

Parishes getting in 'spirit' of visit

Inge S. Houston
Voice Staff Writer

As the visit of Pope John Paul II draws near, churches from Key West to Pompano Beach are stepping up efforts to prepare their parishioners for this historic spiritual event.

Father Thomas O'Dwyer, coordinator of pastoral and spiritual preparation for the Papal visit, sees the Pope's visit as a unique opportunity for Catholics in South Florida. "We have a spiritual mission as Catholics to be united in faith," he said, "to be united with each other and our spiritual leaders: our bishops and our Pope."

He stresses the significance of

'I invite everybody (to the shrine). It's an invitation to reconciliation' and 'the opportunity for many people to become reconciled, to receive this sacrament'

--Bishop Roman



attending the outdoor mass at Tamiami Park, as opposed to watching it on television. "He's our guest coming all the way from Rome to us! What a thing to say to our children, and to our children's children, that we saw the Pope and met him!"

As spiritual preparation

coordinator, Father O'Dwyer has set some guidelines for churches to follow. "Other than giving them a direct mandate, preparations are left pretty open," he said. "What I am recommending is the bare minimum, but many are doing much more."

To express a festive mood of

welcome, parishes and their members are urged to decorate homes, buildings, cars, streets, and churches in yellow and white, the Papal colors. And parishes are encouraged to provide an ample supply of yellow and white ribbons to all parishioners.

In honor of the pope's visit, 56 handmade yellow and white banners hang from the church ceiling at St. John Neumann Church in southwest Dade. They were made by Cookie Gazitua, a parishioner who also handpainted the Papal Coat of Arms on them.

At St. Elizabeth parish in Pompano Beach, Papal flags and yellow and white balloons will abound on Aug. (continued on page 10)

Inner Voice

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Pope's visit with bishops in U.S. pivotal

By Jerry Filteau

WASHINGTON (NC) — When Pope John Paul II visits the United States this September, one of the most crucial events for U.S. Catholicism will almost certainly be his meeting with the nation's bishops.

His talk to the bishops, who will be gathered in Los Angeles, "will probably be one of the most important ones of the trip as far as the church in the United States is concerned," said Milwaukee's Archbishop Rembert G. Weakland, one of four American bishops who is to address the pope on that occasion.

Issues of personal and social morality, obedience to church teaching authority, the role of the laity, priestly vocations, and the sometimes tense U.S. church relations with the Holy See are among central topics Pope John Paul is likely to address at that time.

"There is a tension" between U.S. bishops and Rome, and it needs to be addressed "without a lot of euphemisms," Archbishop Weakland said.

"If you look at the whole history of his pontificate," said Archbishop John R. Quinn of San Francisco, another bishop designated to address the pontiff, "it's clear that this pope is not one who shies away from facing these things directly. This pope does not shy away from the issues."

At the same time, those who are hoping the pope will criticize the U.S. hierarchy on some issues are likely to be disappointed. "One of the themes the Holy Father stresses" on his world travels, said Archbishop Thomas C. Kelly of Louisville, Ky., is his mission as successor of St. Peter to "strengthen his brothers."

Archbishop Kelly, head of the papal trip planning committee, said he both hopes and expects that the pope will focus on commending, encouraging and affirming the bishops in their work, as he did in October 1979 when he met with the U.S. bishops in Chicago during his last major trip to this country.

Praying with Pope

During this trip the pope is to meet with the bishops all morning Sept. 16 at Our Lady Queen of the Angels Minor Seminary in San Fernando, a small city within the city of Los Angeles.

(Continued on page 3)



Archbishop Edward A. McCarthy, in his study, tells of years as spiritual leader in So. Florida.

La Voz photo by Araceli Cantero

Ten years later

Archbishop still pushing evangelization, laity, women's roles, Hispanics, etc., etc.

By Ana Rodriguez-Soto
Voice News Editor

It's the purpose that frames his life, the word he utters incessantly: evangelization.

Ten years after taking over as Miami's Archbishop, Edward McCarthy hasn't changed his tune. He's simply looking for better ways to air it --such as a radio station.

"My dream is one that would reach at least the two counties [Dade and Broward] and that it would be powerful enough to beam the Gospel into Cuba," he told *The Voice* last week, during an interview coinciding with his 10th anniversary as chief shepherd of South Florida's Catholics. (Anniversary Mass, page 10).

Reflecting on the changes and accomplishments of the past decade, the Archbishop was self-effacing and

decidedly upbeat: constantly giving credit to others, and insisting that his years here have brought him no disappointments, only blessings, joy

'When I saw a woman who was qualified I saw no reason not to take advantage of it'

and great satisfaction.

He has "concerns," of course: primarily about the lack of vocations, and about the cancerous growth of "secularism," an illness he sees as affecting most of society, including many Catholics.

But it's nothing that the Gospel can't cure. That's why he's serious about that radio station, which would beam programs in both English and Spanish. It's "a way of proclaiming the Gospel,"

he says simply, his eyes lighting up at the thought.

The Archdiocese already has been offered one station, and it was told of two others "that we probably could have managed financially," he says. But their broadcast range was limited, so he'll just wait until the right one comes along.

In the meantime, "we do want to continue proclaiming the Gospel through TV, too," he says, pointing out that Catholic programs air daily on the City of Miami's cable system. That's not enough, however. "What I'd like to see is developing sort of a network that we could have the same broadcast on all the [cable] stations. We're working on that," he says.

'Long list' of plans

And while he's on that subject --the future-- he rattles off "a long list" of (continued on page 10)

Nation

Church has little effect on S.W. Hispanics' politics

WASHINGTON (NC) — The Catholic Church has little impact on the political and social behavior of Hispanics in the Southwest, says the summary of a study on Hispanics and the church. "The influence of the Catholic Church on Hispanic development has deteriorated since the period of Spanish colonization to the point of virtual non-existence, except for (its effect on) certain social and religious traditions," the summary said. The 27-page summary was of a study titled "Hispanicism and the Catholic Church: Great Forces in Motion" prepared by the Mexican American Cultural Center of San Antonio, Texas. The summary of the study, which was funded by the Rockefeller and Pacific Telesis Foundations, was released in Washington in late July.

Free Lithuanian bishop, say 100 U.S. Congressmen

WASHINGTON (NC) — More than 100 U.S. congressmen have called on the Soviet Union to end the isolation of Bishop Julijonas Steponavicius, apostolic administrator of Vilnius, Lithuania, who has been exiled from his diocese for 26 years. The congressmen, all members of the House of Representatives, voiced concern for the 75-year-old prelate in a letter to Konstantin Kharchev, chairman of the Soviets' Council for Religious Affairs, according to a news release from the Washington office of the Lithuanian Information Center. In their letter, the congressmen said Bishop Steponavicius was exiled from the Lithuanian capital to the town of Zagare in northern Lithuania "for refusing to acquiesce in the government's interference in church affairs."

Catholic aid unit changes focus on W. African relief

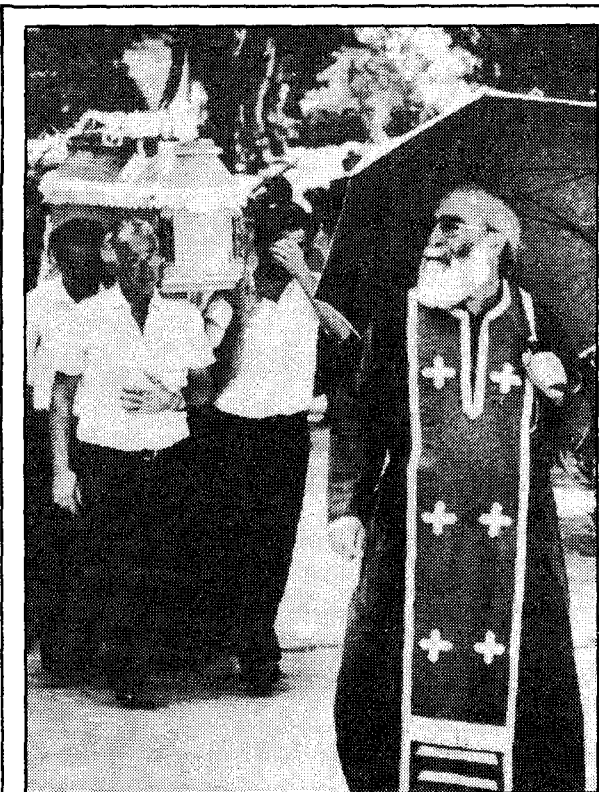
NEW YORK (NC) — Catholic Relief Services said it is changing the focus of its programs in West Africa to provide a local management system aimed at guaranteeing the programs will last. "The project activity is taking a new slant which de-emphasizes material inputs like pumps and tractors," said David Holdridge, director of the CRS headquarters in New York. Holdridge discussed changes in the West Africa program that have taken place since he took the director's job in March 1986. The changes have been in the office's management structure, the direction of project activity and a reduction of food programs. Instead of only giving a farmer a plow, CRS is teaching farmers how they can improve the productivity of their farms, Holdridge said. Rather than installing a pump, it trains villagers to better manage their water resources.

Dignity asks Vatican to OK physical expression of sexuality

WASHINGTON (NC) — Members of Dignity, an unofficial organization of Catholic homosexuals, asked the Vatican to reconsider its teaching on homosexuality to allow homosexuals to "express their sexuality physically" in a way that "is loving, live-giving and life-affirming." James Bussen, national president of Dignity, said that at the organization's meeting in Miami July 23-26 delegates passed a resolution saying the organization "emphatically, though respectfully, disagrees with and calls for a re-examination of the magisterial teachings on homosexual activity." The resolution specifically referred to the October 1986 "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" issued by the Congregation for the Doctrine of the Faith. That letter called homosexual orientation an "objective disorder" and said that "no one has any conceivable right" to homosexual activity.

Abortion fund 'cut-off' actually only alters use of rooms

WASHINGTON (NC) — President Reagan, addressing right to life leaders, called for new federal regulations to end abortion counseling and referrals by federally funded family planning programs. But Reagan press spokesman Marlin Fitzwater, in an immediate clarification, said "this does not cut off funding from clinics that provide abortion counseling, but rather requires that any counseling they do be privately financed and not financed with federal funds."



HEAT TOLL — A priest protects himself from the scorching sun as he leads a funeral procession for a heat victim in Athens. Week-long heat wave temperatures have run as high as 118 degrees leaving as many as 1,000 dead. (NC/UPI photo)

Religious group to back Rights Restoration 'as is'

WASHINGTON (NC) — An interfaith coalition of religious groups pledged renewed efforts to get Congress to enact the stymied Civil Rights Restoration Act without an abortion-neutral amendment or other "crippling" riders. The coalition of Reform Jewish groups and several Christian denominations — but not the Catholic Church — urged public and congressional support for the controversial bill, bogged down by disputes over abortion and the extent of a "religious exemption" from some of the proposed law's provisions. The bill has passed a key Senate committee but not seen any action by the full Senate. It would overturn the Supreme Court's 1984 Grove City College ruling, which declared that only the programs receiving federal funds in institutions such as universities, not the entire institution, could be held accountable for civil rights violations.

Head of priestless parish needs qualifications — priest

KANSAS CITY, Mo. (NC) — Not just anyone can be an effective parish administrator, said the executive coordinator of the Canon Law Society of America. In listing qualifications that bishops need to demand of pastoral administrators who will serve in leadership roles in priestless parishes, Father Edward Pfnausch included: a great concern for people; formal theological training combined with a good sense of the church; a great deal of stamina and some pastoral experience; a knowledge of counseling, leading prayer and planning; and a keen financial sense and a healthy Christian spirituality. A priest of the Archdiocese of Hartford, Conn., Father Pfnausch is the first full-time executive coordinator of the Canon Law Society. He made the comments in an interview with The Catholic Key, newspaper of the Diocese of Kansas City-St. Joseph.

World

China priest says relations with Vatican up to Pope

HONG KONG (NC) — Reconciliation between the Catholic Church in China and the Vatican "depends solely on the attitude of the Vatican," said Father Berchmans Shen Baozhi, chancellor of the Diocese of Shanghai. Father Shen, a member of the government-approved National Association of Patriotic Catholics, said the "crucial problem" is that the Vatican does not have diplomatic ties with China, but maintains ties with Taiwan. Formal ties between China and the Vatican were broken in 1949, when the People's Republic of China was established. The Vatican "should address the diplomatic question and respect our independence and autonomy in managing our church affairs," Father Shen said in an interview with the Hong Kong-based Catholic publication, Asia Focus.

World God — nature meet set for September by Vatican

VATICAN CITY (NC) — An international conference on the knowledge of God and nature sponsored by the Vatican Secretariat of State in September will bring together experts in theology, philosophy and physics, the Vatican has announced. The conference will mark the 300th anniversary of the publication of Isaac Newton's "Mathematical Principles of Natural Philosophy" — often called the "Principia" from its original Latin title — regarded as the starting point of modern science. It explained how a single mathematical law could account for the heavens, the tides and the motion of objects on Earth. "Our Knowledge of God and Nature: Physics, Philosophy and Theology" will be the theme of the Sept. 21-26 conference, to be held at the Vatican observatory in Castel Gandolfo, Italy.

Haitian priests, religious buffeted by conditions there

WASHINGTON (NC) — Haitian priests were accused of being communists, priests and nuns called for the resignation of Haiti's president and a bishop denounced government inaction as violence continued in the country. Religious, civic, labor and political organizations have participated in a nationwide strike since late June, but events escalated after a July 24-26 massacre near the town of Jean-Rabel. Peasants pushing for land reform clashed with landowners in machete battles near the northwestern Haiti town, and death toll estimates, which could not be confirmed, ranged from 100 to 700. Bishop Emmanuel Constant of Les Gonaives, Haiti, has denounced the government for failing to prevent the clashes, said Fritz Longchamp, executive director of Washington Office on Haiti, a human rights monitoring agency.

'Ivan the Terrible' trial a circus, Archbishop says

WASHINGTON (NC) — The trial in Jerusalem of John Demjanjuk, the retired Ohio autoworker accused of being the Nazi "Ivan the Terrible," is "a circus," said Ukrainian Archbishop Stephen Sulyk of Philadelphia. The archbishop also reiterated his doubts about key evidence against Demjanjuk, evidence which the prelate suggested was developed by the Soviet KGB. Archbishop Sulyk, head of the only Ukrainian Catholic archdiocese in the United States, commented on the trial in an interview while in Washington in late July. "It's a show," he said. "They bring schoolchildren to it. The prime minister of the country goes." If convicted at the much-publicized trial where he is accused of being the infamous executioner at the Treblinka concentration camp in Poland, Demjanjuk faces the death sentence. Demjanjuk, who was stripped of his American citizenship and extradited to Israel in 1986, has maintained that the charges against him are the result of mistaken identity and that he is a victim of phony evidence created by the Soviets.

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Give to poor, come to Mass

My dearly beloved:

This time I am not in the air. I have both feet on the ground. But I can't restrain myself from writing to you about developments in the event which will be one of the most extraordinary experiences of your life and my life--the visit of the Holy Father to our Archdiocese.

I know you have been getting ready. I hope you have been participating in the Archdiocesan program of prayer, spiritual renewal and commitment to reconciliation and peacemaking with the Lord and with each other.

I am sure you have been following the news the reports on the feverish preparations for His Holiness' visit. Construction is now under way at the site where the Mass will be celebrated at the Youth Fair grounds and the campus of F.I.U. The altar platform will be three-stories high and almost the size of a football field. Over 30 miles of

fencing will be needed to organize the crowd of hundreds of thousands of people who will fill our outdoor

Holy Father's visit each of us make a gift to the poor in his honor and I am confident that the poor will receive more

'I am pleading that on the day of the Holy Father's visit each of us make a gift to the poor ...

'It will not be enough to be a mere silent spectator before a TV set... We can create an enormous rally of welcome to the Holy Father'

cathedral. An incredible sound system will be designed so that no one misses a word of our Holy Father.

Drinking water, emergency services and sanitary facilities must be provided for all present. Plans are under way to decorate our community as a sign of welcome. A group of citizens of all faiths are raising one million dollars to help meet the expenses.

I am pleading that on the day of the

financial help than will be the cost of arranging for the people to have this experience of meeting the Holy Father.

