Catholics against the pope's condemnation of artificial contraception, his opposition to a female priesthood and a married priesthood, disciplinary measures against U.S. moral theologian Father Charles E. Curran and the limits imposed by the Vatican for several months on the ecclesiastical powers of controversial Archbishop Raymond G. Hunthausen of Seattle.

In the United States dissent is valued and protest demonstrations have been an important factor in molding public opinion. Because of this, Vatican and U.S. church officials are assuming papal opponents will be very visible as the pope, accompanied by an inter-

national press corps, moves through his nine-city tour.

Pope John Paul is clearly determined to defend church teachings which are under attack. He regards his trips abroad as teaching missions in which themes and speeches are especially crafted to the needs of the audience.

But his approach is far from negative. He combines strong defense of church teachings with warm encouragement of positive trends and values he sees in the society and the local church visited.

The pope has developed different ways of dealing with dissent during his global circuit-riding. In Nicaragua, he shouted down pro-government supporters seeking to disrupt his homily.

In the Netherlands, he simply reaffirmed church stands after listening patiently as speakers departed from prepared texts to criticize the church's sexual morality, papal appointment of bishops and commitment to ecumenism.

The pope's approach with Dutch Catholics may well be a model for his U.S. trip. "If the church makes unpalatable pronouncements, it does so because it feels obliged to do so," the pope said during his 1985 trip to the Netherlands. "There was controversy before my visit, and the controversy will probably continue." Still, "you have to go and say the essential things," he added. "The Christian life is not that easy."

Debts force TV priest to cancel show

DALLAS (NC) — Citing personal reasons and indebtedness of over \$200,000, Father John Bertolucci, a leading Catholic television evangelist, has announced his retirement from television.

Father Bertolucci, a priest of the Diocese of Albany, N.Y., who has been living at the University of Steubenville, Ohio, has hosted the weekly TV show, "The Glory of God," which is produced in Dallas, for the past six years.

He also announced that he would give up speaking at conferences and itinerant preaching "for the time being."

Father Bertolucci announced his retirement in the program's July newsletter, in which he discussed his own

Father John Bertolucci said donations to his program have fallen \$70,000 a month since the PTL scandal.

near exhaustion, his parents' failing health and the high cost of his TV ministry.

He also asked for donations to help pay off creditors owed \$219,000.

"When our debts have been paid I will be ready to take the next step," said Father Bertolucci. "Please go before the Lord and seek his direction about financially assisting me. I am not appealing to stay on television at this

time."

In the newsletter, Father Bertolucci said that donations to his program have fallen \$70,000 a month for the past three months, a drop of 50 percent.

The fall in donations followed the scandal-surrounded resignation last March of Protestant evangelist Jim Bakker as head of the South Carolina-based PTL ministry. PTL stands for People That Love or Praise the Lord.

"The Glory of God," which was carried by five TV networks including the U.S. bishops' Catholic Telecommunications Network of America and Protestant networks (including some in South Florida), was sponsored by the St. Francis Association for Catholic Evangelism in Steubenville. It was produced in Dallas in cooperation with the Catholic Charismatic Services, an arm of the Community of God's Delight, a 1,500-member group.



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Canada to fund church schools

TORONTO (NC) — Ontario's Catholic schools have cleared what should be the final challenge to full government funding of their system.

In a unanimous decision, Canada's Supreme Court has ruled that Bill 30, which extends public financial support for the parochial schools through the 12th grade, does not violate the Canadian Charter of Rights and Freedom.

The justices also voted 4-3 to overturn a 60-year-old government decision which had been the legal basis for denying the schools public funding beyond the eighth grade.

Ontario had in the intervening years

expanded public funding for parochial schools — called separate schools in Canada — to the 10th grade, but Catholic educators continued lobbying for full funding.

Bill 30 was challenged by the Metropolitan Toronto (public) Board of Education and a number of other groups which argued that government support of Ontario's Catholic schools is a form of religious discrimination.

Section 15 of the Canadian Charter of Rights and Freedoms outlaws any form of discrimination based on religion, sex, race or age.

Catholic educators said the ruling

resolves a longstanding injustice, and expressed hope that it would herald increased cooperation between public and parochial school boards.

Prior to the legislation, Catholic high school students had to pay tuition fees for their final three years.

The Supreme Court argued that the funding law is "a valid exercise of provincial power." The justices also argued that support of Catholic schools was part of the constitutional compromise that resulted in Canadian self-government in 1867.

Nicaraguan bishop backs the Contras

SPRINGFIELD, Mass. (NC) An exiled Nicaraguan bishop has endorsed armed rebellion against his country's Sandinista government and said that church teaching allows it.

"People who are under oppression or the menace of being destroyed have the right to defend" themselves, said Bishop Pablo Antonio Vega of Juigalpa in an interview with Mark Lombard, editor of *The Observer* Springfield diocesan newspaper.

Asked whether he supports their taking up arms in such circumstances, the bishop replied: "Yes. Exactly. This is a doctrine of the church."

The Nicaraguan hierarchy "cannot deny to our people the possibility and the necessity to defend themselves" but neither can they "encourage them" to resort to violent rebellion, he said.

Bishop Vega also said the Soviet Union is using Nicaragua as a "military base in order to get to the United States."

The bishop, who had held the posts of president and vice president of the Nicaraguan bishops' conference, was expelled from Nicaragua July 4, 1986, for favoring U.S. aid to rebels seeking to overthrow the Marxist-influenced Sandinistas.

"For us in Nicaragua, the word contra means all the people," the 67-year-old Bishop Vega said. "Everyone is called contra there, even the church. I was called the general of the contras."

He said it is "impossible to have a real dialogue with the Sandinistas" because "in the communist, materialistic conception" respect for another view doesn't exist. "The only thing they see... is how to oppress the other."

Bishop Vega said the U.S. bishops are "theoretically" right to oppose a military solution to Nicaragua's situation.

But he said the issue is not whether the United States may intervene in Nicaragua, but that Nicaragua is "taken as a means [by Russia] to have a military base in order to get to the United States."

"The reason the Russians are in Nicaragua is to attack the United States," the bishop said.

CIA aiding Philippine vigilantes?

ILIGAN CITY, Philippines (NC) — The Philippines military is arming vigilante groups on Basilan Island to fight Moslem rebels demanding Moslem regional autonomy, according to a local interfaith organization.

Additionally, a private international fact-finding group said there are signs the U.S. Central Intelligence Agency is involved in organizing anti-communist vigilantes in other parts of the country.

The accusations against the military

were made by the Interfaith Commission for Justice and Faith, a Philippine Christian-Moslem organization.

It said a vigilante on Basilan, who asked not to be identified, told officials of the organization that military officials in that area had recently received 16,000 high-powered firearms earmarked for the vigilantes.

The vigilante movement, surfacing during the reign of President Ferdinand Marcos, has grown rapidly throughout

the country since the virtually bloodless 1986 revolution which toppled Marcos.

Some of the groups, according to the fact-finding team, have been harassing, torturing and executing citizens they accuse of being communists. The groups operate under names such as *Alsa Masa*, the *Nakasaka* and the *Tadtad*.

Former U.S. Attorney General Ramsey Clark, head of the seven-member U.S.-Philippine Fact-Finding Mission, said he had evidence showing "a high probability" that the CIA is involved in the creation of vigilante groups.

Clark and his team, which includes Sister Catherine Pinkerton of the Catholic Social Justice Lobby, spent 10 days in the Philippines last May investigating and reporting on human rights violations by the vigilantes.

Team member Ralph McGehee, a former CIA veteran, said "direct parallels" could be found between Philippine vigilante groups and those organized by the CIA during the Vietnam War. He said the *Alsa Masa* slogans he saw in *Davao City* are the same as those used by contras in Nicaragua.

According to the mission's report, retired U.S. Major General John K. Singlaub spent several months in the country, urging right-wing politicians and military officers to organize the vigilantes. Cardinal Jaime Sin of Manila has said he could only endorse unarmed and non-violent anti-communist groups.

"You don't give arms to civilians," said Bishop Fernando R. Capalla of Iligan. "It is the duty of the military or police to maintain peace and order."

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Black catechists hold 1st Archdiocese meet

Discuss cultural differences in teaching of religion

by Jim Varsallone
Voice Correspondent

When Pope Paul VI visited the martyrs' shrine in Uganda, he raised up the possibility that black people could "enrich the Church with their unique and treasure gift of negritude."

The Pope added, "The Church has need, especially in this moment, of her history as evangelization loses much of its effectiveness if it does not take into consideration the actual people to whom it is addressed."

Several years later, the Archdiocese of Miami decided it was time to address this matter full force. So on June 27, the first Black Catechesis Workshop was held at St. Monica's Church in North Miami.

"Our goal is to set up a network of Black Catechists (teachers of religion)," said Cecelia M. Bennett, assistant director of the Department of Religious Education of the Archdiocese. "The workshop is a training seminar that focuses on the spirit and the culture of religion" in the black community.

The community was well represented by a solid turnout of black catechists from Holy Redeemer, Our Lady of Perpetual Help, Our Lady Queen of Martyrs, St. Boniface Church, St. Francis Xavier, St. Monica, St. Vincent De Paul and Visitation parishes.

They came to hear Marie Lambert, principal of Our Lady of Perpetual Help, and her message on "The Essence of Black Catechesis."

"The essence is the need for freedom of expression and the need for the gift of forgiveness," Lambert said. "You can't bring a pretense. You pass on the faith through language and action."

She stressed the importance of oral teaching within the black experience, and what 'soul' means to blacks. Yvonne Owens, a recent convert to the Catholic faith, says blacks need a greater area of freedom.

The Church needs to allow more freedom of expression," Owens said. "The priests, laypeople and other church-related people should be involved in the black community. The black experience needs to be expressed as part of living and through worship."

Sandra Knowles from St. Philips Parish said blacks most realize those needs and become aware. Their presence in the Church is growing, and she says it is important "not to make us feel left out."

Sr. Rose Monique, director of the department of religious education, said no one will be left out and that understanding is a key.

"In order to reach people, we must understand each other," Sr. Monique said. "We must be aware of our religion

'The essence is the need for freedom of expression and the need for the gift of forgiveness'

--Marie Lambert
Principal, OLPH

'You can't bring a pretense. You pass on faith through language and action'



Michelle O'Connor and Sasha Walker of the British Ballet Academy dance "Celebration of A Response in Faith Experience" during a seminar of black Archdiocese Catechesis teachers. (Voice Photo by Jim Varsallone)

and with the children that we teach. Blacks and hispanics need to be present in the teaching of religion. How we share the spirit and the values in the black culture is very important."

The workshop was from at 9 a.m. to 3 p.m. Discussions, lectures, videotapings and a special dance

performed live by two members of the British Ballet Academy generated a positive response from the workshop participants.

"More and more people should take advantage of these workshops as they will be made available to them in the future," said Samuel G. Jones of St.

Francis Xavier parish. "This is good for the faith. A lot of parishes do not have C.C.D. (religious ed) programs, so these workshops are a wonderful thing.

"People should be involved in these workshops," Jones continued, "because the kids need it. They need to know about the Catholic faith."

Two new parishes created in Dade

Parish boundaries for two new Catholic parishes in Dade County have been announced by the Archdiocese of Miami.

Santa Barbara parish in Hialeah is drawn largely from Our Lady of Divine Providence.

and the Florida Turnpike; on the South by West 52nd St. to Okeechobee Rd.; 106th St. Canal from Okeechobee Rd. to the Florida Turnpike; and on the East by the Palmetto Expressway and on the West by the Florida Turnpike. Much of this area was formerly St. Benedict parish. Fr. Rafael Pedrosa is the first

pastor and resides at 2430 W. 56th st. in Hialeah.

Prince of Peace parish, located in Miami's southwest section, is bounded on the North by the N. Line Canal; on the South by SW Eighth Street; on the East by the Florida Turnpike and on the West by the Everglades. This area was

drawn largely from Our Lady of Divine Providence.

Father Luis Casabon, first pastor, may be contacted by writing to P.O. Box 650-427, Miami, FL 33265.

"The population in those areas just expanded incredibly," said chancellor Fr. Gerard LaCerra.

Archdiocese collecting spiritual gifts for Pope

The Archdiocese of Miami is collecting prayers and sacrifices from South Florida Catholics in order to create a spiritual bouquet for Pope John Paul II.

As part of the spiritual preparation for the Pope's visit here in September, Msgr. William McKeever and other members of the Papal Visit's Spiritual Bouquet Committee are asking local Catholics to offer Masses, Rosaries, hours of Scripture reading, hours of fasting, works of charity, visits to the Blessed Sacrament, Stations of the Cross, Communions and confessions for the success of the Papal visit.

