

Come see the Pope--it's cool

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By Ana Rodriguez-Soto
Voice News Editor

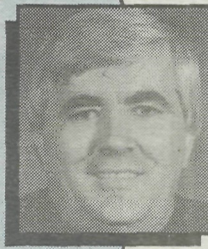
There's no need to fear the heat or the crowds at the outdoor Papal Mass on Sept. 11, organizers of the event said this week.

The Archdiocese of Miami has consulted the "crowd management expert of the world" to ensure that there will be plenty of water, bathrooms and first aid stations, as well as fences to guarantee orderly crowd movement and "12 square feet" of space for each person, said Father Gabriel O'Reilly, site coordinator for the Papal Mass.

Two 50-foot video screens located toward the back of the Tamiami Park site also will convey a clear, close-up view of the event for people who are furthest from the altar.

'This is going to be...a decorous event and a comfortable event. We've covered just about every human need and eventuality'

Fr. Gabriel O'Reilly



"This is going to be a magnificently spiritual event, a decorous event and a comfortable event," Father O'Reilly said at a press conference this week. "We've covered just about every human need and eventuality."

The National Guard is providing 30 "water buffaloes," or tanker trucks from which Mass-goers can

obtain drinking water. In addition, 750 portable toilets, along with 200 permanent ones and two

"crowdpleasers," also will be available. The "crowdpleasers" are mobile homes containing both men's and women's restrooms.

Ten First Aid stations will be scattered throughout the site, and two teams of paramedics carrying backpacks and walkie-talkies will be on call to respond to emergencies, Father O'Reilly said.

A contingent of 1,500 police officers and 2,000 National Guardsmen will be augmented by between 4,000 and 6,000 volunteers, called stewards or ushers, who will be responsible for crowd control and for helping Mass-goers find their way around the site.

Although Father O'Reilly could not predict how many people will attend the Mass, he said the square-mile area of the Dade County Youth Fairgrounds/Tamiami Park can accommodate up to half a million people. "We're not discouraging anybody" (continued on page 11)

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THE VOICE

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Catholic Archdiocese of Miami

Friday Aug. 21, 1987

Schools here expanding services

Inge S. Houston
Voice Staff Writer

Catholic schools aren't what they used to be.

No more three-Rs from 8 to 4 and close the door. They are having to adapt to the times and provide extra services not given years ago.

In response to a growing demand by working parents, for instance, more Archdiocese of Miami schools will open Pre-Kindergarten and extended-day programs this year.

As the number of families where both parents work at a full-time job increases, Catholic schools are sensing the need to provide a safe environment for children whose parents cannot pick them up before 5:30 or 6:00 pm, said Sister Marie Danielle Amspacher, S.S.N.D., superintendent for Archdiocesan schools.

In addition to 19 existing programs, three new Pre-Kindergarten programs will open this fall, according to Sister Anne Claytor, S.C., elementary curriculum coordinator.

The Florida Catholic Conference calls the Pre-Kindergarten program, which caters to 4-year-olds, part of the total school program, said Sister Marie Danielle. It is not a day-care program, but a "readiness preparation" program.

St. James, in North Miami, is one of three schools to start a Pre-Kindergarten program this year. School principal Sister Joan Marie, O.P., said they decided to open it because "we felt there was a great necessity to help parents who are working."

Although they are not opening an after-school program this year, Sister Joan Marie said she recognized the need for one. "That's also in the planning stages," she said.

Approximately 20 out of 54 elementary schools will offer extended-day programs this year, said Maureen Huntington, elementary coordinator. Five or six programs are new this year, she said.

"The need is growing, and more and more people are requesting this service," Huntington said.

According to Huntington, this is a relatively new service within the Archdiocese's school system. She said that four years ago St. John Neumann School, where she served as principal, was one of three or four Archdiocesan schools that offered an extended-day program.

The programs are directed by the individual schools, depending on the number of children that they have, personnel and space availability, and their particular need, Huntington said. For example, some schools have programs only for younger children while others go from Kindergarten through eighth grade. Schools might also offer sports programs, academic tutoring, or after-care only.

Although the decision to offer such programs has



(Voice photo by Prent Browning)

Patches of Love

Women of St. Joseph's Church in Miami Beach proudly display a quilt they made to send to Pope John Paul as a sign that they welcome him on his coming visit here. The quilt features a needlepoint image of their church (upper left) and other symbols of the Faith. Holding the quilt are Mary Schubert, Lois Goldman, Florence Stanco, Cheryl Hodowud, Nancy Scarchilli, Connie Trucchio, Jane Zmijewska and Norma Sack. Polish parishioners also made Boutonnieres.

been an individual school function, the Department of Schools plans to begin gathering statistics and information through surveys on existing programs in order to offer guidelines to schools interested in opening such services in the future, Huntington said.

"It's not a matter of just babysitting children," said Sister Marie Danielle. "There has to be a snack time, supervised study times, organized activities, as well as guidelines for picking up the children."

Sacred Heart School in Homestead was one of the first in the Archdiocese to offer Pre-Kindergarten and

extended-day programs, according to Principal John P. Jones. He called it the "best move we've ever made."

Parents can pay a flat fee for the program or \$1-an-hour for occasional use. For an additional dollar, the school will provide fruits, cookies and punch for the children.

Less structured than school, the program provides snack-time, playtime and tutoring, as well as a nap hour for the little ones and movies on Mondays, Fridays and rainy days.

For \$2.50-a-day, Our Lady of Perpetual Help School in OpaLocka will watch your children from 6:45 a.m. until school starts and until 6 p.m. after school, said Principal Marie Lambert. On a regular day, 60 children out of an enrollment of almost 200 will take advantage of the service, she said.

"Parents are pleased," she said, "and the children get good supervision."

Now the Department of Schools provides school principals with a National Catholic Education Association brochure entitled "Catholic Elementary School Extension Program," said Huntington.

"It gives them an opportunity to order more information and tells them what they need to start their own program," she said.

Taking charge

First woman superintendent of Archdiocese schools sees them as a 'family that cares'

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Bishops to play key role in Central American peace

GUATEMALA CITY (NC) — Catholic bishops will play a role in the implementation of the new regional peace plan signed in Guatemala City by the presidents of five Central American nations.

Bishops in each of the countries — Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica — will be members of their countries' National Reconciliation Commissions to oversee compliance "in matters of amnesty, cease-fire, democratization and free elections."

The peace plan outlines measures to take effect in each country within 90 days. These include a general cease-fire, amnesty for guerrilla forces, internal democratization and prohibition on the use of one country's territory for aggression against another country.

In calling for "complete freedom for television, radio and the press," the plan also will affect Nicaragua's Radio Catolica, the Catholic radio station closed by the Nicaraguan government in December 1985 for failure to broadcast a speech by Nicaraguan President Daniel Ortega.

Under the agreement, Nicaragua and the other Central American nations must comply with a section calling for "the opening and continued operation of communications media for all ideological groups and the operation of those media without their being subject to prior censure."

According to the agreement, each government must formally invite the local bishops' conference to suggest the names of several bishops as possible delegates to the commission. The governments will choose one bishop as a delegate and another as an alternate delegate to the commissions.

In addition, the United Nations, the Organization of American States, foreign ministers of Central America and the Contadora group — Mexico, Panama, Colombia and Venezuela — will be asked to take part in an inter-



Angry demonstrators overturn car.

national verification commission.

During a Mass in Guatemala's national cathedral prior to the signing of the accord, Archbishop Prospero Penados del Barrio of Guatemala City told the five presidents to be wary of pressures from the United States and the Soviet Union and to seek a lasting regional peace through their own efforts.

"It is dramatic to see how our world has become polarized around the super-powers and how they don't direct their actions toward a search for truth or the welfare of peoples, but rather toward the daily, total and undeniable consolidation of their destructive powers," said Archbishop Penados.

World

Ukrainian Catholic Church preparing for its millennium

ROME (NC) — The bishops of the Ukrainian Catholic Church will hold a special synod in September to make preparations for the celebration of that church's millennium. Cardinal Myroslav Lubachivsky, Rome-based leader of Ukrainian Catholics, confirmed Aug. 12 that the Ukrainian synod would be Sept. 21-30 in Rome. The synod will be attended by 18 bishops, the cardinal said. However, none of the bishops will come from the Ukraine, which is now part of the Soviet Union and where the church has been suppressed since 1946.

Bishops in southern Africa salute transforming power of women

PRETORIA, South Africa (NC) — Bishops in southern Africa have saluted women — especially those in South Africa — and called for sexual equality. "As church we are experiencing more and more the transforming power of women," said a statement issued for National Women's Day. "May you receive greater strength in your vocation as backbone of our families and therefore of our society." It was signed by Bishop Wilfred F. Napier, president of the Southern African Catholic Bishops' Conference, on behalf of its administrative board.

Italian missionary priest found shot dead in Uganda

ROME (NC) — An Italian missionary priest was shot and killed by unknown assailants in Uganda, a spokesman for his order said. The bullet-riddled body of Comboni Father Egidio Ferracin was found tied to a tree. He had disappeared a week earlier on his way to conduct a prayer service. The 50-year-old missionary had worked in the central African country since 1965. The Comboni order said it knew of no reason for the killing. A Comboni official said Uganda's bishops had warned missionaries not to travel in the region because of widespread banditry and violence. He said Father Ferracin apparently was convinced he could safely make the trip to a chapel about 20 miles from his mission in Alega. Uganda has been plagued by increasing violence carried out by marauding groups, as well as sporadic fighting between rebels and the government, which came to power in 1986.

Pope will not visit UN as trip is too long now

VATICAN CITY (NC) — Pope John Paul II will not visit the United Nations during his September trip to the United States and Canada because of lack of time, Vatican officials said. "The trip would add two-and-a-half days to a trip that is already longer than originally planned," said one official involved in organizing the trip. Vatican officials said the pope cannot extend the trip because he has to return in time to rest and prepare for the opening of the world Synod of Bishops on the Laity Oct. 1. Currently, the pope is scheduled to return to Rome Sept. 21.

Canadian Supreme Court OKs hearing on abortion laws

TORONTO (NC) — The Supreme Court of Canada has agreed to hear a case presented by Joe Borowski, a leading pro-life campaigner, challenging the constitutionality of Canada's abortion laws. Its decision will allow Borowski to appeal an earlier Saskatchewan Court of Appeal ruling against his argument that unborn children have the right to protection under the Canadian Charter of Rights and Freedoms. Borowski, a former Manitoba provincial cabinet minister, argues that the charter's protection under the law "for everyone" also applies to unborn children. He challenges the constitutionality of 1969 amendments to the Canadian Criminal Code allowing abortions. Canadian law allows abortions when approved by accredited hospital committees if the committees rule that a pregnancy threatens the life or health of a mother.

Priest arrested in Vietnam for setting up 'subversives'

HONG KONG (NC) Father Dominic Tran Dinh Thu, superior general of the Congregation of Mother Co-Redemptrix, and other Religious have been arrested and jailed in what the government described as a crackdown on subversives. The Vietnamese Communist Party newspaper, Saigon Giai Phong, said the Religious were arrested near Ho Chi Minh City between May 15 and July 2. Father Barnabas M. Thiep, provincial of the U.S. Assumption province of the Vietnamese congregation, supplied details of the incidents in a letter to Asia Focus, a Catholic publication in Hong Kong. The Saigon Giai Phong article said Father Thu had set up a network of more than 1,600 Christian subversives. The article said police seized tons of subversive literature and foiled attempts by Father Thu to incite scimitar- and club-wielding followers to riot.

Sri Lankan bishops seek reconciliation after 4-year war

COLOMBO, Sri Lanka (NC) — The Sri Lankan bishops have called for "maximum effort" to achieve "national reconciliation and harmony" following an administrative agreement to end a four-year war. Other religious leaders in the island state also asked Sri Lankans to avoid violence following the agreement between President Junius Jayewardene and Indian Prime Minister Rajiv Gandhi. The agreement brought hope for an end to Sri Lanka's four years of violence between the Sinhalese majority and Tamil guerrillas seeking independence. The violence claimed more than 6,000 lives. The bishops' statement, signed by its president, Bishop Frank M. Fernando of Chilaw, Sri Lanka, called for "maximum effort... to remove any irritants, rehabilitate those who have suffered and bring about national reconciliation and harmony."

Percentage of Christians in world population on the increase

NEW YORK (RNS) — The percentage of Christians in the world population rose from 32.4 to 32.9 in the past year, indicating that the trend of continual decline in this century has been "dramatically halted and reversed," according to David Barrett, a noted religious statistician. Dr. Barrett, an Anglican priest, is the editor of the authoritative "World Christian Encyclopedia," published by Oxford University Press in 1982. In his latest summary, he said the number of Christians around the world has grown from 1.57 billion to 1.64 billion in the past year.

Only Vatican has moral power to mediate peace—cardinal

MILAN, Italy (NC) — The Vatican is the only moral power in the world that has shown itself capable of mediating peace, Vatican Secretary of State Cardinal Agostino Casaroli said in an interview with an Italian newspaper. The cardinal said other world authorities, including the United Nations, were either not strong enough or were unheeded when it came to settling conflicts. "The United Nations today is not in a position to ensure peace, and I sustain that there is only one power, on a moral level, that historically and still today has been capable of attracting the trust of each side and carrying out an action of peace and dialogue: the Holy See," Cardinal Casaroli was quoted as saying in an interview with the Milan-based Catholic newspaper Avvenire.

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Hispanics—Pope's 'hidden' theme

By Laurie Hansen

WASHINGTON (NC) — Hispanic Catholics are the "hidden theme" of Pope John Paul II's September trip to the United States, said church officials in cities on the pontiff's itinerary.

The pope will speak on many important topics while in the United States, said Father Lawrence J. Steubben, coordinator of the Texas papal visit. "But when the trip unfolds perhaps

'Hispanics have a long and rich history that goes back four centuries... they are a very large and growing reality'

most important will be the message coming loud and clear that Hispanics are forming part of the U.S. church, and that they have a long and rich history that goes back four centuries, that they are a very large and growing reality."

Hispanics are the majority of Catholics in the archdioceses of Miami, San Antonio, Texas, and Los Angeles — three of the dioceses the pontiff will visit during his Sept. 10-20 visit to the United States and Canada.

The pope is visiting parts of the nation that are heavily Hispanic, said Father Steubben, and the trip cannot help but emphasize the "giftedness, customs and language of Hispanic Catholics."

He thinks media coverage generated by the papal trip inadvertently may force U.S. Catholics to realize "this is no longer a little border thing," and take notice of the way Hispanics are changing the face of the U.S. church and the nation.

The pope's itinerary includes Miami, Columbia, S.C.; New Orleans, San Antonio, Phoenix, Ariz.; Los Angeles, Monterey, Calif.; San Francisco,

Detroit, and Fort Simpson in Canada.

Miami Hispanics

In the Archdiocese of Miami where the Catholic population is 75 percent Hispanic, "everybody's talking about (the papal trip)," said Maria Luisa Gaston, a member of the pastoral team of the Southeast Region Office for Hispanic Affairs, based in Miami.

She agrees Hispanic Catholics are the papal trip's hidden theme, but wishes it weren't such a secret in Miami.

Hispanics will be the majority of those attending functions during the pope's stop in Miami, she said, "but unlike what's happening in San Antonio, that aspect is not being played up here."

She said neither the pontiff nor the press are likely to note the influence of Hispanics on the Miami church unless they take time to walk among the crowds and chat with the people.

While many Hispanic Catholics in Miami were disappointed the pope will not visit the Miami shrine of Our Lady of Charity, the patroness of Cuba, it won't keep them away from lining up to see Pope John Paul II, she said.

"The pope is a figure Hispanics respect," said Ms. Gaston. "He's a symbol of unity in the church. His stop here is thought of as an historic moment."

Monterey migrants

In Monterey, thousands of Mexican migrant farmworkers are likely to be among those greeting the pope.

In the Diocese of Phoenix where Hispanics include third-generation Mexican-American doctors and lawyers as well as the more recently arrived farmworkers, estimates are that 18-35 percent of the church is Hispanic.

San Francisco, also on the papal itinerary, is refuge to growing numbers of Central American immigrants.

As far north as Detroit, large

numbers of Hispanics are making plans to see the pontiff. Raul Feliciano, director of Detroit's Office for Hispanic Ministry, anticipates almost all of the estimated 115,000 Hispanics in the archdiocese will turn out to see the pope.

While Hispanic Catholics are not among the official themes the pope will address during the 10-day visit, the pontiff will speak in Spanish on the topic of parish ministry at the largely-Hispanic Our Lady of Guadalupe Parish in San Antonio.

In downtown Los Angeles, the pope is scheduled to address schoolchildren at Immaculate Conception Elementary school where the majority of students

are Hispanic and most instruction is given in Spanish.

Major theme

Hispanics already are "a major theme in the American church ... when one-half the Catholics in Yakima, Wash., are Hispanic, and 500,000 Catholics in Chicago are Hispanic, and half of the Archdiocese of Oklahoma City is Hispanic, you've got to realize this is no longer a little border thing," said Father Steubben.

In Texas, of 4 million Catholics, 3 million are Hispanic.

Father Steubben said he looks on the trip as "an opportunity for a part of

(Continued on page 5)



Pope's travels

Auxiliary Bishop Agustin Roman of the Miami Archdiocese and exhibit co-coordinator Carlos Vasquez admire one of the photographs of the pope's travels now on display at the Miami Public Main Library, 101 W. Flagler St. The exhibit titled "Journeys of the Pope" will be open during regular library hours through Sept. 14.

(Photo by Prent Browning)

Vatican-Jewish meet seen easing tensions

WASHINGTON (NC) — U.S. Catholic officials and some Jewish leaders hope a planned meeting between Vatican officials and Jewish representatives will help ease strained relations between the two groups.

What will be discussed at the meeting and its date have not been set, although officials from both sides expect the meeting to be in late August.

Vatican-Jewish relations have been strained since Pope John Paul II met June 25 with Austrian President Kurt Waldheim, who has been accused of Nazi wartime activities in Yugoslavia. After the Waldheim meeting, some Jewish leaders threatened not to attend a meeting scheduled with the pope in Miami Sept. 11.

In San Francisco, marchers — including survivors of the Auschwitz concentration camp — picketed a papal visit fund-raiser, and Archbishop John R. Quinn issued a four-page letter defending the pope's meeting with Waldheim.

The Vatican invitation to Jewish leaders was from Cardinal Johannes Willebrands to Rabbi Mordecai Waxman, chairman of the International Jewish Committee on Interreligious Consultations. Cardinal Willebrands is president of the Vatican Secretariat for Promoting Christian Unity and the Commission for Religious Relations with Jews.

Eugene J. Fisher, executive secretary of the U.S. bishops' Secretariat for Catholic-Jewish relations, said the Vatican initiative "will go a long way toward healing the wounds" from the Waldheim visit.