I have also been told that the coming of the Holy Father to South Florida will bring about a hundred million dollars into our economy from visitors, to say nothing of the favorable image that will be created of us in South Florida through the media in all parts of the world.

I see the true meaning of the Holy Father's visit for us to be a great festival of faith, a great spiritual awakening and renewal. I think it can marvelously transform our parishes and our communities.

I trust everyone of us who is free will be personally present as a pilgrim participating in the Holy Father's Mass. It will not be enough to be a mere silent spectator before a TV set. If we are all present and participating we can create an enormous rally of welcome to the Holy Father. Only then can the Church of South Florida truly express our faith, our commitment, our love for Christ and for His Vicar on earth. Only then can we express our joy, our gratitude to John Paul for coming to visit us.

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

Visit with bishops to face issues

(Continued from Page 1)

The meeting is to start at 9 a.m. and last about four-and-a-half hours. It will not be all talk, but will include a time for the bishops and pope to pray together. "Praying with him is very important. You have no idea what impact that can have," said Archbishop Kelly.

The pope is to have an informal lunch with the bishops as well.

Expectations of a major papal speech are based on the direct preparations for the approaching meeting and on Pope John Paul's well-established practice of using those meetings with bishops of a nation to speak about key church issues in whatever country he is visiting.

And in Los Angeles he will do so in response to substantive statements on major issues prepared by some of the leading bishops in the country. Their statements were sent to the Vatican in mid-June, giving the pope and his advisers a full three months to study them and prepare a response.

Archbishop Weakland, interviewed by phone in late July, said he and the other speakers were not permitted to discuss details of their presentations,

'It's clear that this pope is not one who shies away from facing these things directly'

Abp. John Quinn
of San Francisco

although the general topics have been made public.

The Milwaukee archbishop, former abbot general of the world's Benedictines, was the central figure in the development of the U.S. bishops' 1986 pastoral letter on the economy and is part of the U.S. delegation to this fall's world Synod of Bishops on the laity, which starts less than two weeks after the pope returns to Rome.

Talk on laity

Archbishop Weakland's topic is Catholic laity in the United States.

"It's a little hard to talk about it without going into the content," he said. "I tried to take a descriptive approach, to describe what I see. I also relied heavily on sociological data."

Cardinal Joseph L. Bernardin of Chicago, a former president of the National Conference of Catholic Bishops and long one of the bishops' leading national spokesmen on war and peace and pro-life issues, is to speak about the relationship between local churches,

such as the church in the United States, and the universal church.

His topic is intimately tied to virtually all the major controversies in the U.S. Catholic Church in recent years, because in almost every case one of the central points of dispute has been the extent and style of Vatican involvement in local church affairs.

Archbishop Quinn, also a former NCCB president, former head of the bishops' Committee on Doctrine, and head of the papally appointed commission on religious life in the United States, is to address issues of the church's moral teaching.

He acknowledged that his talk would "deal with a whole range of moral issues," including questions of personal and social morality and topics on which controversy has raged over church teachings, but he refused to be drawn into discussing details.

Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB vice president, who drew strong praise from the country's bishops when he spoke to them about ordained ministry at a special meeting last year in Collegeville, Minn., is to speak about vocations.

The growing shortage of priests and Religious in the United States, an area of growing concern to the bishops, is known to be one of the pope's chief concerns as well.

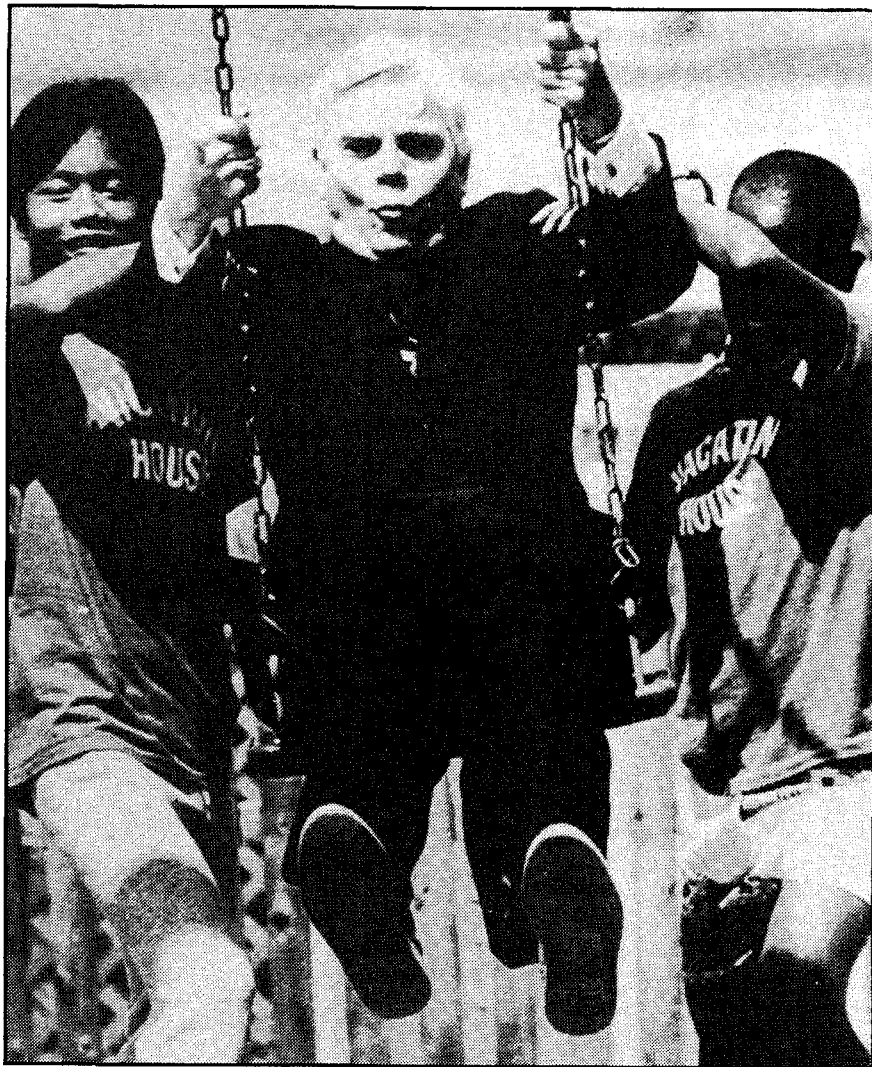
Papal response

Archbishop Weakland said the format of the meeting had not yet been finalized in late July. It was not yet

Celebrate Marian Year

Pope John Paul II has proclaimed June 1987 through August 1988 as a Marian Year in honor of the Holy Mother of God. Bishop Robert Moskal of Parma, Ohio, has designated the Parish of the Assumption of the Blessed Virgin Mary Ukrainian Catholic Church, 38 NW 57 Ave. in Miami, as a Marian Shrine and a place of pilgrimage during the Marian Year.

On Saturday, Aug. 15, the Feast of the Assumption of the Mother of God, the church will hold a special service in her honor. A procession with the holy icons of Our Lady of Pochaiv, Our Lady of Czestochowa, Our Lady of Perpetual Help, and Holy Dormition (assumption) will begin at 10 a.m., followed by a special service (in Ukrainian and English)



Swing time

Cardinal Bernard Law of Boston gets a push from two campers at the Sunset Vacation House in Hull, Mass. The cardinal was making a visit to the summer camp run by Catholic Charities of Boston. (NC photo)

know whether the pope would respond individually to each of the four presentations or would hear all four and then respond to all in a single speech. Archbishop Weakland said he expected a single-speech response because that would give the pope more leeway to develop the themes and issues the way he wants to.

Asked if the tensions he referred to between the U.S. bishops and the Vatican were accurately portrayed in the press, Archbishop Weakland said, "The press can very often pit the 5 percent on the extreme right against the 5 percent on the extreme left, and find a good story. I'm not blaming the press -- (finding controversy) is part of their job. But that's not the story of what's happening in the middle."

The real tension "is much deeper" than specific controversies of the moment and "goes back many decades," he said.

From the Vatican's side, he said, the tension stems from "the size of the United States and its influence, religiously and politically, around the world."

From the side of the U.S. church, he said, there is the American tendency that "when we have a problem, we think we have to solve it right away, and we muster all the forces we need to do it. But we also have to deal with belonging to the universal church," which may not see the problem the same way or be prepared to respond to it so quickly.

Archbishop Kelly said that if the pope concentrates on affirming the bishops in their work, as he did during his 1979 trip, "he strengthens our position with the people we are serving."

When the pope speaks about the pastoral and teaching responsibilities of the bishops' conference, he said, it makes it more difficult for people to ignore or dismiss conference positions that they disagree with.

Archbishop Quinn, while acknowledging that the pope's meeting with the bishops would probably be one of the major events of the papal trip, warned against viewing it in isolation from the many other speeches and events over the 10-day span that the pope will be in the United States.

Cardinal: Try creative Nicaragua solution

WASHINGTON (NC) — Individual U.S. bishops in late July voiced opposition to U.S. aid to the Nicaraguan rebels but differed over Nicaragua's ideology.

Cardinal Bernard F. Law of Boston, meanwhile, said the Nicaragua debate focuses too much on whether the U.S. should aid the counterrevolutionaries, popularly known as the contras, and not enough on creative solutions to the conflict.

The comments were made as the Iran-contra hearings began to wind down on Capitol Hill and as Central American foreign ministers prepared to meet at a regional summit in Guatemala Aug. 6-7 to try to bring about a negotiated peace.

Brooklyn Auxiliary Bishop Joseph M. Sullivan, chairman of the U.S. bishops' Committee on Social Development and World Peace, said after a meeting with Central American bishops that he had come to believe the Sandinista government of Nicaragua is "Marxist-Leninist" and "totalitarian."

But he said in a July 27 interview he still opposed aid to the contras and expected the U.S. bishops would reaffirm their opposition at their November meeting.

Bishop Sullivan was one of five U.S. bishops, representing the U.S. Catholic Conference, who met with a delegation of 11 Central American bishops from SEDAC, the episcopal secretariat of Central America and Panama, July 21-23 in San Jose, Costa Rica.

Detroit Auxiliary Bishop Thomas J. Gumbleton, however, said July 23 in Baltimore that Nicaragua is buying weapons from the Soviets, "but they

are not buying Soviet ideology."

His meetings with Nicaraguan government leaders lead him to believe that "they're determined to be an independent nation. They have been kind of a colony for 130 years. They are not going to give up their independence to be a backyard country to the Soviet Union or anybody," he said.

"From what I know, the Nicaraguan government is based as much on Catholic social teaching as any government I've ever heard of," he said.

Cardinal Law, in a 1,200-word statement titled "Breaking the Nicaragua Stalemate," said debate on Nicaragua has centered too much on the question of assisting the contras.

Instead of treating Nicaragua as a "political football," he said, the United States should develop a bipartisan policy toward Nicaragua, support the Contadora process of regional peace negotiations, and push measures to promote dialogue among contending factions in Nicaragua.

The statement was published in The Pilot, newspaper of the Archdiocese of Boston.

In the statement, Cardinal Law said debate on Nicaragua has centered on two "caricatures" of the U.S.-supported Nicaraguan contras.

"Like all caricatures, they are grossly overdone," he said. "One would present them as a movement controlled by former functionaries of the (Nicaraguan dictator Anastasio) Somoza regime intent on restoring a repressive oligarchy, and would lead one to oppose aid."

The other, he said, would present the contras as a "spontaneous band of

freedom fighters intent on establishing democracy, and would lead one to support aid."

Cardinal Law said the U.S. government is not limited to a choice between these two caricatures.

"While it is legitimate to be concerned about the present orientation and drift of the (Nicaraguan) Sandinista regime, I question whether the only way in which permanent change can occur is through military pressure exerted by the contras."

The contras will not win, he said, without "overpowering" military pressure, which would likely mean direct U.S. intervention. "This I would consider to be most ill-advised," the cardinal said.

Bishop Sullivan suggested that instead of aiding the contras the U.S. government should directly address the Soviet Union and "say what it will not tolerate in Central America."

The Central American bishops, he said, reject the idea that the Sandinista government developed as it did only because of U.S. "insensitivity," or takes its present stance because of U.S. aid to the contras. Their view, he said, is that the Sandinistas from the beginning intended to operate in a non-democratic fashion.

The U.S. bishops, like the Central American bishops, said Bishop Sullivan, oppose military aid from any outside source to any Central American group. "But the dilemma is that we speak to the American Congress.... Who's speaking to Havana and Moscow? A major concern is what will happen if aid is withdrawn only from one side."

A joint communique issued by the Central American and U.S. bishops who met in Costa Rica agreed Central American conflict must be solved politically rather than militarily.

In dealing with Central America, the United States must "give clear priority not to military aid but to economic assistance for development," it said.

Both the bishops issuing the communique and Cardinal Law voiced support for the Contadora process, a diplomatic blueprint for peace outlined by Colombia, Mexico, Panama and Venezuela, and the so-called Contadora support group of Uruguay, Peru, Brazil and Argentina.

The bishops' communique also backed peace initiatives drawn up by Costa Rican President Oscar Arias Sanchez which were to be debated at the Aug. 6-7 Guatemala summit.

Under the Arias plan, which is based on a proposal put forward by the Contadora group, democratic nations in Europe and Latin America would press the Nicaraguan government to hold elections, to agree to a cease-fire and amnesty for the contras, and to sign a negotiated peace treaty.

The plan calls for an end to outside aid for rebel groups and a prohibition on use of one nation's territory in the region to attack another.

Bishop Sullivan said the Central American bishops expressed little confidence in the Contadora process, largely because of Mexico's leading role. He said they considered Mexico biased in favor of the Sandinistas, and the Mexican government in any case too corrupt to merit respect.

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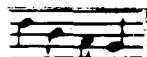
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Historian: Hitler planned to crush Church

ROME (NC) — Adolf Hitler's plan to crush the German Catholic Church is the key to understanding Pope Pius XII's public silence about Nazi atrocities while working behind the scenes to oppose Hitler, according to a Vatican historian.

Pope Pius had hard evidence that Hitler planned to destroy the German church and was fearful that public criticism would accelerate the process, wrote Jesuit Father Robert Graham in the Aug. 1 issue of the Rome-based Jesuit biweekly, *Civiltà Cattolica*.

"In these bitter years, the Holy See was locked in deadly conflict with the time of Adolf Hitler" and "the very existence of the church was at stake," Father Graham said.

Pope Pius XII's predecessor, Pope Pius XI, publicly criticized Nazism in a 1937 encyclical "Mit Brennender Sorge" (Of Burning Concern), and this resulted in stepped-up persecution against the church, said Father Graham.

The encyclical went against the grain of contemporary European political approaches to Hitler, he said.

"The encyclical came out in the high point of the 'appeasement' policy of Great Britain and France and was consequently given insufficient and unbelieving attention in the press of the democracies," he added.

But "Hitler's reaction was tremendous," said the historian.

"He multiplied trials for alleged immorality, he arrested priests and lay men for alleged illegal exportation of reichsmarks, he filled Dachau with priests on such charges as 'using the pulpit for political purposes,' or treason," said Father Graham.

This occurred at a time when domes-

tically Hitler had "successively eliminated his main opponents: the communists, Masons and Jews," he said.

"And he was well on his way to eliminating the fourth opposition, the Catholic Church," he added.

As Cardinal Eugenio Pacelli, papal secretary of state, the future Pius XII helped write the 1937 encyclical, said Father Graham.

Father Graham, an American, is responsible for organizing and publishing World War II documents in the Vatican archives.

Pope Pius XII's decision in 1939-40 to serve as an intermediary with Britain for German officers planning to unseat Hitler "is the surest clue of the sentiments of the pope and at the same time a measure of the depths of persecution to which the church in Germany had been subjected," said Father Graham.

The German generals never carried out their coup plot, although in 1944

some of them tried to assassinate Hitler.

Pope Pius based his conviction that Hitler wanted to destroy the church on evidence provided by the German bishops and by Josef Muller, a member of German military intelligence, who passed secret information to the church, said Father Graham.