These and other spiritual gifts will be gathered into a bouquet and presented to the Holy Father during the offertory procession of the outdoor Mass he will celebrate here on Sept. 11. The Legion

of Mary will coordinate the gathering of these gifts.

In a letter mailed to all parishes this week, the committee asks that the prayers and sacrifices be offered so that the Pope's visit will have "a beneficial and lasting effect upon the communities of Florida."

"We hope for God's blessing upon every aspect of this visit," the letter continued. "This hope will be realized with the support of our prayers and sacrifices, which have already begun."

At right is the form for itemizing and submitting the spiritual contributions. Everyone is invited to reproduce it and participate in the project.

Completed forms should be mailed to: Papal Visit/Spiritual Bouquet Committee, P.O. Box 381752, Miami, FL, 33138.

Help Pope spread Christ's Word around the world

Dear Friends in Christ:

On July 19th the faithful of the Archdiocese of Miami will be asked to respond to Pope John Paul's request that we assist him with his worldwide mission in building up the Church and helping to alleviate pain. I have asked the pastor of each parish to bring to each of you the purpose of this collection and the need for your support for our Holy Father's efforts.

With little concern for his own person, the Holy Father labors day in and day out to bring the presence of a Redeeming Christ to a troubled and pain-filled world. This he willingly and lovingly does but he needs all of us... his spiritual sons and daughters to assist him with the heavy burden of financial concern that comes with these efforts.

I want the spiritual leaders of this Archdiocese to know that I am solidly behind them in their efforts and I want every individual member of the Archdiocese to know that I am counting on them, just as our Holy Father is counting on them, to respond to this challenge to be a partner in building the Church across the world.

May God bless you in your generosity.

Devotedly yours in Christ
Edward A. McCarthy
Archbishop of Miami

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| Visits to the Blessed Sacrament / <i>Visitas al Santísimo Sacramento</i> | <input type="checkbox"/> | Hours of Fasting <i>Horas de Ayuno</i> | <input type="checkbox"/> | | |
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Memorial Mass for Abp. Carroll

Archbishop Edward McCarthy will mark the 10th anniversary of the death of Archbishop Coleman Carroll with a Memorial Mass to be held Sunday, July 26 at 11 a.m. at St. Mary Cathedral, NW 2nd Ave. and 75th St in Miami.

Archbishop Carroll, first bishop of Miami, died July 26, 1978. He is remembered as a "builder," who opened two seminaries in South Florida along with dozens of churches and schools.

Bishop Carroll also was a forceful leader who stood up for the civil rights of Black Americans and put all of the Archdiocese's weight toward helping the newly-arriving waves of Cuban refugees.

Everyone is invited to participate in this special Mass.

Official

Archdiocese of Miami

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

The Rev. Vincent Kelly to Vicar of Christian Formation, effective July 1, 1987.

The Rev. Francis Bagan, O.M.I. to Associate Pastor, St. Monica Church, Opa Locka, effective September 1, 1987, upon nomination by his Superior.

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Mass for Indians Sunday

Newborn infants from the Seminole Tribe in Hollywood and the Miccosukee Tribe on Tamiami Trail will receive layettes during the observance of the feast of Blessed Kateri Tekakwitha on Sunday, July 12 at St. Mary Cathedral, NW Second Avenue and 75th St., Miami.

Archbishop Edward A. McCarthy will be the principal celebrant of a Mass at 11 a.m. Concelebrating with him will be Auxiliary Bishops Agustín Román and Norbert M. Dorsey, C.P.

Representatives of both tribes will participate in the Mass during which hundreds of Florida Indians, who died as martyrs for the Catholic faith as early as 1549 at Tampa Bay and as late as 1701 in Tallahassee, will also be honored and remembered.

Blessed Kateri Takakwitha, a North American Indian known as "Lily of the Mohawks," was beatified by Pope John Paul II in 1980. She died in the 17th century at the age of 24 after physical and spiritual sufferings at the hands of Mohawk Indians who opposed her conversion to Catholicism in 1676.

Members of Miami's Archdiocesan Council of Catholic Women will present the layettes to the Indians during a reception which will follow in the Archdiocesan Hall, adjoining the Cathedral.



United in song

Under a theme of unity, pardon and reconciliation, more than 500 young people recently took part in a rousing weekend of fun, food, prayer and song. The highlight of the annual Hispanic Youth Weekend was an original-song competition. The winning entry came from Our Lady of the Lakes parish, "Y cuando el llegue" (And when He comes), sung by Juan Manzueta and Olga Lydia Rolón (above). Manzueta, who also leads a group at Our Lady of Perpetual Help, wrote the lyrics and music to the song, which describes, among other signs of God's presence, how "black and white will embrace." Other musical winners represented: St. Catherine of Siena; St. Dominic; St. Vincent de Paul; and Our Lady of Divine Providence parishes. For the first time, a poetry competition also was featured at the weekend. The overall winner was Araceli Ferrer of St. Stephen parish, who wrote and recited "De la boca de los niños sale la verdad" (From the mouths of children comes the truth). Other winners were St. Dominic and Corpus Christi parishes. (La Voz photo/Hector Pashell).

Cubans urged: Pray for priest's canonization

Exiled bishops, priests also ask for release of political prisoners

By Araceli Cantero
Executive Editor, La Voz

Exiled Cuban priests and Religious are asking the Cuban people to work and pray for the prompt beatification of the first Cuban saint, Father Felix Varela.

After their annual meeting, held in New York, the priests visited Liberty Island and, standing next to the Statue of Liberty, issued a statement praising Father Felix Varela, expressing their unity with Pope John Paul II, and praying for the prompt release of political prisoners both outside and inside Cuba.

"We would have liked, on this Marian Year, that the Holy Father would have visited the shrine which the exiled Cuban people have built to Our Lady of Charity in the city of Miami," said the statement.

"Nevertheless, we are pleased that

the Pope will venerate our patroness in his private chapel, and will pray to her for our suffering homeland," the statement added.

During the Pope's Sept. 10 and 11 visit here, the statue of Our Lady of Charity which is housed at the shrine will be moved to the chapel of Archbishop Edward McCarthy's home, where the Pope will spend the night.

The Cuban priests also urged the Cuban people to welcome the Pope with enthusiasm.

About 50 priests, deacons and seminarians from throughout the United States, as well as from Venezuela and Puerto Rico, participated in the annual meeting with Cuba's three exiled bishops: Bishop Eduardo Boza Masvidal, auxiliary in the diocese of Los Teques, Venezuela; Bishop Agustín Roman, Miami's auxiliary; and Bishop Enrique San Pedro, recently named

auxiliary of the Diocese of Galveston-Houston, Texas.

During the meeting, the priests studied the life of Father Varela, a Cuban patriot and philosopher of the early 1800s who was exiled from his homeland by the Spanish colonial government. He then spent many years working in New York and died in St. Augustine, FL.

Father Varela "was the man who taught Cubans how to think," said Bishop Roman. "We wanted to prepare for the bicentennial of his birth, which will be next year. He is, for us, a model priest, who knew how to be one with his people, both inside and outside Cuba."

Msgr. Raul del Valle, a Cuban who is chancellor of the Archdiocese of

New York, also took the priests on a guided tour of the parishes in which Father Varela had served.

"They opened the archives from 1836 and we saw the baptismal records in Father Varela's own handwriting," said Father Luis Casabón, administrator of the newly-created parish of Prince of Peace in western Dade County.

Father Varela "was really a catalyst in the diocese," said Father Casabón. "He was a defender of the Irish, who were the poorest Catholics at that time. He created two new parishes at a time when New York had a grand total of four," added the priest, visibly proud of the contributions of a fellow Cuban to the Catholic Church in this country.

The Cuban priests plan to meet in Miami next year.

Centro Mater honored

An Archdiocesan child care program and two employees of Catholic Community Services (CCS) have been honored by the Metro-Dade Division of Child Development Services.

At a luncheon recently for the 68 subcontractors who are responsible for 145 county-affiliated child care centers, Centro Mater received top honors for outstanding achievement in the provision of child care services.

It was cited for the quality of care provided to infants and pre-schoolers; the condition and attractiveness of its facility; the qualifications of its staff and the interest they demonstrate; and for the amount, quality and appropriateness of its equipment and supplies. Miriam Roman, director of Centro Mater, accepted the recognition plaque.

Also honored at the luncheon were Alice Abreu, director of CCS' Day Care and Neighborhood Services division, and Lourdes Garcia, director of the Little

Havana Day Care Center.

Abreu was recognized for her advocacy work at the state and local level, and for her efforts toward improving the delivery of day care services.

Garcia was honored as the Most Involved Center Director in the area. She is a member of the advisory board for Child Development Services and assumes a variety of responsibilities such as assisting with the annual Children's Festival, Christmas luncheon and staff training.

In addition, each of the seven CCS child care programs was honored for its contribution to the provision of health and human services to the citizens of Dade County, and three received special recognition: San Juan de Puerto Rico Center for participation in staff training; Little Havana Center for participation in first-aid training; and Good Shepherd Center for participation in both in-service and first-aid training

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Pope in Miami

Group: Halt abortions while Pope visits

By Ana Rodriguez-Soto
Voice News Editor

They admit their tactics are controversial, and the Archdiocese of Miami is steering clear of their actions. Nevertheless, a group of pro-life activists plans to force abortion clinics in Miami to shut down during Pope John Paul II's Sept. 10 and 11 visit here.

"What we're hoping is that the abortion clinics will shut down voluntarily," said Juli Loesch, one of the organizers of the "We Will Stand Up" campaign, which seeks to do the same thing in each of the cities the Pope will visit during his Sept. 10-19 tour of the southern and western United States.

If the clinics don't close voluntarily, the activists will block access to them by filling the sidewalks and streets "with people who will be kneeling and praying," Loesch explained. The demonstration will be "very orderly and non-violent. We don't advocate even stepping over the property lines. We will not shout. We will not use bullhorns or voice amplification. We will not chant. Our discipline is either to maintain silence or to sing."

The campaign is being organized nationwide by the Pro-Life Action Network (PLAN), a coalition of about 100 pro-life groups who represent "a very broad spectrum of political and religious conviction," said Loesch, who is Catholic. "What we're agreed upon is that the unresisted butchery of little babies does not glorify God."

Loesch visited South Florida at the end of June to enlist the support of local pro-life activists. A liberal, feminist, and veteran anti-nuclear activist, she is the

'It would be our goal that [abortion clinics] be shut down forever, not just for one day...[The Archdiocese of Miami] is not involved in what they're doing.'

Father Daniel Kubala,
director of Respect Life
for the Archdiocese

founder of Pro-Lifers for Survival, a unique organization committed to banning both "the bomb" and abortion. The group was dissolved recently and its assets divided among other organizations who shared its multiple pro-life aims: ending hunger, the death penalty, nuclear war and abortion.

One of those groups, the Seamless Garment Network, has expanded the "We Will Stand Up" campaign to other areas, asking nuclear defense workers to take a day off when the Pope visits their cities, and urging governors of those states to commute the death sentences of death row inmates.

While agreeing with PLAN's goals, the Archdiocese of Miami will not be participating in its

activities.

"It would be our goal that they [abortion clinics] be shut down forever, not just for one day," said Father Daniel Kubala, director of the Respect Life Apostolate of the Archdiocese. He stressed, however, that "we're not involved in what they're doing. They're not a part of the Catholic Church and it's not a part of the Archdiocese of Miami."

Father Kubala said the Archdiocese is "committed more to education. We're committed to helping the girls and letting our voice be known but that [demonstrations] is not a part of our apostolate."

Two local groups will support the "We Will Stand Up" campaign. Miami Right to Life and the Miami Christian Action Council, the pro-life organization for Protestant, evangelical churches, has said they will help recruit volunteers and identify the clinics that will be performing abortions those two days.

Loesch said pro-lifers from other cities in Florida, notably the Ocala, Gainesville and Pensacola areas, also will be sending busloads of activists to Miami to take part in the campaign. To avoid trouble, PLAN has notified local police departments of its intentions.

"We're going to have children and old ladies with us. We certainly don't want confrontation," Loesch said, adding that the demonstrators "will not respond to provocation."

"We [will be] kneeling visibly in the place of the unborn child. We will be as vulnerable as an unborn child. And if they choose to step on us, we will visibly portray what they do to an unborn child."

Postal greeting

U.S. Post Office will use special postmark on days, cities where Pope visits

MIAMI (NC) — The U.S. Postal Service plans to greet Pope John Paul II with special cancellations in every city the pope visits during his U.S. trip this September.

The cancellations — of stamps, not of papal events — will mark each stage of the pope's nine-city visit with a special postmark. These will be available only at the designated post office or postal station in the city being visited on the day of the visit.