Miami good news

Msgr. Bryan Walsh, chairman of the Miami archdiocesan Ecumenical and Interfaith Commission, said the planned meeting was "good news for Miami."

Msgr. Walsh said the pope-

there would be a meeting with the pope" that would last 60-90 minutes and would include frank discussions, not formal statements as planned for Miami, he said.

But an informed Vatican source said the Waldheim visit was not expected to

Might turn out to be 'blessing in disguise'

Waldheim visit and various Catholic-Jewish meetings that followed might turn out to be "a blessing in disguise" for increased dialogue.

Jewish leaders hope the meeting will help put Vatican-Jewish relations back "on track," said Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee.

About 20 Jewish leaders met for three hours in New York before accepting the Vatican invitation. In a statement issued after the meeting, Jewish leaders said the invitation followed a July 9 consultation in New York between four Jewish leaders and Cardinal Agostino Casaroli, Vatican secretary of state.

Rabbi Tanenbaum said Rabbi Waxman understood that the meeting would be with Cardinals Willebrands and Casaroli and members of their respective secretariats. He said Jewish leaders expect to talk about the pope-Waldheim meeting, Vatican and Jewish perceptions of the Nazi Holocaust and the issue of increased anti-Semitism.

Frank discussions

"We were told that the next day

be an issue in the talks. The Vatican view is that "it's over — the Holy See received this person and now it's history," said the source.

At the Vatican, Father Pierre Duprey, vice president of the Commission for Religious Relations with Jews, said the meeting probably would deal with a broad range of Catholic-Jewish religious issues, but would not include discussions about the Waldheim meeting.

Father Duprey said the Vatican has "nothing to discuss about the (Waldheim) question in this meeting."

Vatican officials said the meeting would include Cardinal Willebrands and others on the Commission for Religious Relations with Jews.

"At the end, it's foreseen that Cardinal Willebrands will present these people to the pope, with a view toward the meeting they will have in Miami," said Vatican press spokesman Joaquin Navarro-Vallis.

Gunther Lawrence, director of public information for the Synagogue Council of America, said Jewish leaders' acceptance of the Vatican invitation "was in no way a quid pro quo" for the Miami meeting.

"At this point everything as far as Miami, while it is going forward logistically, is going to be reviewed after this meeting," he said.

Lawrence also said Jewish leaders were pleased at the roles of U.S. bishops in arranging the meeting with the Vatican. He especially praised Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, and Bishop William H. Keeler of Harrisburg, Pa., chairman of the NCCB Committee on Ecumenical and Interreligious Affairs.

The International Jewish Committee for Interreligious Consultations has represented the world Jewish community in discussions with the Vatican since 1972. Member agencies are the Synagogue Council of America, the America Jewish Committee, B'nai B'rith International, Israel Interfaith Association and the World Jewish Congress.

In San Francisco, Archbishop Quinn said in a July 29 letter to the people of the archdiocese that the pope's meeting with Waldheim "cannot objectively be seen as 'lack of esteem and respect' by the pope and Vatican for Jewish people. He stressed the pope's position as head of state and said the visit with Waldheim was part of Vatican diplomacy.

Archbishop Quinn, who will host the pope in San Francisco Sept. 17-18, also defended the Vatican's lack of diplomatic relations with Israel, saying the Vatican position did not imply non-acceptance of Israel as a state.

(Contributing to this story were John Thavis in Rome and Marjorie Donohue in Miami.)

National Briefs

'Personally opposed' stand OK if you push change—bishop

BROOKLYN, N.Y. (NC) — Catholic public officials can validly say "I'm personally opposed but it's the law" regarding moral evils, but only if they add "and I'm trying to change the law," Archbishop Theodore E. McCarrick of Newark, N.J., said in an interview in Brooklyn.

The archbishop was interviewed following an address at St. James Cathedral, where he was the first speaker in the annual "Shepherds Speak" series. Now in its eighth year, the Brooklyn series brings bishops from across the country on Sundays between Easter and Pentecost to talk on topics of national interest.

Addressing the topic "American Catholics in Public Office: Fidelity to Church and Constitution," Archbishop McCarrick argued in his talk that "the Catholic in public office should do all that is possible to persuade his or her fellow legislators to

adopt laws and policies" that are based on sound moral principles.

Catholics, he said, should not use American pluralism as "an excuse for a lack of courage in regard to affirming one's own Catholic convictions or the morally compelling nature of the church's teaching on contemporary socio-political issues."

In the interview Archbishop McCarrick said a public official must be "faithful to the Constitution," but said fidelity to moral and religious convictions demands an effort to change laws that are bad.

These principles apply, he said, not only on abortion but also on treatment of the poor, human rights generally and other issues covered in Catholic social teaching.

Archbishop McCarrick said he was not making his statements as criticism of any individuals.



FOR THE POOR — Franciscan friars walk along a country road near Milwaukee on a 'Walk for the Poor' retracing the steps of their founder made 100 years ago to meet the spiritual needs of immigrant farmers. The 154-mile trek is similar to one made by Brother Augustine Zeytz in 1887. (NC photo)

Nation

Strengthen Church-worker ties, says Labor Day statement

WASHINGTON (NC) — Because of "new and difficult" economic challenges and the positive role for Catholic social teaching in addressing them, traditional church-worker ties should be renewed, according to the 1987 U.S. Catholic Conference Labor Day Statement. The statement, "Rights and Responsibilities of Workers," by Auxiliary Bishop Joseph M. Sullivan of Brooklyn, was released by the USCC. The bishop chairs the USCC Committee on Social Development and World Peace. "Much has changed in recent years, but the basic challenge of defending human dignity remains a common task of both church and labor," he said. "I believe there are several reasons to suggest that we should renew and strengthen this partnership in the years ahead."

Don't bar immigrants over welfare prospects, USCC says

WASHINGTON (NC) — Individuals deemed likely to receive public assistance should not be excluded from immigrating to the United States on that basis alone, said a U.S. Catholic Conference official. The decision on allowing a person to immigrate should be based on whether he or she is likely to become a "public economic burden," rather than a "public charge," said Msgr. Nicholas DiMarzio, executive director of the USCC's Migration and Refugee Services. He made the comments in written testimony to the House Immigration Subcommittee commenting on proposed revisions to the Immigration and Nationality Act by H.R. 1119. A copy of the testimony was released by the USCC Aug. 5.

Priest who used sledgehammer on abortion clinic paroled

MONTGOMERY, Ala. (NC) — Benedictine Father Edward Markley, the former Birmingham diocesan pro-life director who was convicted of abortion clinic attacks, has been released on parole from Elmore Correction Facility near Montgomery. The priest remains under probation that prohibits him from protesting near abortion clinics. In June 1986 Father Markley was jailed for violating probation by marching on the Birmingham Women's Medical Clinic and the Women's Community Health Center in Huntsville. He had been on probation for a conviction of two felony counts for a May 1984 sledgehammer attack on an abortion clinic in Birmingham.

Prolifers land measure curbing funds to abortion organizations

WASHINGTON (NC) — Pro-lifers have applauded a House Appropriations Committee vote to retain a ban on U.S. government funding of overseas population assistance organizations that perform or promote abortions. The 26-21 vote came a day after Cardinal Joseph L. Bernardin of Chicago, chairman of the U.S. bishops' Committee for Pro-Life Activities, had urged the House committee "to help retain policies which prevent U.S. support of groups promoting abortion as a method of population control." Specifically, the Appropriations Committee voted to defeat an amendment that would have overturned the "Mexico City policy," which denies U.S. population assistance funds to groups overseas that perform, promote or lobby for abortion as a family planning method. The policy was introduced by the Reagan administration at an international meeting in Mexico City in 1984.

Aid toward human needs better than guns—priest

WASHINGTON (NC) — Development aid to meet human needs in the Third World "is a more effective and moral way to achieve security than military and economic aid," said an official of the U.S. Catholic Conference. Father J. Bryan Hehir, USCC secretary for social development and world peace, made the comments in a letter to members of the U.S. House Appropriations Committee. The priest also noted that "multi-lateral development aid has the further value of stimulating larger contributions from other donor nations and thus multiplying the value of U.S. investment."

One world, family needed, land reform meet told

COLLEGEVILLE, Minn. (NC) — Tackle problems by seeking common solutions as "one world and one family," Brazilian Archbishop Helder Pessoa Camara urged at a conference on land reform. "The Father created one world, one family. Our human weakness created a First World, a Second World, a Third World, a Fourth World. We need to have one world," the retired archbishop of Olinda and Recife told participants at a Theology of Land Conference at St. John's University in Collegeville. "Work together for one world and one family with one Father," he said. At the third annual conference, co-sponsored by St. John University's and the National Catholic Rural Life Conference, speakers told of land ownership crises facing individuals in such diverse places as the Midwest, Appalachia, New York City and Brazil.

Jefferson letter said back gov't support of church schools

(RNS) — Contrary to popular belief, Thomas Jefferson believed in government support of parochial schools, according to Roman Catholic Archbishop Philip M. Hannan of New Orleans. Addressing the annual convention of the Knights of Columbus Supreme Council, Archbishop Hannan cited an 1804 letter the third president wrote to a nun who headed an Ursuline school saying that the institution "will meet all the protection which my office can give it." Archbishop Hannan said the letter indicates that Jefferson believed in government support for religious schools, not just "grudging toleration or neutrality."

KCs back Bork nomination, hear Reagan, Mother Teresa

NEW ORLEANS (NC) — The Knights of Columbus, at a meeting in New Orleans, endorsed the nomination of Judge Robert Bork to the U.S. Supreme Court. At the 105th annual meeting of the Supreme Council, the Knights passed resolutions on abortion and sex education and received messages from Pope John Paul II, President Reagan and Mother Teresa of Calcutta. They also re-elected directors, including Supreme Knight Virgil C. Dechant. The Catholic fraternal society's top policy and law-making body issued a resolution saying that Bork's record shows the controversial judge "to be exceptionally well-qualified for the position...; having the proper judicial temperament, intellectual power and breadth of legal experience."

Jewish leaders in L.A. agree to meet with Pope

LOS ANGELES (NC) — Jewish leaders in Los Angeles announced Aug. 10 they would meet with Pope John Paul II on Sept. 16, as scheduled. Rabbi Harvey Fields, interreligious chairman of the Southern California Board of Rabbis, said the decision was made because of the pope's willingness to meet in Rome with Jewish leaders. After the pope held a controversial meeting with Austrian President Kurt Waldheim, some Jewish leaders have threatened not to attend a Sept. 11 meeting scheduled with the pope in Miami. "We were delighted that the Vatican doors of dialogue were opened, and that we can look forward to strengthening our own dialogue," said Rabbi Fields, senior rabbi of Wilshire Boulevard Temple in Los Angeles. Waldheim has been accused of Nazi wartime activities in Yugoslavia.

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Synod to study women's roles

'Equal dignity,' but ordination ruled out

CASTEL GANDOLFO, Italy (NC) — Pope John Paul II said the October bishops' synod on the laity should study how women can play a more active part in the church's mission, but he ruled out ordination.

The pope also said that while men and women have "equal dignity" in the church, they have different charisms and services.

He referred to the priesthood as a mission which was not given to women.

The pope made his remarks after praying the Angelus at his summer residence in Castel Gandolfo, 15 miles south of Rome.

The synod is expected to deal with the issue of women's participation in the church, and several local presynod reports have said the church should do more to recognize women's talents.

Speaking to several hundred visitors, the pope said the Gospel is "rich in the presence of women," including those who accompanied Christ and the apostles, who waited at the foot of the cross and who had the privilege of announcing Christ's resurrection.

"These examples are enough to show that, even if women are not called to the typical mission which the Lord entrusted to the apostles as their own, nevertheless they are given roles of great importance," the pope said.

Since the Second Vatican Council and partly because of church teaching, "the contribution of women in these years has notably increased in the areas of evangelization, catechesis, liturgy, theology, and, in general, in the mission the church carries out in the world," the pope said.

"Therefore, this seems like a favorable moment to examine more deeply the ways of ensuring 'an increasingly active share (by women) in the various sectors of the church's apostolate,'" the pope added, quoting from the council's decree on lay people.

The pope said the life of the Virgin Mary illustrated the way toward "the equal dignity of men and women in diversity of charisms and service." He said the synod should be able to offer an "effective, deeper study" of that issue.

The pope spoke the day after he celebrated Mass on the Feast of the Assumption, which marks the taking into heaven of Mary, body and soul. The pope said the event was one which "we believe with absolute certainty."

Hispanics seen as 'hidden theme' of visit

(Continued from page 3)

the country that doesn't get a lot of national coverage, that world leaders don't often visit." With hundreds of reporters assigned to cover the pope's every move, U.S. Hispanics may get more media coverage than ever before, he said.

In the Diocese of Monterey where some towns are 50-75 percent Hispanic, the people consider it a privilege the pope is coming to see them, said Sister Patricia Murtagh, a Sister of Charity of the Infant Mary who is director of the Hispanic ministry office.

The pope will speak on the theme of agriculture in Monterey. "He cannot help but touch on Hispanic life. It's the Hispanics who are working in the fields," said Sister Murtagh.

She said there are about 121 migrant camps in the Diocese of Monterey where migrants work in the fields cutting, thinning and watering artichokes, carrots and broccoli. Other migrants work in packing companies.

"A lot of these people have been working here for many years, giving a lot to this country. Many have not been paid as well as they should have been. A lot of them don't qualify for legalization," Sister Murtagh said.

The 1986 immigration reform law permits some illegal aliens to apply for legalization.

She said the farmworkers want to tell

the pope "they know hard times. They're trying to do the best for their families, and to stay with the church."

During the papal Mass celebrated at Laguna Seca Raceway in the Diocese of Monterey, she said, three farmworkers will carry baskets of fruits and vegetables to the altar during the Offertory procession.

U.S. Hispanics are moved that "the pope is coming to their homes in Los Angeles, Phoenix, Miami and San Antonio," said Primitivo Romero, director of the Office for Hispanic Affairs of the Diocese of Phoenix.

Safe 'caminata'

"Hispanics around the country are praying and saying rosaries so that he will have a safe 'caminata' (journey) through the United States," he said.

He said he sensed many Hispanics in the Phoenix Diocese have "come back to the church" out of anticipation for Pope John Paul II's visit.

"They say: 'All I want to do is see him, be close to him,'" Romero said, adding Hispanics have a deep-felt love for the pontiff.

He is seen, said Romero, as a leader

who remains strong and speaks with candor despite the turmoil in today's world.

He said a choir will sing in Spanish at the papal Mass celebrated at Arizona State University in Phoenix.

In Detroit too, increased Mass attendance by Hispanics is attributed to the upcoming papal visit.

"It may be that people are going to church because they think they might get tickets to the papal Mass, but I prefer to think the papal visit has revived their faith in the church," said Feliciano.

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Baby Born from ovum transfer

DAYTON, Ohio (NC) — Fred and Marilyn Sinay of Englewood, Ohio, still cannot quite believe they walked out of an Indianapolis hospital with the baby they've wanted for more than 11 years.

The Sinays are believed to be the Dayton area's first Catholic couple to have conceived through Tubal Ovum Transfer, or TOT, a procedure approved by the church.

Mrs. Sinay, 37, gave birth Aug. 5 to a 7-pound, 4-ounce boy, Jeffrey Michael, who was delivered by Caesarean section by Dr. David S. McLaughlin at Humana Women's Hospital in Indianapolis.

Both mother and baby were healthy. Mrs. Sinay told the Catholic Telegraph, newspaper of the Archdiocese of Cincinnati, that a Caesarean was performed when an ultrasound test showed that the baby was positioned sideways and "they didn't want to take any chances."

McLaughlin, a research gynecologist who now practices at the Indianapolis Fertility Center, was a member of the team that pioneered the tubal ovum transfer procedure at St. Elizabeth Medical Center in Dayton in 1983.

The method has been approved by Archbishop Daniel E. Pilarczyk of Cincinnati and the Pope John XXIII Medical-Moral Research Center, Braintree, Mass.

In the procedure, fertilization occurs "in vivo" (in the body). Sperm is collected through the marital act of intercourse in a perforated condom. The sperm and egg are replaced in the woman's fallopian tubes. An air bubble separates the sperm and egg so that conception does not occur outside the body.

For the Sinays, the birth resulted from the couple's second try with the procedure. Her first pregnancy ended in a miscarriage at 20 weeks in January 1986.

St. Elizabeth Medical Center was the site in May 1986 of the first birth in the United States of a baby conceived through the tubal ovum transfer process. The child, Nathan Charles Hofmann, was born to Cathie and Chuck Hofmann, a Protestant couple.

"We still can't believe we're walking out of the hospital with this baby," Sinay, 41, said, adding that he and his wife would like to have another baby.

Mrs. Sinay said that every time she looks at her new son she knows "the long wait sure was worth it."

Church extends beyond Catholicism, Vatican ecumenicist tells U.S. groups

NEW YORK (RNS) — In carefully worded addresses to ecumenical gatherings in Atlanta, Washington and New York, the head of the Vatican's ecumenical office appeared to express a new openness on the part of Rome to recognizing the validity of other Christian churches.

Cardinal Jan Willebrands, president of the Secretariat for the Promotion of Christian Unity, told U.S. audiences that statements on the nature of the church drafted by the Second Vatican Council and promulgated in 1964 by Pope Paul VI, properly interpreted, indicate that the church encompasses more than Roman Catholicism.

Reviewing discussions that led to the writing of the Vatican II document "Lumen Gentium" ("Light of All Nations"), the cardinal said that certain

words chosen by council fathers for the document, which was written in Latin, made clear that though the Roman Catholic Church possesses "the whole" of what is needed to experience the fullness of the body of Christ and Christ's grace, the church "nonetheless extends beyond" Catholicism.

A knowledgeable U.S. ecumenist told RNS that Cardinal Willebrands broke new ground in his U.S. speeches, implicitly taking issue with Cardinal Joseph Ratzinger and others who have interpreted the meaning of Vatican II documents more narrowly. The cardinal did not mention Cardinal Ratzinger by name in his speeches.

Cardinal Willebrands "is trying to hold the vision" of Christian Unity "and to move it forward," said Brother Jeffrey Gros, a Roman Catholic

theologian who heads the Faith and Order Commission of the National Council of Churches in New York. The cardinal's addresses corrected "mis-perceptions" of Vatican II's achievements and "celebrated the levels of progress made" in the years since, he said.

"It was an important educational moment for the whole church. He was reinforcing the Roman Catholic Commitment to the ecumenical movement," said Brother Gros.

"The Catholic Church has been left, little by little, to discover not only that the baptism (of other Christian churches) is valid but that they produce the fruits of grace," Cardinal Willebrands told audiences in Washington and Atlanta.