One of the documents was a 1940 plan to transform an area of German-controlled Poland with a population of 4.6 million people — mostly Catholic — into "an experimental godless state," Father Graham said.

"The Catholic Church was stripped of legal identity and existence," he added. "There was no provision for any bishop or organized activity with youth."

"Solely, adults could be members of the 'Catholic associations' and baptism could be administered only to adults; convents and monasteries were abolished," said Father Graham.

"'Catholic associations,' such as they existed in the new conditions, could have no relations with any 'exterior' organizations, that is, with the Holy See," he said.

"This was a sentence of death for the Catholic Church and needed only Hitler's ultimate victory for it to be put into general effect," added Father Graham.

Information reaching the pope also indicated that in the 1940-45 period, 2,800 priests and Religious went to the Dachau concentration camp, he said.

"But at the end of the war only 816 were still alive," Father Graham said.

"The real history of the persecution of the Catholic Church in Germany under National Socialism does not coincide with the false picture currently propagated by the media and elsewhere of a church complacent, accommodating, sympathetic, passive," said Father Graham.

The Jesuit historian also defended the Vatican decision to sign a 1933 concordat with Hitler's Germany. The concordat often has been cited by church critics as a sign of Vatican cooperation with Nazism.

"The concordat was not an 'alliance,' and it did not imply in any way the approval of the doctrines and tendencies of National Socialism," said Father Graham.

Pope Pius XII, who as Vatican secretary of state at the time and was a main drafter of the document, "never regretted the signing of the Vatican-Reich agreement," said the historian.

The pope believed that "the concordat provided Catholics with a juridical basis of defense" against the growing church persecution, Father Graham said.

New family law in Philippines

MANILA, Philippines (NC) — President Corazon Aquino signed into law in July the New Family Code of the Philippines, which is based on equality between the sexes.

The code, which rules on the legal aspects of marriage and family life, is a revision of the provisions on marriage and the family contained in the 1950 Civil Code of the Philippines.

Among its provisions is a bar against homosexual "marriage."

The new code makes both the husband and wife liable to legal punishment for infidelity; the old law held only the wife liable.

Jesuit Father Ruben Tanseco, head of family ministries of the Loyola House of Studies in Manila, predicts the new code will strengthen the stability of Filipino family life and deter marital infidelity.

The new code lifted from canon law many provisions for legal separation making it a "healthy improvement" over the present civil code which is biased against women, he said.

The grounds for annulment have been expanded to include the psychological incapacity to comply with essential marital obligations.

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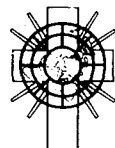
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National

Archbishop defends Waldheim meeting

SAN FRANCISCO — Archbishop John R. Quinn of San Francisco has issued a four-page letter defending Pope John Paul II's June meeting with Austrian President Kurt Waldheim and the Holy See's refusal to establish formal diplomatic ties with Israel.

The letter to people of the archdiocese followed sidewalk picketing in front of San Francisco Mayor Dianne Feinstein's home as she hosted a papal visit fund-raiser.

Archbishop Quinn, who hosts the pope in San Francisco Sept. 17-18, said in his letter that he wanted to place the Waldheim visit "in perspective" and said "cordial relationships" have existed between Catholics and Jews in San Francisco and "must continue."

In his letter, Archbishop Quinn said the Waldheim meeting "cannot objectively" be seen as "lack of esteem and respect" by the pope and Vatican for Jewish people "nor can it be interpreted as a lack of sensitivity for their position during the Holocaust."

He added that Pope John Paul has spoken "more often and more strongly in support of respect for Jews, against anti-Semitism, in condemnation of the

Holocaust than any other pope."

The prelate stressed the pope's position as a head of state and said the visit with Waldheim was part of Vatican diplomacy.

"The pope and the Holy See cannot be placed in the position of treating persons as criminals when the secular authority has not brought forward formal accusations," Archbishop Quinn said.

Archbishop Quinn said Waldheim as secretary general of the United Nations, "undertook missions of the highest responsibility in the service of peace and international cooperation" and had invited the pope to speak at the United Nations in 1979.

These factors and Waldheim's position as head of state "would make it difficult for the Holy Father to decline the request of President Waldheim for an audience," Archbishop Quinn said.

Defending the Holy See's lack of diplomatic relations with the state of Israel, Archbishop Quinn said the Vatican position does not imply non-acceptance of Israel as a state and added that there were no diplomatic relations with the United States until 1983.

Seminaries on 'right track,' study finds

PITTSBURGH (NC) — U.S. seminaries are "on the right track" in efforts to prepare priests for the church of the 21st century, said Bishop Donald W. Wuerl after six years of work on a Vatican-commissioned study of the seminaries.

"There's a lot of energy on the part of faculty and students" in U.S. seminaries, "a lot of good will and very few hang-ups" among today's seminarians, he said.

"We'll see a lot of good dedicated priests" in coming decades, said Bishop Wuerl in an interview.

A report on the study's first phase, which concentrated on 38 post-college diocesan U.S. seminaries, said some of

them showed confusion about authoritative church teachings in moral theology but that the majority offered balanced and faithful programs.

Almost all U.S. seminaries have been visited, said Bishop Wuerl, adding he expects a Vatican report on the findings to be issued by next summer.

Bishop Wuerl said he found many "quiet heroes of the post-conciliar church" involved in seminary work.

He said there is recognition today among those who work in formation programs for seminarians that "although you need good preparation in pastoral ministry, good pastoral practice is based on sound doctrine."

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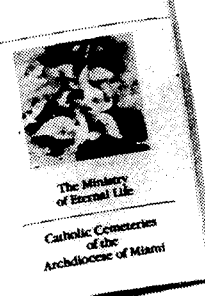
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Local Section

THE VOICE

Miami, FL

August 7, 1987

Page 7

New home, new philosophy

Soup lines, dormitories out; new Camillus House will offer homeless a second chance at normal life

By Prent Browning
Voice Staff Writer

A new strategy for helping the homeless will be implemented next year when Miami's Camillus House relocates and adopts an innovative housing and feeding program.

Brother Paul Johnson, director of the downtown shelter for homeless men, recently announced details of the move to a \$3 million, 100-room "hotel" to be constructed on 1.8 acres at NW 5th Street and I-95 in the Lummus Park neighborhood. Redevelopment of the Park-West Overtown area and in particular the construction of the new basketball Sports Arena has made relocation necessary for the shelter, now located at 728 NE 1st Ave.

Gone forever will be the days of long soup lines and dormitory housing. The new five-story facility will lodge homeless men and women and their families in separate rooms, each with a private bathroom and balcony.

Upon admittance individuals will be interviewed by a caseworker and a treatment program will be drawn up to deal with any special problems such as drug and alcohol addiction or mental illness.

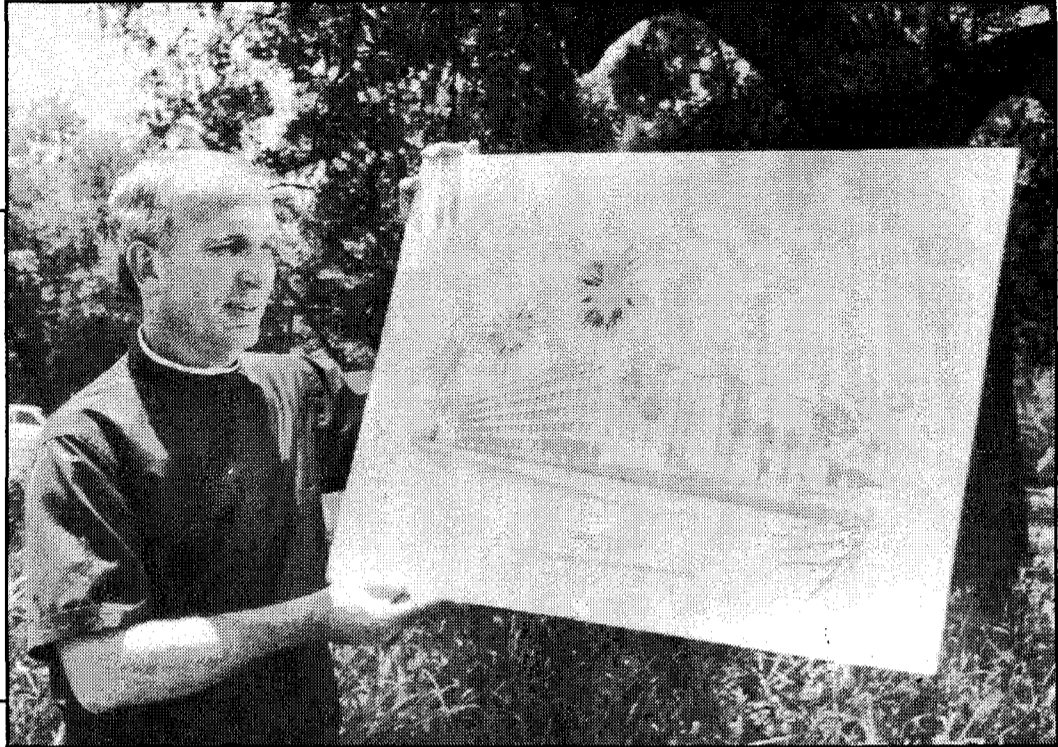
As part of a "covenant" between the individual and Camillus House, the homeless men or women will agree to participate in appropriate programs for assistance in getting back on their feet. If they do not abstain from drug and alcohol abuse during their stay or do not take advantage of the assistance offered to them, the agreement will be considered violated and they will be evicted, Brother Paul told *The Voice* last week. After a period of time, however, they will be allowed to return and start on another agreement.

The downtown shelter, administered by the Little Brothers of the Good Shepherd, currently serves two meals a day to an estimated 800 people and provides overnight shelter for 65 men. No one is allowed to stay longer than five nights at a time.

The new Camillus House follows recommendations made by the National Coalition for the Homeless "to get away

'They're making that first big step from skid row or living in cardboard boxes to normalcy, and what's more normal than living in a motel room.'

Brother Paul,
speaking of future
Camillus House



Brother Paul Johnson shows off plans for new Camillus House. The building's tenants will look out on a courtyard which will be built surrounding the tree pictured in the background. (Voice photo/Prent Browning)

from emergency shelters and deal with the root causes of homelessness," said Brother Paul, a coalition board member.

The idea is to "shock them into reality," he said. "They're making that first big step from skid row or living in cardboard boxes all the way to normalcy, and what's more normal than living in a motel room."

In fact, when they leave they will be presented with a bill for the total cost of their stay. They will be expected to pay only as much of as they can afford. "What could be more normal than a hotel bill," added Brother Paul.

Once the homeless find employment and begin to pull their lives together, they can move to another facility at NW 21 Terrace and 8th Avenue, a former rooming house that the Brothers of the Good Shepherd are renovating. This S.R.O. (Single Room Occupancy Housing) will also include private rooms (15 on the second floor) and will offer persons the opportunity to live at low rent in a controlled environment while they save money for apartment deposits.

There will be a brother or assistant manager on the site to see that there are no drugs or alcohol present. Visitors

will also be prohibited. The paychecks of the occupants will be received by Camillus House, which will keep two-thirds for food, maintenance and rent and deposit one-third in a bank account to be withdrawn at the end of the stay.

Residents will also be urged to attend night courses at Lindsay Hopkins trade school, which is within walking distance of the facility.

Meanwhile, Camillus House has not abandoned efforts to feed the street people. Instead of one centralized location, though, the plan is to create "satellite stations" at various places where a food truck could drop off meals. Occupants of the new building at NW 5th st. and I-95 will eat in a dining room, and prepared dinner trays will be dropped off in the refrigerators of the S.R.O. residents while they are at work.

While plans were finalized for the move, Brother Paul has had to contend with numerous difficulties. First there were dragged-out negotiations for sale of the old facility to the city and subsequent zoning problems at the new site. Then residents of the Lummus Park neighborhood petitioned against construction of the new Camillus House.

By fitting into the designation of a

hotel, the new building, which is planned to be constructed within about a year, will now conform to zoning regulations without the need for a public hearing.

While negotiations with the city broke down, Brother Paul decided to improve his current property and purchased a building adjacent to his shelter. He is now renovating the building to include a medical screening facility and pharmacy where street people can be examined for contagious diseases, infections and ailments common to the homeless. A similar center is planned for the first floor of the new Lummus Park building when it is finished.

As a result of improvements, the asking price on the current Camillus House property has gone up from \$1.1 million to around \$2 million, said Brother Paul. Presumably, private or public purchasers would turn the property into a parking lot for the nearby Sports Arena.

Despite the complications, however, the forced move may be a blessing in disguise. Brother Paul is full of

(continued on page 20)

Bishop: Blacks must reclaim religious values

Tells national meet that media ignores blacks' positive contributions

By Prent Browning
Voice Staff Writer

Religion has diminished as a factor in the black community in recent years, with disastrous results, a bishop told a nationwide gathering of black Catholics this week.

Auxiliary Bishop Joseph Francis of Newark, NJ, national chaplain of the Knights of Peter Claver, spoke Monday night at a dinner held in the Fountainbleu Hilton in Miami Beach. Over 2,000 delegates of the Knights of Peter Claver, a national fraternal organization, were in attendance at the event.

"It is reasonable to see the very high black rate of illegitimate pregnancy, and the waning influence of the family as an institution that effectively governs the sexual behavior of its members," the bishop said.

"These trends also reveal a weakness of the Church's influence in black society. Regardless of how religious black society may appear, the influence of Christian moral teaching on the lifestyle of many black Americans has certainly diminished. Anyone who

attempts to deny that is certainly not in touch with reality," he said. The black auxiliary bishop added that there has been a corresponding drop in blacks who are interested in the ministry.

In the years that the fight for civil rights was put on the front burner, he said, there has been a steady decline in the importance of family values. "We have become victims, it seems, of our own limited success."

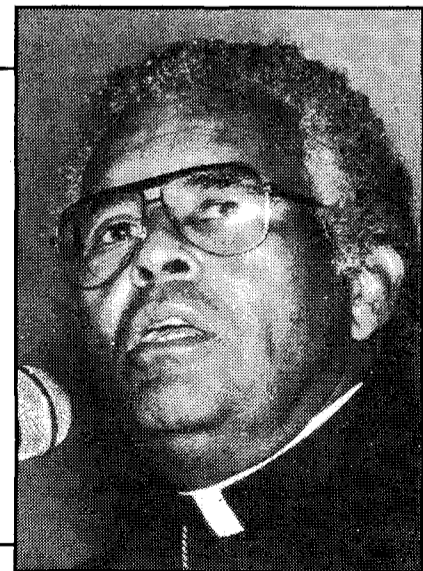
The bishop emphasized the current "crisis in the black family," where more than half of the children under 18 are not living with both parents and illegitimate pregnancies are occurring at an alarming rate.

Bishop Francis was also critical of the media for not publishing the positive efforts of black organizations such as the Knights of Peter Claver.

"Here we are one of the largest, most enduring, most effective black Catholic organizations in this country and we have been effectively ignored. But I assure you that if one of our brother knights threw a beer bottle at one of our other brother knights it

'Here we are one of the largest, most enduring, most effective black Catholic organizations in the country and we have been effectively ignored. But I assure you that if one of our brother knights threw a beer bottle at one of our other brother knights it would be on the 6 o'clock news.'

Bishop Joseph Francis,
Newark, NJ



would be on the 6 o'clock news."

The media is curious, he said, about how black Catholics are going to respond to the Pope's visit.

"What the media wants us to do is to confront the Holy Father. What we intend to do is to pledge our loyalty and allegiance to the Holy Father and say these are our gifts, these are our values,

and we want to share these with Catholics in the United States of America."

In particular, Bishop Francis said he noticed the lack of media coverage of the National Black Catholic Congress held in Washington earlier this year, the first such gathering of black Catholics

(continued on page 17)

Pope in Miami

How to heal family hurts

Free programs teach families skills, suggest activities in preparation for Pope's visit

Reconciling and forgiving is part of family life, but it should be especially so during the weeks leading up to the visit of Pope John Paul II. In keeping with his theme of unity and reconciliation, St. Thomas University and St. Francis Hospital are sponsoring programs aimed at helping family members put aside their differences, and the Archdiocese of Miami's Family Enrichment Center is suggesting ways in which families can practice reconciliation at home.

