

U.S. Bishops oppose Contra aid, clinics

△Devotedly Yours...Pg 3

WASHINGTON (NC) — U.S. bishops at their fall general meeting approved a Central America policy statement opposing U.S. military aid to the contra rebels in Nicaragua and expressed their opposition to school-based health clinics which distribute contraceptives.

Meeting at the Capital Hilton Hotel in Washington Nov. 16-19, the approximately 300 bishops attending the meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference also approved:

⊙ A new national collection to ease the retirement burdens of religious orders.

⊙ A national pastoral plan for

'We wish our work here to be seen both as a further expression of our strong support for the peace process' and for moral concerns...

Statement of panel chaired by Bp. Joseph Sullivan



Hispanic ministry.

⊙ A new rite for use in celebrations of marriage between persons of different faiths. The rite still needs approval of the Vatican before it can be used.

⊙ Establishment of Dec. 12, the date

Our Lady of Guadalupe appeared in Mexico in 1531, as a feast day — but not a holy day of obligation — in the United States.

⊙ Norms for priests' retirement years that call on bishops to recognize the "value and dignity" of aging priests

and their retirement.

The bishops delayed action on proposed guidelines for bishop-theologian relations when they ran out of time on the final day of the meeting.

They also heard glowing accounts of the success of Pope John Paul II's September pastoral visit and received reports on such varied items as the progress of a committee examining the morality of nuclear deterrence and the status of their investment portfolio in the wake of October's stock market drop.

The bishops' new Central America statement, updating a statement issued in 1981, calls military aid to the contras "legally doubtful and morally wrong." It also repudiates human rights abuses
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THE VOICE

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Vol. XXXIV No. 23

Catholic Archdiocese of Miami

Friday Nov. 27, 1987

ON DEC. 8

Marian Year begins here

The Marian Year called for by Pope John Paul II several months ago will begin in South Florida on the Feast of the Immaculate Conception, Dec. 8, and will run through Aug. 15, Feast of the Assumption.

The Year, to be marked by observances and devotions by the parishes and Catholic organizations, is being launched by a 5,000-word pastoral letter from Archbishop Edward A. McCarthy, entitled "Hail Mary." (See Center Section)

"Our Holy Father has called us to celebrate a Marian Year," said the Archbishop in the letter, "...a year of rejoicing in our Blessed Mother, of discovering anew the role of Mary in our lives, of reawakening to the riches of genuine Marian spirituality and Marian devotion."

He quoted Pope Paul VI who said knowing true Catholic doctrine about the Blessed Virgin is a key to the "exact understanding of the mystery of the Church."

"By celebrating the 2,000th anniversary of Mary's birth, it emphasizes her key role in our redemption, in the opening of the Christian era," he said.

The Archbishop added that the observance will also help keep alive the spirit of the Pope's visit here and encourage the success of the Archdiocesan Synod now under way.

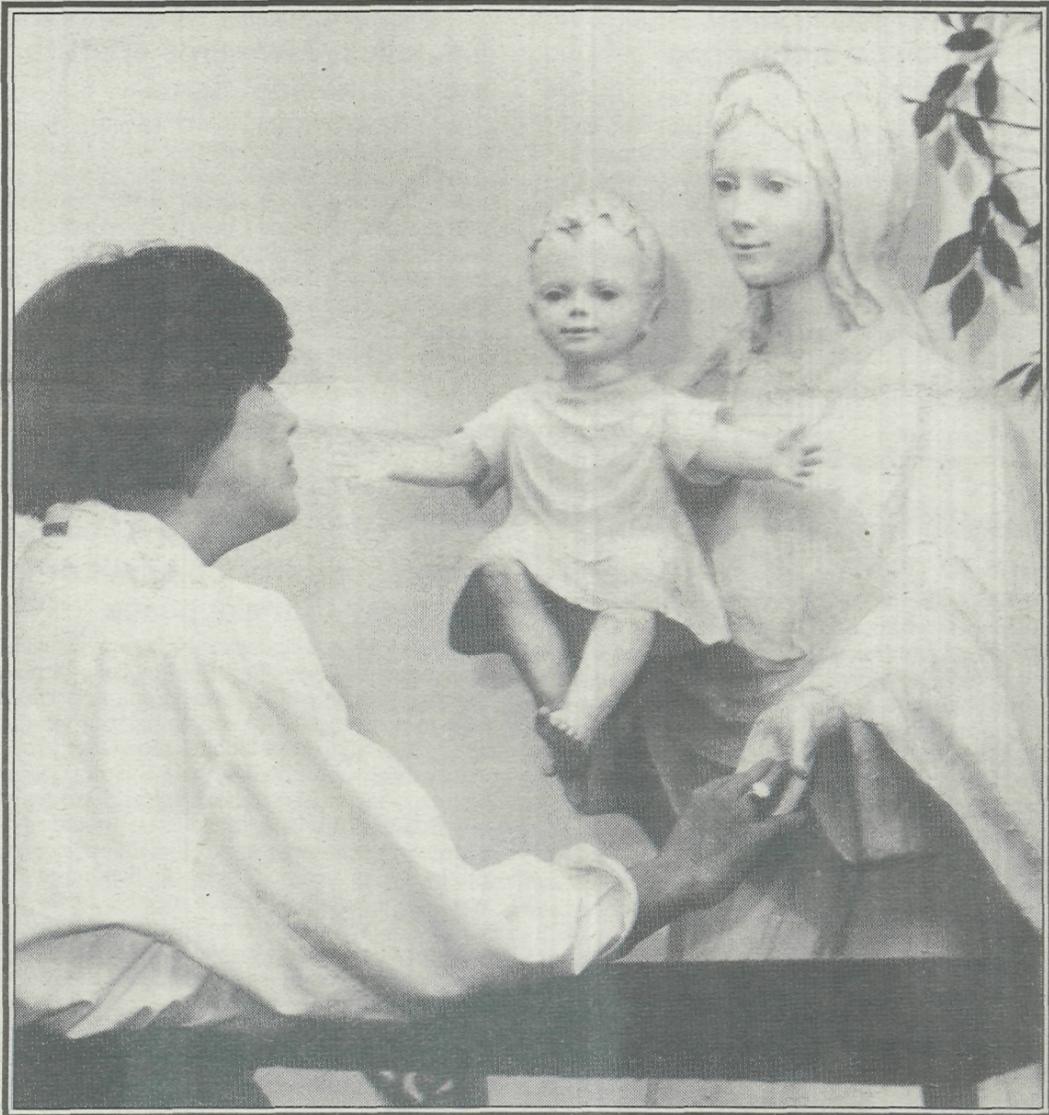
He also said the Marian Year might be a chance to help non-Catholics better understand Catholic devotion to Mary.