Holiday Inns are picketed over porn

The National Federation for Decency has picketed Holiday Inns to protest the showing of pornographic in-room movies in Holiday Inns and promote a boycott until the motel chain pulls the porn movies. The national decency organization has picketed more than 140 Holiday Inns.

The NFD says that Holiday Inns is the largest distributor of in-room pornographic movies in America. Earlier, a boycott and picketing spearheaded by the NFD was instrumental in approximately 20,000 stores, including 7-Eleven, pulling pornographic magazines.

According to Donald E. Wildmon, executive director of the NFD, a current Holiday Inns pornographic movie entitled "Mannequin" contains a violent, gruesome, savage rape scene of two women by three men.



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Local Section

Charity begins at home --and parish

Program emphasizes volunteer ministry by parishioners

By Prent Browning
Voice Staff Writer

The syndrome became known as "big church." Like "big government," it arose in recent decades as the result of too much centralization of Catholic services, too much professionalization, too much growth.

In other words, Catholic charities leaders discovered a decade ago, the Church in the United States was a victim of its own success.

This national pattern repeated itself in the rapidly growing South Florida area, where Catholic charities were also in danger of becoming too impersonal, too removed from the parishes.

What emerged from a recognition

of this trend both nationally and locally was Parish Social Ministry, a program that promotes and organizes direct caregiving by individual parishes.

The Miami Archdiocese began its own parish social ministry programs a few years ago, and in 1985 an office was opened, Parish Community Services (PCS), that provides training and supervision to fledgling parish projects.

These PCS-organized ministries have gradually expanded into 14 parishes in Dade and Broward counties, and this Oct. 3 the first diocesan conference on parish social ministries will be held (see box).

Under the PCS program, volunteers are trained for services that include: transportation for the sick and elderly to church or their doctor; visitation and telephone contacts with the elderly or homebound; support groups for the separated, divorced and for bereaved families; and programs for active seniors. Volunteers are usually expected to spend an hour every week or every two weeks at their chosen service.

One interesting program recommended by PCS is a skills bank. Parishioners write down what they are skilled at and if someone needy in the church cannot afford a necessary service, the skilled parishioner donates time to helping that person. Parish coordinators who supervise these various activities are occasionally able to build up enough contacts to even help some unemployed persons find jobs.

Although the assistance that PCS volunteers give is sometimes as simple as a kind word or the offer of a ride, it is often greatly appreciated.

Recently, according to one PCS coordinator, a volunteer transported a lady to a local hospital for more than a dozen cancer treatments. It is questionable whether the woman, who



Bertha Stewart, Parish Community Services volunteer from Little Flower in Coral Gables, visits stroke-victim Edward Zarzecki and his wife, Mary. (Voice photo/Prent Browning)

at first debated whether or not to undergo chemotherapy, would have made all the appointments without the service or the support of the PCS participant.

Both gained from the experience, says Sister Lillian Conaghan, R.S.C.J., coordinator of PCS at Little Flower parish in Coral Gables. The volunteer, she says, "got so much from it, to be with and to see the women's courage. It made her grateful for her good health and that she was able to assist her. She thanked me for having the opportunity to serve as a driver."

The incident is typical of how the parish can offer help that is not

necessarily available anywhere else, and how that help can sometimes make a dramatic difference in someone's life.

This aspect of Christian service has often been neglected by parishes in the past, says Hugh Clear, who directs Parish Community Services for the Archdiocese.

"The parish," he says, "is not a real community if there are frail, lonely and isolated people and no one comes to visit them."

And Catholic charities agencies alone are not able to respond to all the needs of the community. "The higher structure shouldn't be doing what the

(continued on page 14)

Learn about Parish Social Ministry

Brother Loughlan Sofield, S.T. (Trinitarian) will be the featured speaker at the first Archdiocesan conference on Parish Social Ministry, to be held Oct. 3rd at St. Stephen Church in Miramar.

Brother Loughlan has written several books and articles on the subject of parish development and renewal and is a nationally recognized expert on parish life.

The conference is open to all, especially to volunteers participating in Parish Community Services. The theme of the conference, which will be held from 9 a.m. to 4 p.m., is "Developing the Parish as a Community of Service, Embracing Works of Charity and Justice."

For further details contact Parish Community Services at 754-2444 in Dade or 522-2513 in Broward. There is a \$5 fee. For registration coupon see Pg. 10 of this week's Voice.

Overtown parish says goodbye to 'Fr. Bill'

By Prent Browning
Voice Staff Writer

Father William Mason, pastor of St. Francis Xavier Church in Overtown, recently returned to his parish after a month's absence, receiving an enthusiastic reception.

"When father came back it was almost like a jubilee. Mass was late getting started because everyone was so happy to see him come back," said longtime church member Samuel Jones.

Now it is time for the popular pastor to leave St. Francis Xavier for good, and parishioners find it comfortable to even talk about that.

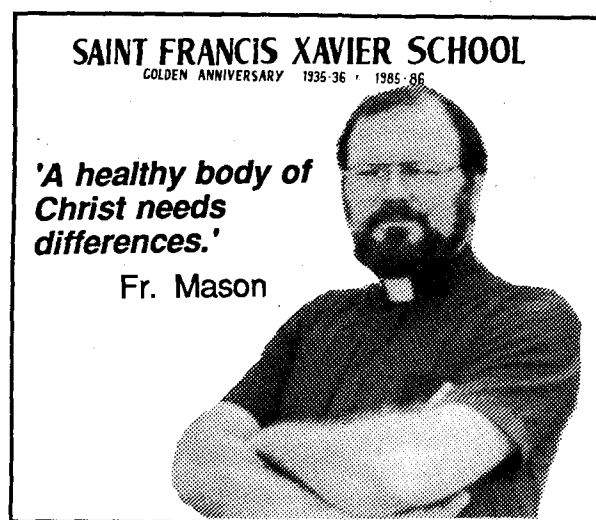
Father Mason, an Oblate of Mary Immaculate, will end his work at the inner-city church on Aug. 31 after nearly eight years as pastor. Before receiving another assignment he will take a one-year sabbatical during which he will study at the School of Applied Theology in Berkeley, California.

His replacement will be Father Joe Ferraioli, O.M.I., formerly a pastor of two small parishes in Southern Georgia. Parishioners will be welcoming their new pastor and honoring their old one at a celebration at the Holiday Inn--Airport East in Miami on Aug. 30.

During his years in Miami, Father Mason guided the parish, perhaps the poorest in the Archdiocese, through serious financial difficulties and two riots, one of them beginning less than two blocks from the church.

It was hard work just to keep the parish school, partly subsidized by the Archdiocese, in operation. But Father Mason rallied the support of the community and this past year added 7th and 8th grades to the formerly K-6 school, in addition to creating numerous after-school programs for the children.

Being a part-time fundraiser, in addition to a pastor, has kept him busy, Father Mason admitted last week.



Fr. William Mason led St. Francis Xavier through two riots and serious financial difficulties. (Voice photo/Prent Browning)

"An image that says something to me is the guy in the circus who spins a plate on the end of a stick and then tries to keep that going while he tosses up a plate on another stick," he said.

He has also been able to supervise many physical improvements, including the renovation of the church and the building of a rectory.

But his strongest legacy may be the involvement of his congregation and the outside community in the church and school. The pastor's creation of a parish council, a school tuition board, and a school advisory board provides the structure for increased participation in the church.

"Parishioners feel more a part of what's going on now," said Jones, a former member of the parish council.

A white priest, Father Mason has helped to foster

a spirit of involvement at St. Francis Xavier by sensitizing himself to the style of worship and expression of his all-black 60-year-old parish, sometimes known as "the mother church" of Miami's black Catholics.

Masses at St. Francis Xavier often include hand-clapping and modes of expression that increase the participation of the congregation. They include an emphasis on scripture and other adaptations that recognize the religious traditions of blacks.

"A healthy Body of Christ needs differences," says Father Mason, who is pursuing a Masters degree in Black Studies.

On Black Heritage month he held revivals and invited black Religious to preach. The pastor is also a member of several black community organizations including P.U.L.S.E., an all-black grassroots lobbying organization on which he serves as Overtown Area Vice President.

Parishioners praise Father Mason's almost constant cheerfulness and the unflagging interest he shows in his flock. But perhaps his biggest fans are the school children who know him simply as "Father Bill."

"The kindergartners love him," said kindergarten teacher Alma Mcleod. "They say 'I want to be a priest like Father Bill when I grow up.'"

Although it is not required, her students ask to attend Mass every morning, Mcleod said. "He gives blessings to all the children, many of whom are non-Catholic. After the reading he asks them questions. 'Do you remember such and such? What do you think of such and such?'"

After school begins this month, kindergartners will notice a new man dressed in black who speaks about Jesus.

Their parents may pause to remember some of the toughest and most rewarding years in St. Francis Xavier's history. "Father Bill" will be missed.

To 'rescue' those in prison

New program targets Hispanic Catholic inmates, emphasizes reconciliation

By Ligia Guillén
Staff Writer, La Voz

A group of Hispanic Catholics, determined to evangelize their jailed compatriots, has begun a new weekend program for inmates.

Patterned after the highly-successful Cursillo, the new program is called "Rescate" or "Rescue," because that's precisely its aim: to free prisoners spiritually so they will be able to forgive both themselves and others. It is the first prison ministry program targeted specifically at Catholics, in this case Hispanic Catholics.

The first Rescate will take place this weekend, Aug. 22 and 23, at the South Florida Reception Center, a state facility for newly-sentenced inmates.

The weekend theme will be forgiveness and talks will center on such topics as how God forgives, how to forgive oneself, and how to forgive others. Inmates also will read the Bible and have time for meditation. The weekend will end with a Mass and priests will be on hand to hear confessions. Although prison regulations permit only 30 men at a time to attend, 50 have already signed up for the weekend.

One of the founders of Rescate is Luis Fernandez, a member of Corpus Christi Parish in Miami. A native of Puerto Rico, married and the father of four, he has been involved in prison

'Sixty percent of those in the penal system are Hispanics and don't speak English. It's not an exaggeration to say they have been abandoned by fellow Catholics.'

Luis Fernández,
co-founder of 'Rescate'



ministry for the past 10 years.

After working on 14 Kairos weekends (an ecumenical prison ministry program), he felt called to do something more. A year later, after much prayer and hard work, plus the help of 16 other people, Rescate was born.

Fernández's chief partner is Francisco Gil. The two met at a prison ministry workshop sponsored last year by the Archdiocese of Miami. Both men were concerned that no one was filling the needs inmates were voicing to them: How can I see a priest? How can I attend Mass?

"Sixty percent of those in the penal system are Hispanics and don't speak English. It's not an exaggeration to say they have been abandoned by fellow Catholics," Fernandez said. He noted that prison ministry "is dominated by Protestants and Jehova's Witnesses, who are very punctual in their visits; we

[Catholics] don't remember" the inmates.

Fernández and Gil first took their idea to Auxiliary Bishop Agustin Roman, who gave them an enthusiastic endorsement, saying, "This is what I wanted for the prisons."

Before the official beginning of the program, the two men conducted Bible study every Monday for a year with a small group at the South Florida Reception Facility. They were known as "the Catholics of the tree" because they met under a big tree in the prison's backyard. A trademark of the group were their guitar-playing/song-singing/God-praising tours of all of the facility's cellblocks.

Rescate will differ from other prison ministry programs, Gil said, because participants will stay in

constant touch with "rescued" inmates, giving them the strength to persevere in their faith.

"It should be remembered that many of them could be our neighbors next year," said Fernández, referring to many who are sentenced to a year or less in prison.

According to Father Mark Santo, director of Prison Ministry for the Archdiocese, an estimated 31,000 people are serving time in Florida State prisons. But 100,000 people go through the system each year.

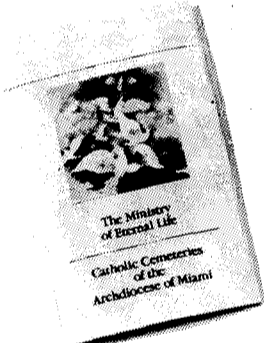
Father Santo, himself a 20-year veteran of prison ministry, is actively seeking more chaplains --whether priests, deacons or Religious-- to work in the 25 state and federal detention centers in Dade, Broward and Monroe counties. He also wants to increase the number of lay volunteers who will work hand-in-hand with the chaplains.

"Those who are deprived of freedom have a great need to belong to the Church, to be reconciled," he said. "They need to be part of the Body of Christ."

Rescate team members are committed precisely to that, and to proving that, once "rescued", prisoners can go out and contribute to the building up of society.

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Summer camp is cultural experience

By Jim Varsallone
Voice Correspondent

During the summer months, fun is usually the only thing on any child's mind. And why not. It is summer, and learning is considered hazardous to summer fun.

But at the Notre Dame D'Haiti Summer Camp in Miami, more than 150 Haitian children learn and have fun and while sharing a vast diversity of cultures with camp counselors.

Three of the counselors are from Ireland, one is from New Jersey via Colombia and one is from Nicaragua. All five are young men studying for the priesthood. The experience and knowledge they have gained during the six-week program with the Haitian children will benefit them for life.

"We spent three weeks learning Creole," said José Mena, the Nicaraguan. "The three biggest cultures here in the Archdiocese are American, Haitian and Spanish, so I am glad to get this experience. For the future we need this, and I think that everyone in the seminary should go through a program like this."

Jim Murray, 25, from Ireland says that the Haitian children have the same hopes and ambitions as other children.

"To experience the Haitian people is a great," he said. "We have learned a lot about the Haitian people, and they've been very inquisitive and interested about the Irish people. There really isn't much of a gap between us."

The biggest problem in the Haitian children face growing up in Miami comes from their status as the children of poor immigrants.

"Many feel unwelcome in this country," said Father Thomas Wenski, director of the Haitian Catholic Center, "but the summer program helps them feel good about themselves. Most of their parents work, so this keeps them off the streets and gives them a sense of the Christian community."

The counselors supervise indoor games, movies, sports and field trips from 8 a.m. to 4:30 p.m. Monday thru Friday. The children also learn art, Haitian dance and music.

"Summer camp is fun," said Young St. Fleur, 11. "I like it and the counselors a lot."



Seminarian Pat Roche from Ireland, surrounded by Haitian children, plays tug-of-war during last day of Notre Dame d'Haiti's summer camp. (Voice photo/Jim Varsallone)

Ten-year-old Berwin Renna also expressed pleasure with the program. "We learn from each other," he said. "My favorite things are dancing, singing and listening to the Bible stories."

The children begin the day with a morning prayer, a Bible story and breakfast. Their final day of camp was Friday, August 7, and they celebrated with a barbecue outside Notre Dame

d'Haiti, 110 NE 62nd St., Miami.

"I was apprehensive at first coming to Notre Dame," said counselor Pat Roche, 23, from Ireland. "But these people are great. They are a caring, loving group of people, and we are going to miss them."

Sister Yamile Saieh, director both of the camp and of Religious Education (continued on page 14)

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Pope in Miami

Why is Pope coming here?

'Faith event' will boost evangelization, bishop says

By Ana Rodriguez-Soto
Voice News Editor

A visit from the Pope is a once-in-a-lifetime "faith event" for most people. The Pope knows that and uses his travels "as a more aggressive and direct means of evangelization," especially in countries where the faith "has gone weak and is not really influencing people's lives."

So says Auxiliary Bishop Norbert Dorsey, whose past duties with the Passionist Order have given him a unique perspective on the whys of Papal travels.

For 10 years, Bishop Dorsey supervised the work of English-speaking Passionists throughout the world. It was a job that took him out of Rome for seven months out of each year, to 52 countries in five continents.

In many ways, though in a "much smaller scale," his role was similar to the Pope's.

"My task was to encourage the Religious in their lives and ministry, study the problems and the achievements...and make myself available for both personal and regional help from headquarters," Bishop Dorsey said this week in an interview with *The Voice*.

The Pope is coming here "to strengthen the faith" of Florida's Catholics and "remind us very directly of all the Gospel values that go with that," Bishop Dorsey said.

The sick and suffering especially will benefit from the Pope's visit, because "just by his presence [he is] reminding us of the Good Shepherd; that there is someone who cares and that same Lord will help them and be with them in their situations."

"I really think," Bishop Dorsey said, that the Pope's "main purpose [in traveling] is putting into practice his ministry, which is the ministry that the Lord gave to St. Peter" in the Gospel of Luke: "I have prayed for you that your faith may never fail. You in turn must strengthen your brothers." (Luke 22:32)

Of course, the Pope could do that from Rome, but "he's offering us the

gift of a visit. It's him saying I want to be with you. I want to celebrate your faith with you."

"I suspect he's deeply conscious that more and more we live in a media age," Bishop Dorsey said. "And even in the most backward countries, one of the shocking things is that you've got people with their transistor radios taking in all of our more consumer-society music, sort of losing their own culture and traditions."

'It's him saying I want to be with you. I want to celebrate your faith with you.'

Bishop Norbert Dorsey



The Pope "is doing his part to make sure that he, as the successor of Peter and the vicar of Christ, is known to people not just on celluloid and on pictures...but as a living witness to the Lord."

Getting out of Rome also puts the Pope in touch with "the lived experience" of the faith. So Papal travels are a way of supplementing the reports which he receives "constantly" from around the world, Bishop Dorsey said.

"So many bishops have told me that usually when they go in for the [ad limina] visits, required of each bishop every five years, the Pope will have open on his desk an atlas of the world and he'll point right to the place [and say] 'tell me about this.' And in so many [cases] he's now able to say, 'I was there.'"

Pope John Paul II is the most traveled Pope in history, having made 35 trips outside of Rome in his nine-year pontificate. But Bishop Dorsey noted that Pope Paul VI also traveled - nine trips in 15 years; and Pope John XXIII was actually the first to begin "moving out of the Vatican" by visiting cities throughout Italy.

St. Peter, the first Pope, also journeyed from Palestine to Rome, where he was crucified. But until the latter part of this century, Papal travels on the scale of John Paul's would have been impossible, Bishop Dorsey said.

For one thing, the Pope "was literally a prisoner of the Vatican" until 1929, when the Lateran Pact with Italy made the Holy See a sovereign state. Also, until the jet age, the only means of travel was by boat, which "simply would have taken too long."

Still, there's no denying that Pope John Paul II has a passion for traveling.

for traveling to Pope John Paul's scholarly training "as a theologian and a philosopher. He's deeply interested in...human nature, its social setting and its values, and then the problem of how to Christianize those values in that social setting." Traveling and meeting people enables him to "see and study that first-hand."

What will the Pope see when arrives in Miami? "A microcosm of the world," as John Paul himself told Archbishop McCarthy some years ago.

In Bishop Dorsey's words, "we're a strange mix" of old and new: a Church that can trace its roots back many centuries to when the first Spanish missionaries came to Florida, but which is barely 30 years and growing phenomenally--adding six new dioceses in that 30-year span.