On Sunday, August 23, Mary Carter Waren of St. Thomas' Institute of Pastoral Ministries, will offer a workshop on "Conflict Resolution Skills." A practical presentation will be made on how to resolve conflicts which occur in every day life, especially in the life of families. Following the presentation, there will be opportunities for role-playing and for

practicing the new skills in small groups.

The workshop will take place from 2 to 4 p.m. in the Convocation Hall of the University, 16400 NW 32 Ave. No fee will be charged. For more information please call the Family Enrichment Center at 651-0280 or Mary Carter Waren at 625-6000, ext. 141.

Also, between August 24 and August 30, St. Francis Hospital's Family Workshop will sponsor a series of events entitled "Welcome Back to the Family." Each day will focus on a different aspect of family life -- from youth and the elderly to families divided and alienated due to divorce or custody difficulties -- and will emphasize the overcoming of alienation through practical means.

There is no charge, and the week will close with an interdenominational prayer service followed by a panel of clergy

speaking on the subjects of anger and stress. For more details, contact the Family Workshop at 868-2736 or the Family Enrichment Center.

The Center is also recommending family activities aimed at forgiveness and reconciliation. These activity suggestions will be published weekly in parish bulletins.

The week of August 16, family members are urged to spend some quiet time getting in touch with a recent conflict or a particular person who has caused hurt or unresolved anger.

For the week of August 23, the focus is on forgiveness of self. Activities include holding tightly onto a rock as a metaphor for the burden of guilt; and meditation on some event or relationship for which you have been unable to forgive yourself. Individuals are asked to call up

these thoughts and then say the name of Jesus "slowly and reflectively over and over as you remember each detail, until you feel free and at peace."

On the week of August 30, family reconciliation is emphasized. Family members are urged to write a note to each other and express their sorrow for some hurt they have caused.

On the week of September 6, just prior to the Pope's arrival here, families are urged to hold a home-prayer service and retell Biblical stories of forgiveness. For a complete text of the suggested activities contact the Family Enrichment Center.

Also, consult your local newspapers for details of "Family Unity Day" on September 7, when special celebrations in honor of families will be held in the large metropolitan parks of Dade County.

South Florida urged: Unite, 'one peace at a time'

Inge S. Houston
Voice Staff Writer

"Let there be peace on earth, and let it begin with me."

So far, over 1,000 members of our community have made that commitment by signing a pledge for peace and unity circulated by organizers of South Florida Unites: One Peace at a Time. The project is sponsored by Barry University in preparation for the visit of Pope John Paul II in September.

South Floridians of different faith, ethnic and civic backgrounds are all being asked to come together at Barry on August 30 to celebrate their common goals of peace, unity and forgiveness.

According to Sharlene Linhart,

'Barry University sees its role as an instrument that would bring together a variety of faiths and groups as a witness of reconciliation and peace.'

Barry President Sister Jeanne O'Laughlin

Barry information specialist, participants will also be asked to sign a special wall in the Student Union under the pledge for peace and unity, which reads: "I commit to creating peace within myself, my family and my city. I seek to forgive those in the community who have offended me and I ask forgiveness of those whom I have offended. I believe that South Florida is more at peace because of my efforts."

Held in the Broad Center for the Performing Arts on the Barry University campus starting at 7 pm, the event will symbolize our community's commitment to peace and reconciliation, said Barry President Sister Jeanne O'Laughlin.

"Barry University sees its role as an instrument that would bring together a variety of faiths and groups as a witness of reconciliation and peace," she said.

The celebration will open with a procession of religious and civic leaders including Archbishop Edward A. McCarthy, Auxiliary Bishop Norbert Dorsey, Dr. Irving Lehrman of Temple

Emanu-El, Rabbi Gary Glickstein of Temple Beth Shalom, State Attorney Janet Reno, and Miami Mayor Xavier Suarez, followed by a welcoming prayer, songs, and scripture readings, Linhart said.

Participants will then move outdoors for the highlight of the event, the lighting of a Flame of Unity and Reconciliation. Peace candles will also be lit by all participants while 12-year-old Yanette Moyell sings "America the Beautiful," Linhart said.

That night, over 150 posters submitted by Dade County students from grades K-12 will decorate Broad Center, where at least 1,000 guests are expected.

The event will conclude with a spectacular fireworks display. Tickets are free and can be reserved by calling Barry University at 758-3392.

"We want to encourage different people to come together," Linhart said. "That's the whole purpose."



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Respect Life!

Decorate homes, hearts for Pope

(continued from page 1)

23, when the church welcomes parishioners and their children in a back to school "Papal olympics" picnic.

But spiritual preparation--opening our hearts to our faith--should be at the forefront of our concerns, Father O'Dwyer said.

Since the theme of the Pope's second visit to the United States is: "Unity in the Work of Service, Building up the Body of Christ," Archbishop Edward McCarthy has called for a focus on unity and reconciliation.

"It is a time to rejoice and be glad," he said in a recent message, adding: "It is a time as well to prepare to invite and to respond to the great number of alienated Catholics who will be inspired to be reconciled."

At Notre Dame de Haiti Mission in Miami, 12 Legion of Mary volunteers from Haiti, who are in South Florida as part of an annual pilgrimage or 'peregrinato pro Christo', have begun going door to door in the Little Haiti area to speak with neighbors about Christ and the Pope.

"It's calling people to reconciliation with the Church and at the same time individually inviting the Haitians and urging them to go to the Papal Mass," said Father Thomas Wenski, director of the Haitian Apostolate.

At the Shrine of Our Lady of Charity in South Miami, the pilgrim statue of Our Lady of Fatima will be on display August 15, the Feast of the Assumption, and August 16. People will be praying during the entire time and priests will be available 24 hours those days to hear confession.

"I invite everybody," said Auxiliary Bishop Agustin Roman. "It's an

invitation to reconciliation" and "the opportunity for many people to become reconciled, to receive this sacrament."

A highlight of the Archdiocesan preparations will be an eight-day prayer vigil to be held in every parish from September 2-9. During this week, around the clock Eucharistic devotion and nightly sacrament of reconciliation services should be made available.

Although individual parishes are allowed to set other dates aside, September 6 has been proclaimed as "Solidarity Sunday." On that day, parishioners are asked to invite relatives and friends who have fallen away from their faith to join them in a special celebration.

"Pope parties" in the spirit of friendliness, openness and unity between faiths are also recommended to highlight the theme for the Miami portion of the visit: "Let us offer each other the sign of peace."

Such an interfaith celebration will take place at Barry University on August 30. (See story on page 8.)

St. Brendan parish in west Dade will have two special celebrations this month, said Father Jose Nickse, pastor. On August 14, parishioners and their guests will unite for a "bonfire evening" of fasting and prayer. A "Pope party" will take place on the 28th.

According to Father Nickse, the parish will also organize a prayer pilgrimage to the Papal Mass. He expects about 4,000 parishioners to take part.

"We are going to assemble groups so they can walk together in prayers and song," he said. Groups of 1,000 will start their march to Tamiami Park every half hour starting at midnight.

At St. John Bosco Church in Miami, Sunday homilies will focus on



Fifty-six white and yellow banners hang at St. John Neumann parish. Catholics are being asked to wear yellow and white ribbons as a sign of preparation for the Pope's visit. (Voice photo/Inge S. Houston)

the Pope, his mission and his message, said Father Emilio Vallina, pastor. From August 30 to Sept. 7, the parish will sponsor a nightly (7:30 p.m.) novena to Our Lady of Charity.

On the day of the Papal Mass, groups of parishioners also plan to walk together pilgrimage-style to their assigned shuttle-bus parking area at the Orange Bowl, Father Vallina said.

Key West Catholics will be chartering buses to attend the Papal mass, according to Father Eugene Quinlan, pastor of St. Mary Star of the Sea Church. He said Pope parties have been held regularly in his parish.

In the same spirit of reconciliation, Father David Russell, pastor of St. John Neumann, said parishioners there have been asked to submit the names of friends and relatives they know are alienated from their faith. In the next year, these will receive seven news-

letters written especially for inactive Catholics.

Another important aspect of these preparations is the collection of spiritual gifts to be presented to the Pope during the offertory of the Mass on Sept. 11.

According to Monsignor William McKeever, coordinator of the spiritual bouquet committee, the traditional meaning of these bouquets, or works of charity for a person's welfare.

Why offer these for Pope John Paul II? "Of course he needs all the prayers he can get," Msgr. McKeever said, "because his responsibilities are so great."

All parishes are publicizing these spiritual gifts in their weekly bulletins. Masses, rosaries, stations of the cross, Communion, and hours of fasting are some of the gifts being collected by Legion of Mary volunteers.

Buses, a Mass and the Constitution

Catholic rights group disputes ACLU view of 1st Amendment

Analysis

By Ana Rodriguez-Soto
Voice News Editor

By threatening to file a First Amendment lawsuit, the Miami chapter of the American Civil Liberties Union (ACLU) has thrown a monkey wrench into plans for transporting the public to the Pope's Mass Sept. 11.

Two representatives of the Catholic League for Religious and Civil Rights, however, don't think the lawsuit, if filed, has much chance of succeeding.

In interviews with *The Voice* this week, Steve McDowall, general counsel for the Milwaukee-based organization, and Kevin Long, public affairs director, said the Archdiocese's plans for using public school buses to shuttle people to

Dade County Youth Fairgrounds pose no threat to the separation of Church and state prescribed by the First Amendment of the Constitution.

"Unless the judge was overly sensitive to the question of the separation of Church and state, I don't see how that case would go through," said Long. "I'd be surprised if the ACLU gets very far."

"The basic thing that's prohibited under the establishment clause --even under the most expansive interpretation of it-- is any type of aid to a religious entity," said McDowall. "If all the costs are being covered by individuals using the services, there would not appear to be any aid to a religious entity."

He added that even if an indirect type of aid were proven --such as helping people attend a religious event-- a "critical point" for the judge to consider would be "what the government purpose is."

"I think the real concern is to avoid traffic congestion," which is "a legitimate secular purpose," McDowall said. "Everyone will be benefited by these

people not being on the road. [So] it's not really a service to the people involved...it's really a service to the people in the county."

Costs covered

The Archdiocese's original plans called for nearly 800 buses to shuttle people from nine satellite parking areas to the Papal Mass site and back. About 600 of the buses were to be leased by

available as shuttles on the day of the Mass. That's enough to accommodate everyone who already bought tickets --a little over 22,000 people who remain assured of a ride to and a place at the Mass site-- but not the 100,000 who were expected to ride the shuttles.

Now all the Mass-goers will have to drive as close to the Fairgrounds as possible, then walk the rest of the way.

'We're going to do everything we can to serve the needs of our people. But we're not going to divide the community --even if it means that our people have to make sacrifices.'

Archbishop McCarthy

Metro-Dade government from the Dade County School Board, and the rest would be provided by the county itself.

Passengers paid \$3 for the ride plus \$1 to park their cars at the satellite areas. The price "wasn't a special deal," said Father Noel Bennett, coordinator of transportation for the Papal visit. "It was a negotiated price" which the county "is not going to lose on."

Partly because of the ACLU threat, however, Dade County and the School Board cannot agree on the terms of the lease agreement. Neither wants to be liable for the cost of defending a First Amendment lawsuit, or for excess liability in case of injuries. Although the Archdiocese has volunteered to cover the cost of lawsuits, neither the County nor the School Board has accepted the offer.

As a result, unless the impasse is broken, only 127 county buses will be

To make their trek shorter, the Archdiocese has shrunk the area which will be off limits to cars that day. The new boundaries will permit first arrivals to park as close as five blocks from the eastern, northern and western boundaries of Tamiami Park, and eight blocks from its southern edge. The original distance was about one mile in all directions.

'Reach out to all'

Father Bennett said he was "disappointed" that Archbishop Edward McCarthy's "magnanimous vision" --to welcome as many people as wanted to come to the Papal Mass-- has been spoiled by the legal hassles and the ACLU threat.

"It would have been easy," Father Bennett said, to hold the Mass at the Orange Bowl or Joe Robbie Stadium, confining attendance "to a very special

group of people." But the Archbishop wanted to "reach out to the different cultural, ethnic groups ...not just Catholics but Protestants, Jews and every other cultural group...We wanted to bring everyone in."

That invitation still stands, Archbishop McCarthy told *The Voice* last week. So does the Archdiocese's resolve to make the Pope's visit a special time of reconciliation for the entire community. That's why the Church will try to accommodate the ACLU demands, such as draping the huge cross of the Papal altar until just before Mass time; and that's why it offered to bear the financial burden of lawsuits.

"We're going to do everything we can to serve the needs of our people," the Archbishop said. "But we're not going to divide the community --even if it means that our people have to make sacrifices."

ACLU view unclear

Whether anything could be done to satisfy the ACLU, however, is unclear.

In an interview with *The Voice* last week, an ACLU representative questioned not only the use of school buses, but also the use of county buses to ferry people to the Mass site. "We haven't visited that question" yet, said John Makemson, a member of the ACLU committee which is scrutinizing the Papal visit.

"Initially we thought our issue was with the School Board. It's probably less with the School Board now and more with the Metro commission," he explained, because Florida law does permit school buses to be rented out "for county purposes."

In fact, both school and county buses are routinely rented out to civic and non-profit groups. And, Archbishop McCarthy pointed out, "It's not

10 Years of blessings

Archbishop sees progress in evangelization, lay involvement

(continued from page 1)

major goals:

- Completion of the Archdiocesan Synod, scheduled for Pentecost of 1988. "If it were over now I probably would have told you that was the biggest accomplishment of the last 10 years," he says. "We've got a long way to go, but I think [it] can be very revolutionary in renewing our diocese."

- Opening "a couple of more high schools" in the western fringes of Dade and Broward counties, where the population is soaring.

- Creating "a new attitude" toward Catholic education in the community at large. That new attitude would recognize the importance of "morality and religion in a person's life," and "the injustice of depriving taxpaying parents from the freedom of educating their children as they wish, without being forced to pay the penalty of a tuition charge."

- Doing "something further" for youth ministry, especially in Broward County, and making the services of the Church "more available" to that county.

- Getting the Church "more involved in responding to the crisis of AIDS. We have a committee that's working on that."

- And finally, developing "further our entire communications effort of the diocese, again along the line of evangelization; to more effectively have all the people of the community come to know the Church."

Church not known

"That's always one of my frustrations," he says, "that the Church is not known for all the good things it's doing." The secular media seem more interested "in some kind of controversy, true or implied...I think in general the Church is not known and the ideals of the Church are not known and experienced --or we'd have everybody in this community being members of the Church."

Yet the Archdiocese's own Synod survey, a scientific telephone poll, showed that many Catholics are not living up to those ideals. While the vast majority adhere to the basic spiritual teachings, many seem to disregard other precepts, such as the ban on artificial methods of birth control, divorce and premarital sex. The issues raised by parishioners at the Synod hearings

reinforce the survey findings.

"It does disturb me and it is a challenge," says the Archbishop. But again, he sees it only as a challenge to evangelize, to be "more effective in communicating the genuine teachings of the Church and the Gospel."

What if people have heard the message but simply decided --in good conscience-- to ignore it?

"I think there's been a great deal of confusion because, again, the secular media have a way of giving equal attention to dissenters in the Church as to the official teaching of the Church," he says.

Even when it comes to following one's conscience, "I don't think our people have a clear idea of what's involved in having a correct conscience. They think it's more or less a matter of option. Or they have the impression that moral guidelines can be simply developed through a democratic process."

Secularism

"They're also severely impacted and affected by the secularism of our times," he continues. "So that there's developed a whole new type of morality that says God and God's law is not the ultimate norm, but pleasure and making money is the ultimate norm."

Ever the optimist, however, the Cincinnati-born prelate says even that is "beginning to change...People are beginning to wake up [and see] that something's wrong here."

He compares this gradual shift to the sudden realization, in the early 70s, that the world would not survive much longer if people did not preserve the physical ecology, the delicate balance of nature.

"Suddenly we've come to the conclusion that because we *can* do it doesn't mean we *may* do it," he says. And he sees the same shift beginning to take place in the "moral ecology," although, he admits, "we've got a long way to go."