The special postmarks are to consist of two circles. One, common to all the special cancellations, is to show the papal tiara and crossed keys of the papal coat of arms beneath the inscription, "The Visit of Pope John Paul II." The other, specific to each city, is to carry the date, city, and Papal Visit Station.

After Miami Pope John Paul is to visit Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; Monterey-Carmel, Calif.; San Francisco; and Detroit.

People waiting until the day of the pope's arrival in a city will have to wait in line at the designated papal visit station to get their letter or card postmarked.

In a routine familiar to many philatelists, however, the special postmarks can also be collected by writing in advance to the postmaster in each city, enclosing a stamped, self-addressed envelope or postcard asking that it be canceled with the special papal visit postmark.

A Postal Service spokesman in Washington said that for walk-up customers, other things besides cards or letters can also be canceled if they have postage stamps on them. Such items would not go through the mail but would simply receive a postmark and carried away by the owner.

"Sheets of paper, Bibles, religious artifacts — anything that we can hand cancel, we will," he said. "It will be like the World Series when people buy a baseball, put a stamp on it and we cancel it."

Floridians should address their "cancellation" requests to: Woody Conners, Postmaster, Miami, Fl. 33152.

Vatican's Judaica exhibit opens in Miami

An exhibition of Jewish manuscripts preserved in the Vatican Library opens next Friday at the Center for the Fine Arts in Miami. Pope John Paul II will see the exhibit on Sept. 11, the second day of his visit to Miami.

"A Visual Testimony: Judaica from the Vatican Library" is an exhibition of more than 56 rare illuminated and non-illuminated manuscripts, produced between the 8th and 18th centuries. This collection of works generally has been unknown to the public and available until now only to scholars.

The exhibition is organized by the Center for the Fine Arts and The Union of American Hebrew Congregations. It will be in Miami from July 17 to Sept. 17, when it will begin a national tour.

The manuscripts included from the Vatican Library Collection depict a broad spectrum of learning ranging from Biblical exegesis, Talmud, liturgy, grammar and philosophy to medicine. Examples of various styles of Hebrew hands and calligraphy including Byzantine, Sephardic, Ashkenazic, Italic

and Persian will be represented.

Among the examples on display will be the oldest code of rabbinic literature in existence: an 8th-century "Sifra" also known as "Torat Kohanim," a rabbinic commentary on the Book of Leviticus.

Another code, the 11th century "Bereshit Rabba," is a collection of midrashim which, according to curator Philip E. Miller, "is one of the most important manuscripts for scholars researching this classic of rabbinic literature."

There is also the valuable work of Maimonides' Code copied 80 years after his death (1204 A.D.), which demonstrates how important this work was in Jewish life.

The Vatican Library was established by the Renaissance Pope Nicholas V in 1450. At that time, Latin and Greek were becoming central to a gentleman's education. Fifty years later, about 1500, the study of Hebrew became just as central to a gentleman's education. The Bibliotheca Apostolica



At a recent rehearsal: Marité Alfonso and Francisca Carrillo, part of a group of 24 Cuban soloists who will record "Holy Father." (La Voz photo/Araceli Cantero)

A song for the Pope

(Continued from page 1)

"Gracias Señor" and the popular "Pescador de Hombres" into English.

Cuban conductor Manuel Ochoa produced an arrangement for "Holy Father" which includes a background counterpoint to the main melody: a soft, echo-like singing of "Veni Creator Spiritus."

Recently, 24 Cuban soloists, among them opera great Marta Perez,

gathered at St. Timothy Church in Miami to rehearse for the upcoming recording. The cassette tape will include both the English and Spanish version of the song, and proceeds from its sale will go to charity.

Although the song is not included in the hymns that will be sung at the papal Mass Sept. 11, Ferrer's main goal is that the song take hold in the community and elicit excitement and a sense of anticipation of the papal visit.

Anyone who wants the music and lyrics to the song, in Spanish or English, may call or write to Fa' Cliff at St. Michael's: 2987 W. Flagler Street, Miami, FL, 33135; phone: 649-1811.

'Holy Father'

We salute you, your holiness,
high priest, pastor of all the world
Faithful guardian and teacher,
wandering pilgrim of the Lord
You come in lowly majesty as
the Savior in days of yore
Ever seeking and pleading to
lead your people to His fold
Let our voices in unison
resound evermore
Joyfully in thanksgiving and
praises

For this great favor from above
You come in lowly majesty as
the Savior in days of yore
Ever seeking and pleading to
lead your people to his fold
We salute you, your holiness,
high priest, pastor of all the world
Faithful guardian and teacher,
wandering pilgrim of the Lord

Religion and the Supreme Court

Justice Scalia breaks tradition with public remarks

By William Bole

WASHINGTON (RNS)--At the start of a recent after-dinner speech to a Catholic group here, Supreme Court Justice Antonin Scalia noted that the subject of church and state is "a dangerous topic," especially for a member of the nation's highest court.

During the next 40 minutes, however, the justice managed to cover some of the most contentious points in the church-state debate, from the proper role of religion to the limits and responsibilities of secular power.

Scalia, the first Italian American to sit on the Court, is quietly breaking new ground --and, in the process, stirring debate over what Supreme Court justices can appropriately say in public and to whom they should say it.

Last year, the 51-year-old justice came to an institution whose members, in a spirit of judicial impartiality, ordinarily shy away from individual public comment on controversial topics.

Some of the most disputed questions that consistently come before the court have to do with religion and its place in public life and how far the government should go in accommodating religion. Partly for this reason the justices, in their limited public appearances outside the court, have rarely spoken at length about matters of church and state or any religious beliefs that they may personally hold.

Earlier this year liberal Supreme Court Justice William Brennan, a staunch foe of organized prayer in public schools, government aid to parochial schools and anti-abortion efforts, surprised even close observers of the court by describing himself, during a National Public Radio interview, as a devout, practicing Catholic. But even then, Brennan said little else other than that religion was an entirely private matter for him and had no bearing on his legal considerations.

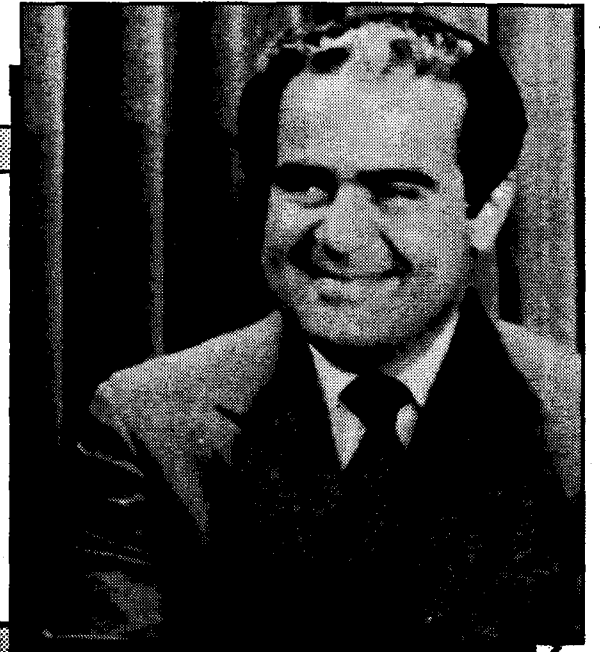
Talks to church groups

On the other hand, Scalia, a conservative counterpart of Brennan and also an active Catholic, has demonstrated a willingness to navigate, though carefully, these relatively uncharted waters. In the short time he has been on the bench, Scalia has established a pattern of appearing before church groups, showing an eagerness to explore, in scholarly fashion, the lines of demarcation between religion and government.

"It is popular in some revisionist histories to portray Jesus as literally a zealot --that is, one of a band of Jewish rebels against Roman rule," he said recently. It was apparently an allusion to religious

'The most important objectives of human existence --goodness, virtue, godliness and salvation-- are not achieved through the state, and those who seek them there are doomed to disappointment.'

Supreme Court Justice Antonin Scalia



activists, especially those on the left, who have upheld the right to disobey secular authority when it conflicts with their religious beliefs.

But this attitude ignores the biblical message, found in St. Paul's Letter to the Romans, that government has "a moral claim --that is, a divinely proscribed claim-- to our obedience," the justice contended.

At the same time Scalia appealed to Scripture in arguing that government is limited in what it could accomplish or demand of its citizens. "In the final analysis, the most important objectives of human existence --goodness, virtue, godliness and salvation-- are not achieved through the state, and those who seek them there are doomed to disappointment," he said.

"The Gospels are so full of that message that it is surprising it could be so readily ignored," he said on May 9 at the annual dinner of the John Carroll Society. The group exists to raise money and perform other services for the Roman Catholic Archdiocese of Washington.

Devout Catholic

That Scalia would take on such weighty topics beyond his role as a justice comes as little surprise to some who have followed his career. During his four years as a federal judge in the District of Columbia, Scalia, known to his friends as Nino, gained a reputation as an independent-minded conservative with a gregarious nature and sharp intellect.

Father Caesar Donanzan, a friend of the justice and pastor of Holy Rosary Church in Washington, said Scalia attended Mass there every morning before starting work at the federal courthouse nearby.

"He's a very loyal Catholic, and you can see that his guiding principles and values are shaped by his faith," Father Donanzan said of Scalia, born in Trenton, N.J. and a graduate of Jesuit schools at the

secondary and undergraduate levels.

In March, Scalia spoke at Holy Rosary, a parish for Italian Catholics, where he urged Catholics to take pride in the "small, obtrusive, annoying displays of our religion," such as occasional abstinence from meat and ashes on the forehead. These rituals make Catholics feel "a little weird" and "strong enough to obey the out-of-step teachings" of the church on such matters as birth control, divorce and abortion, said Scalia, who has nine children.

Distinguishing between law and morality, Scalia said of Catholics, "What is perfectly lawful and perfectly permissible for everyone else... is not necessarily lawful and permissible for us."

Walking a tightrope

Those comments demonstrate the kind of tightrope Scalia walks in his public appearances. He carefully avoids talking specifically about the legal issues that come before the court. At the same time, Scalia runs some risks in reaching out to the church groups. His address to the John Carroll Society, named after the first American Catholic bishop, illustrated the possible pitfalls not so much because of what he said there but to whom he said it.

Recently, Justice Sandra Day O'Connor became embroiled in controversy by accepting an invitation to speak at a Republican fundraising group. She had to back out because it is considered unethical for justices to engage in political activity or help raise funds for private organizations.

Likewise, Scalia's appearance was before a fundraising group, although a John Carroll spokesman said it was not technically a fundraising event. "That's getting close to the line" of judicial impropriety, said New York University Law Professor Stephen Gillers when asked about Scalia's appearance.

Religious leaders: Faith flourishes under Constitution

NEW YORK (NC) — The 200-year-old U.S. Constitution has "created a continuing climate of voluntary devotion in which religion has flourished," the chief administrators of the nation's major Jewish, Christian and Roman Catholic organizations said in a joint statement marking the Constitution's bicentennial.

Gratitude for the nation's past must be joined, however, with "pledges of renewed commitment" to a future of full freedom and equality for all, the three leaders said in a statement released during the July 4 holiday weekend.

They called the Constitution "a stable yet adaptable framework" for American life which protected religious liberty and "safeguarded the aspirations" of those who came seeking freedom.

Signing the statement were the Rev. Arie R. Brouwer, general secretary of the National Council of Churches; Rabbi Henry D. Michelman, executive vice president of the Synagogue Council of America; and Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference.

The National Council of Churches is an organi-

'We wish, however, to see gratitude for the blessings of the past joined with pledges of renewed commitment to achieve full equality and true freedom for all...'

Joint Protestant, Jewish and Catholic statement

zation of 32 non-Catholic Christian denominations in the United States. The synagogue council represents the major branches of Judaism. The USCC is the national agency established by the Catholic bishops to address public policy and social action issues.

Msgr. Hoye said the brief joint statement was an effort to express the common ground that leaders of "three very diverse organizations" have in their support and appreciation of "a basic document in our land."

Here is the text of the joint statement:

"We celebrate this year the 200th anniversary of the Constitution of the United States, the first new nation to break free of colonial rule. That new nation established a government based on the principles of liberty and equality. The Constitution drawn up in 1787 has provided a stable yet adaptable framework that has endured for 20 decades and proved amenable to its own growth through amendments which outlawed slavery and enfranchised women.

"The religious community especially esteems the protections of religious liberty written into the original Constitution and expanded upon in the First Amendment. They have safeguarded the aspirations that brought many of our forebears to these shores and have created a continuing climate of voluntary devotion in which religion has flourished.

"We wish, however, to see gratitude for the blessings of the past joined with pledges of renewed commitment to achieve full equality and true freedom for all the peoples who make up this nation. Only then can we fulfill the spirit and promise of the Constitution. To that essential task we invite all the people of our faith communities and other persons of good will."