"That's why he would have chosen Miami as a stop on this visit, because of that growing faith," Bishop Dorsey said. "I think he's coming to bless that faith in us and encourage us to put it into practice at every level."

In fact, Bishop Dorsey said, the Pope's message to Miamians will be echoed throughout the rest of his U.S. tour.

"We're a growing Church in a growing society, becoming more and more important and significant every day in the nation; and that brings to us the Catholics a tremendous responsibility."

Even as bishop of Rome he travels, visiting a different parish of his diocese each Sunday (that his duties as Pope permit) and stopping at several other places both on the way there and back.

"He traveled a lot before he was Pope," Bishop Dorsey added. "I've been in the middle of Papua New Guinea, one stage beyond jungle, and he had been there as a cardinal."


The bishop attributes that passion

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'Good morning, Pope'

Young people representing different ethnic groups will serenade the Holy Father on Sept. 11

By Ligia Guillén
Staff Writer, La Voz

When the Pope awakens in Miami on Sept. 11, he'll be greeted by a chorus of young voices proclaiming the multi-cultural richness of South Florida.

Archbishop Edward McCarthy, in whose home the Pope will spend the night, has asked a group of young people of many nationalities to sing the traditional "mañanitas" (good morning) that day for the Holy Father.

The group consists of 24 young men and women who are involved in Youth Ministry in the Archdiocese. Nine are "Anglos", nine are Cuban-Americans, two are Haitians, one is from the Dominican Republic, another is from Nicaragua and another from Honduras.

All will be wearing the colors of the Catholic Church, white and yellow, which symbolize the mission entrusted to Christians: to be "the light of the world" and "the salt of the earth."

"We will serenade him," said Sister Isabel Ordoño, coordinator of Hispanic Youth Ministry in the Archdiocese.

Sister Isabel has some experience in papal affairs, since she was stationed in Rome at the time of Pope Paul VI's death and Pope John Paul I's election. She also witnessed the installation of Pope John Paul II.

The young people plan to arrive at the Archbishop's house some time before the Pope leaves for his scheduled 8 a.m. meeting with national Jewish leaders.

"It will be a song that will successfully bring together four languages: English, Spanish, Creole and Polish," explained Father José Luis Menéndez, director of Youth Ministry in the Archdiocese.

Among the singers will be Sara Torres and Juan Manzueta, winners of the most recent Hispanic Youth Song Competition, which is held each year in the Archdiocese.

But Sister Isabel said musical talent wasn't the main consideration in choosing



Some of the young people who will serenade the Pope on Sept. 11 are, from left, bottom: Toni Martínez; Ana María Díaz; Roly Díaz; Sara Torres; Cristina Lopez; Mandy Mato; Ernest Bustillo; and Julie Riverón. (La Voz photo/Ligia Guillén)

the singers. Those most active in Youth Ministry were the ones selected.

Naturally, their reaction was elation. "All I did was scream," said Torres, who received the news by telephone. The commotion made her mother think something terrible was happening to her.

Other group members were attending a youth concert last July on Miami Beach. They were told to keep it a secret for a while.

"All we wanted to do was shout for joy, and we couldn't," remembered Julie Riverón. "We kept glancing at each other, exchanging signs and trying to rein in our enthusiasm."

The young people say they feel both honored and humbled by the experience.

"I don't deserve to be so near to the representative of Jesus on earth," said Ernesto Bustillo.

Mandy Mato, editor of the youth magazine "Nosotros" (published by the Encuentros Juveniles, an organization for Hispanic Catholic young people), said he felt privileged because he knew of the Holy Father's special love for young people, and how much his hope for the future rests on them.

Other members of the group shared those feelings, and added that this experience will make them deepen their commitment to both Christ and Youth Ministry. Roly Díaz said this would

provide a good opportunity for the young people to talk to their peers about Christ.

The "serenade" is not the only Papal event young people will participate in. On Sept. 9, a caravan of youngsters will carry the statue of Our Lady of Charity from the Shrine on Biscayne Bay to the Archbishop's residence in the Morningside area of Miami. The statue will be placed in the private chapel there, where it will remain during the Pope's visit.

A group of 120 youngsters also will take part in the outdoor Mass on Sept. 11 at Tamiami Park. They will be carrying banners to point out the zones where Mass-goers can receive Communion.

The banners will be 6 feet high and bear distinctive colors: white and wine; yellow and wine; white and green; and yellow and green.

Jewish group to help poor in Pope's name

By Ana Rodriguez-Soto
Voice News Editor

A local Jewish group has been the first to respond to Archbishop Edward McCarthy's suggestion that the poor be the main beneficiaries of the Papal visit.

The American Jewish Committee (AJC), a secular organization which works on behalf of Jewish people, has asked its 2,500 members in Florida to give \$5 each to a special fund being set up for charity.

"From our standpoint, since the Archbishop made it such an ecumenical gesture --that each should give to a charity of their choice just so long as the poor were to benefit-- it really made it a rather easy suggestion for non-Catholics to participate in," said Bill Gralnick, southeast regional director of the AJC.

He said a committee will decide later which charitable organizations will receive the money, and added that he could not predict how much will be collected.

"I feel that the intent of the idea is a good one and I feel the spirit of the idea is a good one," Gralnick said. "Frankly, I don't see why everybody hasn't at least opened the door to their members giving."

Father David Russell, Archdiocesan coordinator of the financial aspects of the Pope's visit, called the AJC action "a marvelous expression of the existing brotherhood between Christians and Jews. There is no denominational line on compassion."

He said he was not aware of a similar effort by any other civic or religious organization, but added that the Archdiocese plans "no organized effort to reach individual groups. It's just a general appeal to the community hoping that individuals will respond in a gesture of solidarity with Catholics, who are urged to do the same thing."

For several months now, Archbishop McCarthy has been calling not only on Catholics but on "all" South Floridians, "in honor of the Holy Father, to give a gift to the poor, whether it's the poor that we know personally or some organization that serves the poor."

The Archbishop said the donations would counter criticism of the costliness of the Pope's visit by enabling South Floridians "to spend more on the poor than on all the necessary preparations. If a million people gave \$5, that's \$5 million. That's much more than is

being spent for the Pope."

The Archdiocese has put a \$1.8 million price tag on the papal visit. Most of the money is being spent to "build a city for a day" at the Dade County Youth Fairgrounds/Tamiami Park, where the Pope will celebrate Mass for nearly 300,000 people on Sept. 11.

Father Russell said "nearly all" of the necessary money has been raised, including \$1 million pledged by leading members of South Florida's business community --Catholic, Jewish and Protestant. Local Catholics also

contributed about \$500,000 during a special collection held in the parishes last May.

In addition, "many of the dioceses in Florida have already made their contribution," Father Russell said, citing Venice, Palm Beach and St. Petersburg.

He stressed, however, that people of faith must go beyond simply meeting expenses. "As the Pope comes as a prophet of justice and peace, our money contribution to the poor is an expression of our solidarity with his mission."

Family spirit to prevail at Mass

(continued from page 1)
from coming," he added.

To ensure order, the entire area will be fenced off into sections or "pods" of 3,500 people each. Father O'Reilly said the Archdiocese hopes to create a "family atmosphere" in each pod, so that stewards will resemble "dads" more than law enforcers.

Mass-goers will be screened at the entrances for "anything that looks potentially hazardous" or is large enough to obstruct the view of others, Father O'Reilly said. He cited huge banners and alcoholic beverages as examples of items people would have to leave at the gates.

People are encouraged to bring in lounge chairs and coolers, so a "picnic atmosphere" should predominate. However, Father O'Reilly said, "I would rather people brought hats than umbrellas" to shield themselves from the sun.

The park will open to the public at midnight on Thursday, Sept. 11, but might open earlier if enough people arrive before then.

Father Noel Bennett, coordinator of transportation for the Papal visit, said prior to midnight people will be able to park as close as they want to the park. After midnight, however, the surrounding streets will be closed and the nearest parking spaces will be five blocks away.

Father Bennett also said that the Archdiocese has given up on obtaining any more shuttle buses. Negotiations with Dade County and the School Board for 600 extra buses have broken down over the issue of liability for First Amendment lawsuits.

The American Civil Liberties Union has threatened to file such a lawsuit, contending that using the buses to transport people to a Mass violates the Constitutional separation of Church and state.

The Archdiocese "bent over backwards to indemnify the county," said Father Bennett, but the county declined to accept the Church's offer. As a result, "we are encouraging our people to come by car and to come pooling by car."

Father Bennett stressed, however,

that the Archdiocese has enough buses - about 150 from Dade and Broward counties-- to transport everyone of the 23,000 people who have already bought shuttle bus tickets. Those tickets guarantee both a ride to and a place at the Mass site.

Although the additional School Board buses were, in the Archdiocese's view, the most effective, economical way to transport people to the Mass and prevent traffic gridlock, Father Bennett said, "the American mentality has never been in love with public transport. People prefer to go by car. And that is the way our people are going to get there now."

Traffic experts have estimated that there is enough public parking space - in streets, lots, and swale areas-- to accommodate between 60,000 and 70,000 cars within a five-block radius of Tamiami Park.

Even more space may be available, Father Bennett said, "if the people are enterprising" and "for some small consideration" permit Mass-goers to park in private lawns and carports.

New superintendent's top priorities: Raise salaries, keep tuition down

Inge S. Houston
Voice Staff Writer

She entered a Catholic Kindergarten when she was six, and ended up never leaving Catholic schools. From junior-high science teacher to head of the Archdiocese of Miami's 66 schools, Sister Marie Anspacher can rightfully call herself a "great enthusiast" of Catholic education.

Appointed the first woman Superintendent of Schools in the 29-year history of the Archdiocese in July, the former Madonna Academy principal directs the operations of the Archdiocesan school system, which consists of 54 elementary schools, 12 high schools, and about 29,000 students and 15,000 teachers.

Sister Marie Danielle, who is a member of the School Sisters of Notre Dame, believes a Catholic education can make a difference in a person's life.

"Statistics have shown we make a difference in the faith life and moral values of the student," she said. "We provide an environment where their beliefs are strengthened and supported, where students get a stronger foundation to resist the temptations that society is constantly throwing at them."

And in a society afflicted by the growing problems of drugs, abortion and AIDS, this reinforcement of values and faith is extremely important, she said.

There are numerous programs in the Catholic schools to teach adolescents that "it's OK to say no to drugs and premarital sex," Sister Marie Danielle said. The Respect Life Ministry, for example, provides informative lectures.

"We make an effort to provide the information they need in the framework of the teachings of the Church," she said, "to make them realize that they are the children of God."

She also considers the work of the Campus and Youth Ministries as a significant influence in combating negative peer pressure.

"We want to teach them that their faith is an important part of their life," she said, emphasizing: "That's why Youth Ministry is so important! They (the students) have a chance to interact with peers that have their same values."

In recent years, the number of lay teachers and staff in Catholic schools has increased steadily over the number of religious, but Sister Marie Danielle does not view this as a negative factor. In fact, she believes these teachers play a big part in providing a "strong, caring environment...a family that cares" because many forego the higher salaries offered by public schools and choose to teach in Catholic schools because they care.

"We have some of the finest teachers," she said, "and many make a sacrifice to be there. They come because they care, because they are interested in forming the total child."

Teachers' salaries at Archdiocesan schools generally run at about 80 percent of those in public schools, and one of Sister Marie Danielle's goals as Superintendent is to bring base salaries at least up to that mark.

She would also like to establish a pay-scale, where salaries would increase depending on the number of years of service. Right now parishes are struggling to provide this financial compensation individually, but she said she would eventually like to see an archdiocese-wide system implemented.

"That's a couple of years away," she said, "but it's a goal we can work on."

Which leads to the never-ending struggle between rising costs and shrinking funds.

'We have some of the finest teachers and many make a sacrifice to be there. They come because they care.'

Sr. Marie Danielle
Anspacher,
Archdiocesan
Superintendent of
Schools



Besides improving teachers' salaries, the Archdiocese needs funds to achieve all its educational goals, which include: opening new schools in areas where population has boomed, finding ways to keep tuition affordable, especially in economically-deprived areas, expanding before and after-school programs (see story on Page 1), and increasing continuing education programs for teachers.

The Archdiocesan Education Foundation was founded in 1983 for exactly this purpose. Its mission is to raise funds by establishing outside donors concerned about the future of Catholic schools in South Florida. These funds are invested and only the interest is used, so the principal remains as a continuous source of income.

"One of my biggest concerns is the need to increase the development office for finding outside donors who are interested in insuring the future of

Catholic education," said Sister Marie Danielle. "Right now costs are born by the parish and by the parents of the school (in tuition increases)."

Sister Marie Danielle said she is toying with the idea of an Adopt-A-Student program, where a family, maybe the grandparents of a child, will contribute financially to that child's education.

As population growth escalates in the southwest Dade, so does the need for new parishes and schools.

Although no new schools will open this year, six opened in the last four years, and Sister Danielle said she is holding discussions with several pastors about the possibility of opening schools in their parishes.

"There is great demand in the southwest and west sections of the diocese, but parishes there are also brand new," she said. "We're trying to give priests there a year or two to get their

parishes on their feet."

She said there is "a good possibility we might start some construction next year."

A native of Philadelphia, Sister Marie Danielle said she felt a call to religious life when she was in high school, where she was active in parish CCD, the youth program, and in service to the religious community. She decided to put it off, however, and it wasn't until later, while visiting an aunt in the community of the School Sisters of Notre Dame, that she decided that was where she belonged.

She studied biology and mathematics, which she later taught at both the elementary and high school levels. She holds a B.A. degree in biology from the College of Notre Dame in Maryland, and an M.S. degree in Educational Administration from Barry University.

Serving in the Archdiocesan Synod's Christian Formation Commission promises a challenging year ahead, Sister Marie Danielle said. She foresees being busy writing papers and projections for the future of the diocese, especially in the area of adult education.

Bubbling with an enthusiasm that is apparent in her cheerful and energetic behavior, it is hard to imagine that she finds any drawback in her new job. But there is something she misses.

"The only disadvantage in working in an administrative role is the lack of contact with students," she said, adding that she plans to keep in touch by visiting schools.

"That's always fun," she said, with a smile that never seems to leave her face, "especially that as a visitor I don't have to worry about keeping the discipline."

"I can come in and joke and have a good time with the children."

Pope's visit will give kids plenty to do and study

Inge S. Houston
Voice Staff Writer

Over 29,000 children returning to Archdiocesan schools Aug. 24 will have their hands full with special programs and events planned for them in honor of the Pope's visit in September.

"We will use this as an educational opportunity to remind them of church history and the hierarchy of our church," said Sister Marie Danielle Anspacher, S.S.N.D., superintendent of schools for the Archdiocese.

The Department of Schools has provided every school in the Archdiocese with suggestions for appropriate activities at every grade level, she said.

Teachings for children include the meaning of baptism, the gospels, and the priesthood, as well as questions such as "who are the bishops? the apostles? the prophets?"

Sketches of the Pope's Coat of Arms and the Papal flag with instructions for coloring were included for very young pupils.

A more advanced project would be a study of heraldry, the science that deals with coats of arms and genealogies, with instructions for designing a personal coat of arms.

A history of Vatican City, an overview of Pope John Paul's life, and the reason for the Pope's pastoral



Parishioners at St. Rose of Lima in Miami Shores make yellow ribbons which school children will use to decorate the community prior to the Pope's visit. (Voice photo/Inge Houston)

pilgrimages are other suggested areas of study.

Although a large-scale balloon send-off at the Papal mass was cancelled because the Secret Service determined it would block the view for security helicopters, Sister Marie Danielle said individual schools would be working on their own projects and decorations.

At St. Rose of Lima, parish members were already hard at work last week making yellow and white bows

which the school's children will use to decorate Miami Shores streets.

At least 320 bows will be needed, according to Candy Rengstl, who organized and instructed a group of ladies on how to make the bows. She said groups of eight graders will go out Aug. 27 to hang ribbons and bows in the designated areas.

"The whole idea is to get people excited about the visit," she said, "to remind them that the Pope is coming here!"

From ABCs to AIDS

Today's Catholic schools find they have to teach it all

WASHINGTON (NC) — Catholic schools, like public schools, feel the need to teach more than reading, writing and arithmetic at a time when the subjects worrying many students are drug abuse, pregnancy and AIDS.

Like their public school counterparts, Catholic elementary and secondary schools are looking for ways to help their students face society's pressures, two National Catholic Educational Association officials said in interviews.

'When they [parents] use the word "discipline", they mean much more than the kids being quiet in class.'

NCEA president Josephite Sister Catherine McNamee, and Christian Brother Robert Kealey, executive director of the NCEA elementary education department, both emphasized that Catholic schools must form a variety of partnerships to best help students face today's problems.

"We have to say to people — some don't want to hear it — that yes, we do have problems in these areas" just as public schools do, Brother Kealey said. A key partnership promoted by Sister McNamee and Brother Kealey is the one between teachers and parents.

Brother Kealey said that many parents say they choose Catholic schools because of the "discipline" in those schools, but "when they use the word 'discipline' they mean much more than the kids being quiet in class. They are talking about a whole host of factors that they see in the school that are very comparable to what they believe and what they want in their home.

"In their home they want to get across to their children that they should

respect themselves and should not abuse the particular gifts of God," he said, and the ideals parents have and the ones the schools have are well matched.

For too long this partnership between parent and school "has been lip service," Brother Kealey said, but schools must remember "parents are the primary educators."

Tensions occur because most parents work outside the home and have less time for that role as primary educator.

And in some cases the role of the teacher has almost supplanted that of the parent, according to Sister McNamee, but she said that, fortunately, this is not usually the case in Catholic schools. In Catholic schools the teachers act more to supplement the parents' role, she said.

Brother Kealey said there still is that mentality of "here is my child — take care of him or her" but that parents "really are interested in learning and they do want help."

He doesn't see that as a contradiction. "Parents want the school to do much more but they want to be more involved. It goes hand in hand."

Teaching children about sex is a sensitive topic, one schools approach in two ways, he said. One is to teach the parents how to teach their children about sex, the other is to have the school, with the permission of the parents, give the instruction.

"Over the last couple years elementary schools have done much more in this area than we have done up to this time," he said.

Schools also teach about drug and alcohol abuse but "it's not so much an add on" as it is "integrated into something already in the curriculum," Brother Kealey said. "It's a rare school that has a course in substance abuse."

Another example of the kind of partnership the NCEA is pursuing is its program with the St. Louis-based Catholic Health Association to teach



First-grader Kally McManus of Cincinnati tries to keep her new uniform dry as she arrives for school. (NC photo)

children about AIDS, the deadly anti-immune disease transmitted primarily by sexual intercourse or intravenous drug use.