For proof, he points to drugs, alcohol and even food as areas where society has begun to realize that excesses can be fatal, that "there has to be some kind of control."

Although "we still have not gotten to the point of reflecting on the crises that can develop from not properly moderating the sexual appetite, we're

beginning to notice it," he says: in the rise of divorce --from one in 50 at the beginning of this century to one out of two today; in the rise in juvenile delinquency and teenage suicide; and in the 40 million abortions that are performed each year around the world. "We're beginning to see that maybe there's a reason for norms [in] human relations."

Progress in faith

The fact that the Church may be the lone voice crying in the wilderness of immorality seems to him only a quirk of history that will pass.

He notes, for example, that throughout the world "the Church has become a strong voice" for social justice, capable even of toppling unjust governments, as in the Philippines and Haiti.

In our own diocese, he says, the push for evangelization has resulted in measurable increases in the numbers of Catholics who go to Mass each Sunday, and thus increases in the number of people who live their faith the rest of the week as well.

"Evangelization is that. It's transforming people's lives. It's not something that happens for an hour on Sunday," although Mass attendance "is something of a barometer."

"I don't say we've accomplished it all but we've made some progress along that line," he says, citing some recent statistics: a head count in March showed that Mass attendance had doubled in the Archdiocese since October; the number of Catholics here grew by almost seven percent last year, and by about 25 percent over the past five years.

Some of that is due to "people moving in, but I think also it's people being attracted to the life of the Church."

All of which shows, he says, that "the results of Vatican II are being felt --once again in this area of evangelization. The laity are beginning to recognize that they too have a moral and spiritual responsibility to make their contribution, and they are developing initiatives so that the ideals of the Gospel are beginning to make a greater impact in business and social and civic life."

That's another tune Archbishop McCarthy constantly sings: the



importance of the laity. And since his arrival in the Archdiocese, he has worked ceaselessly to promote lay Catholics to important positions of leadership within the Church.

Perhaps his most progressive effort in this area, one that has earned him national recognition, has been the creation of the Office of Lay Ministry. Its mandate is to promote and train lay "vocations."

The program targets ordinary Catholics who feel called to do more for the Church. After being trained in spirituality and theology, they make a five-year commitment to work in a particular ministry: prisons, Respect Life, religious education, marriage preparation and, of course, evangelization, which basically means knocking on doors and spreading the Word. So far, the nine-year-old program has seen more than 300 people commissioned as lay ministers, and many of them have returned after five years to renew their pledges.

Women, Hispanics

Archbishop McCarthy takes genuine pride in this accomplishment, and his actions as chief bureaucrat of South Florida's Church show that he practices what he preaches. Not only are the laity in general well represented as heads of various departments --evangelization, lay ministry, family life, *The Voice* and *La Voz*, young adults, campus ministry, communications, rural life-- so are women, both Religious and lay.

His most recent appointment was Sister Marie Danielle Amspacher as the first woman Superintendent of Schools in the history of the Archdiocese. Another Religious, Sister Rose Monique Peña, heads the Office of Religious Education, and women run evangelization, lay ministry, family life, *La Voz*, rural life and religious education.

"When I saw a woman who was qualified I saw no reason not to take advantage of it," the Archbishop says.

He is conscious also of the large Hispanic presence in the Archdiocese, although he admits being a bit surprised by the Synod survey results which showed that 80 percent of the Catholics in Dade County are Hispanic.

He didn't realize the numbers were that large, but "I recognized [the Hispanic presence] from the very beginning and I've tried to be sensitive to that," he says, noting that among all those women, and many priests who are heads of department, are many Hispanics.

In fact, "I think over 60 percent of our staff [in the Pastoral Center] are Hispanics," says the Archbishop, then he goes on to heap praise on the many Hispanic pastoral movements, such as *Cursillo*, *Camino* (marriage preparation), and *Movimiento Familiar Cristiano* (Christian Family Movement).

All of these are "very effective and we certainly encourage this," he says.

(continued on page 17)

Archbishop Carroll remembered

By Jim Varsallone
Voice Correspondent

It was a joyous occasion as Archbishop Edward A. McCarthy told over 700 people at St. Mary's Cathedral July 26 that this was a special day.

"Today, we observe the tenth anniversary of the death of Archbishop Coleman Carroll, founder in 1958 of this Archdiocese," he told the large gathering during a morning Mass. "He is a person by whose commitment, calling and wisdom, we've all been enriched."

"We pray today that the archbishop is fully now enjoying his reward in the presence of God and the Blessed Mother," Archbishop McCarthy continued. "We thank God for the solid foundation Archbishop Carroll built for our community of faith. We praise the Lord for this gift and for the archbishop's commitment and goodness."

Not only did Archbishop Carroll found the Archdiocese, he also established St. John Vianney College Seminary in Miami and St. Vincent de Paul Regional Seminary in Boynton Beach, along with a series of Catholic charities agencies. He opened the door to a host of new parishes and expanded on the need for Catholic teaching, establishing St. Thomas University and many Catholic high schools.

He served the community, the people and South Florida up until his death in 1977. Archbishop McCarthy spoke of Archbishop Carroll's devotion to the people in need.

"For his priestly heart that reached out to the sick, the poor and the suffering," Archbishop McCarthy said, "and to the Catholic charities and to the refugees, especially the Cubans fleeing by the thousands, Archbishop Carroll was witness of the love the Lord shows to us."

While Archbishop McCarthy praised the efforts of his

predecessor, he humbly thanked the people for also celebrating his tenth anniversary as archbishop.

Miami Mayor Xavier Suárez attended the Mass and proclaimed Sunday, July 26, Edward A. McCarthy Day. "Whereas he is well-known and respected by Miamians who admire him for his efforts on behalf of refugees, black, Haitian and Hispanic communities and for his interest and involvement in community projects," Suárez said, "we honor and commend Archbishop McCarthy for his 44 years of religious service and for his 10 years as archbishop."

Father Gerard T. LaCerra, rector of St. Mary's, read a letter from Dade County Mayor Steve Clark also proclaiming that Sunday as Edward A. McCarthy Day in Dade.

Ralph Renick, former news-anchorman with WTVJ-Ch. 4 (Miami), attended the celebration and expressed his thoughts. "It was a most appropriate occasion to honor Archbishop Coleman Carroll, who really put this Archdiocese on the map. There is a Christian bond within our community which of course goes back to [Archbishop] Coleman Carroll and has been continued by [Archbishop] Edward McCarthy. I don't think we should wait another ten years before we honor both archbishops again."

Curtis Méndes, a resident of Miami for the past two years, felt uplifted by the event, while Toni Monnar, a Miami resident who was confirmed by Archbishop McCarthy several years ago, felt very proud of her Catholicism.

"It was very special," she said. "that a day like this could be dedicated to them for all the work that they've done. The Archdiocese would not be where it is today without them."

The politics of Bork's nomination

By Fr. Virgil C. Blum, S.J.

Justice Lewis Powell's resignation from the U.S. Supreme Court sent shock waves through the pro-abortion community. A consistent supporter of the "right" of a mother to kill her preborn child, Justice Powell frequently cast the key vote in a 5 to 4 divided Court. His replacement on the Court may reverse that balance. That is why his departure has created such turmoil in the offices of Planned Parenthood, the National Organization for Women and other pro-abortion groups.

Highly regarded constitutional authorities have repeatedly said that *Roe v. Wade*, which granted mothers the "right" to kill their preborn children, is not "constitutional law," but an exercise of "raw judicial power." Writing for the Court in the 1983 *Akron* case, Justice Powell nonetheless said, "We affirm *Roe v. Wade*."

Justice Powell adamantly opposed the fundamental right to life of preborn children. With similar force, he opposed the fundamental rights of parents to give their children a God-centered education. His record is clear. Again and again, he approved death for preborn children. Again and again he voted to impose heavy penalties on parents who exercise their First Amendment religious freedom rights in the education of their children.

In a long series of case that struck down a fair share of tax funds for parents who send their children to private schools, the Virginia-born Justice provided the key vote. When Powell was a member of the Virginia State Board of Education, Congress passed the Elementary and Secondary Education Act of 1965 which provided remedial programs for educationally deprived children in both public and private schools.

Twenty years later, in the *Felton* case of 1985, Justice Powell provided the key vote to strike down these benefits for some 160,000 children in inner-city Catholic schools. He joined the Court in ruling that using public school teachers to teach children in Catholic schools how to read, write and add violates separation of church and state. They might indoctrinate the children in religious and moral values,



'Will the U.S. Senate Judiciary Committee reject Judge Bork...because he is perceived to be firmly committed to the right to life of preborn children and to the right of parents to give their children a God-centered education?'

said the Court.

In this light, Justice Powell's retirement raises a highly important question for the Democratic Party. Will the U.S. Senate Judiciary Committee—controlled by the Democrats—reject Judge Robert H. Bork for Justice Powell's seat on the Court because he is perceived to be firmly committed to the right to life of preborn children and to the right of parents to give their children a God-centered education?

It is a critical question for the Democratic Party, and, more particularly, for Senators Joseph Biden of Delaware and Paul Simon of Illinois, chairman and member, respectively, of the Judiciary Committee. Both senators are announced candidates for the Democratic Party's presidential nomination. Both strongly support the "right" of a mother to kill her preborn child, and both have repeatedly voted to penalize parents who exercise their First Amendment religious freedom rights in the education of their children.

If the Judiciary Committee—controlled as it is by Senators Biden and Simon—rejects Judge Bork because he is perceived to respect the sanctity of human life and the religious freedom

rights of parents in education, the Democratic Party will be forced to suffer the political fallout. The Democratic Party presidential nominee will be forced to run as the candidate of the "Pro-Abortion Party," and of the "Anti-Family Party."

How will that play in Peoria? A majority of Americans are opposed to the killing of preborn children on demand [See NORC General Social Surveys (1984)], and a large majority favor unpenalized family choice in education.

Since the Democratic Party already has the reputation of being pro-abortion, against family rights in education, and against traditional moral values in politics, a rejection of Judge Bork by the Judiciary Committee or by the Democrat-controlled Senate might prove disastrous for the Democratic nominee in 1988.

Mark Shields, a former professor at Harvard who was Senator Edward Kennedy's campaign director, wrote alarmingly several years ago of this rejection of traditional moral values by the Democratic Party, which, he wrote, "harbors contempt for the values of the middle class and matters Christian."

"Democrats have grown uncomfortable lately in the presence of traditional values [like] flag and family, [while] the Republicans have cornered the exclusive franchise to the issues of flag and family."

Threatened today, wrote Shields, "is the family, the community, and our sense of nationhood." Meanwhile the party of "compassion"—the Democratic Party—"has become skeptical about moral values" and "Christian" has become for the Democrats "a prefix for conservative and a synonym for mean-spirited."

At this point in history, if the Judiciary Committee or the Senate rejects Judge Bork for the Court because he is perceived to be pro-life and pro-family-rights in education, it would confirm the judgement of Mark Shields—a loyal Democrat who has struggled to bring his party's leaders back to espousing traditional moral values in Democratic politics.

(Fr. Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.)

A lesson on bigotry from Bobby Kennedy

By Kevin G. Long

In his preface to the book *B'nai B'rith: The Story of a Covenant*, the late Senator Robert Kennedy recalled the origins of that organization's Anti-Defamation League (ADL). "It is instructive to know how grudgingly even the minor forms of man's prejudices yield to reason. As late as 1908, . . . the *Associate Press* was indentifying individuals charge with crimes as Jews."

The practices of gratuitous labeling, caricature and stereotyping in the press led to the founding of the ADL in 1913. In addition to opposing this indignity, the ultimate goal of the ADL was to prevent Jews from being treated as second class citizens. "The ADL's unceasing efforts to protect civil rights and civil liberties," Kennedy noted, "has truly made it a guardian of the American dream."

Yet, as Kennedy rightly observed, B'nai B'rith and its ADL "stood beyond Jewish life. In a pluralistic society such as ours in the United States, its causes have not merely been 'Jewish causes'. They have been causes of us all. Because where injustice exists—in the form of a barbed wire or a locker-room slur—there we are all hurt."

Kennedy's point is well taken. Bigotry and intolerance must be opposed in all of its forms and guises. Often enough, anti-Semitism and anti-

Catholicism go hand in hand, as the history of the Ku Klux Klan and similar hate groups demonstrates. Yet while the ADL has been in existence for almost 75 years, the first such Catholic organization is less than 15 years old.

Since 1973, the Catholic League for Religious and Civil Rights has been active in opposing anti-Catholicism and in defending religious freedom. Despite the fact that Catholics make up a significantly larger percentage of the American population than Jews, the League's membership and operating budget remain only a tiny fraction of the ADL's.

Because there is no strong countervailing force, the media continue to practice the "minor forms of prejudice" deplored by Kennedy such as gratuitous labeling and stereotyping. The June 30, 1986 issue of *Newsweek* is only one of the countless examples. In the absence of a clear public statement on abortion by the Supreme Court nominee Antonin Scalia, the popular magazine speculated that—as "a strict Roman Catholic with nine children"—he would "presumably" vote with the pro-life minority.

Also objectionable is the way in which Catholic priests, nuns and laypersons are routinely portrayed on prime-time series. In the past few seasons, episodes of *Soap*, *Baretta*, *Mary Hartman*, *Mary Hartman*,

*M*A*S*H*, *Cagney & Lacey*, *Golden Girls* and *Moonlighting* have in varying degrees depicted Catholic life in an unfavorable light. The same is true of several television movies from *The Thornbirds* to *Broken Vows*.

Commenting on the image of Catholics in the media, Msgr. Francis Fleming wrote: "Prejudice against minorities is no longer fashionable, feasible or acceptable in movies and television. Shylock, Amos and Andy and Injun Joe types no longer fly. Unfortunately, Catholics are the notable exception. They are the only remaining group against whom the industry provides open season."

Catholics are indeed "the last minority" when it comes to being victimized by the media. Newspaper editors and television producers know that groups like the ADL or the NAACP would make life miserable for them if they ever printed or broadcast material that offended Jews or blacks. Unless Catholics make a concerted effort to do likewise, the continuing problem of anti-Catholicism is likely to get even worse.

Kevin G. Long holds a doctorate in Government from Claremont Graduate School and has taught at the University of San Francisco. He currently serves as director of public affairs at the Catholic League for Religious and Civil Rights in Milwaukee.

Editorial Page

Papal visit and the Constitution

It is the heartfelt desire of this Archdiocese that the Pope's visit here be one of celebration and learning, not one of quibbling and conflict, of which there has already been some.

We hope that all concerned will take a tolerant and reasonable approach to this momentous event so the history of Dade County will not be marred by pettiness or divisiveness when this is all over.

At present there are two groups looking at the constitutional questions surrounding the event. The Citizens' Committee for a Constitutional Papal Visit is examining the use of public funds related to the

Voice editorial

visit. So far, the group's posture appears to be a reasoned one, looking to ensure that public expenditures are for secular purposes, security, crowd control, etc. We have no problem with that.

The American Civil Liberties Union, while not taking legal action as of this writing, has, nevertheless indicated that it might do so concerning the use of school buses. This has caused some tension and has possibly made necessary buses unavailable for the public to attend the largest event in the history of the state.

This, we feel, is totally uncalled for.

Historically, ACLU has played an important role in defense against human rights abuses and the Catholic Church has often sided with it. But in recent years, we feel, ACLU has taken a basic and balanced part of the Constitution, the Establishment clause, and pushed it to an extreme and narrow interpretation. The ACLU people are probably well-intended, but their actions have sometimes had mean results, as in the case of thousands of citizens having to walk long distances from automobile parking to the Papal Mass.

This is simply unnecessary.

To suggest that the Constitution is imperiled by a church's renting buses from the government like other organizations do is ridiculous.

The Voice interviewed an ACLU spokesman this week at length, and in vain, in attempting to find any clear explanation as to exactly why this use of buses violated the Constitution, in their view.

"The purpose of the government, in this country, is not to sponsor a religion... That's called the



Establishment clause of the First Amendment," said the spokesman. Absolutely! We agree with that statement. But a chasmic leap of logic is required to connect the government's renting of buses to sponsoring a religion.