Editorial Page

No competitiveness in education

By Virgil C. Blum, S.J.

President Reagan said in his State of the Union Message: "It is widely said that America is losing its competitive edge. The Congress will soon receive my comprehensive proposals to enhance our competitiveness." House Speaker Jim Wright echoed that theme in urging that we make our industrial plants "more competitive and improve productivity."

Nothing excites Washington politicians as much as a "crisis." The huge U.S. trade deficit, foreign trade competition, exportation of jobs, and complacent business executives have generated this "competitiveness crisis." Members of Congress have even formed a bipartisan, bicameral Competitiveness Caucus, so we can look forward to a series of long-winded speeches about competitiveness. But syndicated columnist William Raspberry has already put his finger on the underlying problem: "We need to continue efforts to improve the quality of American education. America cannot hope to be competitive while raising a generation of illiterates and mathematical idiots."

America cannot hope to be competitive in foreign trade as long as it lags behind the other industrial countries in the teaching of mathematics. In the Second International Mathematics Study of 12 countries, for example, 12th graders in Japan ranked highest in algebra with 78 percent, while the United States ranked next to last with 43 percent, outranking only Thailand. It is obvious that the sad state of public school education must be dramatically improved. But how?

Teachers unions demand lowering class size. Yet, after analyzing 100 class-size studies, the Educational Research Service, Inc., a Virginia-based, non-profit school research organization, reported that "Extensive research findings do not support the contention that smaller classes will of themselves result in greater academic achievement for pupils." Math classes in Japan average about 40 students, in the United States about 18.

Public school educators insist there is little wrong with education that more money won't cure. Yet, while the per pupil expenditure has virtually quadrupled in constant dollars since 1949, the quality of education has declined. Taxpayers are now spending \$3,677 per pupil to keep American school children one step ahead of



Thailand.

In the 20 years from 1961 to 1981, the average SAT score fell from 969 to 890. This year the average score has crawled back up to 906. The National Assessment of Education Progress reported that in 1983-84, only 30.2 percent of 17-year-olds were found to be "adept" i.e., reading at a level appropriate for their age. Fewer than one percent of the Japanese are illiterate, compared with about 20 percent of Americans in general and a staggering 42 percent of 17-year-old blacks.

In view of these stark realities, it is no surprise to find anxiety, and even outrage, over the low quality of American education. The congressional Competitiveness Caucus insists that we must improve the quality

of our education if we are to radically reduce our trade deficit of \$173 billion in 1986. But what measures will Congress and the states adopt to improve the quality of our education?

While the President, Congress and the states speak eloquently about the importance of competitiveness in the production and marketing of quality products, they do not utter a word about the importance of competitiveness in achieving quality education. Why this inconsistency?

The answer is found in the political realities of our interest-group democracy. Teachers unions are among the most powerful, if not the most powerful, interest groups on Capitol Hill and in state legislatures. Since there are no countervailing interest groups of private school teachers and parents, most lawmakers cannot promote competitiveness in education without committing political suicide. They are paralyzed and cowed into silence by the political clout of the National Education Association and the American Federation of Teachers.

In the absence of powerful teachers unions in higher education, both the federal and state governments have succeeded in passing legislation which strongly supports competitiveness in public and private colleges and universities. The federal government gives massive grants to both public and private institutions, and federal and 38 state governments give education vouchers—essentially transfer payments—to millions of students in both public and private colleges and universities.

On the grade and high school levels, the federal and state governments have failed to support competitiveness and to ensure high-quality education. This monopoly in education has given the nation, as reported by the National Commission on Excellence in Education, "the rising tide of mediocrity in our public schools" that has put "our nation at risk."

In all human endeavors—manufacturing, foreign trade, or education—competitiveness leads to excellence and high quality; the suppression of competitiveness inevitably leads to mediocrity.

Father Blum is president of the Catholic League for Religious and Civil Rights.

Letters

Reflections on Waldheim visit and Reagan past

Editor: Like all decent human beings I deplore the participation by Kurt Waldheim in Nazi atrocities and in the unspeakable genocide during the Hitler regime.

Equally I deplore the leadership by Ronald Reagan in the abortion atrocities begun when he was governor of California, and now made nationwide when the laws of California were extended by the unspeakable but inevitable Supreme Court decreeing abortion on demand to all of the United States.

On the fateful day of June 13, 1967

then-Governor Ronald Reagan signed a bill narrowly passed by the Republican Legislature of California that provided for abortion on demand for California residents.

The most vociferous opponent of the bill was Cardinal McIntyre of Los Angeles. He had no chance, because the most vociferous supporter of the bill was Ronald Reagan's own father-in-law, Dr. Loyal Davis.

Since 1967 approximately three million legal abortions (which I choose to call infanticides) have been performed in California alone. Throughout the

nation approximately 30 million pregnancies have been terminated legally because, in most cases, the mothers found it 'inconvenient' to carry their children to birth. In other words, Ronald Reagan provided the leadership for a movement that has already decreased the population of the United States by more than ten percent.

Admittedly, Ronald Reagan now says he has changed his mind and now opposes infanticide. But more importantly, to the best of my knowledge, nobody has even asked whether his wife Nancy, his closest

adviser, has changed her mind.

Nevertheless, as elected leader of the United States, Mr. Reagan has recently requested and received an audience with Pope John Paul II. As elected leader of Austria Kurt Waldheim has also requested and apparently will receive an audience with the Pope. These audiences were granted as gestures of respect to the decent people of both the United States and Austria and in no way indicates approval of their leaders.

John J. Scanlan
Miami Beach

Pope must acknowledge Cubans' repression

Editor: I have read in *The Voice* about the controversy over the papal visit and the shrine to Our Lady of Charity.

I have always personally strongly admired the leadership of our former Bishop Coleman Carroll as well as our Archbishop Edward McCarthy in understanding, helping and nurturing us, the Cuban exiles who for obvious reasons have been inundating the shores of South Florida (and many other cities and countries as well) for the past 28 years.

The Catholic Church of South Florida was a very important vehicle for us at the onset of the Castro regime. You made it possible for hundreds of thousands of us to "temporarily" come to this loved land, with the conviction that the Communist regime that rules over Cuba would not last "more than a couple of years". This prompted desperate parents, such as mine, to close

their eyes, opening them only for tears, to bravely surrender their loved young children, such as my brother and me, 14 and 16 years old respectively then, to the welcoming and caring Catholic Church of South Florida. Those were the years 1960, 1961 and 1962.

I came alone, confused and angry at what I left behind, uncertain of my young future.

Upon arriving at Miami International Airport, my new home was the then Diocese of Miami at a camp for unattended Cuban children, a converted low-housing project in Florida City.

My brother was at another camp, for boys, under the Marist Brothers, in Kendall. Msgr. Bryan Walsh was our spiritual and "corporal" father.

I say all this to dramatize my love and gratitude to the Catholic Church, my real "other home".

Twenty-five years later, Cuban exiles form almost 80% of the Catholic

Church in South Florida. Because of us, and many times by us, many new churches have been built, Catholic schools bulge and are not enough to supply the demand, and we have touched the lives of many other Catholics through our pioneering religious ministries such as "Cursillos de Cristiandad", "Movimiento Familiar Cristiano", "Asociación de Colegios Católicos de Cuba", Impacto, etc., etc.

We have left Cuba for human rights reasons, one of which, freedom of religion, was strangled at the onset by the Castro Regime.

Almost all of our martyrs have been gunned down by Castro's forces in front of the "pardon" or "death wall" while spraying the air with their last crying breath of "Viva Cuba Libre" (Long live free Cuba) and "Viva Cristo Rey" (Long live Christ the King).

It has been religious martyrdom at its best, as well as love for their

beloved land that they died.

To this date, human rights, including freedom of religion, continue to be suppressed with the most sophisticated methods available to the modern world. Psychological tools are used even more often than outright personal confrontation.

The matter of our hope that our Pope visit the Shrine of Our Lady of Charity, or that he refers to us Cubans in one of his speeches, is not an intended or desired manipulation of the political influence that the Holy Father exerts:

It Is Our Only Hope For Hope!

Josefine Larrauri
Coral Gables

(Note: A statue of Our Lady Of Charity will be present in the Pope's chapel in Archbishop McCarthy's residence.)

AIDS & the communion cup

Q. I am a eucharistic minister in my parish and am troubled about the possibility of AIDS. At some of our Masses we give Communion in two forms, bread and wine.

This person could receive from the cup and endanger all those that drink from that cup. The ones in danger are the community and especially the eucharistic ministers who must



By Fr. John Dietzen

drink all the wine that is left. I would like to hear your explanation and if any steps are being taken by our church to give answers. (New York)

A. If my mail is any criterion, this question concerns a number of parishes. And understandably so.

While your question is a good one, however, it contains some assumptions that are at least questionable -- as the following will, I hope, make clear.

Much has been learned in the past few years about transmission of the disease and much remains to be discovered. But enough now seems to be known to give a reasonably authoritative answer about drinking from a common communion cup.

Without detailing the methods now commonly believed effective in transmitting the disease from one person to another, scientists seem to agree that what is called casual contact is not one of these methods. As recently as April 1987, the Health Letter of the Harvard Medical School, for example, strongly discounts the theory that people who live in the same household as an AIDS patient (using the same utensils, linen and so on) may communicate the disease to others in their community. "Studies of household contacts have not found any evidence of transmission," it says.

Certain types of sexual relationships and people who share needles run a very high risk, according to the Harvard document. Apart from this, "those whose physical contact with others is non-sexual have virtually no risk of getting the disease."

The director of the hospital infections programs of the Federal Center for Disease Control in Atlanta said somewhat the same toward the end of May in connection with some new cases.

Three health care workers were infected through massive, and in one case prolonged, exposure to contaminated blood. To the Federal Center for Disease Control authorities, this suggested "that exposure of skin or mucous membranes to contaminated blood may -- rarely -- result in transmission" of the AIDS virus. According to the director, however, there is still no evidence that AIDS virus can be transmitted through casual contact.

Much surely remains to be learned. As this column was being prepared, however, a Federal Center for Disease Control spokesman confirmed to me that center officials and others most knowledgeable in the subject are convinced that no evidence exists linking transmission of AIDS with the types of contact connected to drinking from a common communion cup.

A marriage revival

I'll remember the summer of '87 as the time of the revival of weddings. My tally to date is eight -- eight couples permitting me to be among those giving witness to their lifelong pledge of love to each other.

Two of the weddings are indeed special. My daughter, Mary, was a bride May 30 and my son, Francis Xavier, is to be a groom Aug. 22, the day of his grandparents' wedding 62 years ago. Other weddings include friends, a former student, my youngest son's Army buddy, who was part of the family after their discharge, and a niece.

We are seeing somewhat of a wedding explosion today. Clergy of all denominations are mentioning that it seems like old times -- but with some major differences.

Almost all the couples they're seeing now are older, many past 30. A great many have lived together for a period of several months, sometimes several years.

Many couples come to the clergy on their own. A minister told me that when he was first starting out 40 years ago, the mother would be the one to call and make the wedding arrangements. "Now I don't see a mother usually until the wedding day," he said.

Ministers reveal that couples today come to them in utter seriousness. They know marriage is a big step, one requiring a permanent commitment. They are ready to pledge that kind of fidelity to their partners within the institution of marriage.

As a priest told me, these couples have had maybe a dozen years to taste single life. They've got good jobs and lots of opportunity for fun. But as they get older, the shine wears off and they begin to feel a prevailing emptiness.

Somehow the jobs, the date and the fun schedule remain activities -- things people do. They are not the ingredients of substantive living. To be on that plane, we need love because we are made in the image of God. For most people, that means the one-to-one variety of love in marriage. And we need to co-create, best expressed in having children.



By Antoinette Bosco

The need to pledge oneself to another in faithful love and the desire to have children are so basic that they cannot be suppressed forever.

As one bride told me, she only knew her live-in boyfriend really loved her when he said that he wanted to marry her. When he was ready to stand beside her before witnesses and pledge his life to her forever, then she was sure that their relationship was not just temporary.

My daughter, on the eve of her wedding, spoke to me of what it was that brought her to the decision to say "I do." It was reaching a point of trusting one another so deeply that she and Rick knew that nothing could separate them; then it was time for the "real stuff," marriage.

When I watched my daughter speak her vows as though she were carving them in the stones of time and heard her husband say he would give her this ring "not to bound or to bind, but to bond forever," I felt their joy and their truth.

One other bonus comes with marriage -- the extension of families. I have been blessed by gaining new and wonderful friends in the parents of my son-in-law and future daughter-in-law. These are people with whom I shall be sharing grandchildren, I hope.