"Perhaps a lack of clarity in our devotion has been misleading, sadly depriving them of the rich, beautiful and grace-filled bond we are privileged to enjoy," he said.

The document also calls for specific actions during the year.

It urges Catholics to become reacquainted with "our rich traditions," and assist those who do not understand them.

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Nitza Espaillat, a worker at the Pastoral Center, prays before an image of Our Lady in St. Martha Church next door. (Voice photo by Robert O'Steen)

The people: help the poor more

By Ana Rodriguez-Soto
Voice News Editor

South Florida Catholics do care about the poor in their midst. That was obvious from the issues they raised at Synod hearings last year. The problem is that they seem to expect "the Church" to do all the work.

"The Church should do more..." was a constant refrain at those parish hearings. Repeatedly, Catholics asked for more programs, especially for the elderly and for youth in general, but also for the homeless, for migrants and refugees, for teenagers who run away or consider suicide, for abused and drug-addicted children, for unwed mothers, for the unemployed, for families living through difficult times. Some even asked the Church to get more involved in guiding politicians down the straight moral path.

'We will never give up on these problems. We'll stay after them forever and ever.' But 'you do have to put on the hat of a realist: how much can you build from the net proceeds of an ABCD Drive?'

--Vance Salter

But that's just the problem, say members of the Synod commission studying those issues. The Church can't do everything. More importantly, "the Church" is all of us.

"We'd just love to find a way to do all of that and

to respond to every need," says Vance Salter, an attorney and member of Good Shepherd parish in South Dade who serves on the Synod Commission on Christian Services, the group which is studying charity and justice issues.

But "what it boils down to is this," Salter says: "the universe of needs out there is several hundred times the available resources. If we're saying that it is the duty of the Archdiocese to solve the problems of poverty, of migrant workers, of drug abuse ... the simple answer is that can't be done. That's just not going to happen."

"We will never give up on these problems. We'll stay after them forever and ever," he adds. But "you do have to

(continued on page 10)

Pro-lifers: Mixed views about new Supreme Court nominee

WASHINGTON (NC) — U.S. Supreme Court nominee Judge Anthony M. Kennedy, described by his parish priest as a man with a "strong deep faith," received a mixed reaction from pro-lifers ranging from apprehensive to hopeful.

President Reagan announced the nomination of the federal appeals court judge to succeed retired Justice Lewis F. Powell Jr. It was Reagan's third nomination after failing in his first two attempts to fill the vacancy.

Reagan's second nominee, Judge Douglas H. Ginsburg, withdrew his name after it was revealed that he had used marijuana a decade ago. The president's first choice, Judge Robert H. Bork, was rejected by the Senate in late October.

Reagan called Kennedy a "true conservative" who "represents the best tradition of the American judiciary." Kennedy, 51, of Sacramento, Calif., has served on the 9th U.S. Circuit Court of Appeals since President Gerald R. Ford appointed him in 1976.

If confirmed he would become the third Catholic to sit on the current court. The others are Antonin Scalia and William J. Brennan.

Sen. Joseph Biden, D-Del., chairman of the Senate Judiciary Committee, indicated confirmation hearings on Kennedy might not be possible

until January.

One pro-life organization expressed "tremendous apprehension" about Kennedy, but other abortion opponents were generally supportive of the choice.

"We have tremendous apprehension" about Kennedy, said Judie Brown, president of the American Life League, in a telephone interview. "Our sense is not good, and we cannot at this time support him."

She cited a 1980 case in which Kennedy upheld the Navy's policy of discharging sailors discovered to be homosexuals. In the ruling Kennedy refused to extend the right to privacy to protect those sailors discharged from the Navy, but in general observers say he seems to accept the right to privacy. The privacy doctrine is the basis for abortion rights.

Douglas Johnson, legislative director for the National Right to Life Committee, said the 1980 ruling "reveals little one way or the other" about Kennedy's abortion views.

"We are pleased that Judge Kennedy has a general commitment to judicial restraint, even though he has never taken a specific position on Roe vs. Wade," Johnson said.