Were the government lending the buses free, one might question the propriety of the move. But the users would be paying for them like other citizens who rent the same buses. Consequently the government's relationship would be perfectly neutral. To give the buses out would favor the Church. To deny the Church the same business arrangement as others, however, is to discriminate on the basis of religion. Further, the

event is one-time only, and then is done with. This is hardly an argument for "establishing" anything by the government.

And the matter of the cross at the Mass site is another example illustrating how ridiculous, not to say downright offensive, this extreme Establishment thumping gets.

ACLU has insisted that the cross not be put up until the last minute because it is on public property (FIU). So the vertical part must go up and sit there alone because the other part makes it a cross. Then when the horizontal part is put up on Sept. 4, since the large cross can't be erected on the last day, the cross must all be covered up with a big cloth--even though the whole thing is temporary in any case!

Come on, guys, don't you think this is getting a little ridiculous? Pushing the cross back a few days changes nothing of substance but does give the impression that there is something offensive in the symbol itself. When a cross or star of David or other object symbolizing God must be hidden from public view in America, something is shamefully wrong somewhere.

The Constitution was intended to protect us all from the tyranny of a religious state such as we see in some areas of the Middle East and to protect religion from the tyranny of an oppressive secular or atheistic state. In other words balance and harmony is the key, not pettifoggery over what, in the bus case, amounts to logistics of transportation.

Sometimes a kind of psychological momentum builds up over an issue that can become harmful if not checked. If, for instance, one believes separation of church and state is good, then huge separation is even better. The problem with that view is that religion ends up being oppressed and believers--citizens--end up being denied their rights. Such as equal access to bus rental. Such as the right to put up a temporary religious symbol which is otherwise visible and commonplace all across the land.

This kind of narrowness in Constitutional interpretation denies that great document's ultimate intentions.

Without more buses, some elderly people or children may have to walk a mile or two or may get jammed in traffic and miss the Mass. Is that what Jefferson had in mind?

Come on, folks. Let our buses go.

Letters

Aliens die namelessly in indifferent society

Editor: Once more a group of nameless human beings, "18 Aliens", according to the front page of *The New York Times* of July 3rd, have died during an attempt to migrate to a place where they could find a means of survival for them and their families.

This phenomenon of our times has haunted us in a particular way in recent years, and we have seen tragedies of different sorts in different places: the attack of Indochinese "boat people" by pirates in Malaysian waters; the death by dehydration of thirteen Salvadorans who attempted to cross the Organ Pipe Cactus National Monument in Arizona; the bodies of Haitian refugees washed on the Florida shores when their rickety boats failed to complete the journey. These are all events of the last decade in which ironically the victims thought they were fleeing to safety.

Nevertheless, these people knew that if they had been rejected by their own societies, they were not going to be received with open arms by other nations in the world. Refugees or economic migrants, they had

become human surplus, rejects. If they did not belong where they were born, they would hardly be able to claim their place somewhere else. And thus they had to enter like a burglar even when they were not the criminal, but they prey.

The tragedy in Sierra Blanca is particularly painful because it is the first event of its nature to come to public attention after the enactment of the new immigration law. For the people of the Texas border area it is nothing new to read in the paper that a body was found by the highway, or floating in the Rio Grande: these are the casualties of one of the most successful migratory flows in our time. But the word was out that the new law was "doing its job", and that unwanted immigrants were staying home. Evidently, some could not.

Eighteen aliens. Eighteen nobodies. They were Mexicans, but had no identification: they were truly undocumented, unidentifiable. Yet they were somebody's son, friend, husband, father, and a young

life lost to a young nation in distress. They were asphyxiated in a steel boxcar because laws are less powerful than hunger, and life is more real than congressional will. They were preyed upon by smugglers and were on their way to be taken advantage of, but they needed to work and chose their course. Work has become a privilege, and some workers must sell their labor cheaply, clandestinely and at the risk of their lives.

What laws will make an occurrence like this unnecessary? What are the lessons of the anonymous immigrants of Sierra Blanca? What collective actions will make their deaths count so that the next generation of Mexican people will not have to be uprooted? Migration- says Ernesto Galarza- is "an ecological disaster, a failure of roots". This tragedy is for two countries to be humbled by, a human disaster and a failure of love.

Fr. Frank O'Loughlin
West Palm Beach

Catholic rights group: Buses to Papal Mass don't violate Constitution

(continued from page 9)

unconstitutional to get on a bus and ride to Gesu Church. So it shouldn't be unconstitutional to get on a bus and ride to this ceremony."

But the ACLU won't be swayed. "The fact that the county rents the buses to a religious organization for a religious event is [the problem]," said Makemson, a biology professor at the Tamiami campus of Florida International University. "The purpose of the government, in this country, is not to sponsor a religion."

How about relieving traffic congestion? "With rights, technicalities don't matter," he responded. "It's the religious event that's the problem."

"We're not singling out Catholics," he added. "Protestants can't use school buses to transport people to church services...even if they pay for them. We maintain that Jews cannot rent school buses to transport their people to shabbat."

But why would religious people have fewer rights than other taxpayers, such as a philosophical club going to a

debate or Dolphins going to a game? Would the ACLU object also if a religious group rented county buses to go to a Dolphin game?

"Yes," Makemson said at first, but then he reconsidered. "That wouldn't bother me too much. I'd have to think about that. I really never thought about it."

He later stressed that the ACLU's primary objection was to the use of school buses which "are not normally used for transporting adults."

"I don't see what the transportation

problem is," he continued, comparing the Papal Mass to other Miami events which draw large crowds. The Pope's Mass "is no bigger than the Coconut Grove art festival, it is no bigger than Calle Ocho," he said. "Miami has so many events of huge magnitude where the school buses are not necessary."

And none of that makes any difference, responded McDowall, the Catholic League's attorney. "Just because they do something differently, that doesn't necessarily render something unconstitutional."

Annulment canon law

Q. Please send me a copy of your brochure on annulments. My daughter is in the process of seeking one.

The most recent document received was the brief of the defender of the bond. He reports no objection to her petition "on the grounds of the inability to assume the essential marital obligations" (Canon 1095.3), and says "the union was null



By Fr. John Dietzen

and void from its inception on the cited grounds."

Neither her priest nor mine could explain further. I hope you can tell me what Canon law 1095.3 is?

In certain types of marriage cases involving dissolution or annulment of a marriage, church law requires what is called a defender of the bond. As the name implies, his or her responsibility is to "defend the marriage bond," to present any reasons the court should not declare an annulment but let the marriage stand.

Requiring such a defender may seem strange; but in its concern to be pastorally helpful to the people involved, the church does not wish to lose touch with anything essential to the holiness and meaning of Christian marriage.

Canon 1095 is part of the marriage legislation of the church, in fact, one of the most critical canons involved with annulments. It is particularly worth the attention of those Catholics who still complain that annulments are unCatholic and an arbitrary novelty introduced by a few "liberal theologians."

Canon 1095 states bluntly the Catholic principle that some people simply are incapable of contracting marriage. For us Catholics, and I would hope for most other people, marriage consent means more than simply saying "I do" at a wedding ceremony and having sexual relations.

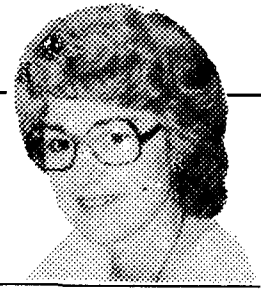
It means committing oneself knowingly and deliberately to a true "covenant, by which a man and woman establish between themselves a partnership for the whole of life, (which) by its nature is ordered toward the good of the spouses and the procreation and education of offspring" (Canon 1055).

Thus, Canon 1095 declares that the following are unable to contract a real, valid marriage:

1. Those who lack sufficient use of reason.
2. Those who lack sufficient discretion of judgment concerning essential marriage rights and duties. This refers to any person who is incapable of a mature decision, appropriate to the seriousness of marriage, about the obligations of marriage and about his or her ability and willingness to assume those obligations for life.

3. And the part involved in your question-- those incapable of assuming essential marriage obligations due to cause of a psychic nature. This means anyone who suffers from a personality disorder or emotional immaturity so serious that he or she is simply unable to have the kind of relationship, the community-of-life partnership, that is essential for a true marriage. (NC News)

The quiet heroes



By Antoinette Bosco

was just a man who smiled and brought apples to his neighbors.

On Memorial Day this year, Mrs. Agneta died. Her husband took care of her for the long months she was incapacitated by her failing heart. He was accustomed to giving care because he also had taken care of his wife's mother, who was ill for two decades before she died.

Again he said, "It was my job." It never would have occurred to him to complain or to renege on his responsibilities.

Lately I have heard people say that the problem with youth today is that they have no real role models to follow. Too many people in leadership positions are purveyors of greed or tell lies.

So where are the great leaders for youth to emulate? They are around but they are the quiet ones -- the men and women who go about their daily tasks, heroic or mundane, doing them well for God and others. They are the ones who never flinch on their responsibilities, who don't waste a moment feeling sorry for themselves, who, in the face of danger, pain, boredom and death, still give to others with a smile.

The real models for youths and others today are the Russ Agnetas and the Joe Oppedisanos of the world. They are the true heroes.

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Recovery Incorporated

On May 17, 1987, a group called Recovery Incorporated met in Chicago to celebrate their 50th anniversary. I was happy to share the joy of that evening with them. Having done two TV shows with members of the New York chapter, I was one of their honored guests.

Recovery is a self-help organization which promotes emotional and mental health. Actually the "self-help" designation is only partially true since the guiding spirit behind the movement was the late Dr. Abraham A. Low whose pioneer work with mental patients at the Psychiatric Institute of the University of Illinois resulted in the revolutionary method that has helped thousands of people return to stable emotional health. Dr. Low rejected psychoanalysis as a theory and a therapeutic technique. "Human life is not driven by instincts," he said, "but guided by the will."

His basic philosophy throughout his professional life was simple: "There are no hopeless cases---helpless, perhaps, but not hopeless." He helped his patients return to normalcy by training them in a discipline employing simple techniques. Without enduring protracted and costly psychiatric or psychoanalytic sessions, he taught them to take control of their lives.

Dr. Low's book, "Mental Health Through Will Training," has become a survival handbook for thousands who were once in such chronic states of mental or emotional disorder that they required institutional care. He liberated thousands of agoraphobics who shut themselves off from the outside world, becoming virtual prisoners in their own homes.

Time capsules

The father of caroling

St. Francis of Assisi is called the father of Christmas caroling because he was the first person to invite the people to sing in church. Before that only the clergy sang.

(The oldest student song, "Gaudemus Igitur" which in Latin means "Therefore Let Us Rejoice" was a parody on religious hymns of the 13th century. Apparently, college students never change their irreverent ways.)

Francis dwelt on the love of God for all His creatures and the most famous painting of St. Francis is the one where he is preaching to the birds.

During the 5th crusade, Francis visited the Christian army in the Holy Lands and preached a pacifist homily for which he was rebuffed by the officers of the Crusaders and sent on his way. On his return home, he stopped at the Moslem camp where he was received by Malik-al-Karmel with all the courtesy due to a holy man.

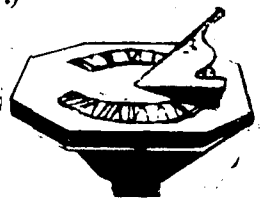
Francis died in 1226, worn out by his austerities. On his

deathbed, he asked forgiveness of "my poor brother donkey, my body," for the hardships that he made it suffer. Two years later, he was canonized and the people of Assisi built a great basilica in his memory. Giovanni Cimabue, Italy's first famous painter, and considered to be "the father of modern painting," did many of the paintings in the basilica.

The slowest papal election on record occurred in 1268 when for 31 months the cardinals could not agree on a pope. Finally, they were put on a diet of bread and water and the roof of their meeting room removed. In short order, they elected Pope Gregory X.

During the John Adams administration, relations with the French deteriorated to a point where it seemed that war was imminent. American manhood answered the call to arms with 300 volunteering as privates and 15,000 as officers.

By Frank Morgan



Taking steps to prevent suicide

Dear Dr. Kenny: How do you know when to be concerned about talk of suicide? My 16-year-old girlfriend has told me on several occasions recently that she does not want to live. I think she's just saying that to get attention. Once she even took six aspirin, but I know that was just a gesture. What should I say to her? What should I do? I love her very much. -- Iowa.

You are right to be concerned. I would never dismiss a threat by saying, "She's just saying that to get attention." Nor would I brush it off with the statement, "Oh well, it was just a gesture."

I take every threat of suicide seriously, even when vague. "I don't want to wake up tomorrow." "Life isn't worth living." These are examples of very general statements that still call for action on your part.

The first thing you must do is notify a responsible adult, a parent or the school counselor.

Next, stay with your girlfriend. See that she is not alone. My rule is that anyone who makes a suicide threat or gesture is going to have company, at least for the next 72 hours. Realize how important you are to your girlfriend. Teens are more likely to talk to other teens than to adults. Be a good listener. Be sympathetic to her pain

By Dr.
**James and
Mary Kenny**



and distress.

Don't come on too quickly with false reassurance such as, "Everything will work out all right." That may or may not be true, but it clearly indicates that you do not understand.

Once you know what she sees as the problem, help her think about other ways to get relief. Often a person sees death as the only way for pain to stop.

Some problems are helped by talking with a friend. Putting it in words, getting the emotions out and feeling a human response may do much.

At other times, the depressed person may need to get away from her troubles for the moment. The best help may be to get out for an ice cream, a walk, or a ride, or get

out for the evening.

Still other problems require a tangible solution that calls for time or money or medical care. People may get deeply depressed because of financial worries, illness or a surprise pregnancy. You may need to help with more than active listening.

Take the obvious precaution to see that there are no pills or sharp instruments available. Her parents should check your girlfriend's room and clean out their medicine cabinet of any dangerous medications. You might check her purse. Remove anything that might be harmful.

No alcohol or drugs. Sometimes a person uses alcohol or drugs to escape, but this usually makes depression worse. They are a mistake for anyone who has even momentarily considered suicide.

As you can see, you can do a lot for your girlfriend. Tell a responsible adult what she has said. Take the obvious precautions. And be present to her.

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

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The high cost of waiting

A friend told me that when he turned forty he decided to do one thing new every day - try a different food, take a new route to work, whatever, I told him I like the idea but the task seemed to me to be just one more chore. I can see myself in bed at night thinking, "Oh, no - I didn't do anything new today. I failed."

So he will be pleased to know that I did something last week I never did before. I walked out of a doctor's office after waiting one hour and fifteen minutes. I was there for a simple matter, something that required ten minutes at most.

When the nurse took me back to the examining room, two others in the waiting room were asleep. Must be nap time," she laughed. I didn't.

I sat another 25 minutes there reading diplomas and labels on the bandage boxes. When I realized I'd waited 75 minutes, something went off inside me. I went to the front desk. "I'm not going to wait any longer," I told the receptionist. "Oh, that's too bad," she said.

"Why did you have me come at nine if I'm not going to be seen until 10:15?" I asked politely. The filled waiting room was listening.

"We'll we're a little behind today," she said. I agreed and started toward the door. "Would you like to reschedule?" She asked.

"No thank you," I replied with as much dignity as possible, having no intention of repeating the experience. By the time I got home, the doctor himself had called.

By
**Dolores
Curran**



Later he reached me, apologized and scheduled me for the next day where I was treated promptly.

It was a small incident but not unimportant. Like many of you, I have spent probably a half a year waiting in doctor's and other offices. I am normally patient and I understand emergencies. What I don't understand is the practice of over-scheduling to the point of routinely expecting patients to wait an hour.

It suggests to me that the doctor doesn't consider my time valuable. It also suggests he's more interested in patient volume than patient care. Our options are to get angry or get another doctor. And if mine hadn't called personally, that is what I intended to do.

A friend of mine with two school-aged and two pre-school children told me she went for a 12:30 appointment once, leaving her pre-schoolers with a neighbor. At 3:30, she was still waiting, anxious about her neighbor and her

older ones' coming home to an empty house.

She confronted the doctor, explaining her situation. He replied, "Why don't you go home and get the children and come back?"

She told him she would let him know where to send her records and why. His reaction was one of surprise, as if she were some kind of kook.