We are more than new friends. We are the network that together will add strength to our children even as we launch them to carry on God's work in this world. (NC News Service)

The guardian conscience

The Church teaches that we are always obliged to follow a well-formed conscience, even if it does not conform perfectly with objective norms. Conscience is the proximate norm of morality, which means that no law has any claim over us unless our conscience approves it as right and just.

The New Catholic Encyclopedia states that "conscience is the place where man becomes himself, since here the invisible God becomes present for him." Karl Rahner expresses this idea beautifully, "In the core of every person there is a foundational mystical experience of the incomprehensible God." He continues, "God in self-communication, haunts every human heart. There He is at work, the One to whom we say our inmost yes or no. It is imperative, therefore, that we follow our inner light of conscience amid life's many moral dilemmas."

While this is true one must remember that in faith we are called upon not only to assent to revealed mystery, but also to accept fully a way of life worthy of a redeemed, grace-filled person. Conscience is the guardian of Christian morals and life. It is not merely a spontaneous reaction from within, it is the fruit of experience, study, and prayer. Conscience reflects a practical wisdom founded on the knowledge of correct teachings together with insight and understanding about one's own particular life situation.

Conscience is not necessarily an act of conformity to external norms. Some decisions require a mature, reasoned response to God's call, in the light of the total truth on one's present situation. "In ancient times," according to the Catholic Encyclopedia, "the right to follow one's conscience on all points was not conceded by the Church." St. Thomas



By Fr. John Catoir

Aquinas was the first to point out that one should always follow his or her conscience and that any act resulting from an invincibly erroneous conscience is free of guilt. However, he did not go so far as to say such an act is good.

The thinking of St. Thomas was the basis of the Second Vatican Council's document on Religious Freedom which explicitly stated that people have the right to worship according to their own conscience, even in a so-called false religion. Up until then the phrase "error has no right" was used freely in theology textbooks.

Conscientious acts therefore are at least subjectively good and we should respect the conscience of others even if we differ with them.

(For a free copy of the Christophers News Notes, *Guilt and What To Do About It*, send a stamped self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

Slave ransomers

St. Vincent de Paul was a ransomer of Christian slaves in North Africa. He ransomed over 1200 slaves by paying the equivalent of six million dollars that he had collected from the wealthy in Europe.

Another ransomer was a 13th century priest, Ramon Nonatus. In Algiers, he redeemed many Christian slaves. But when all the funds that he had collected for ransoming had been spent, he offered himself as a hostage to set the others free. In prison when he tried to convert his jailers, the infuriated Moslems padlocked his lips together. In time, the papacy was able to redeem him and he returned to Spain. Pope Gregory IX created him a cardinal, but St. Ramon Nonatus died on his way to Rome at the age of 36.

According to legend, English workers during the 13th century were digging a well on the site of an early battle against Danish invaders, when they found the skull of a slain Danish soldier. The workers began kicking the skull around and made up a game to play with the skull. They called it quite logically, "Kicking the Dane's head."

Later a cow's bladder was used instead of a skull and many towns held annual matches of the new game. With hundreds of players on each team, the team that kicked the bladder into the middle of the opposing team's town was the winner.

In the 19th century, new rules were published as "Rules for the London Football Association" and the game became known as association football. It is from the word "association" that we get the word, "soccer."



By Frank Morgan

Becoming a mature person

Dear Dr. Kenny: I want to grow mentally and emotionally, to become a mature person, to fulfill my personal potential. What is the best way to grow? What does it mean to be mature? I would like to be the best possible human being I can be. (New York)

Good for you. All of us strive to be the best human being we can but, for some, "best" means simply to be free from any fault. This is the "absence theory" of health or excellence. If my body is free of illness, if my mind is free of anxiety and depression, then I must be in good shape.

Still others define "best" in terms of wealth and prestige and power. This is materialism. If I make a great deal of money, if others recognize my efforts, if I am in a position to control others, then I must be the "best."

Many famous psychologists like Erik Erikson, Abraham Maslow and Erich Fromm (not to mention Leo Buscaglia) identify love as the measure of maturity. Jesus, too, tells us that the mark of the good person is love of neighbor. The goal of maturity (and sanctity too) is growth in one's capacity to express love.

Thus you ask a very important question: What are the qualities that you should strive for? Here are four specific suggestions:

The mature person accepts himself and others, not

By Dr.
**James and
Mary Kenny**



as he wants them to be but as they are. You can love someone without approving of everything they do.

Acceptance means not judging and not blaming and not constantly looking to assign fault. It means listening and responding to pain with empathy and understanding rather than immediately offering counsel and advice.

The mature person is open, both open-minded and openhearted. You are open to new ideas and new experiences, without the burden of prejudgment. Especially you are open to others with different values and lifestyles, attempting to hear and understand their point of view.

Openness means being ready to share your own heart and hurts, to take the chance of self-revelation, without being defensive and hiding your faults and feelings. Openness means being humble and honest with others, sometimes "wearing your heart on your sleeve," risking vulnerability.

The mature person trusts. You are able to see the good in others, to risk being tricked and fooled and cheated occasionally. You trust yourself as well, your own reactions and instincts.

Trust means viewing the world mostly as an "OK" place. It means being more apt to anticipate good than evil from others. It means living for the moment, enjoying the present, trusting in God.

The mature person is generous. You are willing, even eager, to share your time and your money. You are free to indulge yourself and equally ready to spend yourself and your goods on others.

Generosity sees the good of the other person as identical with your own. It means treating the other person as if he were with you. It means giving without counting or measure.

The paradox is that to find your "self" you must give yourself away. Erikson, Maslow and Fromm all realized that the fully actualized self was a self that went beyond itself. You find your "self" in loving others.

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

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SOAR and listen

This is a dual column, one in which I want to address response to two earlier columns I wrote.

The first concerns the issue of our aging Religious and the precarious financial situation they face. I wrote an editorial last year detailing their sorry plight and calling upon laity to address it in some real financial way.

I'm happy to report that a national organization has been formed and has already raised \$132,000 as seed money to begin to keep our retired sisters and brothers out of old-age poverty.

The group, Support Our Aging Religious, Inc. (SOAR), was triggered by a May, 1986 Wall Street Journal article entitled, "Sisters in Need: U.S. Nuns Face Crisis as More Grow Older With Meager Benefits."

Most funds so far have come from foundations but SOAR will soon initiate a direct mail campaign so that we who benefited so much from our sisters and brothers can contribute to their needs now.

Here, I am pleading with readers to respond to SOAR's appeal. If you don't receive a mailing, send your donation of any amount to SOAR at 8820 Cameron Street, Suite Two, Silver Spring, MD 20910.

Overhead and expenses are low so most of your contribution will go directly to our retired. I particularly urge organizations and church groups of all kinds to open your budgets for this worthy cause. It's

By
**Dolores
Curran**



embarrassing that we should even need a SOAR but we do and here is our chance to express gratitude, both to our sisters and brothers and also to those who are giving of themselves to develop SOAR.

My second appeal concerns our Holy Father's visit here this fall. I wrote a column in May on the Synod of the Laity and how many of the delegates are church employees. I regretted that the person-in-the-pew is not adequately represented at synods and councils.

To rectify this, a group called Catholics Speak Out, which came into being after the Hunthausen affair, is taking a direct but respectful course of action, asking the Holy Father to divide his time here between speaking and listening this fall.

To achieve this real dialogue, the group is inviting us to reproduce the following letter (I am printing an edited version) and send it to the Pope. I believe it is the start of what could be the fruitful

dialogue between laity and the Vatican we so badly need in today's church.

"Dear Pope John Paul II: As members of the church, who share deeply with you the power and presence of the Spirit of God, we ask you to listen to the voices of the Catholic people during your upcoming visit to the United States. There are serious tensions and divisions within our church over issues such as dissent, the exercise of authority, human sexuality and women in the ministry and decision-making of the church. These tensions will not be resolved, or even dealt with, in the spirit of the Gospel, unless we respectfully listen to each other in ways that allow people to share the varied viewpoints that grow from their hearts and consciences. As you said well, dialogue is the language of love.

"... For these reasons we urge you to reduce the number or length of your talks by half and spend at least half of your time in each city listening to the voices of the Catholic people.

"Blessings and Peace from Catholic people of the United States." (Signature)

Send to Pope John II, 00120 Vatican City, Italy (44 postage) or to Catholics Speak Out, P.O. Box 5206, Hyattsville, MD 20782. If you support this effort, please do it right away so the Pope's schedule can still be amended to include listening.

(C. 1987 Alt Publishing Co.)

Family matters

Parents : The best religious educators

Lynda DiPrima
Director of Ministry to Engaged
and Married Couples

We have often heard since Vatican II that parents have the primary responsibility for the religious education of their children -- passing on or handing down the faith to the next generation. I don't think many of us have traditionally believed that. I spent years making sure my young children attended CCD classes at the parish, leaving the major responsibility to Father, Sister, or the Director of Religious Education. After all, they had the educational background and credentials to dare to teach theological matters. Doctrinal precepts such as the ones we learned from the Baltimore catechism were best instructed by clergy and religious, or so I believed.

As I slowly began to gain more confidence in my own sense of spiritual growth and understanding of what is "religious", I stopped dropping the kids off at the parish and began helping teach various grade levels of CCD during a six year period of time. Even though

I had an extreme attack of nerves beforehand, I recall one of the most rewarding experiences was facilitating a parish teen age discussion group in my living room on the subject of sexuality. They appreciated a married couple other than their parents listening to their concerns and delving into traditionally hush-hush topics. Clarifying and verbalizing Christian values in a pleasure oriented society was important "religious education" for this group.

It was still, however, a traditional model of having children transported to the parish (or, in this case, our home) for religious education. We still use this model and in many cases it's a necessary dimension of parish "church" life. However, it should not take the place of the "church of the home" and the countless ways we as parents can transmit our faith to our children whether they're five, fifteen, or twenty five. The first step, at least for me, was to become more aware of my own faith life and what exactly constitutes "religious" matters that I would want handed on to my children. Being able to verbalize the times that I experience God's presence (and thereby attach

"religious" meaning) in the various events and experiences of family life is of key importance in facilitating this same process in my children. I believe that parents can enable their children to become "seers of God" in their daily life. They need to know that the struggle to live together in love relationship as family is part and parcel of what it means to be "spiritual", to be "holy," that this is not separate from what is defined as religious.

Scripture tells us that "man (humankind) was created in the image of God, male and female he created them." Thus, to be in the image of God is to live in relationship. Our imaging of God is not found in some kind of private identity that we are given but in how we relate to one another-- how we love. One of the greatest gifts we can give our children is a "warm" image of God. How can I as parent, then, convey this warm image of God to my children? Perhaps by focusing on acceptance and care rather than judgement and conditions, loving joyfully rather than demanding perfection. This mirrors in a small way the love of our Father.

Summer films: Cops, cults and critters

The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Department of Communication.

Adventures In Babysitting

A teen-age babysitter (Elizabeth Shue) and her wards suffer through an evening of harrowing escapades while trying to rescue their runaway friend stranded at a downtown Chicago bus station. Flawed serio-comic tale deals with real urban dangers in a treatment that is irresponsibly light and mundane by writer-turned-director Chris Columbus.

Some violence, sexual innuendo and profanity mar this trite diversion aimed at youngsters. The U.S. Catholic Conference classification is A-III, - adults. The Motion Picture Association of America rating is PG-13, - parents strongly cautioned to provide special guidance for attendance of children under 13.

The Believers

Martin Sheen is a detective who saves his son from a ceremonial death at the hands of a New York City cultist group who derive power from human sacrifice. Director John Schlesinger's flawed, superficial treatment of a serious subject is marred further by graphic shots of naked corpses, bloody animal entrails, some killings and a violent suicide. The U.S. Catholic Conference classification is A-III, adults. The Motion Picture Association of America rating is R, restricted.

Benji the Hunted

The courageous canine is stranded in a hostile wilderness after his master's boat capsizes. He finds a new home of some orphaned mountain lion cubs. Director Joe Camp creates a sense of authenticity and lets the critters convey emotions without any dialogue or voice-over narration.