Hundreds freed

In San Salvador, El Salvador, 437 political prisoners are part of the Central American peace accord. Salvadoran President Jose Napoleon Duarte declared an amnesty for the prisoners. (NC/UPI-Reuter photo)

National

San Francisco archbishop taking sabbatical

(RNS) — Archbishop John R. Quinn, who has headed the San Francisco Catholic Archdiocese for the past 10 years, announced he was beginning a sabbatical Nov. 5 at the urging of his doctor "because of the effects of accumulated stress." In a brief statement explaining the highly unusual action for a Catholic archbishop, the 56-year-old prelate said he has never had a sabbatical in his 34 years as a priest, including 20 as a bishop. He said he was going to a "retreat setting where I can undergo a medical evaluation, learn how to deal more effectively with the problems of stress and return renewed and refreshed to take up once again my pastoral service as archbishop of San Francisco."

Foreign bishops tell New York aliens to go for legalization

NEW YORK (NC) — The archdiocese of New York brought bishops from the Dominican Republic, Haiti and Ireland to encourage aliens from their countries to accept the opportunity for securing legal status under the new federal immigration law. The visiting prelates were Bishop Hugo Eduardo Polanco Brito of the Dominican Republic, Bishop Willy Romelus of Haiti, and Archbishop Dermot Clifford of Ireland.

Bishops back increase in minimum wage

WASHINGTON (NC) — Congressional intent 50 years ago and Catholic social teaching both support an increase in the federal minimum wage, the U.S. Catholic Conference told a congressional subcommittee. The USCC's views were expressed in testimony to the Senate Subcommittee on Labor Standards, part of the Senate Education Committee, by Father J. Bryan Hehir, USCC secretary for social development and world peace.

Woman named first director of office for Black Catholics

WASHINGTON (NC) — Beverly Carroll, executive director of the Urban Commission of the Baltimore Archdiocese, has been named first director of the Secretariat for Black Catholics of the National Conference of Catholic Bishops. She will begin Jan. 4.

Catholics, Jews urge court to protect Indians' rights

WASHINGTON (NC) — Government plans to build a California road would destroy Native American religious sites and inhibit First Amendment religious rights, Catholic and Jewish groups told the U.S. Supreme Court. In a friend-of-the-court brief, the Bureau of Catholic Indian Missions and the American Jewish Congress urged the high court to uphold lower court action preventing construction of the road in Six Rivers National Forest. According to the brief, Native Americans fear that the road would interfere "with their ability to practice the most fundamental rituals of their religion at its holiest site."

World

Nicaragua's bishops split over best way to make peace

MANAGUA, Nicaragua (NC) — Nicaraguan churchmen say they agree that the country needs peace, but there is disagreement among them on how to achieve it — depending on their view of the ruling Sandinista National Liberation Front. Auxiliary Bishop Bosco Vivas Robelo of Managua said he wants neither "the dictatorship of an unjust Somoza" nor the "Sandinistas' brand of Marxism." Anastasio Somoza was the Nicaraguan president unseated in 1979 by the Sandinista-led revolution. Bishop Vivas is a member of the National Reconciliation Commission — established to monitor compliance with the Central American peace pact signed by Nicaragua and the four other nations of the region.

Catholics now largest denomination in Australia

SYDNEY, Australia (RNS) — The Roman Catholic Church has overtaken the Anglican Church to become Australia's largest religious denomination. Figures from the 1986 census also show Judaism as fourth in strength among the country's non-Christian religions, behind Hinduism, Buddhism and Islam. According to the census figures, the vast majority of Australians (73.02 percent, or 11,080,979 people) regard themselves as Christians.

Vatican urges Marian groups to care for drug, AIDS victims

VATICAN CITY (NC) — The Vatican has urged charitable and health institutes affiliated with Marian shrines to care for AIDS victims and drug addicts. Charity also requires that Marian institutes help solve problems of the elderly and the homeless, the Vatican said in a letter to the world's bishops which included the health care call.

Distribute world's food more equitably, Pope asks

VATICAN CITY (NC) — Pope John Paul II, describing the world food supply imbalance as a "tragic situation," called on governments to adopt a better system of distribution based on justice and concern for the weak. In a talk to members of the United Nations Food and Agricultural Organization Nov. 13, the pope said that while current food production is more than enough to meet world-wide needs, there remain "immediate and acute shortages" in particular countries and regions.

Official accuses Honduras of violating human rights

MEXICO CITY (NC) — Charging that human rights violations in Honduras are "systematic," a leading Central American human rights official said Catholics who speak against social injustice that country often become the victims of such abuses. Ramon Custodio Lopez, president of the Honduran commission for human rights and the Costa Rica-based Central American Commission for the Defense of Human Rights, also said groups of Catholic small farmers have been targeted by authorities after protesting for land reform. He also said that priests working with the farmers have been accused by a Honduran police official of being subversives.

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THE VOICE
(ISSN 8750-538X)
Average Weekly paid circulation 50,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

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Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Fl. Lauderdale 525-5157
W. Palm Bch. 833-1951

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Devotedly Yours



We dealt with many issues

My dearly beloved:

I am at 35,000 feet aboard an Eastern Airliner, flying to home sweet home after six days of meetings of the United States Catholic Bishops in Washington, D.C. Bishop Roman, Bishop Dorsey and I were all in attendance.