When we are left waiting endlessly, it has a scarring effect on our self-esteem. We feel unimportant. Our anger simmers into rage. This is particularly true for women who are expected to wait for men who come in after us because they "have to get back to work."

To counteract this, we need to assert ourselves, respectfully letting our doctor know how we feel about inconsiderate attention. If we change professionals we should let them know why. Maybe they won't call and apologize but they may treat the next patient with more consideration.

Everyone's time is valuable whether we "work" or not. The more powerless people are - the indigent children, elderly - the more they are expected to wait. The toll adds up. When they are treated as unimportant, they felt unimportant. And that's not fair because we are all important.

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Family matters

Open letter on a 30th wedding anniversary

By Carol A. Farrell
Director, Family Enrichment Center

Dear Pat,

At the end of this month we will be celebrating our 30th wedding anniversary. We both seem so conscious of it. It feels more important to me than our 25th. Trying to understand the why beneath that feeling I realize that what it means to me is that more than half of our married life is likely behind us. Not many couples live long enough to celebrate 60 years together.

This awareness gives me a heightened sense of gratitude for all that we have shared in the past and a sense of specialness about each day as it begins. (It reminds me a bit of people who have had a near-death experience and come away from it with a sensitivity that each day is a gift to be appreciated, cherished and lived.)

The other night during dinner we were reminiscing about our first years of marriage and the challenge of living on what seemed like pennies as you persevered through three years of law school and I was adjusting to the responsibility of the babies that came one-a-year while we both worked full and/or part-time. Were we ever busy!! But it was a very good time as we struggled

to achieve our common goals. And I will never forget the exhilaration I felt with your first "real" pay check when I frivolously purchased a pair of earrings - a totally non-essential item - which I have kept these many years in my jewelry box as a symbol of the sacrifice and joy of that time.

A while back we attended a wedding during which the priest told a story that reminded me of us. It was about a man who brought his wife nineteen roses to celebrate their twenty-five years of marriage. When she questioned him as to why there were nineteen instead of twenty-five, he said there was one for each of the good years. She thoughtfully looked at the bouquet and then removed three more!

Actually that's probably the story of every marriage - days and years that have a rosy glow about them in your memory and others that you would just rather not recall at all! We have certainly had our difficult moments and undoubtedly will continue to. But we've also had God's generous grace as well as the support and care of friends and family to get us through those times that tested our resolve and our limits.

I think that's what our son, Patrick, was talking about when he toasted us on our last anniversary saying that we

were an example of what the sacrament of marriage was all about. I was so conscious of his use of the word sacrament. It said to me that he understood that our struggles were an expected and accepted part of married life, that it is possible to hang on and make it through them - and that God is a part of that struggle.

As I've grown older my ideas of God have changed and matured. Above all else what stands out to me is his faithfulness as he never fails to provide what is needed - the blessings all the good times, the ability to cope in the bad, his loving presence in all times.

You have much to do with my ability to perceive God's faithfulness.

I believe it comes out of my experience of your faithfulness to me, our family, to your principles. It is a faithfulness which never waivers or varies. I am absolutely sure I can count on you.

So I want to say thank you for sharing life with me and for the family we have together created and cherish above all other treasures. For all of this and so much more my heart is filled with gratitude to you and to God.

With all my love,
Carol

An open letter to Chris Cagney

An open letter to Chris Cagney of "Cagney and Lacey."

Dear Chris,
Every week, I see you on CBS as you join your partner, Mary Beth Lacey, to solve crimes.

By
**James
Breig**



Of course, you do more than solve crimes. You also live your private life, interacting with your co-workers, relatives and friends. That's one reason I enjoy watching. I get to see more than the usual shoot-em-ups and book-ems.

When a TV show can rise above

because you are stuck in the summertime TV limbo where characters are frozen until thawing in the Fall for a new season.

That's why I'm writing now. I want to suggest the natural course your character should take, given all the information we have learned about you through the years you have visited our homes.

You should turn to religion.

Think about it, Chris. We have been told for several seasons that you are a Catholic who hasn't practiced her faith but who clings to a fond feeling for it. We've seen you bless yourself when investigating a crime at a church; we've heard you argue with your dad about religious issues; and we watched at the graveside service for him as you fought back tears while the priest spoke.

We've also witnessed your pursuit of love, which you mistakenly define as totally sexual. While we have seen Mary Beth find love, security and support in her marriage and family, you

'While we have seen Mary Beth find love, security and support in her marriage and family you have found in your many lovers only emptiness, loneliness, and dissatisfaction.'

action to explore people's feelings, ambitions, drives, failures, disappointments, loves, goals and so on, it becomes much more enriching.

It also becomes more involving. That's why I'm writing to a fictional character. I was so moved by the two-part episode which concluded last season's batch of programs that I had to write.

I'm sure you remember the stories: how your father, an alcoholic who could not handle his problem, died. . . how you struggled with your own incipient drinking problem. . . how you rejected those who cared for you (Mary Beth, your brother and your boyfriend) while becoming more and more self-involved and distraught. . . how you agreed to cope with your problem by going to a meeting of Alcoholics Anonymous.

You remember all that, of course,

have found in your many lovers only emptiness, loneliness and dissatisfaction.

That emptiness can be filled, Chris, if you would rediscover your faith. It is often in the worst of times, at moments of despair and in periods of trauma that faith is reborn. Read the lives of the saints and you'll find out how many of them went through experiences as tragic as yours. They, too, lost loved ones, sought solace in addictions, or gave themselves to sexual excess, only to realize that final happiness and fulfillment lie in God's presence in their lives.

The dramatic groundwork has been laid for that to happen to you. You have the background in religion; you've been through a time of trial; and you're looking for ways out of your personal hell.



LA BAMBA. In a meteoric rise to fame, Ritchie Valens, played by Lou Diamond Phillips, brings his music to the world in Columbia Pictures' "La Bamba." According to a U.S.C.C. reviewer, the movie is an "effective study of Valens' struggle against cultural stereotyping and his relationship with his wayward brother." The U.S. Catholic Conference classification is A-II-- adults and adolescents.

I admit I have a selfish reason for suggesting this outcome for you. I've waited years for a major character on television to deal with religion in a serious, adult and realistic manner. Now I see the opportunity.

And don't think it won't lead to dramatic situations. I foresee episodes in which you begin to question your faith, seek advice from friends and experts, start halting steps toward reclaiming prayer, question your Church's positions on capital punishment and sexual morality, go overboard and begin trying to convert everyone else, start to doubt and waver, struggle to live a life in

accord with your renewed faith, and wrestle with temptation from old boyfriends (and perhaps fall and rise again).

There could be segments in which you question your use of violence or wonder if you should give up your career in order to serve God in some other way (using your expertise, for instance, to open a halfway house for female inmates). The possibilities are endless.

Think about it, Chris, while you're in suspended animation. It could make for a very interesting and exciting autumn.

'Jaws: The Revenge' is repetitive, dull

"Jaws: The Revenge"
(Universal)

The great white shark tries to eat up the remainder of the Brody family but can't get past Mom (Lorraine Gary). Failed attempt by director Joseph Sargent to milk the suspense and shock of the Steven Spielberg original offers only mild scares for the small fry and repetitive, bloody visual effects.

U.S. Catholic Conference classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -

- parents strongly cautioned to provide special guidance for attendance of children under 13.

"Robocop" (Orion)

Futuristic urban crime drama about a good Detroit cop (Peter Weller) shot up by hoods and recycled into a cyborg - part man, part machine -- programmed to rid the streets of crime. Dutch director Paul Verhoeven doesn't spare any blood and gore in his relentlessly graphic depiction of violent law enforcement tactics used against equally violent

criminals. Because the means do not justify the end, the U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America rating is R - restricted.

"Superman IV: The Search for Peace" (Warners)

The man of steel (Christopher Reeve) battles his evil clone artificially created by Lex Luthor (Gene Hackman) in this even-tempered sequel from director Sidney J. Furie. Mariel Hemingway makes an appearance as a romantic rival to Lois Lane (Margot Kidder). Violent conflict may be too intense for the very young. The U.S. Catholic Conference classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is

PG -- parental guidance suggested.

"Summer School" (Paramount)

A gym teacher (Mark Harmon) becomes a reluctant remedial English instructor whose non-conformist tactics finally produce positive results with a group of impudent teen-agers forced to spend their summer in school. The deals which are struck between teacher and student in writer-director Carl Reiner's light comedy address social and sexual issues best viewed from a mature perspective to avoid false impressions. 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.

Seafood Perfection
Overlooking Biscayne Bay

Mike Gordon
SEAFOOD RESTAURANT

A Touch of Cape Cod on Biscayne Bay
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Papal exhibition opens at main library

The Miami-Dade Public Library System will present "The Journeys of the Pope," at the Main Library, 101 W. Flagler Street opening Thursday, August 6. A reception was held on August 6 from 5 to 8 p.m. with an introduction by Bishop Agustín Román at 6:00 p.m. "The Journeys of the Pope" is a fascinating exhibition

St. Brendan's hosts Pope's party, bonfire

In preparation for the coming of Pope John Paul II this September, St. Brendan Church is inviting the community to a "bonfire" and "Pope party" this month.

The "bonfire and prayer" will take place Aug. 14 at 8 p.m. at the church parking lot, 8725 SW 32 St., Miami. In addition to the bonfire, it will be an evening of fast and prayer, as participants are asked to abstain from one meal that day.

The "Pope party" will take place Aug. 28 at 8 p.m. at the "old church." Participants are asked to bring along a non-practicing or non-Catholic friend or family member.

In his most recent pastoral letter, "Blessed Are the Peacemakers," Archbishop Edward McCarthy suggested that "Pope parties" would be a good way to prepare for the papal visit, by reaching out to the community-at-large in the same spirit of peace and reconciliation which is the theme of the Pope's journey throughout the United States.

For more information on the activities at St. Brendan, call 221-0881.

Catechist courses set

The following are scheduled catechist certification courses: **Teaching Religion in the 80's-Part I, All Saints Parish, 10900 W. Oakland Park Blvd., Sunrise, Tuesdays and Thursdays from August 4-20 from 7 to 10 p.m.** Sr. Rosa Monique Pena, O.P. **St. Bernadette Parish, 7450 Stirling Rd., in Hollywood on Wednesdays from August 5- Sept. 2 from 7 to 10 p.m.** Sr. Rosa Monique Pena, O.P. **Introduction to the New Testament, St. Clement Parish, 2975 N. Andrews Ave., Ft. Lauderdale. Tuesdays from August 25- Oct. 13.** Ms. Anne Gardner.

Lay Carmelites meet

The next meeting of the Lay Carmelite is scheduled for Sept. 5 at the Villa Maria Nursing Home at 1050 N.E. 125th St., North Miami at 2 p.m.

consisting of 140 color photographs with text of the Pope's ecumenical message and a video tape that will run continuously. Explanatory panels with descriptions of the messages delivered on each trip was provided by the Vatican. L'Observatore Romano arranged for the Miami-Dade Public Library System to receive this material.

This outstanding exhibition will be open to the public during regular library hours through September 14, 1987. "The Journeys of the Pope" will coincide with Pope John Paul II's September visit to Miami and has been coordinated by the Miami-Dade Public Library System with the support of "Fundación Mediterranea," Barcelona, Spain, Distribuidora Española del Libro

Archbishop invites Marian pilgrimages

The Archbishop Primate of Mexico, Ernesto Cardinal Corripio, has extended "a personal and cordial invitation" to South Florida Catholics to go in pilgrimage to the Basilica of Our Lady of Guadalupe in Mexico City.

As part of the Marian Year which began June 7 and will continue through August 15, 1988, Pope John Paul II is asking Catholics throughout the world to visit Shrines of Our Lady in a spiritual crusade of prayer, to obtain intercession for peace in the world and a revitalization of spiritual values.

In 1945, Our Lady of Guadalupe

(D.E.L.) Miami and International Cooperation Foundation, Miami.

In addition to the exhibition and video tape presentation, The Main Library will celebrate the Pope's visit to this area with several screenings of religious, religious art and ecclesiastical history. These films will be presented at 12 noon and again at 1 p.m. on Thursdays through August 27, 1987. All movies will be shown in the air-conditioned auditorium of the Library free of charge.

This project was also made possible by a committee of interested community leaders, Iberia Airlines and Bacardi Imports, Inc.

Call the library at 375-5016 or 375-2665 for further information.



Elizabeth Nader presents a plaque to Florence Demic.

Florida C.D.A. pioneer retiree at 88

A testimonial luncheon, honoring Florence Demic, retiring Regent, given by the Catholic Daughters of the Americas, Ct. Holy Spirit #1912, Pompano Beach, Fla., was held recently at the Crystal Lake Country Club. After Mrs. J. S. (Betty) Nader, Monitor of the Court, praised the honoree's many outstanding activities, leadership and dedication to the organization, she presented her with a plaque, after which the members gave Florence a standing ovation of gratitude, and congratulated her on her 88th birthday.

Mrs. Demic joined Ct. Helen Teresa at Long Island, N.Y. in 1925. After she served as Regent, she rose to District Deputy, meanwhile, continuing to labor tirelessly as Chairman of Missions and as State Chairman of the Retreat Movement.

It was in January of '56 that Florence became a Floridian, however, and assisted in starting Ct. Holy Spirit in Pompano Beach, and other courts throughout Fla. She was District Deputy for West Palm Beach, Ft. Lauderdale, Hollywood and Key West. She served on the State Board in '78 and became State Treasurer from 1980 to 1984.

In addition to generous contributions, her many accomplishments include: helping organize the first mobile-Chapel of Our Lady of the Highway, assisting the Cenacle Nuns get established in Manalapan, successfully completing the Seminary Burse Fund of \$30,000.00 in five (5) years and presenting it on their Court's twentieth (20) anniversary in '83.

Florence's proudest claim is her perfect attendance record at all the meetings in her 62 years as member, except when hospitalized.

Bons Secours support groups offered

The following are support groups being offered at Bon Secours Hospital-Villa Maria Nursing Center at 1050 N.E. 125th st. in North Miami:

The Community Stroke Support group meets the first and third Wednesdays of each month at 2 p.m. in the boardroom.

The Amputee Support Group meets the third Thursday of each month from 1 to 3 p.m. in the 3rd floor lounge.

F.I.G.H.T. (Family Involvement Group for Head Trauma), the head trauma support group at Bon Secours Hospital, meets the second

Thursday of each month at 7 p.m. in the auditorium of the hospital. Family members and friends are encouraged to attend for support and guidance in dealing with the head injured person.

The Alzheimer's Support Group meets the last Wednesday of each month in the Villa Maria Adult Day Health Care Center. Family members and friends of Alzheimer's patients are encouraged to attend to discuss ways to help care for their loved ones.

All support groups are open to the public. For more information call 891-8850.

Iannone appointed advisory council rep.

Joseph A. Iannone, Ph.D., Director of the Institute for Pastoral Ministries at St. Thomas University, was nominated by the Archdiocese of Miami in June to represent the 22 dioceses in Region IV (Delaware to Florida) on the National Advisory Council of the National Conference of Catholic Bishops.

On July 21, 1987, in Charlotte,

NC, Dr. Iannone was elected by the representatives of Region IV to represent Region IV.

The purpose of the Council is to advise the NCCB Administrative Committee on the pastoral concerns of the NCCB and on the activities of the departments of the USCC.

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A strange book called Revelation

By Father John Castelot
NC News Service

The book of Revelation is the most difficult, most misunderstood and yet strangely fascinating book in the Bible. No wonder! It is written in a literary form with which most people are totally unfamiliar: the apocalyptic form.

Actually, the book's overall form is that of a letter. While it contains seven letters to church communities in specific places, each letter is intended for all those churches.

It helps to realize that Revelation is a letter written to Christians in Western Asia Minor (now Turkey). It was meant to help them live the Christian life in difficult circumstances.

The author calls this book a "prophecy." That has led to the wild interpretations. For "prophecy" in modern speech suggests prediction of future events --even remotely future events. But this is not what prophecy meant in the Bible.

In the Bible, prophecy was an insightful interpretation of current events in the light of faith. The great Old Testament prophets were men of their times, concerned with the "now" situation.