Sister McNamee said the two Catholic groups are just in the initial stages of planning the AIDS education program and hope later to address such issues as school health clinics and teen pregnancies.

"We have the educators, they have the physicians, the ethicists" to deal with the problems, she said.

Catholic schools also must form partnerships with one another and particularly with the college community, Sister McNamee said, a venture she wants to "move a little higher on the agenda."

And, finally, the school-parish partnership is one that must not be forgotten.

"The school is the visible manifestation of everything the parish stands for," Brother Kealey said. "The concrete image is the school."

'Salvation' is in development programs

WASHINGTON (NC) — Catholic schools are finally setting up development programs to raise money and increase enrollment now that they realize "Sinai is not going to open up — salvation is not going to come out of the sky," a National Catholic Educational

Association official said.

Father Robert J. Yeager, NCEA vice president for development, said now that Catholic schools realize their salvation is most likely to come from a comprehensive program of fund raising, recruiting and public relations,

they are "moving in a more organized way... day after day, plodding along, getting things done."

"The tyranny of the urgent will always drive out the important unless you have a plan" that moves to bring students, teachers, administrators, parents, alumni, parish members and volunteers together, Father Yeager said.

"All the little pieces add up" in a development program, he said. "It's hard work. You have to rally the troops."

Christian Brother Robert Kealey, executive director of the association's elementary education department, believes the NCEA "sowed the seed" for development programs and Father Yeager described ways those programs have blossomed in the last five years.

These are a sign, Father Yeager said, of the increasing commitment to development programs as the antidote to the problems of fewer available students due to the declining birth rate and of higher costs due to the dwindling number of Religious teachers who must be replaced by more highly paid lay teachers.

For a time, he said, the Catholic school was thought of simply as "an add on" to the parish but now there is the growing realization that the school is "the best evangelization tool — it's up and running. Yes, the roof may be leaking, but these all are little things that can be sharpened up."

In addition, recent education studies have highlighted the value of Catholic

education, Father Yeager said.

Brother Kealey, the NCEA elementary director, said some schools "are becoming a little more aggressive" in their public relations and "are not thinking 1987, they're thinking the year 2000" in their financial planning.

Some dioceses are doing "intensive recruitment," Brother Kealey said, citing the "Yellow Brick Road" pro-

'The tyranny of the urgent will always drive out the important unless you have a plan.'

gram put together by the Diocese of Toledo, Ohio, to help schools learn how to call attention to themselves with open houses, radio spots, press releases and other strategies.

And the New York Archdiocese has a program "to work with the parents already in the schools, to go out to the neighbors" to recruit students, Brother Kealey said.

Father Yeager is leaving the NCEA to set up the Institute for Catholic Management and Development at St. Mary's College in Minnesota. The institute will be housed with St. Mary's graduate school in Minneapolis and will be affiliated with the NCEA.

The institute will work with five dioceses to set up model development programs in five schools.

'87-'88 Schools Calendar

August 24	Students Report
September 7	Labor Day Holiday - no school
September 11	Papal Visit - no school
October 16	Teacher Convocation
October 23	End of 1st Quarter
October 26	Teachers' Workday
October 27	Beginning of 2nd Quarter
November 26, 27	Thanksgiving Holidays - no school
Dec. 21-Jan. 3	Christmas Holidays - no school
January 4	Classes Resume
January 15	End of 2nd Quarter
January 18	Teachers' Workday
January 19	Beginning of 3rd Quarter
February 15	Presidents' Day
March 24	End of 3rd Quarter
March 25	Teachers' Workday
March 28	Beginning of 4th Quarter
April 1-8	Easter Holidays - no school
April 11	Resume classes
May 30	Memorial Day Holiday - no school
June 8	Last Day for Students
June 9, 10	Teachers' Workdays

Lithuania key to Papal visit to Russia?

By Sari Gilbert
RNS Correspondent

VATICAN CITY (RNS) — A visit this month to Lithuania by Philippine Cardinal Jaime Sin is being interpreted in Vatican circles as a new sign of detente in relations between the Holy See and the Soviet Union.

Coming one month after Pope John Paul II's third trip behind the Iron Curtain to Poland, the authorization given to Cardinal Sin to visit Vilnius, the capital of Lithuania, along with Moscow and Zagorsk, appears to be a sign that the Soviets, who have refused permission to John Paul to visit Lithuania, may be softening their position.

Cardinal Sin's visit to Vilnius would be the first by a Roman Catholic cardinal since the late Hungarian Cardinal Laszlo Lekai traveled there in 1979, and the new development is likely to fuel further speculation that John Paul himself may soon make a trip to the USSR.

The question of a possible papal trip to the Soviet Union has been raised repeatedly by the press in recent months, both in the West and the Soviet Union. Recently, a high-ranking Russian Orthodox clergyman told an Italian journalist that the prospect of a visit by the pope is "more than just a fantasy."

But the possibility, if not a fantasy, is riddled with problems. Last week the difficulties involved in making such a trip became apparent again as the pope held Mass in St. Peter's Square to celebrate the 600th anniversary of Lithuania's conversion to Christianity.

The Baltic nation, which has a large Catholic population, is now celebrating that event. In an apostolic letter issued about a week before the Mass, the pope expressed solidarity toward "our Lithuanian brothers" and called for an end to the "humiliation, discrimination, persecution, exile, imprisonment and death" suffered by Lithuanian Catholics over the centuries.

The prospect of a papal trip to the USSR has been a primary focus of attention largely because of the approaching celebration in June 1988 by the Russian Orthodox Church of the millenium of the Christianization of Russia. There has been frequent speculation that the celebration could provide the Orthodox Patriarchate, and thus the Soviet government, with an excuse for issuing a formal invitation to John Paul.

Because of the pontiff's undeniable commitment to peace and to arms reduction, a visit by him to Moscow could be advantageous to the Soviets on both political and public relations grounds, observers say.

Boost pope's image

From the Vatican's point of view, a papal visit to the Soviet Union would further increase the stature of the current pontiff. It could also be viewed as the capstone to the Vatican's

"Ostpolitik," the Holy See's longstanding attempts at dialogue with the countries of the Eastern bloc to improve the lot of Catholics here. And it would almost certainly appear as confirmation of an apparent recent thaw in Vatican-USSR relations.

But realists both in and outside the Vatican stress that several unresolved issues involving delicate problems for both sides could make such a visit highly unlikely in the near future.

One of the problems is the state's treatment of the church in Lithuania. The Vatican complains of the limitations on Catholic religious instruction, the Catholic press and the establishment of Catholic seminaries — there is now

Uniates — a status that the Holy See considers unresolved and the Soviets see as the opposite. In 1946, after the Ukraine was absorbed into the Soviet Union, the Eastern-rite Catholics were forcibly annexed by the Russian Orthodox Church, and almost the entire hierarchy of the Eastern rite church was arrested and imprisoned.

Most Uniates — there were about 4 million at the end of the war — do not recognize the annexation. They, and the pope with them, maintain the validity of the 16th century Brest ruling in which these Catholics were subjected to the rule of Rome. The Uniates, who are not allowed to practice Latin rite Catholicism openly, represent the largest unrecognized Catholic com-

The Vatican has angered the Soviet Union by steadfastly refusing to recognize the former Baltic States — Lithuania, Estonia and Latvia — as republics of the Soviet Union.



munity within the Soviet Union.

Always room for hope

"There is always room for hope about the possibility of a papal visit to the USSR," said the Rev. Bernd Groth, a Jesuit Soviet specialist at the Gregorian University of Rome. "But for the moment it would be inconceivable for John Paul to go to Moscow without visiting Lithuania and without resolving the Ukrainian question, and both of these, because of their nationalist implications, are things that the Soviet government would currently find impossible to accept."

Relations between the Vatican and the Soviet Union have been strained ever since the Soviet army moved into eastern Europe and set up Communist regimes with a decidedly anti-church policy. In subsequent years, however, dialogue and negotiation gradually led to some accommodation.

only one in Lithuania — and frequent pressure on high-ranking prelates who need government approval for their appointments. The archbishop of Vilnius, Bishop Julionas Stepanovicus, has been in exile in a small, isolated village for 26 years and is rumored to be the cardinal appointed "in pectore or secretly, by John Paul in 1979.

On its part, the Vatican has angered the Soviet Union by steadfastly refusing to recognize the former Baltic states — Lithuania, Estonia and Latvia — as republics of the Soviet Union.

The Soviets consider it offensive, for example, that the Vatican has accorded diplomatic recognition to a representative of a Lithuanian government-in-exile.

Another problem standing in the way of a Soviet trip by the pope is the status of the Eastern-rite Catholics of the Ukraine, known as the

Works of mercy in the making

You were stranded and soaking, and I preserved my reputation. The Rev. Jerry Falwell writes in *Fundamentalist Journal*, "The ladies of Thomas Road Baptist Church know that if their car breaks down, they are needing a ride, and I happen to be the first car behind them, I will not pick them up unless Marcel [his wife] or one of our children is with me — even if rain is pouring and winds are howling. I will go to the nearest station and send help, but I will not transport them. As a pastor I cannot risk someone thinking ill of me." He probably wouldn't want to be caught sitting beside a well talking with a strange woman, either. □

Who's cheating whom? asks *Covenant*, newsletter of the New Covenant Justice & Peace

Center in Omaha, Nebraska, drawing on *The Facts About Poverty: Being Poor in Nebraska*. "Less than 2 percent of Aid to Dependent Children benefits in Nebraska go to clients who misrepresent their circumstances, according to federal quality-control studies. A recent public-opinion poll conducted for the Internal Revenue Service revealed that 19 percent of all taxpayers admit to cheating on their income taxes." □

Most of the prostitutes the Rev. Ann Haymann works with in the Mary Magdalene Project in Reseda, California grew up in churchgoing families, according to *Word One* newsletter, published by the Claretians. But their religious experiences tended to be negative. "They would go to their pastors and tell them of the sexual abuse in their homes, and the pastors would say,

'I'll pray for you,' or ask them, 'What are you doing to cause the man to attack you?' rather than intervening." □

"On her wedding day she decided to make a list of ten of her husband's faults, which, for the sake of their marriage, she would overlook" — so goes the story in the *Christopher News Notes* "Side by Side: Secrets of a Successful Marriage." On her 50th wedding anniversary somebody asked her to divulge those terrible ten imperfections. She said, "I never did get around to writing them down. But whenever my husband did something that made me hopping mad, I would say to myself, 'Lucky for him, that's one of the ten!'" □

(From SALT, a Claretian publication)

Editorial Page

Saying 'no' only answer to teen pregnancy

By Diane Dew

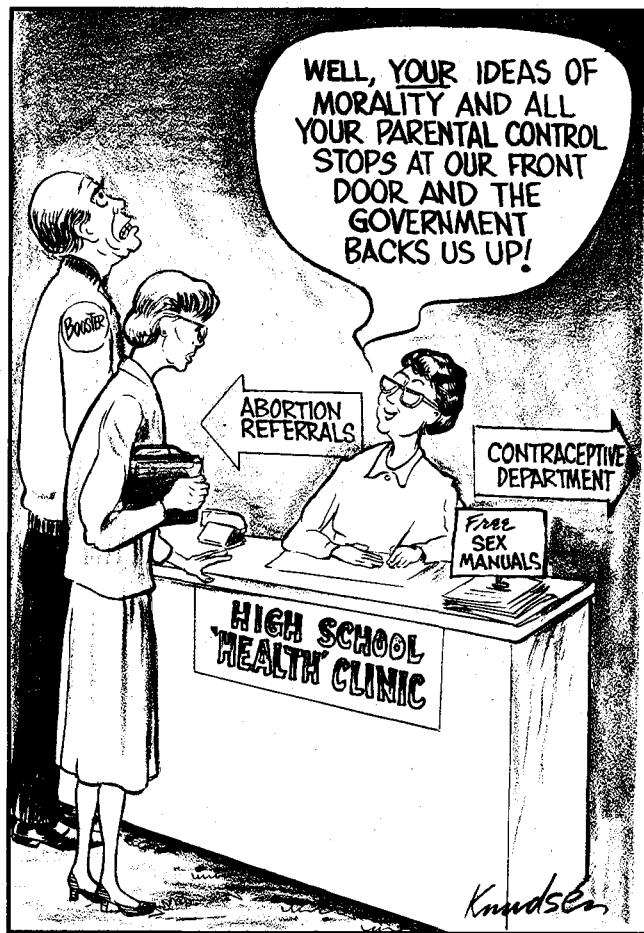
In an attempt to curb the rising tide of teen pregnancies in our nation, the National Academy of Science appointed a panel of physicians, social scientists, demographers and public health "experts" to determine the cause and derive a solution to this situation. After two years of research, the National Research Council released a 337-page report revealing their empty conclusion. "We currently know very little about how to effectively discourage unmarried teenagers from initiating intercourse." Then, based on their inability to arrive at a suitable solution, the recommendation was made to provide teens with a low-cost contraceptives.

One of the basic factors of maturing to adulthood is learning responsibility by facing the consequences for the choices we make. (If Mom says no, and I do it anyway, I get spanked. If eat two dozen cookies, I will be sick) Wisdom and responsibility cannot be imparted; they are learned through experience. Relieving youths of their responsibilities for their actions - though our intentions may be good - can only do them harm, for it places them in a position of particular vulnerability to exercise self-control over their desires.

Headlines across our nation in past months have addressed the situation as "the problem of teen pregnancy." This is very misleading, as the problem is not pregnancy, but promiscuity. Teen pregnancies are the result of the far more serious problem of immorality among our youth.

In some communities, school clinics have been authorized to dispense contraceptives to teens in the hope that the birth rate among this age group would drop. In St. Paul, MN, however, where the idea of such school clinics first began, although the birth rate among teens participating in the program decreased, the abortion rate among the same group tripled! It doesn't take much of an expert to see that eliminating the consequences only encourages teens' sexual activity.

Has anyone considered the effect of these "sex clinics" on the representation of education in this country? As the primary vehicle for learning in our society, the school represents the channel and provides the setting whereby opinion and thought are formed and expressed. Allowing schools to supply contraceptives might easily be misconstrued by teens as an endorsement of their sexual activity by those whom they have been taught to respect and hold in high regard



(faculty, parents, government). To corrupt young minds, the seeds of tomorrow's thought, would incur far more extensive effects upon our society than we realize.

A new study funded by Planned Parenthood goes into great detail in its statistical description of the teen pregnancy situation in the U.S.: "57 percent of teens have sex at 17... 47 percent think abortion should be available... 12 percent say clinics for contraceptives should be located in schools..."

In making their computations public, however, Planned Parenthood - the recipient of over 120 million tax dollars annually - has repeatedly (and very conveniently) failed to make note of one very significant fact: 100 percent of unwed teens engaged in premarital sex before getting pregnant. It's a statistic that won't have to be updated with time.

In November, 1986, Planned Parenthood placed a full-page ad in the *New York Times* listing eight reasons "Why a Million Teens Will Get Pregnant This Year." Not one mention was made of immorality as a cause of the problem. The government was blamed; parents were blamed (lack of communication); schools were blamed (inadequate sex education); poor planning was blamed (failure to use contraceptives); psychological problems were blamed (poor self-esteem, peer pressure); even television was blamed. But no reference was made to sin or promiscuous behavior as the cause. This is disinformation and deception at its worst.

Teens must be taught that experimenting with sex is like playing with fire: Someone's going to get hurt (emotionally and psychologically, spiritually, and - with the threat of VD and AIDS - possibly even physically).

The New Testament describes sexual desire as a burning fire. In its proper place, fire is good. But left to itself, unrestrained, it becomes a dangerous, destructive force. Like a fire raging out of control, an unexpressed sexual drive is a significant contributing factor to many of the problems plaguing our society - rage, incest, family break-ups, VD AIDS, etc.

To supply teens with an easy exit ("just in case") is to spell failure with the start. Teens need to feel their parents have a sense of confidence in their integrity. If they feel they are expected to engage in sex before marriage, they probably will.

Yes, there is an answer to the teen pregnancy situation, but it will not be found in more federal funding for Title Ten or through Planned Parenthood's attempts to conceal the cause.

God has revealed the answer to us from the beginning: 1) self control, which is a gift of the Spirit, and 2) chastity - refraining from premarital sex, which is clearly forbidden by God. Yes, the Bible provides us with both the cause of the problem and the solution for it. As they say, "When all else fails, read the directions."

The solution which the 15-member panel of the NRC could not uncover - not in two years and 337 pages - takes only two seconds and three words to relate, "Thou shalt not." Or, in the words of St. Paul, "Flee youthful lusts."

Ms. Dew is a free-lance writer and contributor to many Catholic publications. She resides in Milwaukee, WI.

Letters

Possible biological acts not necessarily moral

Editor: In a recent issue of "The Voice", Dolores Curran came out with an article about the Vatican's document on bioethics and artificial reproduction, where she seems to water down the teaching authority of the Church, to say the least.

Ms. Curran defends the "confused and angry" infertile Catholic couples as being misunderstood by "the official (and unmarried) Church", "who don't have to live with this pain" (of infertility). She plainly says that "the Pope's injunction against 'in vitro' fertilization using the husband's sperm and the wife's egg... "doesn't make theological sense".

The crux of her argument is the apparent contradiction between two teachings of the Church: 1) the previous prohibition of artificial contraception, and 2) now the prohibition of its opposite, artificial conception.

I regret very much the superficiality of Ms. Curran's "reasoning", but I rejoice immensely in belonging to a Church that teaches, in this confused world, where that golden mean (the truth!), between two equally opposed perversions, is at. Why? Because both are artificial and both go against nature. The Church, although supernatural, has become today the champion of the natural order, of life as God meant it to be and to become.

"Why is it (artificial fertilization) immoral?", asks Ms. Curran candidly. I repeat, because it is artificial. But then, what are we going to do with all the technological world, in fact, with all medicine which, by force, is a human art and, therefore, artificial?

The answer lies in the great positive message of the Vatican's document that Ms. Curran, and many

people, seem to miss: Although biological reproduction is the result of a natural act, it is not a mere "naturalistic" event. It is, and must be, united to the spiritual act of love that distinguishes us, humans, from mere animals. So much so, that this is the ONLY natural and human reality that was elevated by JESUS Christ (not the Church) to the supernatural order as a Sacrament: personal, intimate, non-transferable, everlasting. Any intromission here on the part of physicians, surrogate mothers, donors, Petri dishes, etc. is tantamount to prostitution.

Anything that separates the two complementary realities of marriage (spiritual love and procreation) is a perversion. It segregates the natural acts of the body language, those unique messengers of a deeper commitment and responsibility, from the potentially begotten child; and this separation is, precisely, the basis of corruption. It alienates body and soul. It is death.