The Bishops gather annually to hear reports from the many committees of the U.S. Bishops' Conference and to make decisions over issues presented to us. This year, among others, we received reports from our committees on Missions, Doctrine, Ecumenism, Human Values, Religious Men and Women, Liturgy, Migration, Pastoral Research, Permanent Diaconate, Priestly Life and Ministry, Pro-life, Vocations, Women in the Church, the Charismatic Renewal, Evangelization, Marriage and Family Life, the Economy, the Moral Evaluation of Deterrence, Communication, Education, Social Development and World Peace.

We heard accolades of the dioceses that had been the hosts of the Holy Father. Many Bishops individually congratulated me on the marvelous arrangements in Miami.

We presented a request to the Holy See that the memorial of Our Lady of Guadalupe be raised to the liturgical rank of a feast in the United States; we approved norms for the care of retired priests; we discussed a document dealing with the relations of Bishops with Theologians (this was not completed for lack of time); we issued a statement in opposition to the so-called school based clinics (which provide contraceptives to children); we approved an important detailed pastoral plan for Hispanic Ministry; we established a task force for liaison with leaders of communities of men or women religious; we approved a plan to appeal for critically needed help for retired religious Sisters and Brothers whose communities cannot support them because of the diminishing number of younger members, increased longevity and rising health care costs; and we issued a document on conditions in Central America.

The number and complexity of issues covered is awesome. Over the years, an efficient process has been developed. When statements are presented for approval, Bishops are invited to respond by suggesting any amendments which they feel will improve the statement. The drafting committee then categorizes the amendments as accepted, not

'It is a taxing but heartwarming experience--being with brother bishops from all parts of the nation, dealing with a myriad of issues...'



accepted, or recommended for debate by the entire body.

When the amendments come before the entire body of Bishops, the Bishops vote to confirm the amendments accepted or rejected by the committee as a block unless any Bishop requests that a specific amendment be separated out for further debate. They then vote individually on the amendments that have been separated out for debate.

There are other activities associated with the meeting of the Bishops. Traditionally, we go to the National Shrine for a Mass honoring Our Lady. We also attend a reception given by Archbishop Pio Laghi, Pro-Nuncio of the Holy See. We attend committee meetings and meetings of Bishops of the Region. We are invited to meet with representatives of the Chaplains in the Military Service, heads of various seminaries, suppliers of vestments and religious goods, TV, radio and press interviewers and other groups.

With it all I found time to have dinner with my

niece — she is an Occupational Therapist at a Washington hospital. I also had breakfast with Robert Sweeney, one of our seminarians studying at Catholic University.

I chair the committee preparing to observe the 500th Anniversary of the Coming of the Gospel to the New World. We are considering how our history can be corrected, how we can offer special prayers, how we can recommit ourselves to the ideals of our heritage.

It is a taxing but heartwarming experience — being with brother Bishops from all parts of the nation, dealing with a myriad of issues that bear on the life and effectiveness of the Kingdom of Jesus in the United States. It is an opportunity to make an examination of conscience by reflecting on what is happening in other dioceses and to take pardonable pride in the good clergy, religious and faithful who are the Kingdom in South Florida.

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

Bishops reach out to Hispanics, Religious

More on page 4

(Continued from Page 1)

by any side in the Central American conflict and endorses regional peace initiatives.

Their position on school-based health clinics came in a statement which expresses what the bishops say are both moral and practical reasons why such clinics should not distribute contraceptives. The statement said federal

and state laws as well as local school board policies should be amended to exclude contraceptive services from public schools.

In approving their pastoral plan for Hispanic ministry, the bishops sought to respond to what one of them warned was the potential loss of up to 50 percent of Hispanic Catholics to other denominations or to no religion at all. The plan calls for small parish-based communities, youth ministry, promotion of family life and leadership

formation adapted to the Hispanic culture.

The new national collection approved by the bishops to meet the rising retirement costs for religious orders — particularly orders of nuns — will be conducted annually for 10 years "unless the need is met before then." The retirement need, estimated at \$2.5 billion, includes the cost of meeting health care and living expenses of current and future retirees.

Delayed until their next meeting were the bishops' proposed guidelines for improving relations with theologians and resolving disputes over theological or doctrinal matters.

Although the guidelines had been criticized by some bishops for being theologically "lacking," a motion to send them back to committee failed. But further action was suspended with amendments still pending when departures of bishops at the end of the meeting led to the lack of a quorum.

Information reports to the bishops also made up a large part of the meeting.

In one report the bishops were told the NCCB-USCC suffered paper losses of \$6.7 million in the October stock market drop. The conferences' total portfolio at the end of the month — \$69.7 million — was still worth more than their original investment, but most of the profits they would have gained were eaten up when stocks fell.

They also were told Nov. 18 by Cardinal John Krol of Philadelphia, a member of a special council advising the pope on Vatican finances, that the financially strapped Vatican for the first time will soon release an annual statement on its budget and finances.

Reporting on the progress of the bishops' ad hoc committee examining the morality of nuclear deterrence policies, Cardinal Joseph L. Bernardin

of Chicago said Nov. 17 that his committee's report next spring also will deal with the morality of modern defense systems, such as President Reagan's strategic Defense Initiative.

He said the committee also is examining the effect of spiraling arms costs on programs to alleviate poverty.

Lawmaker accused in Romero murder

SAN SALVADOR, El Salvador (NC) — Salvadoran President Jose Napoleon Duarte has accused prominent right-wing legislator Roberto D'Aubuisson of ordering the 1980 assassination of Archbishop Oscar Arnulfo Romero of San Salvador.