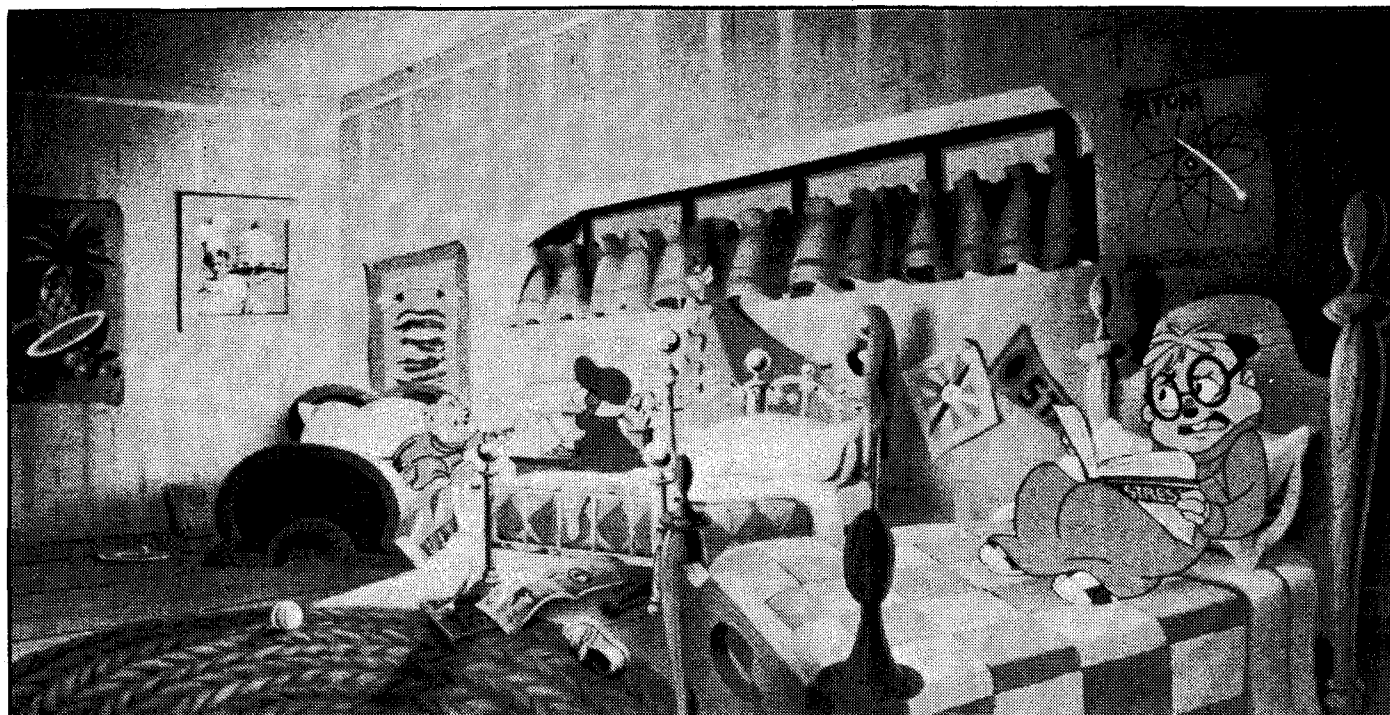
It is a charming, simple tale for the very young. The U.S. Catholic Conference classification is A-I, general patronage. The Motion Picture Association of America rating is G, general audiences.

Beverly Hills Cop II

Tiresome vanity production directed by Tony Scott features Eddie Murphy as the clever Detroit cop out to help his California friends break up a gang of thieves and gunrunners.

Unfunny, vulgar sight gags, rampant profanity, topless dancers, brutality and violence fused with extended demolition, and derby-style chase sequences are murder on the nerves and spirit. This tasteless comedy gets meagre support from Judge Reinhold and Brigitte Nielsen.

The U.S. Catholic Conference classification is O, morally offensive. The Motion Picture Association of America rating is R, restricted.



Alvin and Simon, the popular television characters from the '60s, are back with their first full-length animated feature, "The Chipmunk Adventure," a Samuel Goldwyn release. The film "lacks the charm of Disney offerings," the USCC says, but it is "a lighthearted and mild diversion for the very young." It is classified A-I. See capsule review. (NC photo)

The Chipmunk Adventure

Animated feature plays like a musical revue of pop tunes as Alvin and his Chipmunk friends sing and race around the world with their female cousins, the Chipettes, in hot-air balloons, inadvertently delivering stolen diamonds for sinister and wicked con artists. Director Janice Karman's charming, light summertime diversion for the younger set includes a sweet song about motherhood and the critters' comical conversation. The U.S. Catholic Conference classification is A-I, general patronage. The Motion Picture Association of America rating is G, general audiences.

Dragnet

Dan Aykroyd is police sergeant Friday, Tom Hanks his sidekick. Together they foil a group of PAGANs (People Against Goodness and Normalcy) headed by a minister (Christopher Plummer) wishing to take over Los Angeles.

Sarcastic put-downs of virginity, anti-pornography, government and personal integrity, combined with vulgar sexual gestures, rough language and brief nudity provide little genuine humor in this updated spoof of the popular 1950s television show from director Tom Mankiewicz.

The U.S. Catholic Conference classification is O, morally offensive. The Motion Picture Association of America rating is PG-13, parents strongly cautioned to provide special guidance for attendance of children under 13.

Ernest Goes To Camp

TV commercial legend Jim Varney

plays the slap-happy goon Ernest who bears the brunt of juvenile pranks and the callous villainy of some land developers in director John R. Cherry III's lame, often violently slapstick comedy set in a children's summer camp.

Ex-football star Lyle Alzado's convincingly brutal beating of the Chaplin-like clown and Ernest's numerous pratfalls are too realistic to be funny. The U.S. Catholic Conference classification is A-III, adults. The Motion Picture Association of America rating is PG, parental guidance suggested.

assortment of movie-industry jokes, mild slapstick and sexual innuendo. Technically polished, the farce is spotted with some vulgar language and sexually derived sight gags which further limit the audience that can appreciate Brooks' brand of ethnic wit.

The U.S. Catholic Conference classification is A-III, adults. The Motion Picture Association of America rating is PG, parental guidance suggested.

The Untouchables

Brian De Palma, not known for directorial subtleties, provides an almost camp parody of the TV original, as federal agent Eliot Ness, portrayed by Kevin Costner as an inept family man, gets the goods on the infamous bootlegger Al Capone (Robert De Niro). Distanced violence appears almost dreamlike in this highly stylized crime-thriller story which has some harsh language and brutal intensity, ruling it out for the immature. The U.S. Catholic Conference classification is A-III, adults. The Motion Picture Association of America rating is R, restricted.

The Witches of Eastwick

Jack Nicholson plays a devil summoned via the wishful thinking of three lonely, frustrated women (Cher, Susan Sarandon and Michelle Pfeiffer) who allow themselves to be seduced and impregnated while living a life of reckless abandon at the demon's mansion.

In director Gerge Miller's sardonic, allegorical farce about the battle of the sexes, the action is entirely on the sexual level, obscuring the exploration of femininity while trying to find humor in vulgarity, sexual promiscuity and sexually derived profanity.

The U.S. Catholic Conference classification is O, morally offensive. The Motion Picture Association of America rating is R, restricted.

Capsule reviews

Predator

An elite commando rescue team, double-crossed on a mission into the Latin American tropics, becomes the prey for a superhuman predator who fights it out to the death with Arnold Schwarzenegger. Director John McTiernan builds suspense in his nightmarish depiction of the hunt, but the landscape, strewn with the skinned and bloodied predator victims, may prove too intense for even strong-hearted adults.

Profuse profanity and exaggerated comic-book-styled killing make this unsuitable fare for youngsters. The U.S. Catholic Conference classification is A-III, adults. The Motion Picture Association of America rating is R, restricted.

Spaceballs

Parody of space-fantasy adventure from writer-director Mel Brooks is a takeoff of "Star Wars" with Rick Moranis and John Candy supplying most of the character spoofs. Brooks has a dual role in a rather self-indulgent

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What's Happening

It's a Date

St. Charles Borromeo Catholic Church, 600 NW 1st Street, Hallandale, Fl., will celebrate the Feast Day of Our Lady of Mt. Carmel on July 16th. It will be a church oriented day of devotion and prayer to Our Lady of Mt. Carmel. After the 8:30 a.m. regular morning Mass, the church will remain open until 9 p.m. for prayer and devotion. Special Mass at 7 p.m. followed by the recitation of the Rosary and a solemn Procession.

Dade Catholic Singles Club offers "lasting friendship through the love and peace of Christ." For information call Maria at 552-6858 or Victor at 221-5479.

St. Andrews Single Again group, a support group for those who are recently separated, widowed or divorced, will sponsor a Christmas in July Dance on July 18 at 8 p.m. at the St. Andrews Church Hall. For information call Elise at 484-4257 or Bob at 741-3935. \$5 admission fee.

St. Louis Church is

sponsoring a teen workshop "A Day with Jesus" on July 18th from 11 a.m. to 5 p.m. at 7279 SW 120 St. Miami. Lunch: \$3 or brown bag it. For more information call 925-8464.

St. Brendan's Women's Guild is sponsoring its annual rummage sale. Anyone wishing to donate used items in good condition should bring them to the school cafeteria (behind the old church), 8725 SW 32 St. Miami, on any of the following dates: July 11, 12, 18 and 19, from 9 a.m. to 1 p.m.; July 14, 15, 21 and 22, from 9 a.m. to noon. The rummage sale will be held on July 25 and 26 from 9 a.m. to 2 p.m. and on Aug. 1 and 2 from 9 a.m. to 2 p.m. Refreshments and baked goods will be sold during the sale.

St. Timothy Catholic Church, 5400 SW 102nd Ave. in Miami hosts meetings for divorced, separated, widowed and all singles every Monday at 7:30 p.m. All faiths welcome. For more information call 274-8224.

Pro-life essay/poster contest set

The National Committee for a Human Life Amendment has increased the prizes for its fourth annual pro-life Essay/Poster Contest. All young Americans are invited to enter by expressing their views on abortion and its relationship to the U.S. Constitution.

Students may address such questions as, "How did Roe Vs. Wade alter our constitution? Was Roe vs. Wade logical or was it "an act of raw judicial power," as Justice Byron White declared in his dissent?"

The competition will be judged on three levels: Elementary through grade 6; Intermediate, grades 7-9; High School, grades 10-15.

Prizes are: 1st prize, \$500 U.S. Savings Bond; 2nd Prize, \$100 U.S.

Convent leased to United Way

United Way of Monroe County has found a new home in the long vacant convent on the grounds of Mary Immaculate, Star of the Sea, School in Key West.

The lease from the Archdiocese to the social services oriented fund raising group was inspired by the Archbishop's message designating 1987-1988 as a Year of Reconciliation in preparation for Pope John Paul II's visit to Miami.

"Parishioners took to heart the Archbishop's message that we, as Catholic Community, should reach out to our brothers and sisters in the community at large," Father John O'Leary, Pastor of St. Mary's, said.

Savings Bond; 3rd Prize \$50 U.S. Savings Bond.

Essay entries should be typed or written legibly and limited to approximately 500 words. Poster entries may be in any medium and should be on poster board that does not exceed 22" by 30". Essay and poster will both be judged on relationship to the theme, originality, expression of thought and neatness. All entries must be postmarked by November 15 and received by NCHLA (1430 K Street, NW Suite 800, Wash., D.C. 2005) no later than Dec. 1, 1987 to be eligible.

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request can write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

New youth magazine

The World Apostolate of Fatima, The Blue Army, U.S.A., is offering a free first issue of their new magazine for Catholic youth called "Hearts Aflame."

The magazine is aimed at readers ages 14-16. It is bi-monthly at \$2 per year. The address to write to is: Blue Army, Washington, N.J. 07882 or phone (201) 689-1700.

Financial planning advice offered

Financial Planning Seminars sponsored by the Archdiocese Office of Development are scheduled this month and next month. The seminars will address increasing current income, reducing income and estate taxes, increasing estate values for heirs and beneficiaries, avoiding probate and other topics. These are followed, if desired by one-on-one confidential sessions with

Professional Certified Financial Planners at a mutually convenient time and place. The seminars are scheduled at July 11 at the Pastoral Center, 9401 Biscayne Blvd., July 18 at Little Flower Parish Hall, 1270 Anastasia Ave. in Coral Gables, and Aug. 8 at St. Henry's Hall, 1500 S. Andrews Ave. in Pompano Beach. Admission free but call 757-6241 ext. 123 to reserve.

Newburn elected regional young adult rep.

Peter Newburn, a young adult minister at St. Louis parish in Kendall, has been elected Southeast Regional representative for the National Catholic Young Adult Ministry Association (NCYAMA).

The two-year position will enable Newburn to "promote awareness of the importance of ministry to young adults, and of the gifts that young adults are to the Church. Also, to empower young adults to be more involved in the Church."

Newburn is the only fulltime, paid, parish young adult minister in the

Archdiocese of Miami. "I think my getting elected is a real affirmation of what we're doing in young adult ministry here in the Archdiocese and St. Louis parish. I think we really have some good things happening here in Miami. I'm looking forward to being able to share that on the national level."

He succeeds Paulette D'Angelo, a worker at the Archdiocesan Marriage Tribunal, who held the NCYAMA post for the past two years. D'Angelo, a volunteer young adult minister, will continue to serve as a representative on the Archbishop's Young Adult Council.