No, this is not a matter of simple "technology" as Ms. Curran naively suggests. Has she read the document? What about the killing of the extra fertilized eggs? What about the immorality of masturbation in order to obtain the husband's semen? What about the satanic attitude of "playing God" with life itself? Has she realized that the spouses do not have a "right" to a child, since no person is "due" to another person like an object? In short, anything that breaks the trinity: father-mother-child, is a sin against the Blessed Trinity, that supra-nature of love.

Unfortunately, I think Ms. Curran has fallen victim of the immoral dictum: "if it is possible, it must be permissible". I do praise her concern for the suffering infertile couples, but to show compassion for them does not require her to be scornful and irreverent

towards Church authority. No, the Vatican does not "come out" with a document as if it were a whimsical act of the "unmarried Church". Ms. Curran uses a cheap "ab hominem" argument here which, now, I will dare to return to her. Since she is a woman, she probably does not know either about the pains of an unmarried Catholic priesthood, a pain both of the heart and the body, and which only the love of God can help to undertake. It is in this "unmarried Church" where Paul's words of 2 Corinthians 4/12 best apply, since they suffer in their bodies the death of Christ so that we, Catholic lay people, can live.

Francisco Miller
Miami

Prison chaplain needs volunteers

In a previous letter by Father 'Skip' Flynn, Chaplain at the South Florida Reception Center, he indicated the need for volunteer help in the ministry. The writing address was inadvertently left off. Anyone interested may write Fr. Flynn at the Reception Center, 14000 NW 41 Street, Miami, FL 33178. Ph. 592-9567.

To Letter-writers

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

Why not just yes and no?

Q. A few weeks ago a reader asked you, "Do you have any explanation concerning the need for confession before receiving Communion? Is it every time one goes to Communion?"

I found your answer confusing and evasive. Why must you answer a simple question with an explanation that goes back to the Middle Ages? I certainly would appreciate having you answer the question in language I can understand such as:



By Fr. John Dietzen

"Yes, you must receive confession at least once a month or before Communion, or whatever, or no."

Please try to answer a question that is on all our minds with an answer most of us poor Catholics can understand and follow. (Maryland)

A. I did not respond to the question the way you wish because an honest answer is just not that simple. For one thing, I disagree heartily that "most of us poor Catholics can understand and follow" only simple yes or no rules.

I believe most Catholics and most other Christians increasingly hunger for a deeper personal relationship with God and with Jesus. They are not satisfied any longer with merely "obeying the rules of the club."

They also are aware that no friendship, whether with another person or with God, happens without sincere efforts toward deeper understanding of oneself and the other, and a deep desire for intimacy. Such a relationship, with God or man or woman, does not come about solely by following a set of regulations.

The only purpose of this column is to support people in coming to that kind of intimacy with God. My intention is not to be a yes-or-no answer machine, but to help Catholics understand their faith better so they can live it more deeply.

I felt that, happily, the woman herself wanted more than that; she wanted an explanation.

I could have answered with one word, but behind her question was obvious confusion about the meaning of the sacrament of penance, its relation to the other sacraments and its place in the sacramental life of Catholic people.

In my view the simple directive type answer, which unfortunately we Catholics have wanted and received too often in the past, would have been worse than no answer at all. It would have supported many readers and perhaps the woman herself in the serious misconception that simply following regulations, not understanding how the sacraments play an intimate role in building our friendship with God, is the most important thing.

Again, relationships simply do not grow that way. They demand patience, sincere pursuit of greater understanding and knowledge, prayer, genuine care for the other person and continual reflection.

(Questions for this column should be sent to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701)

Papal gadgets

I happened to catch a TV program recently that focused on the commercial hoopla already under way in anticipation of Pope John Paul II's visit to the United States in September.

It seems that imaginations are actively at work on how to capitalize financially on the popular prelate. In addition to the inevitable cheap medals, cups, pencils and other plastic products that will sport a replica of the pope's face and tiara, entrepreneurs have invented some new items.

For example, there is the life-size papal mask that children and adults alike can wear. There also is a new religious item for the lawn, a sprinkler with water coming out of a molded sculpture looking very much like the pope.

And there is the inevitable T-shirt. Take, or better yet, reject the one that has Mayor Clint Eastwood challenging the pope to "Make My Eternity."

Will such blatant, circus-like paraphernalia enhance the coming of the pope, putting a broad popular focus on the visit so that the message he is bringing will be listened to with greater attention and maybe with greater acceptance?

Or will these crude displays of products carrying the image of the pope only serve to trivialize the visit of the man who so particularly represents Christ on earth?

Well, if anyone was looking for an answer to the debate from the TV show, I doubt they found it. I personally thought the problem was overblown.

The truth is, we Catholics always have gone in for visual things. When I was a child, I had a collection of medals, holy cards, holy bookmarks, little saint statues, an Infant of Prague with hair and clothes, a pencil box with a Miraculous Medal glued on it. At Halloween, we sometimes dressed like saints. I loved to be St. Francis of Assisi.

I was pretty young when I visited the Shrine of St. Anne de Beaupre in Canada and I recall walking by innumerable booths of holy paraphernalia. A similar scene greeted me at other shrines I visited as an adult.

I recall a priest years ago who, in a moment of honest



By Antoinette Bosco

weakness, commented, "We're up to our armpits in trinkets!"

The new papal items are more of the same. It is a fun way of calling attention to an important event. It is a form of public relations, one that gets to the masses. What makes it suspect is that it puts money in some pockets.

Up until now, most of the attention centering on the pope's coming visit has been in a negative vein, with criticism focused on how much this trip to the United States is going to cost.

The plethora of papal trinkets and memorabilia at least is getting the heat off the expense issue. On the positive side, it reminds us that we have a pope who projects a great personality. If he didn't, who would buy a mask so as to try to look like him?

And there is a bottom line, of course. None of these things will sell unless we buy them. The choice is always ours.

If little papal gadgets get us revved up to notice that Pope John Paul II is coming to the United States, then they serve a bigger purpose than making a buck for their manufacturers.

But if they distract us from the wonder of the event, then they garbage, cluttering our path so we cannot savor the holy energy of this momentous occasion.

The gadgets don't make that choice. We do.

(Alt Publishing)

Pope is special



By Fr. John Catoir

When the Pope came to New York in 1980, the city went wild. Sophisticated New Yorkers, who are usually blasé before world leaders, strained to get a glimpse of John Paul II. I met a woman who had taken the day off from work; she planned to see him at three different places and she wasn't even Catholic. I asked her why his visit meant so much to her. She answered, "There's only one Pope in the world. I had to see him."

Maybe it's that simple for some people, but for others there is something more. I remember reading that when the Pope visited India, Hindus lined up for miles to see him pass. For Hindus, it was more than curiosity: they believe it is a blessing to look upon a holy man.

Everyone reacts differently. Some in this country do not look kindly upon the Pope's visit: "It's too expensive; he should stay put; he doesn't understand Americans." So it goes. A few even scorn him, or protest his coming. It's so easy to focus on the negative aspects of the Pope's visit: the crowds, the noise, the expense, the mess, the clean up. Why bother?

We bother because of our faith; we see this event as a time of grace, an exhilarating moment of communication. Catholics do not look upon the Pope as they might any other chief of state. Faith teaches us to see Divine Providence in this man's life. He has been chosen by God: there were more than political forces or human aspirations at work in his ascent to the chair of Peter.

The Pope's personality, looks or nationality may not

Time capsules

The popular rose

Although the rose has been chosen as the country's national flower, I've always felt that its multinational background would make it more suitable to be the international flower of the United Nations.

The Egyptians planted rose gardens in their palaces as early as 3000 B.C. The Greeks, who called the rose, the "king of flowers", tell the story of Eros, the god of love, who was enjoying the aroma of a rose one day when he was stung by a bee hiding inside the flower. He became so angry that he punished the rose by shooting arrows through the stems which forever became its thorns.

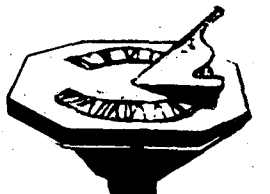
It is said that Confucius owned 600 books on the care of roses and that Cleopatra carpeted her palace floors with rose petals. Another person who had a thing about rose petals was Nero, who spent the equivalent of half a million dollars on roses for one banquet. He like rose petals to rain from the ceiling and it was reported that a few unlucky guests were smothered to death under the weight of the falling roses.

There was so much rose growing in Rome for wine

appeal to a particular person, but if he or she is a person of faith it doesn't matter. Two thousand years of accumulated Christian history follow the vicar of Christ. For us he is our Holy Father, the leader of Christ's Mystical Body on Earth. On his many visits all over the world John Paul II has always proclaimed Christ and His Holy Gospel. The people remember the words of Jesus to Peter, "He who welcomes you, welcomes Me," and they welcome him.

And so we welcome John Paul II with the fullness of love during his historic visit. I am particularly pleased and honored to be invited to attend a private talk he will be giving to people in the communications industry in Los Angeles on Sept. 15. We need the message of unity which the Pope is preaching, because we are a divided people, failing time and again to grasp that we are all interconnected in the communion of saints. We certainly do welcome our Holy Father and with him we abide in Christ, and Christ in us.

By Frank Morgan



A domestic energy glut

Dear Dr. Kenny: My 7-year-old son has been diagnosed as hyperactive. He is taking medication (Ritalin), and it has slowed him down some. However, he's still quite energetic and it seems to be contagious. His 3-year-old sister is getting to be almost as wild.

I too was hyperactive as a child, and I know how restless and excited they are. I don't want to spend my whole day trying to slow them down. Isn't there some way I can respond to all that enthusiasm and channel their energy? Please give me some ideas. (Indiana)

You are a wise mother because you recognize that hyperactivity is more than a problem. It can also be a grace.

No, you don't want to spend all of your time trying to calm and regulate and stop your children. Apparently you have brought the unacceptable part of your son's behavior under control. Now you want to respond to and use some of that excitement.

Here is a program called "Active-Itties," for very active children. The purpose is to capture their high level of energy in a variety of play activities. Schedule one "Active-Itty" for about one-half hour each day. Pick a time when you are already having trouble controlling them. Write out your scheduled time and

By Dr.
**James and
Mary Kenny**



activity a week in advance, with the advice of your two children. They will have something to look forward to each day. Here are some possibilities.

--Get large boxes from the store. Stack and cut and color the boxes to make houses out of them. Add blankets to make a fort.

--Buy some old clothes from a thrift shop or yard sale. These are great to play "dress up." They can be colored and cut up.

--Play indoor basketball. Use a Nerf ball and a tin-can hoop.

--Make homemade play dough (baker's clay) out of flour and salt and water. Mix four cups of flour with one cup of salt. Add one and one-half cups of water. Stir, then knead till thickened. After sculpting, the figures can be baked on a greased cookie sheet in the oven for about an hour.

--Anything in water can be fun: in the bathtub, at

the sink or outdoors with the hose. A little preparation can make it possible.

--Paint some pictures on computer paper or scrap paper. Use finger paints if you are brave. Or add a generous amount of ordinary food color to a small dish of water. Spread out lots of old newspapers, preferably pages with lots of pictures. Let your children "color" the newspaper, using a pastry brush and the food-colored water.

--Set a foam mattress on the floor. This can be used for tumbling or gymnastics.

--Put up a punching bag and flail away.

--Let them play with pots and pans.

--Put on a country western or rock album and do some aerobic dancing. Or do an aerobic workout together.

Your children will soon let you know which activities work.

Hopefully, their favorite will also be yours. Welcome to an exciting world. Have fun!

(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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To the new --the shoddiest

Years ago, when I began teaching, I was a floater. That means that while I had 5 classes of 8th grade English to teach, I had no classroom to call my own. In a time of bulging school enrollments, I would teach in a room during a tenured teacher's free period, rush to another, and then to another.

If I wanted to use a film, I had to reserve a cart, load it with projector, screen, and film, and negotiate crowded hallways and stairways and set it up - all within a five minute passing period.

Like many other beginning teachers, I was told by my principal that if I survived the conditions of that first year, I might get a classroom of my own the following year. I did.

No more hauling of classroom sets of 30 textbooks to another setting. It was heaven and my teaching improved 200%. Only in retrospect do I realize how unfair the whole thing was. Who needs stability more, the new or seasoned teacher? Today, after years of teaching in less-than-perfect conditions, I can flow with the problems: the construction noise on the other side of the connecting wall, moving outside under a tree when the heat goes over 100 and there's no air conditioning, shoe-horning 50 adults into a room for 35.

But back then I needed stability. What is it in our culture that says the youngest and the most insecure must put up with the least?

After two years of junior high, I moved on to another state and on to senior high. I was the youngest

By
**Dolores
Curran**



and rawest of the English teaching staff so I inherited the lowest assignment, which I accepted as part of the game. In my new high school of 1,600 students, there were seventeen classes of sophomores, classified according to ability.

I was assigned the five lowest-achiever classes. In these were clumped the sixteen year-olds with low learning ability, emotional problems, lack of motivation, language difficulties - the ones who most needed an older and more experienced teacher.

In addition, because the local juvenile detention center was overcrowded, there was a temporary order allowing offenders who agreed to attend school to live at home. I had one or two seasoned street kids in each class who challenged my authority. The state said they had to be there but it didn't say they had to behave.

Because some had spent two years at the detention

center and I was only 23 at the time, there wasn't that much difference in our ages.

I survived but only by the grace of God. I wasn't alone, of course. Other new teachers were given catch-all assignments - the leftover classes that required several preparations daily. One of my colleagues, in his first year of teaching, had one class each in history, English, Spanish, and journalism.

Since that time, I've noticed we give our least experienced the worst conditions in which to achieve. College freshmen who most need stability get the large classes and shoddy dorms. New drivers get the unreliable cars. Newly-ordained priests are assigned to pastors others don't want.

We have a national belief that this limitation leads to success. We presume that if a novice can achieve in spite of difficulties, it gives him or her a good shot at success.

Maybe. But teachers, college freshmen, and priests often drop out. Others change employers who give new employees drudge work only. Much has changed since my early years of teaching. Hard-to-teach classes are parcelled out so that everyone has one instead of one having all. Experienced employees are assigned as mentors to the new. Some colleges strive to give freshmen the smaller classes and more stable dorms.

This is the way it should work and in successful institutions this is the way it does work.

(1987 Alt Publishing Co.)

Family matters

Make family memories special

By Linda DiPrima

Director, Marriage Preparation and
Newly Married Ministry

I have a grandmother, Patti, who lives in an extended care facility in Georgia and will turn 99 next month. (Although most of the other residents are not privy to this information.) She is my father's mother, but she has outlived all her children. My brother and I are her next of kin and we try to visit or call as best we can. Mind you, she is not your average "grandmother" type and never has been. She's sly and earthy...which means she tells off-color stories punctuated with appropriate obscene words at the slightest invitation. She won the annual wheel chair race last year in the home's parking lot, and regularly wins at Bingo and cards. She only recently stopped dyeing her hair red and explains to people that it simply turned white overnight. She's always had a fondness for jewelry, make up, fashion and fun. I don't think I've ever met anyone who had such a positive outlook and joyous zest for life. She is not Catholic but always loved going to Mass with us whenever she visited,

especially at Christmas and Easter. She is one of the most "religious" people I know because she trusts in God completely even in the face of tragedy, and she loves enthusiastically and unconditionally. She recites, flawlessly, poetry from her childhood about giving all things up to God who will take care of us.

When I remember and reflect on the memories of my early family years, she is the one who stands out in my mind as the person most accepting of me for who I was, my flaws as well as my virtues. She took time to sit and play dolls or cards with me and also showed me how to arrange flowers or serve food so that each would reflect beauty, not merely function. She delighted in my growing up and changing from child to young woman. What scared my mother to death regarding the growing "up and away" process simply brought joy to her. I could see the unconditional love in her face and feel her delight in me in her hugs. I didn't even have to do my homework or clean my room to have this wonderful gift of total acceptance from her. That must be in some small way what God is like and how much he loves me. I don't have to do anything to

"earn" it, I just have to respond to it.

Our lives are stories that God tells. Building warm memories that mirror the love of our mother/father God is one of the major "tasks" of families' story-building. We as parents and grandparents somehow communicate so much more than we realize at the moment. . .we image, through our interaction with our children, either a warm, loving, powerful and just God or a God who is vengeful, conditional and non-accepting. The memories that we as families create are born from special moments that "stick" . . .either high, mountaintop moments or quiet transcendent stillness where we sense God's presence or moments of sadness and grief where we are forced to question, doubt and then believe and trust again. Or, perhaps, it's a time where we took the risk to open up, share, listen and be healed. One thing is for sure, a status quo, stagnant, non-growing span of time does not create memories. We must intentionally be about the business of making family moments special so that the memories will be passed on in the family story.

A look at TV's assault on values

Does violence on TV lead to violence in reality? Are TV preachers doing God's work? How can ordinary viewers influence what comes over their TV sets? How has television replaced religion in American society?

Those are just some of the topics covered in "Television and Religion," a new book by Dr. William F. Fore,

By
**James
Breig**



assistant general secretary for communications at the National Council of Churches.

A man with extensive experience in the media, Dr. Fore fills his book with a great many insights about TV's power over us, some new thoughts on our power over TV and a lot of original ideas about how our culture has been shaped (or misshapen) by the tube. He writes from the perspective of a United Methodist minister, but his words have relevance to all Christians, including Roman Catholics.

Dr. Fore is worried that "television is itself becoming a kind of religion, expressing the assumptions, values and belief patterns of many people in our nation. . . . Television, rather than the churches, is becoming the place where people find a worldview which reflects what to them is of ultimate value, and which justifies their behavior and way

of life."

"Television and Religion" is at times heavy going. There are constant references to theological ideas and philosophical notions which are not easy to grasp, especially for us TV viewers accustomed to 30-second bursts of information. Often, Dr. Fore assumes a background in religion which the average reader does not possess.