The charge has been leveled against D'Aubuisson several times in the past, but the Nov. 23 accusation was the first by Duarte who said he based his statement on testimony recently given by the driver of the assassin's getaway car.

"In this moment, I am telling the people and the world that I have completed my promise to uncover this abominable crime," the president said in a press conference at which he read the testimony of Amado Antonio Garay, 37. Duarte pledged a probe into the murder when he was running for the presidency as the Christian Democrat candidate in 1984.

Duarte said that Garay testified on Nov. 20 and 21 that he drove the gunman who shot Archbishop Romero as he celebrated Mass in a hospital chapel March 24, 1980. Duarte said Garay later heard his immediate boss, Capt. Alvaro Rafael Saravia, tell D'Aubuisson, "we did what we had planned, we killed Mr. Romero." Saravia lives in the United States, he said.

Marian Year begins Dec. 8

(Continued from Page 1)

The document suggests that preaching, especially during Lent, on feast days and in May be used to enlighten the faithful about Mary.

Schools and religious education leaders are urged to review their materials for emphasis on Mary during the Year. Archdiocesan groups and organizations as well as communications media are also expected to give attention to Mary.

The letter asks families, parishes and organizations, to introduce into their activities special Marian prayers and devotions, including the rosary, litany and processions, with prayers for the success of the Archdiocesan Synod, evangelization, and continuation of the spirit of peace and reconciliation begun in the Holy Father's visit.

The Archbishop announces in the letter the intention to "present Our Lady with a gift: the revival of the Forty Hours devotion in each parish as an occasion of reconciliation.

An image of Our Lady is being created especially for the devotion.

"We intend to have an image of Mary, Our Lady of the Blessed

Sacrament, Our Lady of South Florida, that will be exposed in the church of the Forty Hours," the letter said, as an expression of solidarity of all the people with the local parish. The image will travel from church to church throughout the Archdiocese as each one takes its turn observing the Forty Hours devotion which consists of having at least one person praying before the image at all times.

As another gift "we are asking that one day of each month, perhaps the First Friday, be set aside in each parish as a day of special prayer, veneration of the Blessed Sacrament, Marian devotions and celebration of the Sacrament of Reconciliation," followed possibly by a parish reception for "community in the Lord and in Mary Our Mother."

The letter discusses Marian history, her place in scriptures, early devotions in the first centuries, her relation to other women, how devotion to her leads to a closer relationship with Christ, and Mary as a "Woman of Our Times," a symbol of goodness and purity in an age of immorality and secularism.

U.S. Bishops actions

Bishops approve Central America statement

WASHINGTON (NC) — With only one audible vote of dissent, the U.S. bishops Nov. 19 approved a policy paper that terms U.S. military aid to Nicaraguan rebels "legally doubtful and morally wrong" but also repudiates human rights abuses from whatever source and endorses regional peace initiatives.

Approval of the "Statement on Central America" occurred by voice vote on the last morning of the National Conference of Catholic Bishops-U.S. Catholic Conference general meeting in Washington.

The Central America statement says that "we have long argued that a significant U.S.-Nicaragua problem exists but only a political solution can finally be successful in Nicaragua as in

Central America generally; there is no politically or morally acceptable military solution."

Furthermore, it says, "we have argued that direct military aid to forces seeking to overthrow a government with which we are not at war and with which we maintain diplomatic relations is at least legally doubtful and morally wrong."

It adds that the bishops do not try "to present policy based on legal issues." Yet, it says, "we do believe the policy of support for the contras to be morally flawed, however sincere the intentions" of those who back it.

Most of the bishops' debate involved the document's treatment of Nicaragua, where the Marxist Sandinista government is battling rebel

"contra" troops backed to varying degrees over the last several years by the U.S. government.

Critics suggested that the statement would be perceived as an endorsement of one faction or another in Central America and would hinder the peace accords adopted by Central American nations, including Nicaragua, in August.

Cardinal Bernard Law, whose short replacement statement for the document was voted down, suggested the bishops' limit their remarks in order to express concern "without running the

risk of one or another party in the region being able to manipulate our statement for its own propaganda purposes."

A move to postpone issuance of the statement failed as well.

"I personally am appalled" by talk of postponement, said Bishop Nicholas D'Antonio, vicar for the Latin American Apostolate in the Archdiocese of New Orleans and a former bishop in Honduras. "I think we're letting the bishops of Latin America down. Let's be prophets, for God's sake."

Letter on women slated for next March

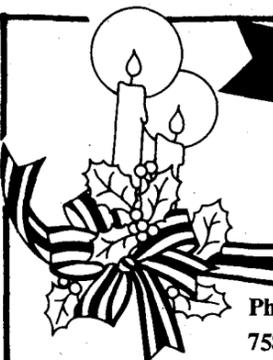
WASHINGTON (NC) — A full first draft of the U.S. bishops' proposed pastoral letter on the concerns of women should be ready for the U.S. bishops' Administrative Committee by March 1988, said Bishop Joseph L. Imsech of Joliet, Ill., writing committee chairman. The committee's tentative target date for completing the pastoral is November 1989.

Approve collection to help aged Religious

WASHINGTON (NC) — The U.S. bishops approved a proposal for an annual collection to help men and women Religious meet rising retirement costs. Of the 166 Ordinaries voting, 156 approved the collection, which would begin in 1988 and would be conducted for 10 years "unless the need is met before then." The retirement need, estimated at \$2.5 billion, includes the cost of meeting health care and living expenses of those men and women Religious now retired and what will be needed to cover retirement costs for those still in active ministry.