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Author challenges church to be participatory democracy

NEW EXPERIMENT IN DEMOCRACY: THE CHALLENGE FOR AMERICAN CATHOLICISM, by Dennis P. McCann. Sheed and Ward (Kansas City, Mo., 1987). 191 pp. \$8.95. Reviewed by Jerry Fliteau, NC News

Dennis McCann's "New Experiment in Democracy" presents a highly provocative and challenging thesis. But it is ultimately disappointing in what could have been its strength, the development of a model or models for making the church more participatory.

McCann's thesis is simple and direct: The Catholic Church in the United States must become a participatory democracy. The book's title is drawn from the U.S. bishops' 1986 pastoral letter on Catholic social teaching and the U.S. economy, but the

pastoral is more the impetus for the book than the object of its analysis.

It is McCann's contention that when the economics pastoral called participation by all a fundamental principle in a just economy, the bishops failed to apply that principle radically to themselves, to the church in whose name they wrote.

The thesis is challenging and provocative. What I found weak and troubling in "New Experiment in Democracy" was its proposal of the 1976 Call to Action as the only real model for what those decentralized structures should look like. Whatever else one may think of the Call to Action process-- the final conference in Detroit that climaxed it was fatally flawed.

Meanwhile, one looks in vain to find serious treatment in McCann's

book of other participatory structures church and gaining in strength and which have been emerging in the U.S. focus.

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5 A Novenas

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of Jesus be praised, honored, adored,
venerated throughout the world now &
ever Amen. Publication promised.
O.

5A - Novenas

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

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E.M.K.

THANKSGIVING NOVENA TO ST. JUDE

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

5 A Novenas

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Gracias al Espiritu Santo
por Favores recibidos.
M. E. P.

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O glorious Apostle St. Jude, true
relative of Jesus and Mary, I salute you
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Jesus.

Through this Heart, I praise and thank
God for all the graces He has
bestowed upon you. Humbly
prostrate before you, I implore you
through this heart to look down upon
me with compassion. Despise not my
poor prayer and let not my trust be in
vain. To you has been assigned the
privilege of aiding mankind in the most
desperate cases. Oh, come to my aid
that I may praise the mercies of God.
All my life I will be grateful to you
and will be your faithful client until I
can thank you in heaven. Amen. Thanks
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implore you to obtain for me
(request)... O gentle and loving St.
Anthony, whose heart was ever full of
human sympathy, whisper my petition
into the ears of the sweet Infant
Jesus, who loved to be folded in your
arms; and the gratitude of my heart
will ever be yours. Amen. Thanks to
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Where students can 'meet' God

By Father Lawrence Mick
NC News Service

When I was a senior in high school, a retreat was a requirement for graduation. It was held at the provincial house of the brothers who taught in our school.

That was more than 20 years ago, so I don't recall many details of that retreat. I do remember that it required us to spend three days in total silence, which seemed nearly impossible at the time but was facilitated by the watchful eyes of our chaperones.

More recently I served for two years on the youth retreat team at a retreat center in our archdiocese. The retreats there were different from my high school memories. While formats vary widely, youth retreats today seem to stress dialogue and communication more than silence.

And the stress is clearly on the positive, seeking to convey a lively sense of faith and to provide an opportunity for a loving encounter with the Lord.

A typical retreat may begin with some icebreakers so that the participants and the retreat team can get acquainted with one another and begin to relax. Various exercises encourage the sharing of doubts and fears, hopes and dreams.

Some talks raise questions about faith and how to live the Gospel in today's world. Since adolescence is a time of important self-discovery and growth, time may be spent helping participants grow in self-awareness and honesty with self.

Along with activities and dialogue, there also are important times of prayer as a group and individually. The totally silent retreat is a rarity for youth today but designated times for silent reflection and prayer offer a chance to be quiet and listen to the Lord.

Celebrating reconciliation and the Eucharist are usually retreat high points.

Some youth retreats are conducted by adults alone. Others may be led mainly by teams of youths who have already made a retreat (usually several) and are willing to witness to their own faith and their relationship with the Lord. Such peer witness can be very powerful for it makes it clear that faith can be positive and alive in adolescents.

Often I have asked retreatants their reaction to a retreat. Almost always the response is that it was very different from what they expected. Many were intimidated by expectations of three days of non-stop prayer. They are pleasantly surprised to discover that religion can be enjoyable.

The reasons teens come to a retreat vary widely. Some come because it is a school requirement, just as it was for me. Many come because a

The totally silent retreat is a rarity for youth today but times set aside for silent reflection offer a chance to be quiet and listen to the Lord.'



friend urged them to give it a try. Some are urged to attend by parents; others come as part of their preparation for the sacrament of confirmation.

But whatever their reason, most youths reap similar benefits. They learn to love themselves a bit more. They learn to share their ideas and

feelings about God and religion with others. They come to know the Lord better and gain a more positive attitude toward the church.

And they get a perspective on their lives that is hard to obtain in the midst of day-to-day existence.

My experience with a variety of

youth retreats has left me with one dominant impression: I am continually amazed by the almost tangible presence of God in the midst of the retreat activities. So many participants are touched deeply and powerfully. The youth have met the Lord. And that is what retreats always have been about.

Family retreat lets parents, teens

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

We all know that there are many changes in the family, but we are now beginning to get clearer pictures of those changes and how they affect us.

Studies coming out of our American universities tell us, for example, that significantly less learning is taking place within families. From a very early age many youngsters spend much of their time away from their parents --with professional care-givers, in school and with their friends.

The result? It is becoming less common for youths to learn about values across generational lines. Youngsters have "teachers" within their own age group. The suspicion many parents have that children take their friends more seriously than their parents just might be true, especially during the high school years.

This means that people in family ministry have to recognize that the family doesn't provide the same sorts of support for youngsters it once did. And they need to devise their programs

to give families opportunities to spend time together in productive ways.

A friend of mine, a chaplain at a state university, has tailored a family retreat that attempts to fit into this context. The retreat focuses on family communication, especially between teenagers and parents.

The purpose of the retreat is to bring family members together for a weekend, bring some of the stresses to the surface and then give them the

for discussions so that no one is with his or her own relatives.

"Sometimes people find it easier to talk about charged issues with a sympathetic stranger," my friend reports. Each new family group is encouraged to bring up situations which individuals are dealing with at home. Typical discussions revolve around the issue of doing chores or appropriate curfews for teenagers.

"Parents tend to explain the parent

'Parents and teens end up talking about things they weren't talking about before and they learn that it's possible and helpful.'

experience of resolving them.

My friend's work with university students has convinced him that good family communication is a great blessing and so he is for anything that will help bring it about.

At his retreats, family members are put into new "family" groupings

point of view and the youngsters talk of their own youth concerns," he says. "But it's an explanation, not a battle. And since those listening are strangers, people know they have to work harder to get their point across and to listen to others."

The new family groups also share

Scriptures

If it's good enough for Jesus...

By Father John Castelot
NC News Service

The disciples had just returned from a mission to the towns of Galilee. They were bubbling with enthusiasm as they reported their experiences. But Jesus knew that once the adrenaline stopped flowing they would realize how exhausted they were.

So he said to them: "Come by yourselves to an out-of-the-way place and rest a little...Jesus and the apostles went off in the boat by themselves to a deserted place" (Mark 6:30-32).

Jesus learned from experience that it was necessary to get away from time to time and recoup his energy. After an especially stressful day of exorcising, of healing people who came in such

crowds that "before long the whole town was gathered outside the door" (Mark 1:33), he slipped away to be alone with God. "Rising early the next morning, he went off to a lonely place in the desert; there he was absorbed in prayer" (Mark 1:35).

To appreciate the silence of the desert a person has to experience it. Absolutely nothing breaks the stillness and one is left all alone with one's own thoughts --and with God. It is not surprising then to find Jesus and his disciples going off to the desert.

They would not have far to go. The hub of their activity was Capernaum on the northwest shore of the Lake of Galilee where the Jordan River flows into it. On the same shore just across the Jordan was Bethsaida and beyond this town was

Know Your Faith

Retreat

Everybody needs to get away sometime

By Katharine Bird
NC News Service

That Friday evening, exhausted by the smothering heat of a Washington, D.C., summer day and a week of deadlines, I got into my car, drove across the bridge over the Potomac River into the Virginia suburbs --and into a different world.

Though less than 10 miles from the nation's capital, the Dominican Retreat House in McLean is a place part, a center of peace and spiritual refreshment. The 25-year-old retreat house sits at the top of a low-rising hill separated from a nearby housing development by spacious lawns and woods.

The front hall was buzzing with quiet chatter as women signed in. The accent was on gracious hospitality as the Dominican sisters welcomed us and directed us to our comfortable but somewhat Spartan rooms.

At 7:30 p.m. the general retreat for women started. Dominican Sister Virginia Butler explained that the weekend's theme was "Yahweh the Faithful One." She asked us to turn our large problems and small worries over to Yahweh: "Let him take care of them for these three days."

Rules for the retreat were few: Silence at breakfast and lunch; talking

really talk

chores at the retreat center they use for the weekend. The program includes time for recreation, too. "The experience of having fun together is one of the most important parts of the weekend," the priest says.

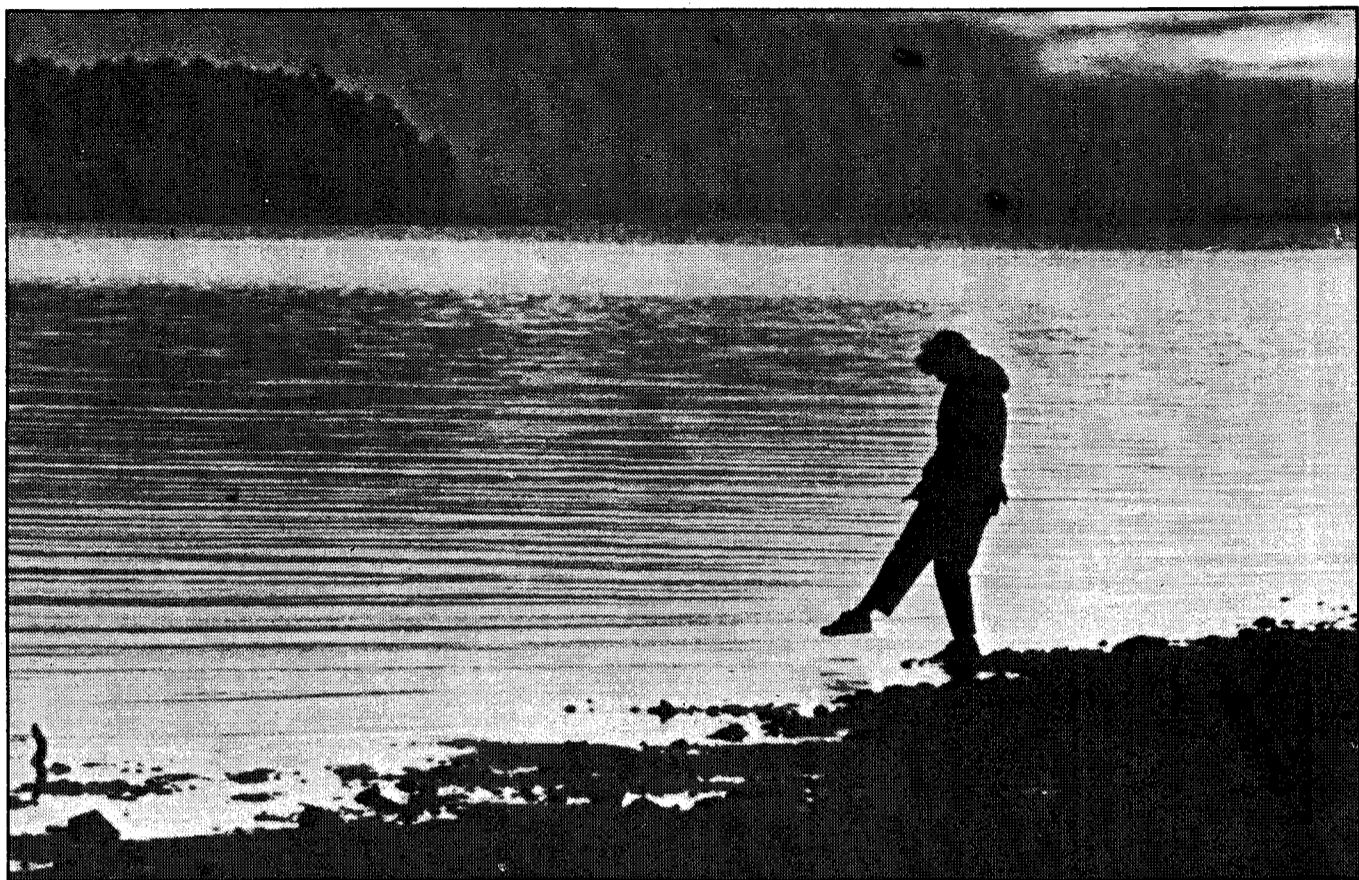
Toward the end of the weekend the real families come back together again and describe how their discussions went. There is a Mass and then they return home. "They take with them the experience of a productive weekend," my friend tells me.