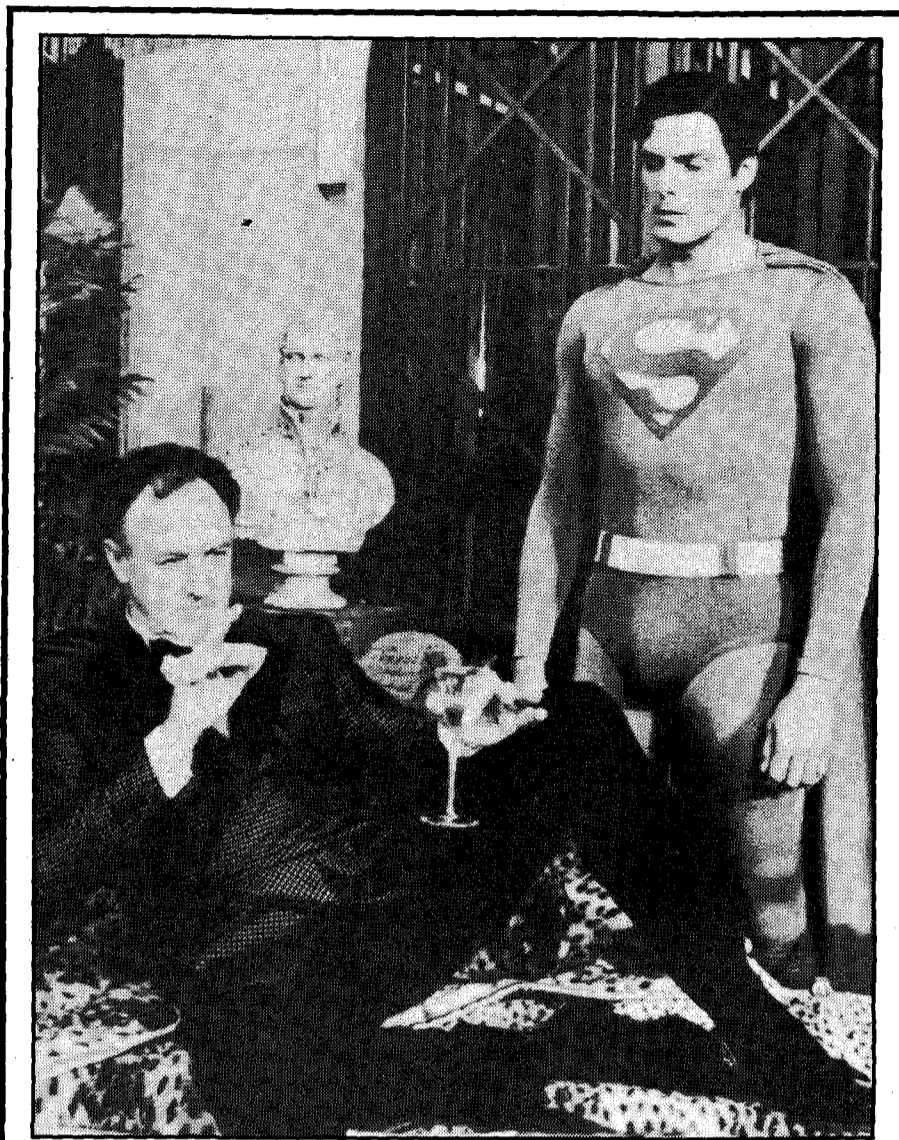
Nevertheless, "Television and Religion" poses important questions and gives thoughtful answers to individuals, families and church groups. This is, at its heart, a book addressed to Christians about how their faith is being subverted, trivialized and challenged by TV.

Three chapters are especially fascinating. Two of them concern the Electronic Church, analyzing the influence, style, substance, meaning, power and even the orthodoxy of TV ministers. Their orthodoxy? Yep -- Dr. Fore suggests two ancient heresies being perpetrated by many televangelists.

Chapter four, "Television's Mythic World" should be required reading for all Christians with TV sets. It examines the "central myths and values" of television, such as the survival of the fittest, the worth of material possessions and the innate goodness of all progress. Dr. Fore then contrasts those notions with Christianity's values: humility, justice and subservience to God.

"In contrast to television's worldview that we are basically good, that happiness is the chief end of life and that happiness consists of obtaining material goods," he writes, "the Christian worldview holds that human beings are susceptible to the sin of pride and will-to-power, that the chief end of life is to glorify God and enjoy Him forever, and that happiness consists in creating the kingdom of God within one's self and among one's neighbors."

So what should we do about that contrast? How do we grapple with TV's power over us and its assault on religion? Dr. Fore has some suggestions, but, surprisingly, censorship is not among them. He believes that TV



Man of steel and peace

An appalled Superman, played by Christopher Reeve, listens as his nemesis Lex Luthor, played by Gene Hackman, lays out his plan for world domination in "Superman IV: The Quest for Peace," a Warner Bros. release. The fantasy adventure is classified A-II, adults and adolescents, by the USCC.

TV specials to preview Pope's visit

"Pope John Paul II and the Vatican: A Legacy of Spirit"--Hosted by Ann Bishop, this hour-long special is part of WPLG Channel 10's "A World of Difference" series on South Florida's cultures. The program, which airs Sept. 2 at 8 pm, will take you on a tour of Vatican City and brief you on the Pope's life.

"The Pope in America: Problems This Time?"--This ABC News Closeup will examine major issues facing the Pope on his second visit to the United States.

The program airs Sept. 10 at 9 pm. "God is not Elected"--A one-hour NBC News special report will air Aug. 25 at 10 pm.

Violence toned down in new Bond thriller

"Innerspace"

Martin Short is the victim of industrial espionage as he tries to safely return the miniaturized capsule floating through his body and piloted by Dennis Quaid to the lab which created it.

Mad-cap comedy falls short of large laughs but has some genuinely charming, albeit dumb, moments of cleans fun.

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

can be controlled without resorting to that bludgeon. In its place, he recommends actions within the home, community and nation to gain control over a medium which threatens to supplant religion and render it meaningless.

If you're concerned about the two parts of its title, I recommend your foregoing some summer reruns and going to Fore to spend some time with "Television and Religion" (Augsburg Publishing House, Box 1209, Minneapolis, MN 55440; \$11.95).

Movie Capsules

"The Living Daylights"

Timothy Dalton plays the new, more altruistic James Bond who foils an arms and drug-dealing scheme by KGB bigwig Jeroen Krabbe and ruthless dealer Joe Don Baker. Mellow treatment of spy thriller by director John Glen includes a conventional romance with agent Maryam d'Abo and violence toned down to a level more acceptable for adults and mature teens.

The U.S. Catholic Conference classification is A-II -- adults and adolescents. The Motion Picture

Association of America rating is PG -- parental guidance suggested.

"Nadine"

Warmhearted comedy-romance about zany, fumbling couple (Kim Basinger and Jeff Bridges) whose marriage is reconciled after dangerously failed attempts to exploit profit from a set of highway plans. Writer-director Robert Benton's Southern gentility shows brightly through Miss Basinger's frothy portrait of a 1950s working class woman.

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

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What's Happening



Members of the Polish-American Club of Miami and nine Polish organizations gathered at a dinner this week to present Archbishop McCarthy with checks totaling \$7,250 to help defray the cost of the Pope's visit. The Polish-American club led the fundraising effort in March with a "birthday party" for Pope John Paul II. (Photo by Marc Regle)

Pope-pourri

Pope's play to have dramatic reading

The Main Library, located at 101 W. Flagler Street, will present a dramatic reading by the Prometheus Players of Miami-Dade Community College of "The Jeweler's Shop," a play written by Pope John Paul II. There will be a reading on Thursday, August 27 and another on Thursday, September 3, with both performances at 7:00 p.m.

The readings are also sponsored by Miami Today and the Miami-Dade Community College and are free of charge. Reservations are required and can be made by calling

375-5016 or 375-2665.

"The Jeweler's Shop" is the Pope's only play authorized by the Vatican. This play was translated into English by Boleslaw Taborski and published by Random House in 1980. The Miami-Dade Public Library System will have copies of this play in all of its branches.

A movie version, entitled "In front of the Jeweler's Shop" is now being filmed in Cracow and Toronto and is expected to be released in the United States and Europe next year. Burt Lancaster is reported to have a starring role in this film.

Papal visit issues to be aired

Pope John Paul II's upcoming sojourn to Miami will be the focus of WPBT's *Interfaith Viewpoint* on Sunday, August 30, at 5:00 P.M. *Viewpoint* host Rodney Ward and his guests will discuss many of the issues surrounding the Papal visit including:

- Jewish/Catholic relations in light of the Pope's meeting with Kurt Waldheim.

- The expense of the visit to Dade County taxpayers.

- The use of school buses, the closings of I-95 and SR-836, and...

- The expected achievements and ramifications of the visit.

Guests for this edition of *Interfaith Viewpoint* will be: Monsignor Bryan Walsh, Catholic Archdiocese of Miami, Rabbi Haskell Bernat, The Rabbinical Association of Greater Miami, and Reverend Luther Jones, Chaplain, Jackson Memorial Hospital

Interfaith Viewpoint is a monthly WPBT/Channel 2 public affairs presentation airing the final Sunday of each month.

Papacy is subject of FIU symposium

"The Papacy in a Pluralistic World" will be the subject of an FIU symposium sponsored by the Department of Philosophy and Religion and the Campus Ministry. The symposium, free and open to the public, will be from noon to 4 p.m. Sept. 2 in AT 100 on the University Park campus, Tamiami

Trail and Southwest 107th Ave. Jaroslav Pelikan, Sterling professor of history at Yale, will speak on "The Papacy as Idea and Institution."

A panel made up of FIU professors and local clergy, including Auxiliary Bishop Norbert Dorsey, will discuss Pelikan's keynote address.

St. James offers spiritual preparation

St. James Catholic Church in North Miami will celebrate "Jubilee Week" September 2-9. "Jubilee Week" will be a special time of prayer, renewal and fellowship in anticipation of Pope John Paul's

visit to Miami. All are invited. Services will be offered both in English and Spanish. "Jubilee" will begin each night at 8:00 p.m. in the Church, N.W. 7th Avenue and 131st Street. Call 681-7428.

Catechetical Day '87 set for Sept. 19

To serve together with generosity and forgiveness is the motto for this year's Catechetical Day '87, a day of workshops sponsored by the Religious Education Department of the Archdiocese of Miami to take place Sept. 19 at the Sheraton Bal Harbour starting at 8:15 a.m.

Sister Maria de la Cruz, S.H., Ph.D., will deliver the keynote address, "The Catholicity of the Catholic Church". She is the famous author of the original *On Our Way* series, and has authored about 100 textbooks and teachers' guides.

Participants can choose from a total of 14 workshops, in English or Spanish, with titles such as: "Reconciliation Catechesis," "Cults, Sects and New Religions: What's going on?," "Importance of Black Values in Catechesis," and "God's Words and Our Human History Occur Simultaneously."

Cost is \$15 without lunch, \$17.50 with lunch. Send checks to Catechetical Day '87, Religious Education Department, P.O. Box 38200, Miami, FL 33238-2000. For information call 757-6241.

Pastoral Institute offers courses

The Institute for Pastoral Ministries of St. Thomas University invites you to go back to school this Fall. Four graduate courses begin September 2: "Symbolic Mediation of Faith," Tuesdays 5-7:30 p.m., "Scriptural Foundations," Wednesdays 5-7:30 p.m., "Basis of Pastoral Counseling," Tuesdays 7:30-10 p.m., and "Demonstrated Psychologies," six Saturdays 9-5 p.m.

The Institute will also present a Symposium on "Infancy Narratives" by Rev. Raymond Brown, S.S., on Saturday, October 31, 1987 from 9:30 am to 3 pm. Everyone is invited. Advance registration is \$5 (checks payable to St. Thomas University) or \$7 at the door.

A non-academic two-year program for formation in "Spiritual Companionship/Direction" starts in October 1987. Meeting Monday evenings from 7:30-9:30, the program will cover such topics as foundation of spiritual companionship, human development and spiritual direction, refining approaches in spiritual direction, and understanding our spiritual heritage. Application deadline is September 15.

Applicants must be sponsored by a faith community.

For more information on any of

these programs contact: Institute of Pastoral Ministries, St. Thomas University, 16400 NW 32 Ave, Miami, FL 33054, tel. 625-6000, ext. 141.

Its a Date

Court Holy Spirit #1912 will host a card party on Aug. 22 at noon. Coffee and cake will be served. Any new members call 771-6670.

The Queen of Peace Fraternity of the Secular Franciscan Order holds its regular meeting on Sunday September 6 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 S.W. 152nd St., Miami. Public invited.

Catholic Singles Together at Our Lady of the Lakes offers Home Masses, parties, dancing and collects toys for poor children. For information call Mike at 821-3270.

The North Dade Catholic Widow and Widowers Club will hold a meeting and line dancing at 7:30 p.m. on Aug. 28th at Visitation Church Social Hall, 100 N.E. 191st St., Miami. All faiths welcome. Call 652-0477.

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'Unique and unrepeatable' you

By David Gibson
NC News Service

It must be very important that all members of the human family learn to appreciate themselves, even love themselves. At least I conclude this, based on the virtually instinctive actions of new parents with their infants.

Parents clearly fulfill an invaluable role through the sacrifices they make to feed or clothe or educate a child over the years. But from the first day of a child's life parents are busy at another, less heralded task whose worth is inestimable: It falls to them to affirm their child's worth.

Through the affection they show the child, through time spent and energy expended, parents communicate a message the child must hear. It says, "You make a difference; you are lovable."

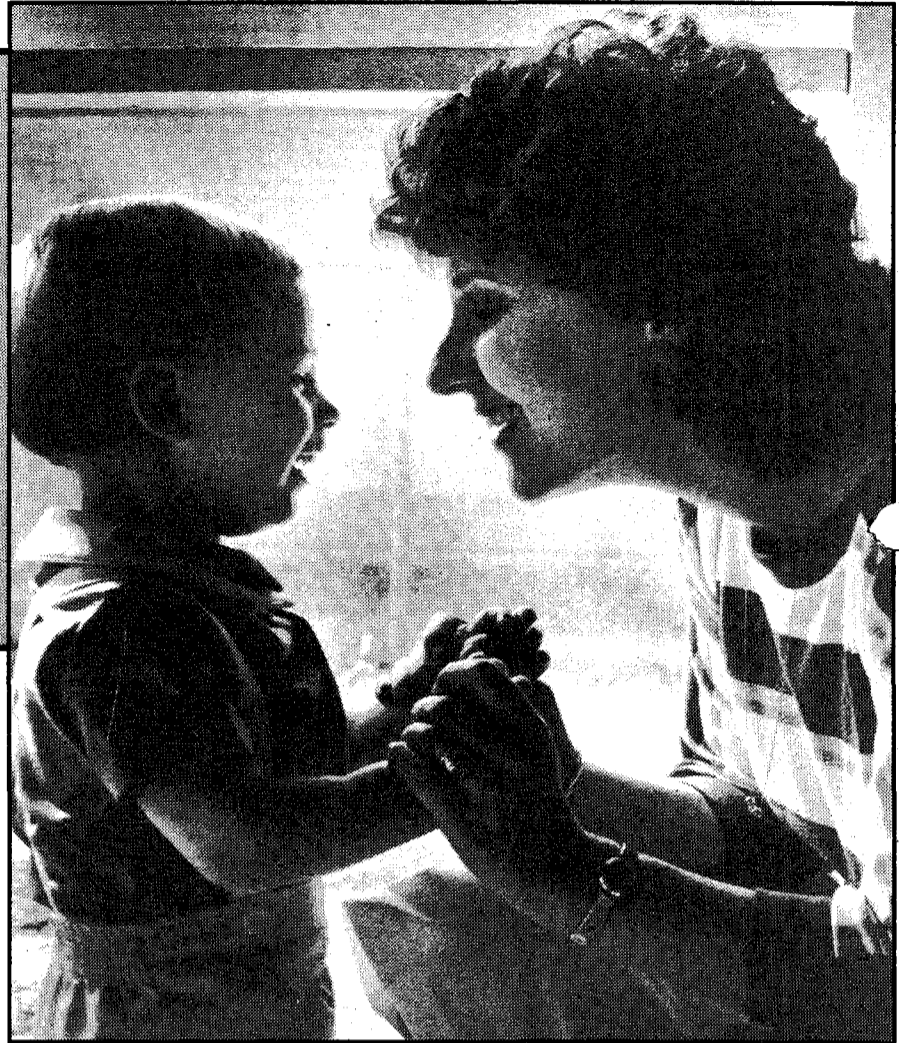
Many educators confirm the importance of this message. They believe that children who value themselves will sense that life is meaningful and be able to set off with zest and confidence on life's path.

Obviously, children are not the only people who need affirmation. Gaining and regaining a sense of one's worth is an ongoing need of teenagers and adults too.

With that in mind, let's look inside the first encyclical that Pope John Paul II wrote, "The Redeemer of Man." In that 1979 letter to the church, he took up the theme of human worth—a theme he would return to again and again in the years ahead.

The human person is a "unique, unrepeatable reality," the pope stresses several times in the encyclical. In light of what Jesus the redeemer has done—his becoming one of us; his dying and rising—the human person is truly

A mother's attention communicates an important message to her child: 'You make a difference; you are lovable.' In his first encyclical, 'The Redeemer of Man,' Pope John Paul II writes that our encounter with Jesus, 'who is love,' enables us to know ourselves, our true value and worth. Without such an encounter, life remains senseless.



amazing.

The Gospel expresses "deep amazement" at the human person's worth, the pope writes. But what is amazing is not an abstract idea of "humanity," but the "concrete, historical" person—each person.

People are so unique, the pope observes, that each one little by little "writes" a personal history of his or her life. In keeping with the "openness of [the] spirit within," it is a history to be written through many contacts and relationships with other people.

One might begin to think from this that in "The Redeemer of Man" the pope loses sight of the "redeemer," focusing only on human beings. Not so. Neither does he lose sight of sin's reality or the conditions that threaten to diminish a person.

What he does, however, is show that the redeemer casts a bright light

on the mystery of the human person. Jesus Christ "reveals man to himself," the pope says. In Jesus, people encounter a "revelation of love." It is this encounter with love that enables people to know themselves, their true value and worth. Without such an encounter, life remains senseless.

All this tells us something about

what the church's mission is meant to be, the pope continues. It is, of course, a mission to direct the gaze of all people toward "the mystery of God" and to help them become "familiar with the profundity of the redemption taking place in Christ Jesus."

At the same time, this recognition of the human person's value turns the church's attention toward human events. The church cannot abandon the human person, the pope concludes. In its mission, "the church of today must be aware in an always new manner of man's 'situation.'"

In the 20th century countless pages have been penned on the sense of hopelessness that can pervade the human condition: the sense of anonymity and the boredom that afflicts many people.

Against such a background comes Pope John Paul II in his first encyclical, underscoring the incredible worth of the human person. On one hand, the message seems simple: Life does make a difference; and in light of what Jesus has done every person has grown more lovable.

The implications of the message, however, are vast. It lays a foundation from which to embark with zest and passion on a unique and unrepeatable journey—to begin to "write" one's personal history. And the message is a reminder not to overlook the dignity of others along the journey's route.

Putting people above things

"The world of the new age, the world of space flights, the world of the previously unattained conquests of science and technology—is it not also the world 'groaning in travail' that 'waits with eager longing for the revealing of the sons of God?'" (Pope John Paul II in his 1979 encyclical, "The Redeemer of Man")

Today, near the end of the 20th century, people look with great expectation to the world of science. High on the list of their hopes is the discovery of a cure for AIDS. Cures for cancer and heart disease rank high on this list as well.