Vote to help Lebanon with food, medicine

WASHINGTON (NC) — The U.S. bishops in a resolution pledged an increased effort by Catholic agencies to help the Christian community and the wider population in war-torn Lebanon with food, medicine and other humanitarian aid. They also urged the federal government "to take a fresh look" at the needs of the Lebanese people and "to respond with generosity."



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Okay small communities for Hispanics

WASHINGTON (NC) — The U.S. bishops unanimously agreed to undertake the "monumental task" of meeting the needs of Hispanics in the church. At their general meeting in Washington the bishops approved a National Pastoral Plan for Hispanic Ministry that calls for small ecclesial communities, parish renewal, youth ministry, promotion of family life, and leadership formation adapted to the Hispanic culture.

Form joint commission on Religious life

WASHINGTON (NC) — Despite strong opposition from a few bishops, the National Conference of Catholic Bishops overwhelmingly approved the formation of a mixed commission of the NCCB, Leadership Conference of Women Religious and Conference of Major Superiors of Men to share concerns on religious life in the United States. They also voted, without audible dissent, to establish a five-bishop NCCB Committee on Religious Life and Ministry. The committee is to form the NCCB representation on the tri-conference mixed commission. The men's and women's religious conferences are to provide five representatives each, giving the commission a total of 15 members.

Oppose clinics as matter of principle

WASHINGTON (NC) — Cardinal Joseph L. Bernardin of Chicago said the U.S. bishops' document denouncing high school-based health clinics that provide contraceptives was "a statement of principle." He said that even if some parents give permission for their children to use the clinics, the church rejects efforts to offer birth control services, he said. "We would be opposed to that in any circumstance. We're not talking about condemnation of persons" but of certain programs, he added. "What we're saying is that when you educate people we have to inculcate them with certain basic human values."

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Single parents doing 'good job'

Expert tells national convention of Catholic women

MINNEAPOLIS (NC) — While statistics on divorce and single-parent families are worrisome, families headed by single parents also can be intact and happy, a speaker told the biennial convention of the National Council of Catholic Women.

The speaker, Valerie Dillon, family life director of the Archdiocese of Indianapolis, said she knows so many single parents who are doing a good job that she no longer speaks of them as being "broken homes."

Dillon was one of several speakers to address the convention Nov. 8-12 in Minneapolis. More than 2,500 women registered for events during the week.

Mary Ann Kramer of Lucan, Minn., in the Diocese of New Ulm, was elected president of the National Council of Catholic Women, a federation of local councils of Catholic women, for the next two years. Joyce Masso of Miami also was installed as president of the Florida Council of Catholic Women.

Dillon, speaking on "Loving and Living: The Stages of Family," said statistics on divorce, child abuse, runaways, poverty or suicide "tell only part of the story." Single-parent families can also be nurturing homes for children.

Citing the rapid changes of early married life, Dillon said 50 percent of all divorces occur in the first seven years of marriage and 64 percent in the first 10.

"We need a ministry to the newly

married," she said, and, when divorce does occur, be "compassionate Christians" and do not brand the children of these failed marriages by labeling them.

At the other end of the spectrum she said the church also needs to be supportive of couples in the "empty nest" stage since it often is a time of declining health, pinching pennies, scattered children and the death of a spouse.

Among the convention workshops the best-attended was given by Beulah Lund, a 50-year-old housewife from Deer Park, Wash., who decided to live as a bag lady on the streets of Washington, D.C., to learn the plight of the homeless.

An overflow crowd gasped when she told of awakening in a Washington shelter to find "a knife at my jugular." She was sure she would be killed, she said, because "cold steel is convincing" and the woman wielding the knife had been drinking.

She said she decided she didn't want to die lying down, so she sat up and then began to cry. The tears apparently reached the other woman, who dropped the knife and put her arms around her.

She predicted to her audience that "someone in this room will be homeless sometime, and they won't know what to do with their life."

The convention opened with a keynote address by Dolores R. Leckey, executive director of the U.S. bishops' Committee on the Laity, and a Mass

Bishop: Synod saw 'now' was time for women's role

WASHINGTON (NC) — The role of women in the Catholic Church and the need to address the issue "forthrightly and now" quickly became a major concern of the world Synod of Bishops on the laity, Archbishop John L. May of St. Louis said Nov. 19.

'There is a serious and profound need to admit women to decision-making positions at all levels of the Church, including the international level.'

Bishop John L. May, president, National Conference of Catholic Bishops

The president of the National Conference on Catholic Bishops also said the central topic was lay movements and their relationship to the local church.

Archbishop May made the remarks during the bishops' annual general meeting Nov. 16-19 in Washington in a report on the synod, which was held last October in Rome.

"Interventions from bishops all over the world and reports from the 'circuli minores' emphasized the need to address this issue forthrightly and now,"

said Archbishop May, who was a synod delegate.

"There is a serious and profound need to admit women to decision-making positions at all levels of the church, including the international level," he continued in the report.

He said interventions from the U.S. bishop-delegates "often asked specifically for this, also that ministries of acolyte and lector be open to women."

Bishops from other countries asked for "serious study" of opening the permanent diaconate to women, he added.

Although specific recommendations on women were not in the message from the synod or in propositions sent to Pope John Paul II, Archbishop May said, the synod reinforced a growing conviction in the United States that "the issue of women's role in the church and society must be addressed effectively by the church in the United States."