"But what they leave behind is equally important," he adds. Many are able to put aside such notions as "You just can't talk to teenagers" or "My dad's never going to listen."

Does it work?

"It seems to," my friend tells me. "At least, the parents and teens end up talking about things they weren't talking about before and they learn that it's possible and helpful."

And if parents and teenagers discover that they can establish some new lines of communication and break some old destructive patterns, the retreat weekend will have accomplished its purpose, my friend thinks.



'The weather had not changed a bit nor had my responsibilities lightened. But in some way I can't quite explain, I was at peace, refreshed after that brief, lovely immersion in serenity.'

was allowed at dinner and in certain areas of the house and grounds. All retreat events were optional with guests invited to participate at their own pace.

Guests were asked to give a donation to cover expenses; the average donation was \$55.

The three-day retreat was framed by prayer --morning and evening prayer, the Eucharist, a reconciliation service, benediction, silent prayer, meditation, spiritual reading.

Each woman was assigned a prayer partner and asked to keep this person in mind for the weekend.

In addition, the Dominicans place each person coming to their retreats in their ongoing community prayers.

The initial session included introductions. Of the 41 women present, the youngest was in college while several were in their 70s; most were married, had children and worked outside the home.

Many women worked as educators, some for government or social service agencies and a few as fulltime homemakers. Why had they come?

One woman said she went on retreat annually because "it means so

much to come here to get perspective and peace."

Another was having trouble adjusting to a difficult home situation and was exploring different kinds of spirituality in search of help.

Two women, strangers to each other, came for "peace and some spiritual reflection" before leaving a week later to live in Germany with their families.

A younger woman described herself as a lapsed Catholic on her way back.

Several, like me, were attending their first retreat and didn't know what to expect. We came partly out of curiosity, having heard others rave about retreats.

The days followed a similar rhythm: At 8 a.m. a bell rang and a sister knocked on each bedroom door saying, "Let us bless the Lord." Guests responded, "Thanks be to God." Through the day prayer, meals, conferences, and quiet time alternated.

In his first conference, the retreat master, Holy Cross Father James Denn of Milwaukee, asked us to imagine that God's love was "like the amniotic fluid surrounding the baby. The baby totally relies on the fluid and can relax,

secure." For us, he said, "the scary part is giving ourselves totally" to God.

At another session Father Denn said that each liturgy is a "practical exercise in hope." At the Eucharist we come into contact with people whose sorrow over a terrible event has turned gradually into the joy of the resurrection. This gives us the hope that we can live through the dark times in our own lives, he added.

Saturday afternoon, guests split into three small groups led by a Dominican sister. In my group, women shared their favorite techniques of prayer and we practiced a form of meditation called "centering prayer."

By 10 o'clock each night I was in my room, reading quietly and listening to the only sound, the crickets chirping in the trees outside my window.

Shortly after 4 p.m. Sunday I was in my car again going home. The weather had not changed a bit nor had my responsibilities lightened. But in some way I can't quite explain, I was at peace, refreshed after that brief, lovely immersion in serenity.

And the silence? Well, to my surprise, there wasn't really enough. So he next retreat I go on will be a silent one.

largely uninhabited desert.

This is still true today. Leave the ruins of ancient Bethsaida and head east and you quickly find yourself in a no man's land, a wildly desolate, rock-strewn wasteland formed by the volcanic activity which determined the character of the terrain in prehistoric times. In a certain light it resembles a moonscape.

It is in this area that Jesus fed the multitude. But there are so many conflicting details about the event that it is almost impossible to localize it with any certainty. However, there are some interesting clues pointing to its general locale and they identify Jesus' desert retreat in a general way.

Mark's Gospel states that right after Jesus and

the disciples went off by boat to a deserted place, "people saw them leaving... [and] hastened on foot to the place arriving ahead of them" (6:33).

'Jesus learned from experience that it was necessary to get away from time to time and recoup his energy. After an especially stressful day ...of healing people...he slipped away to be alone with God.'

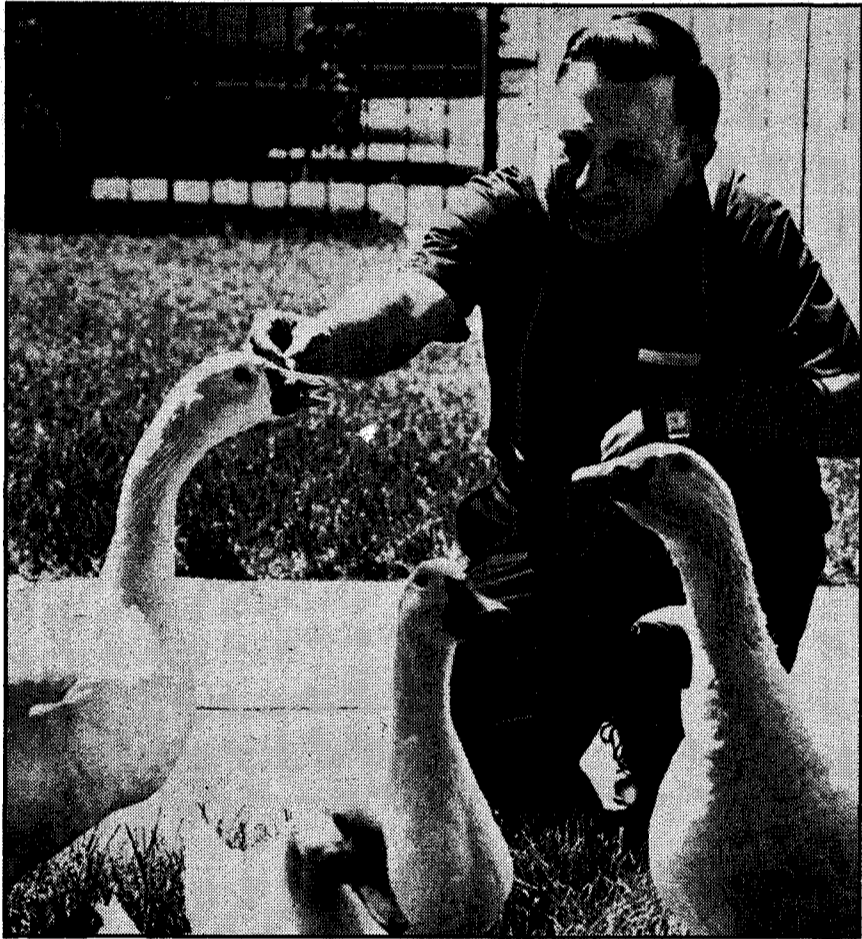
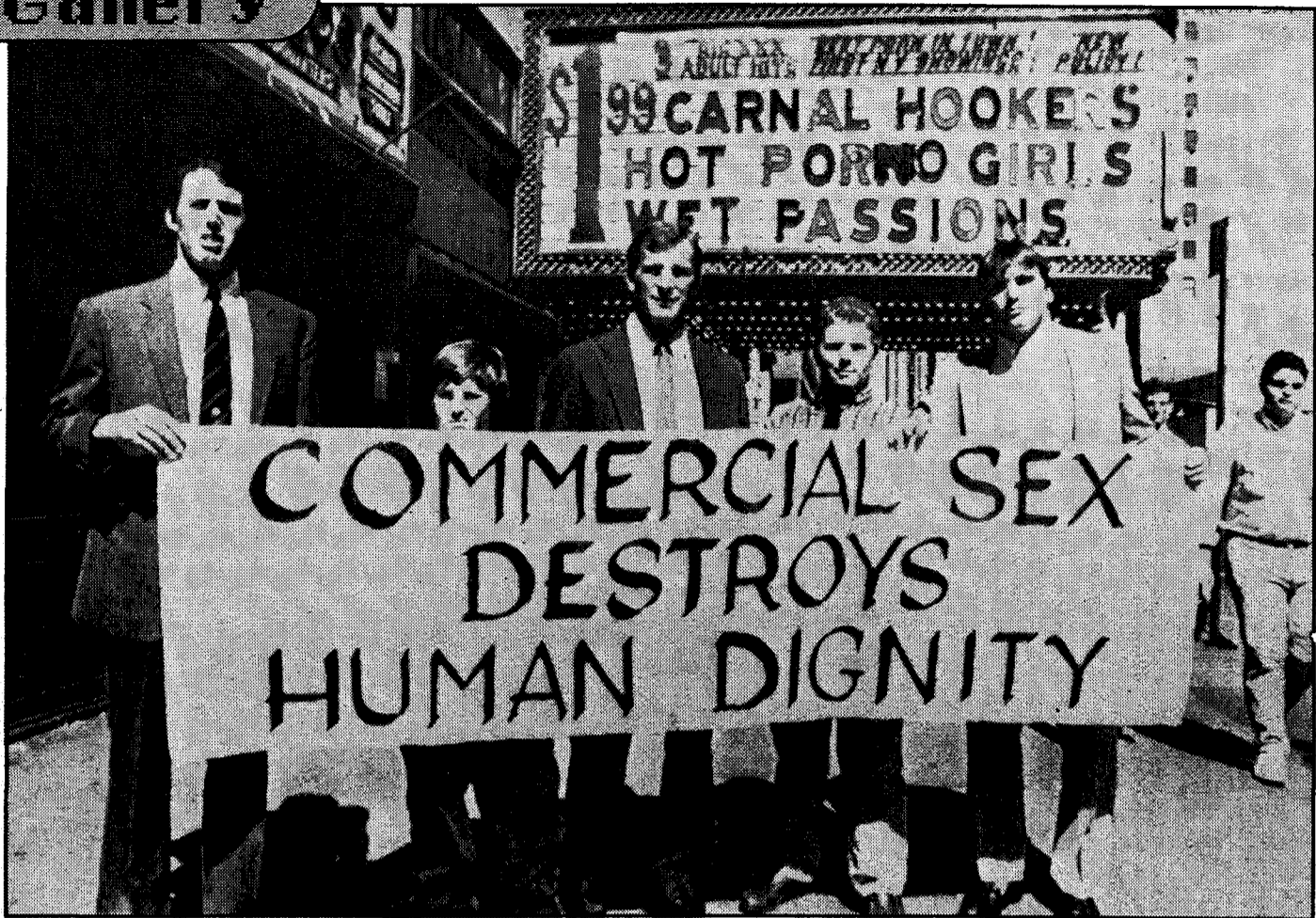
Evidently Jesus' group had not gone far by boat, just along the shore of the lake to a spot east of Bethsaida. So the people from Capernaum and environs had little difficulty arriving ahead of them on foot. This was the crowd he fed.

It is interesting that in the fourth evangelist's account of the feeding, Jesus asks Philip where they can buy food to feed the crowd. Why Philip? Apparently because he was from Bethsaida and would have been familiar with all the town's bakeries.

Such hints suggest the area of Bethsaida as the place of retreat. Ironically they also point to the difficulty Jesus had in getting away to a remote place where he could get his bearings. Yet for him going on retreat was an essential aid to his ministry.

Anti-porn Athletes

Miami Dolphins player Glenn Blackwood, center, helps launch a new anti-porn organization, "Athletes for Kids," on Times Square. Joining him are Indianapolis Colts player Leo Wisniewski, left, Josh Curl, Brent Wendorff, and tennis pro Gary Niebur. The group will work to obtain stricter enforcement of obscenity laws to provide a better moral environment for children. (NC photo from Worldwide.)



PASTOR'S PETS—Msgr. John Seklerski, pastor of Blessed Sacrament Parish in Gary, Ind., feeds his pet geese and ducks, Blackjack and Roulette and Seven and Eleven, gifts from parishioners. They're good pets like a dog," he says, "but a dog won't give you an egg for breakfast."



CELEBS FOR KIDS—The "First Lady of the Theater," Helen Hayes, dances with Father Bruce Ritter at a fund-raising dinner at New York's Waldorf Astoria. The event raised \$1 million for Covenant House, a shelter for runaway children founded by Fr. Ritter. (NC photo)



Rome's poor to get help

A woman begs for money as her baby plays on a sidewalk along the Via della Conciliazione, the main street to the Vatican. Mother Teresa of Calcutta recently opened, with Pope John Paul II blessing, a 74-bed hostel inside the Vatican to care for Rome's sick and destitute. (NC photo)