In this astoundingly new era, a longer life span is virtually taken for granted. People have come to rely on science and medicine to assure a long life.

Many also have come to put great hope in technology—that it will not only make life enjoyable, but that with its constant flow of new products it will create a world that is endlessly interesting.

Pope John Paul II has given numerous speeches during his pontificate in which he praises the work of scientists and calls attention to the potential technology holds. At the same time, he insists that the achievements of science and technology taken by themselves do not constitute the new

creation that the people of God are called to bring about.

It is always a matter of priorities and values for the pope. What is needed, he writes, is the priority of ethics over technology, the primacy of the person over things and the superiority of spirit over matter.

Human beings cannot relinquish their proper place in the world, the pope adds. That means people must not become the slaves of things, of economic systems, of production or of their own products.

Furthermore, people should not allow themselves to be "taken over merely by euphoria or be carried away by one-sided enthusiasm" for the technological or scientific achievements around them. There are always these questions to be asked: Through these conquests, is the human person developing and progressing or regressing and being degraded? Does good prevail over evil?

Wisdom and love are the factors that must undergird the new creation, the pope suggests in his first encyclical, "The Redeemer of Man." The sheer power reflected in a scientific breakthrough is not enough, though it can be very good. Such power needs to be linked with love to become truly creative.

Scriptures

First a traveler, then a pilgrim

By Father John Castelot
NC News Service

Before God called him, Abram was a traveler, but not yet a pilgrim. He and his family led a seminomadic type of existence. Traveling through the vast area of Mesopotamia (modern Iraq), he would pitch his tents outside a city for as long as it suited his fancy. Then he would pull up stakes and move on.

His modern cultural descendants might be people with motorized homes who drift from trailer park to trailer park.

For Abram and his family, it was a rather carefree existence, but not an idle one. By dint of diligent animal husbandry and some farming, Abram

(later known as Abraham) became a wealthy, respected sheik. Religiously he was a polytheist and his chief god would have been the Babylonian moon-god named Sin—a name which didn't mean then what it means today in English.

On balance, though he and his wife Sarah were childless, it wasn't a bad life as long as Abram didn't look too far ahead. If he had taken the long view, he might have said occasionally: "I move around a lot. But I don't really seem to be going anywhere."

That changed when God entered his life. This was not one of the familiar local gods but a strange God who ordered him to leave everything—country, relatives, gods—and take off on a long trip west to a land God would show him.

Now Abram was no longer just a traveler; he

Know Your Faith

Technology VS. Morality

Pope John Paul II says progress without ethics is bad for mankind

By Katharine Bird
NC News Service

- Astronomers report detecting evidence of two planets, larger than Jupiter, in orbit around two stars similar to the sun within 50 light-years of Earth.
- Scientists identify a gene involved in producing a brain-tissue abnormality characteristic of Alzheimer's disease, a leading cause of death among the elderly.
- Researchers report that new cholesterol-lowering drugs and a strict low-fat, low-cholesterol diet give evidence of slowing or reversing the buildup of fatty deposits in the arteries of the heart. One in four Americans have cholesterol levels putting them at higher risk for developing heart disease.

The world today is experiencing an unprecedented explosion of scientific, medical and technological knowledge, as these examples illustrate. This holds out the promise of providing solutions to a vast array of medical problems and scientific issues that have afflicted and puzzled people for centuries.

But these same advances pose unique problems. Put simply, in embracing what science teaches or what is technologically or medically possible, there is a risk of pushing full steam ahead without considering the ethical implications or whether a given procedure is good for the person involved. People tend to develop the attitude that if technology can do something, it should.

Physician Richard Hass sees this happening in medicine. An anesthesiologist at Sinai-Samaritan Hospital in Milwaukee, he described the kind of situation commonly encountered today.

A 63-year-old man suffered a massive heart attack. In a coma with little blood pressure, he was almost dead. Nonetheless, he was taken into the operating room and hooked up to machines to keep him alive. "The man's heart was shot, Hass said, "but the family insisted that something be done and no measure be left undone. We have the technology so we did it."

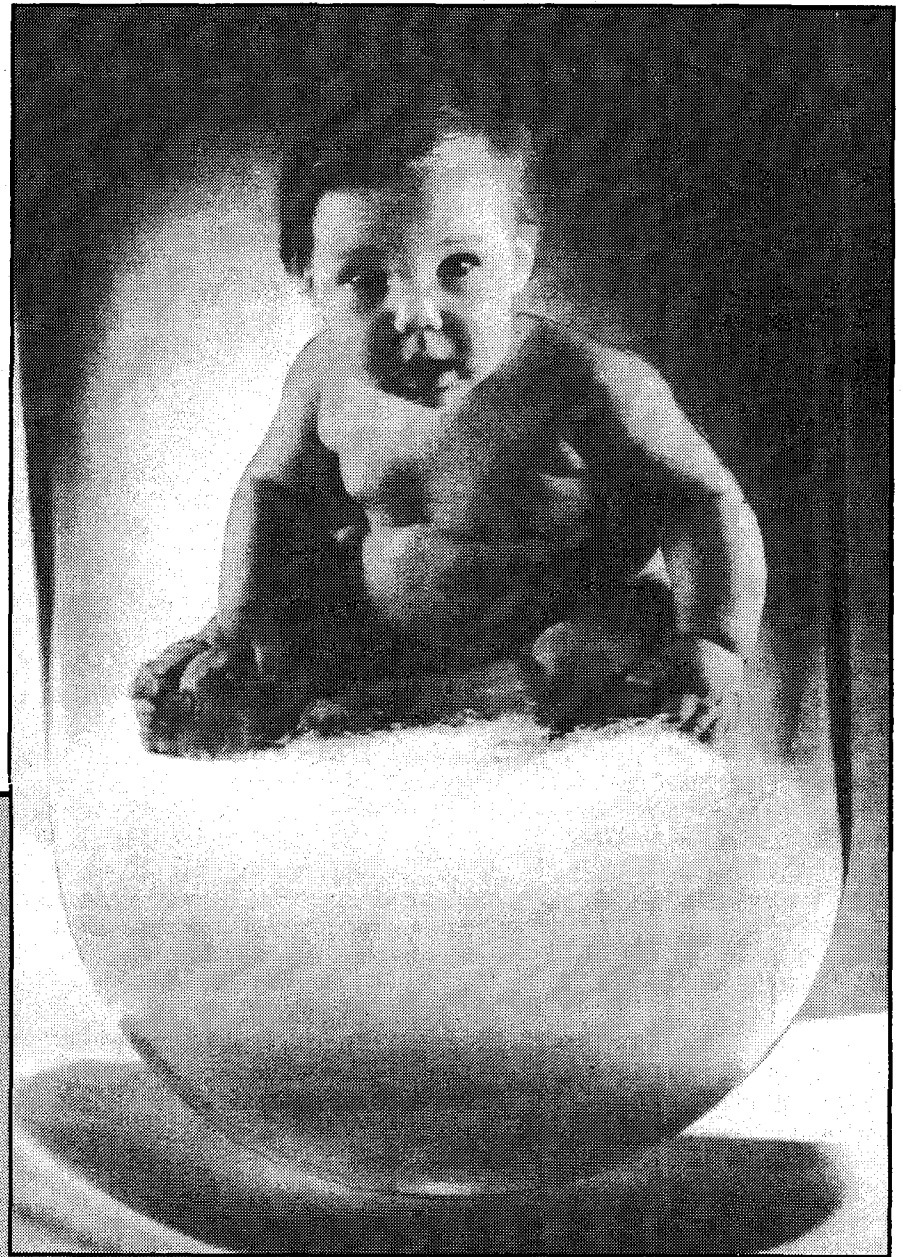
The man died. "Lots of times patients are going to die anyway," Haas added. "You might think it would be better to let them die but you tend to prolong life" because it can be done.

This story only serves to illustrate the extent to which people almost instinctively rely on the fantastic developments today in the fields of technology and science.

How to connect ethics with scientific and technological advances is a recurring concern of Pope John Paul II. The development of technology demands "a proportional development of morals and ethics," the pope wrote in his encyclical, "The Redeemer of Man."

The Pope said that the question to ask is, does a particular kind of progress or advance make "human life on earth 'more human' in every aspect?" Does it help people to become "truly better...more mature spiritually, more aware of the dignity" of their humanity, more responsible and more open to others, especially

The Pope has said that the question to ask is, does a particular kind of progress or advance make 'human life on earth more human in every aspect?' Does it help people to become 'truly better...more mature spiritually, more aware of the dignity' of their humanity, more responsible and open to others, especially the weak and poor?



the weak and poor?

The pope stressed that today's advances can have far different results than initially intended. People today seem "ever to be under threat" from what they produce, from the work of their hands and, even more so, from the work of their intellect.

In line with the teachings of the Second Vatican Council, the pope insisted that science and technology always must serve human beings and not vice versa. What is scientifically or technologically possible isn't always best in terms of human need.

School counselor Carol Wilken of Charlottesville, Va., tells a story to illustrate how a family struggled with the issue of human need vs. what science and technology can do.

When he was diagnosed with cancer, an old man, a Lutheran minister active until shortly before his death at 88, consulted with his children and medical personnel about treatment. He decided to accept chemotherapy, but would not accept surgery or radiation. After suffering a stroke and aware that he could lapse into a coma, he reiterated his decision not to be kept alive through extraordinary means. He also chose to return to his nursing home rather than die in the hospital amid a battery of machines.

Making such decisions was this particular man's way of humanizing his final illness and death, Wilken said. It made him feel that he was still "master of his fate."

was on a pilgrimage of faith. Leaving behind everything familiar and heading for an undisclosed destination and an uncertain destiny called for tremendous faith and trust.

On one occasion, he had a vision in which God assured him that he would have a son and heir. "'Look up at the sky and count the stars, if you can. Just so...shall your descendants be.' Abram put his faith in the Lord" (Genesis 15:5-6). And this really took faith, for the Bible reports that Abram and Sarah were very old.

Eventually Abraham's first pilgrimage was over; he reached the land promised him. But the more important pilgrimage, that of faith and personal growth, was still in progress.

It reached a climax when God directed him to

On balance, though he and his wife Sarah were childless, it wasn't a bad life as long as Abram didn't look too far ahead. If he had taken the long view, he might have said occasionally: 'I move around a lot. But I don't really seem to be going anywhere.'

sacrifice Isaac, the son on whom all his hopes for the future rested.

The biblical account throbs with pathos: "Take your son, Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust" (Genesis 22:2).

Without a word of protest but surely with a perplexed and broken heart, Abraham obeyed. But at the crucial moment, God stayed his hand; Abraham had passed the test with flying colors.

If strong personalities are shaped by crises bravely borne, Abraham became a veritable giant of heroic virtue, a model of faith and trust. His pilgrimage of faith, a model of everyone's, had brought him to personal fulfillment as a human being of admirable stature.

Pope is 'full brass and percussion'

By Sister Mary Ann Walsh

WASHINGTON (NC) — Pope John Paul II is "full brass and percussion," says jazz musician Dave Brubeck.

That's why a piece Brubeck has written for the pope's Sept. 18 Mass at Candlestick Park in San Francisco sounds with trumpet's blare and timpani's boom.

The work, "Pontifical Processional," is a strong music statement and includes a fugue Brubeck called "the most triumphant thing I've ever written."

The world-renowned composer and musician was commissioned to write the work by the Archdiocese of San Francisco, with funding from the Oblates of Mary Immaculate.

Brubeck, 67, described the pope piece in a July 29 telephone interview from his Wilton, Conn., home.

He said he was guided by images evoked by the Scripture verse he had to illustrate -- Mt. 16:18 -- and his personal view of Pope John Paul.

"I view the pope as a very strong, powerful, forceful individual," he said. And the text -- "you are Peter, and upon this rock I will build my church and the gates of the netherworld shall not prevail against it" -- demanded a strong statement.

The text spoke of "strength, not giving in," Brubeck said.

The processional, which begins peacefully, had a more powerful beginning until advisers discouraged the jazzman from opening with the triumphant fanfare -- "too regal," he said.

As a result, the pope will enter the stadium to music which conveys peace.

"It's not as pompous as it might have been," Brubeck said. It also runs contrary to the composer's feelings for the Scripture it illustrates.

The verse "is not a statement of peace for me, but that's what I was able to turn it into," he said.

Although toned down, the work still is "extremely strong," Brubeck said, and conveys that the church founded on a rock has continued since St. Peter's day and this pope "is going to protect it."

The processional begins with a "peaceful" fanfare followed by a "forceful" chorale, Brubeck said. What was to have been the opening "triumphant" fanfare follows the chorale and leads into the "more triumphant" fugue. "It ends exactly where I would like something to end," communicating "a triumphant peace with a tremendous struggle in front of it," Brubeck said.

The Mass at Candlestick Park also includes sections from "Mass, to Hope!" Brubeck's widely applauded liturgical piece written about five years ago which the artist said led him to join the Catholic Church.



Jazz pianist and composer Dave Brubeck is pictured in 1985 with his son Chris in rehearsal on a composition.

Brubeck said jazz, which originated in America and was influenced by gospel songs and spirituals, is appropriate for the papal Mass.

Its roots are "far more sacred" than those of much traditional church music, he said, noting that Bach took the music for "O Sacred Head Now Wounded," a time-honored hymn in all Christian churches, "from a drinking song."

Brubeck said he is pleased to

compose for the pope.

"Most artists would be thrilled about doing something for the pope... especially this pope," he said.

"He's a great world leader, a peacemaker. He speaks for the poor and oppressed people. And, he's an artist himself. The church has a long history of using artists of the period to help the church praise God. It's great to be part of that heritage."

Comic-book shows Jesuits' adventures

VATICAN CITY (NC) -- The latest comic-book heroes to hit Italian newsstands are 17th-century Jesuit missionaries, and their most perilous adventures involve spreading the Gospel from the Tibetan mountains to the jungles of Paraguay.

The new magazine series "Missions" is the brainchild of Jesuit

the story line follows two priests deep into the jungle, where they witness cannibalism and beheadings, defy a powerful medicine man, free the Spanish governor's daughter and manage to convert the natives, too.

It's the panel-by-panel story of the first of the Jesuit "reductions," which eventually became a network of

Jesuit missionaries, was inspired by the success of the recent popular film "The Mission" which brought an important chapter of South American evangelization to life for millions of people. The comic book, he added, has an additional objective: encouraging vocations.

"Vocations happen when people see flesh-and-blood people living up to ideals," he said. In the first issue, Father Rocco González displays a blend of personal courage and faith, as well as keen sympathy toward Indian qualities.

His grumbling sidekick, Father Vincenzo Grifi, is forced to lose his naivete and a few European prejudices along the way. At first he complains about the size of the mosquitos, the shabby tent they must live in, and all the unclothed people running around.

("They're indecent!" he tells Father Rocco, motioning to a group of naked women. "We'll teach them to cover themselves," Father Rocco assures him.)

But the priests gradually discover hidden gifts among the natives, including musical talents. They also find them receptive to some simple lessons of Christianity. When the chief asks Father Rocco, "What's a sin?" the priest replies: "Anything you wouldn't want others to do to you."

When the missionaries are invited to a banquet of human flesh following a war raid, they nearly give up hope of instilling Christian values among the tribe. The turning point comes when the chief's child dies, and the priests explain the Christian concept of an eternal life after death.

The books are true to history in a general sense, though the reader may have to "tolerate a few episodes that are realistic but may not have actually happened," Father Vanetti said.

Sales of "Missions" were brisk during the magazine's first week, with newsstands outside St. Peter's Square selling out in a day or two. Father Vanetti said plans are to eventually publish the magazine in other languages, including German and English.

The back cover ad for the next issue's story, "Huron," promises more drama -- it shows a Jesuit stripped to the waist, tied to a totem pole, threatened by a knife-wielding Canadian Indian woman. Later issues will be dedicated to missionary efforts in Tibet and among the Iroquois Indians, he said.

Members of other religious or lay people may eventually be featured in the stories, the priest said, "but for now, we have plenty of Jesuits to work with."

"When the chief asks Father Rocco, "What is sin?" the priest replies: "Anything you wouldn't want others to do to you.""

Father Pietro Vanetti, head of Vatican Radio's development office. Priced at 2,000 lire (about \$1.50), the publication is designed to compete with characters like Diabolik and Tex in Italy's popular comic-book market.

The idea is to demonstrate in action-packed sequences that history -- even church history -- is the biography of great men, Father Vanetti, said, borrowing a phrase from British writer Thomas Carlyle. In case anyone thought missionary work was less than epic, the first number of "Missions" set the record straight.

In realistic drawings accompanied by the "Bang! Bang!" of guns and the "Aaaah!" and "Ngh!" of dying victims,

controversial Paraguayan mission settlements among the Guarani Indians. At the end of the 150 pages of drawings, a short section of "historic notes" adds a scholarly touch to the magazine.

But the initial appeal of "Missions" is eye-catching adventure. The first issue's cover shows three painted Indians carrying the struggling, half-clad governor's daughter through the jungle, and the story begins with 12 pages of a gory tribal raid on a colonial farm.

"I'm satisfied," said Father Vanetti, who personally supervises the comic's contents. "It keeps you turning the pages."

He said the project, sponsored by

'Lookout! My teenager's driving now!'

By Hilda Young
NC News Service

"Don't you think you are driving a little too close to the curb?" I asked our soon-to-be licensed daughter this morning during a practice drive in the country.

"What curb?"

"I stand corrected. Let's call it the 6-foot deep ditch full of mud that will swallow us up like the La Brea Tar Pits and we'll never be seen or heard of again, until archaeologists discover our remains thousands of years from now, if you get the right side of the car about 14 inches closer to the side of the road."

"You don't have to yell at me."

"I'm not yelling, dear, it's just hard for me to get words out when I'm gasping for breath."

"I was just trying to be safe," she said calmly. "Isn't it better to be on the right than to hug the center line and have a head-on collision?"

"I was hoping those weren't our only options."

"Mom, it's hard for me to concentrate when you're complaining and making those funny sounds."

"How can you hear rosary beads above the screaming of the transmission?"

"Should I shift out of first?"

"It's a good rule of thumb to shift when the engine vibration makes the hood ornament float," I smiled, cinching my seat belt tighter.

She looked down at her feet. "Clutch left, brake middle, gas right, right?"

"The road, the road," I gulped.

She looked up and steered us back into our lane. "I don't see why they don't label the pedals."

"I think the theory is that you would have your eyes on the road anyway," I squeaked.

"Here goes," she grimaced. She jammed down the clutch and yanked the shifter into second. We lurched into gear.

"Wow, that was exciting," she exclaimed.

"I'll say," I mumbled to myself. "I'd rank it right next to seeing your life flash before your eyes."

As we parked safely later at home I made an interesting discovery. Taking off the seat belt is almost the same motion as making the Sign of the Cross. Made sense to me.

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