The book of Revelation is prophecy in that biblical sense. It interprets the current socio-political and religious situation from the viewpoint of Christian faith. It warns readers against compromising with a dangerously seductive value system.

But why on earth did the author convey his message in such obscure symbolic language? Actually it was not all that obscure to his audience.

The apocalyptic form of writing was very popular in the period between the second century B.C. and the second century A.D. The symbols were standard, their meaning constant. The right people would get the message, while the people's oppressors couldn't prove what was meant.

That was good, for this was subversive literature directed against the prevailing power structure. Had the author written in unmistakably clear prose he would have been arrested, probably executed.

The first clear example of this



In the book of Revelation, symbolism predominated. Weeks made up of years, numbers standing for names, beasts representing the nations and empires of the time, all were clearly understood by the people of the time. These things that we find so strange would have been expected by the first readers of Revelation just as we would expect to find horses, gunfights, posses and cowboys in a Western today.

type of apocalyptic writing is in the Book of Daniel, written about 165 B.C. It bolstered the courage of the Jews during the horrendous persecution launched by Antiochus IV of Syria.

All indicators suggest that Revelation was circulated toward the end of the reign of the Emperor Domitian (81-96 A.D.). At that time, the problem for the Christians was more subtle and dangerous than overt persecution. It was a time of relative calm. There were sporadic, local persecutions (see Revelation 2:13). But in general things were quite peaceful.

Therein lay the peril. Christians could be lulled into believing that Rome was really what it claimed to be: savior of the world.

Worship of the emperor was

zealously promoted in the provinces. Religion was woven into the very fabric of life; every trade guild had its "divine" patron and its own liturgy.

Didn't common sense dictate that Christians go along with the system?

Revelation's author responded with a resounding no. Domitian was not "our Lord and our God," as he chose to be called; Christ was. And Rome's value system was diametrically opposed to the Gospel.

The audience is reminded of Nero's savage persecution. He now typified the vicious character of Rome. In Chapter 13 Revelation calls him "the beast" and refers to him by the code number 666.

But there was a more subtle

meaning also. The number seven signified perfection; six denoted imperfection --almost seven but not quite. Rome, typified by Nero, was 666, consummate imperfection.

The book's overall message is one of hope. Rome is destined for self-destruction; all inhuman regimes carry the seeds of their own dissolution.

Christians must stand fast; God will be ultimately victorious and at the end-time all evil, incarnate now in pagan Rome, will be vanquished.

This message is always meaningful, especially in regimes which claim to be instruments of God and where patriotism (love of country) risks degenerating into patriotism (worship of country). God's word cannot be exchanged for deceitful, self-serving propaganda.

Scriptures

Bible themes

By Father John Castelot
NC News Service

Right after humanity has alienated itself from its Creator in the biblical story of the fall, he roundly denounces all the actors in the tragic drama. However, the curse leveled against the tempter contains an assurance that all is not lost (Genesis 3:15).

And before ejecting the man and the woman from his garden, God provides them with clothing so that they will not perish in the harsh, cold world to which they are being sent (Genesis 3:21).

In the story of Cain and Abel, after excoriating the murderous Cain, God is portrayed as giving him a protective mark to forestall any attempt of people to wreak vengeance on him. "If anyone kills Cain, Cain shall be avenged sevenfold" (Genesis 4:15).

The great flood is interpreted as God's punishment on a humanity which has so exasperated him as to merit extinction. However, God selects a

little group, Noah and family, to survive and get people off to a fresh start (Genesis 6:5-8).

It is not hard to recognize a recurrent pattern here, a persistent theme. That theme is the invincible mercy of God.

God is not a vindictive lawgiver but a loving Father. While he cannot condone his children's disobedience, he cannot utterly destroy them or leave them without hope either.

This is, above all else, a saving God.

In fact, this basic theme is so strong that the whole account of God's dealings with humanity is called salvation history --not damnation history. It is a history rooted in the experience of his people at the time of the Exodus from Egypt. For first impressions are the strongest and the most lasting.

The first impression the people had was that of a saving God, one who on his own initiative, intervened to rescue them from insufferable bondage and lead them eventually to become a nation in their

Know Your Faith

How close is the world of the Bible to our own?

By Father David O'Rourke, OP
NC News Service

When a discussion turns to the Bible, some people immediately think of something else they had to do. Either it is feared that the speaker will concentrate on how far short we fall of an ideal, or that he will tell us more about, say, second-century Greek funeral practices than we really want to know.

The Bible can seem to be in a world far from our own. That is too bad because the Bible is an extraordinarily human story.

While the religious books of many other peoples talk of heroes and cosmic struggles, goddesses and epic marvels, the Bible places very ordinary people in full view. Its themes touch the heart of the kinds of lives all people lead.

The Bible is not a philosophy text. It is a family story.

Let me illustrate by telling of a father and his son.

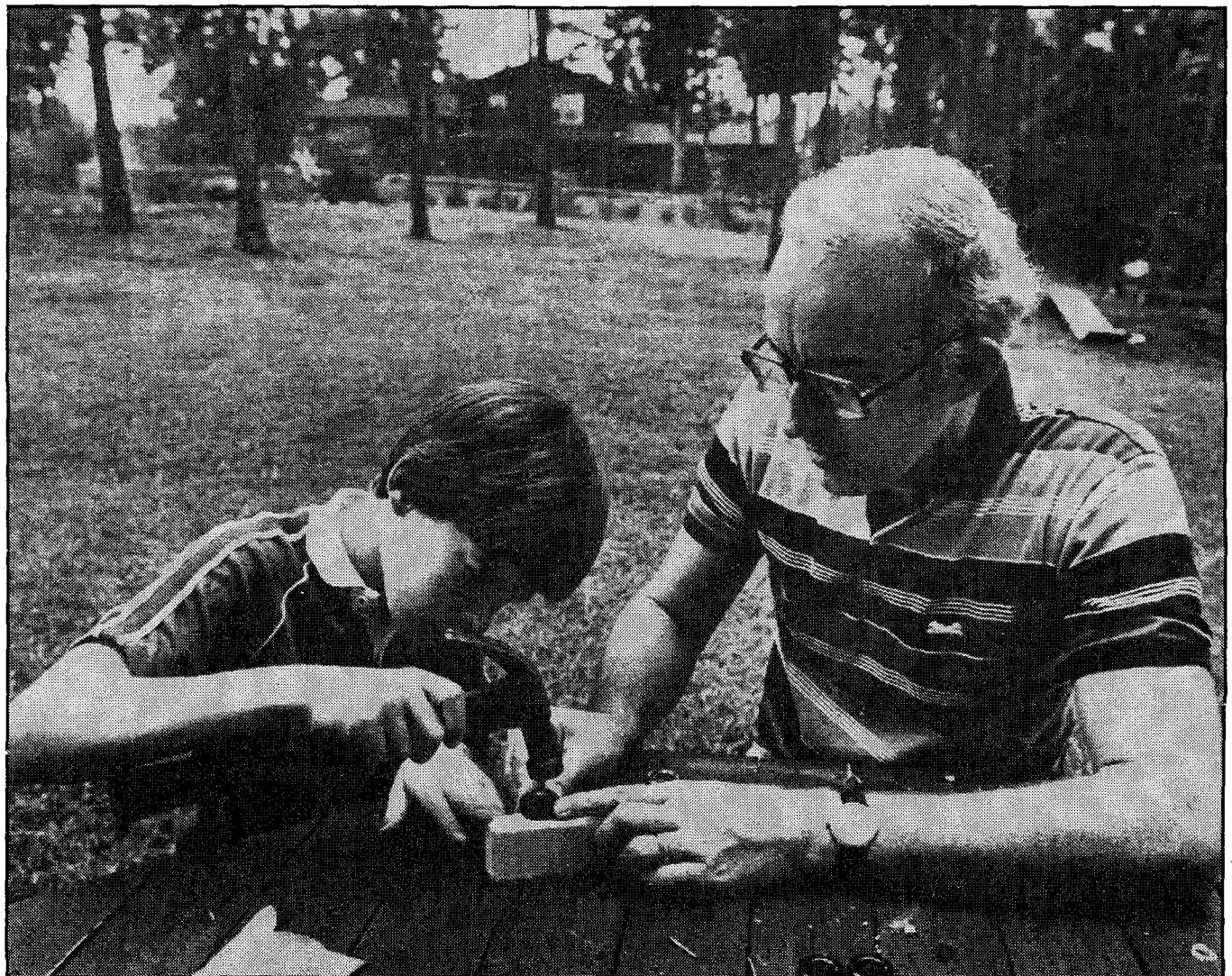
One day recently when I was helping a friend repair an uncooperative garage door, his 7-year-old son came up in anger and frustration, muddy streaks outlining the tears on his cheeks. "That stupid bike won't move. The wheels stick."

My friend walked over to the bicycle heaped on the sidewalk, worked the chain which seemed unusually tight and came back for his tools.

"Let me show you how to do this," he said to the little boy. When he asked for a wrench the boy picked up the largest one he could find. It just spun on the offending nut.

My friend then picked out the proper wrench. "See how this socket wrench fits just right? The inside has to match the size of the nut. With this one I can loosen up the axle."

Then he showed his son how to use each wrench, the right degree of looseness the chain needed. When they were finished, for good measure they greased all the moving parts. A beaming little boy soon went pedaling



Larry Hendricks of Smyrna, Ga., helps his son put the wheels on a racing car the boy is building for Cub Scouts. The Bible was written for ordinary people. Jesus said, "The son...can do only what he sees the father doing and whatever the father does the son does too. For the father loves the son and shows him everything he does himself." (NC photo)

'Woven into the entire fabric of Scripture is the great value of ordinary human life. The Bible finds no better way to picture this than by describing a parent's love for a child.'

at full speed down the street.

"That was some lesson," I commented.

"My father was an expert in keeping bicycles in good repair," he replied. Then he laughed, "With four kids and these potholed streets, he had

to be."

A simple story. But what, you may wonder, does it have to do with the Bible? A lot.

The Bible was put together for people like this, ordinary people. And, perhaps most important, it was put together this way as a means to highlight one of its most important themes --the importance of the ordinary.

Think for a moment of this remark by Jesus: "The son...can do only what he sees the father doing and whatever the father does the son does too. For the father loves the son and shows him everything he does himself" (John 5:19-20).

Is that a statement about the Messiah and the eternal Father? Yes.

But it also tells of a Galilean carpenter and how he helped the boy he raised learn everything from the use of tools to the reading of Scripture.

The Bible deals with many extraordinary issues, from the origins of life through to its end and purpose. There are no issues raised by philosophers and theologians that do not receive their moment somewhere in these pages.

But woven into the entire fabric of Scripture is the great value of ordinary human life. The Bible finds no better way to picture this importance than by describing a parent's love for a child. This love is the same repairing a broken bike in California as it was at the carpenter's table 2,000 years ago.

own right.

So deep was this first impression that it was to color the Israelites' whole understanding of their relationship with God.

The theme of the loving kindness of a saving God is the fundamental theme of the whole Bible.

After the disaster of the Israelites' Babylonian exile, the historians of Israel looked back over the 700 years that had intervened between their entrance into the Promised Land and their present sorry plight. What had gone wrong? The beginnings had inspired so much hope.

As they reflected on the events which made up their past they discerned a pattern, a theme. It has been called the theme of "call, fall, recall." This was the cycle that they saw repeating itself.

God, as always, had taken the initiative in freely calling them into a relationship with him. His people responded gratefully, eagerly, determined to live according to the terms of the agreement. But

with the passage of time and the influence of alien value systems, they fell --so far down that they could look in only one direction: up.

Looking up to God and crying for help, they

'While God cannot condone his children's disobedience, he cannot utterly destroy them or leave them without hope either.'

found him always faithful, always ready to forgive, to recall them. And so the cycle began again --always, tragically, to repeat itself.

Those are only some examples of the many themes running through the Bible that give it a coherent unity. Recognizing such patterns helps us

to avoid missing the forest for the trees. It is so easy to get lost, bewildered by all the details.

But a recognition of the patterns, the unifying themes, makes it clear that the details themselves are far from irrelevant. They fall into a framework and take on meaning from that framework.

One realizes too that these themes are by no means foreign to one's own experience. The pattern of "call, fall, recall" marks the lives of all who try to live in a sincere relationship with God.

He calls each person to intimacy with himself. But other voices call us too and so often we listen to them and fall flat on our faces. Still, when we call to God for help, and as often as we do, he is waiting to recall us and start the cycle anew.

Each time we begin again we are stronger, having learned from experience and having gained fresh courage from the experience of the never-failing, loving kindness of an essentially saving God.

New Camillus House

(continued from page 7)

enthusiasm for the new plans. They seem to come as an answer to the frustrations inherent in running the 28-year-old shelter that serves primarily as an emergency stopgap for the homeless.

It takes more than a night in a shelter and a free meal to get back on your feet, says Brother Paul in response to critics who say that the new program will "mother" street people. They need time to recover from the stress and alienation of the streets and to get control of destructive behavior patterns.

"The more they have invested, the

less likely they are to quit [the program]," said Brother Paul. By the time they move to the S.R.O. "they have a job, they have their dignity, and they're not going to want to give that up."

If the homeless are not helped in any significant way, the long term effect, not just for them but for the community in general, will be significant, he said.

"There's about 8,000 homeless in Miami. If we don't do something to stop this flow, we're going to have 20,000."

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NOW! Now!! Now!!!

THIS IS YOUR LAST CALL

ACT NOW FOR A PRO-LIFE SUPREME COURT

Judge Robert Heron Bork believes the U.S. Supreme Court decision in *Roe v. Wade* is unconstitutional and should be reversed. President Ronald Reagan just nominated Judge Bork to be an Associate Justice on the U.S. Supreme Court.

Pro-abortion groups and anti-life Senators are up-in-arms!

... Kate Michelman of the National Abortion Rights Action League vows a frontal assault on the nomination...

... The National Organization for Women (NOW) and Planned Parenthood Federation of America (PPFA) are organizing lobbying blitzes on individual senators to stop the confirmation.

... Senator Ted Kennedy said Bork would lead America back to the days of back-alley abortions, and Senator Bob Packwood has threatened to filibuster the confirmation vote.

AMERICAN LIFE LEAGUE IS MOBILIZING PRO-LIFE SUPPORT FOR BORK

American Life League has launched a nationwide campaign to generate 1 million petitions in support of the confirmation of Robert H. Bork for the U.S. Supreme Court.

Bork's confirmation would not, of itself, stop abortion-on-demand in the U.S., of course. But it's another step in the right direction!

JOIN A.L.L. AND HELP STOP ABORTION ONCE AND FOR ALL

Please fill out the support petition below, sign it and return it to American Life League with your most generous gift to help us win this battle.

These petitions need to be hand-delivered to Senator Joseph Biden, chairman of the Senate Judiciary Committee, as soon as possible, so, please, do it today!

1. Fill in Coupon at top.
2. Sign Petition at bottom.
3. Tear Our and Return entire form with your check to:

American Life League
P.O. Box 1350, Stafford, VA 22554
(703) 659-4171

URGENT RESPONSE PRO-LIFE SUPREME COURT PETITION

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PETITION FOR CONFIRMATION OF JUDGE ROBERT H. BORK TO THE U.S. SUPREME COURT

TO: Senator Joseph Biden
Chairman
Committee on the Judiciary
U.S. Senate

Dear Senator Biden:

We respectfully petition you, as Chairman of the Senate Judiciary Committee, for prompt, open and fair hearings on the confirmation of Judge Robert H. Bork as an Associate Justice of the U.S. Supreme Court.

Judge Bork's judicial and intellectual capabilities have never been seriously challenged; he is recognized as a superior jurist by both liberals and conservatives.

Questions as to Judge Bork's actions in previous employment were resolved by the Judiciary Committee hearings on Judge Bork's confirmation as a Judge on the U.S. Court of Appeals.

We urge you to vote for Judge Bork, too, because last year you said of Judge Bork: "I'd have to vote for him, and if the [special-interest] groups tear me apart, that's the medicine I'll have to take."

We urge you not to allow the work of the Supreme Court to be crippled by any delay in the confirmation of Judge Robert Bork.

Respectfully yours,

Signature