He said the U.S. bishops as a conference will commit themselves "to cooperation with women, welcoming their involvement and leadership both in church and society."

"We look to the pastoral letter on the concerns of women now being prepared by our conference as a significant contribution to this effort," he said.

A writing committee to bishops, headed by Bishop Joseph L. Imesch of Joliet, Ill., is preparing a full first draft to be ready by March 1988.

'We need a ministry to the newly married' and when divorce does occur, be 'compassionate Christians' and don't brand the children of these failed marriages by labeling them.'

Valerie Dillon, family life director, Archdiocese of Indianapolis,

celebrated by Archbishop Pio Laghi, apostolic pronuncio to the United States.

Leckey, who shortly before the convention had returned from five weeks in Rome as an adviser to the U.S. delegation to the world Synod of Bishops on the role of the laity, said the bishops at the synod recognized that "all women are members of the laity."

Practical steps were outlined at the synod to include women in the heart of

ministry, Leckey said. The church in the United States is shaping a pastoral plan to include women in as many roles as possible, she added, because the bishops know that the church needs women for "wholeness."

Women table action on joining ecumenical group

MINNEAPOLIS (RNS) — The National Council of Catholic Women, by an overwhelming vote at its 43rd convention here, decided not to bring up the question of possible affiliation with Church Women United, an ecumenical organization. Opponents of such affiliation pushed to bring the issue to debate and possible vote, but top leaders of the council succeeded in keeping it off the agenda, although the question of possible cooperation with Church Women United was to be discussed at an open hearing later. Delegates who sought to bring up the affiliation issue here said Church Women United is a political movement which supports abortion rights, family planning and contraceptives, homosexuality and school-based health clinics.



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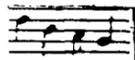
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Pope ready to name new cardinals?

VATICAN CITY (NC) — Among the closely guarded secrets at the Vatican is when the pope will name new cardinals.

Experienced Vatican watchers often find their guesstimates off by months and sometimes by as much as a year. Even more strongly guarded is the list of people the pope will appoint as princes of the church.

The guessing usually starts when there is a large number of vacancies in the College of Cardinals. Under church rules, there can be no more than 120 cardinals under the age of 80 and thus eligible to elect a pope.

When Cardinal James Darcy Freeman, retired archbishop of Sydney, Australia, turned 80 Nov. 19, there were 22 openings for voting-eligible cardinals, giving Pope John Paul

II the chance to significantly restructure the geography and ideology of the college if he wishes.

This is important because under the current pope, the college has grown in influence. Every three years he has convoked special meetings of the college to advise him on pressing church matters, such as Vatican finances and reform of the Curia, the church's central administrative offices.

When Pope John Paul first started the practice in 1979 he called it "an important step on the path of collegiality." In 1985, he also raised the college to its highest number, 152 — including those over the voting age.

Historically, cardinals have been principal advisers to popes. Today many individual cardinals still are, such as those who head curial agencies and

the heads of major Sees who can afford to periodically travel to the Vatican to gain the pope's ear.

But, except for electing popes, the College of Cardinals, as a body, had been declining in influence. Much of the decline has been due to the internationalization of the college begun by Pope Paul VI and continued by the present pope. This has made frequent meetings of the college impractical and costly, especially for heads of poor Third World Sees.

How the office of cardinal developed in the early church is unclear. But by the 11th century the power of the cardinals was well documented, and the title was given to bishops, priests and some deacons from Rome and the neighboring dioceses who were the pope's main advisers on doctrine and church governance.

During the centuries in which popes were temporal rulers of central Italy, cardinals often were state officials or represented the pope politically. In 1059, under the reign of Pope Nicholas II, they became papal electors.

Currently, there is a regional imbalance in the college in relation to the global Catholic population. Most of the cardinals eligible to elect a pope are European. They number 48 — not far from half the electors — although the continent has slightly less than one-third of the world's Catholic population.

Latin America, with 42 percent of the Catholic population, has only 5 electors. Africa, with less than 10 percent of the world's Catholics has 13.

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Vatican to publish budget, audit 'soon'

WASHINGTON (NC) — Cardinal John J. Krol of Philadelphia announced to the U.S. bishops Nov. 18 that for the first time the financially strapped Vatican will soon release an annual statement on its budget and finances.

The cardinal also announced preliminary plans to establish some form of U.S. foundation or endowment fund to provide an ongoing source of income for the Holy See to help reduce a growing yearly operating deficit.

Cardinal Krol addressed the bishops as a member of the Council of Cardinals, a group of cardinals from around the world established in 1981 to help advise the pope on Vatican structures and finances.

In council meetings "I have been a darn nuisance on the question of publicity" of Vatican finances, the cardinal said.

He said the bishops would soon be receiving from the Vatican "an audit report for 1986 and the budget for 1987," and for the first time "it will come without that darn little word on top 'riservato.'"

"Riservato," Italian for "reserved," is the Vatican equivalent of the "top

secret" stamp on a U.S. government military or intelligence report.

Cardinal Krol said the Vatican would also include an audit statement on the operation of Vatican City State, which has no deficit.

Because the financial documentation will not be secret, the cardinal told the bishops "Use it. Make it public. Share it with your editors."

His stand with the Holy See, he said, has been that they could keep their finances secret if they ran a balanced-budget operation or sought to make up the deficit through private sources. "But if you want to make an appeal for a deficit, you'd better tell people what it is and why it is."

He said Peter's Pence, the annual collection from Catholics used in recent years to offset the Holy See's deficit, is no longer sufficient.

At the suggestion of Cardinal John J. O'Connor of New York, also a member of the Council of Cardinals, plans are being formulated to create a foundation or similar structure in the United States to provide a more stable source of ongoing income for the Holy See, Cardinal Krol said.

He called the plan a possible "pilot project for the world."

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Court nominee 'might' overturn abortion

Conservative columnist tells Broward pro-lifers

By Prent Browning
Voice Staff Writer

Supreme Court nominee Judge Arthur Kennedy "might vote" to overturn legalized abortion if he is confirmed, according to conservative columnist and national public radio commentator Cal Thomas, who spoke at the annual Broward County Right to Life benefit last Saturday.

Father Daniel Kubala, Respect Life Director of the Archdiocese of Miami, led the invocation at the breakfast hosted by the non-denominational organization.

Thomas, whose column appears in 70 newspapers

'Sin is the new exploitation market... You commit adultery with a presidential candidate and you get your own line of designer jeans. I expect Tammy Faye [Bakker] to be doing commercials for K-Mart any day now.'



Cal Thomas

including *The Miami Herald*, is a former spokesman for the Moral Majority and an avid right-to-life supporter. At the breakfast he lampooned the recent spate of political and evangelical scandals and criticized the press for censorship in connection with the abortion issue.

But he also spoke about a recent meeting he had with North Carolina Senator Jesse Helms. Thomas quoted Helms as saying, "If I were a betting man I would give Judge Kennedy a 50/50 chance with maybe a little edge that he might vote on an appropriate case to overturn Roe Vs. Wade."

Senator Helms met with Judge Kennedy and had a brief conversation touching on the issue of abortion, Thomas said. "Helms said, 'You know where I stand on abortion?' And he quoted the judge as saying 'Yes I do and I admire it. I am a practicing Catholic, you know.'"

Thomas added that he was one of the conservatives who believed that Judge Bork was not "the savior" the pro-life movement is looking for. He quoted conservative columnist George Will, a good friend of Judge Bork, as saying "he didn't think Bork would vote to overturn Roe Vs. Wade because the precedent was so firmly estab-

lished after 14 years that it would cause too much disruption for the country to reverse it."

"To which I replied in a column I wrote, 'Great! Let's go back to slavery and start buying blacks again because that was entrenched for a lot longer than Roe Vs. Wade.'"

In general, Thomas, who spoke of a "systematic cultural breakdown," expressed pessimism that government could put the country back on the right moral course. Speaking about the presidential candidates in an earlier interview with *The Voice* he remarked, "one man can't turn it around. The whole system is sick."

One symptom of this cultural breakdown, he told the right-to-life supporters, was the total absence of shame displayed by various protagonists in recent public scandals, who have sought to capitalize on their notoriety.

"Sin is the new exploitation market," he said. "I mean you commit adultery with a presidential candidate and you get your own line of designer jeans. I expect Tammy Faye [Bakker] to be doing commercials for K-Mart any day now."

Reading in ironic tones from one of his own columns about the Gary Hart—Donna Rice affair, he said, "We have Geraldine Ferraro on 'Nightline' saying to Ted Koppel, well that's true what Gary's done I suppose, but we need to get through this in a hurry because Gary's really great on *women's issues*."

Thomas blamed the press for feeding on the titillating aspects of these scandals, but saved his harshest criticisms for what he regarded as media censorship of the truth about abortion.

"My open-minded, pro-academic freedom, anti-censorship colleagues in the press won't show us pictures of what goes on behind the human flesh carnage mills of America because they know that with pictures go policies they don't want—because of their political stand—the American people to accept."

The columnist concluded his talk by urging people to take a stand on abortion and "leave the results to God."

"You're going to have a minimal role on who sits on



An added feature of the Broward Right-to-Life Breakfast this year was the performance of several pro-life songs by Joy Shepherd, 11, of Deerfield Beach. Her mother, Rochelle, explained that Joy's was an unplanned as well as problem pregnancy, and she was advised by one relative to obtain an abortion. But because of their Christian conviction, she and her husband refused, and Joy, who was born a perfectly normal child, is now a gifted student as well as a talented singer. (Voice photo/Prent Browning)

the U.S. Supreme Court. That doesn't release you from your obligation to write a letter to your senator who will vote on this particular nominee and express yourself."

He referred to the lives that can be saved by any individual who participates in pro-life activities such as picketing abortion clinics or contributing to crisis pregnancy centers.

"You tell me what you can do in this life that will amount to more than that," he said, "and this will be the last time I will ever speak at one of these meetings."

Broward pro-life agenda set

The current agenda of Broward Right to Life, Inc., was reviewed at their annual benefit breakfast Saturday and includes the following:

1. A campaign opposing school-based health clinics that would dispense contraceptives and provide abortion referral. The organization believes that the issue will probably be brought up at a Dec. 17 Broward County school board meeting.

2. A proposal for a sexual abstinence program that would promote chastity and be conducted in Broward County schools. Similar programs in other areas have been successful in dramatically reducing teenage

pregnancy, the organization's leaders said.

3. A project is under consideration to publish ads asking people who are victims of botched abortions to contact the organization. By bringing some of these cases to court with the help of Broward Right-to-Life, the result could be that the malpractice insurance of abortion clinics would be raised, perhaps forcing some of them out of business.

4. The organization is looking into the feasibility of having a 30-minute pro-life film produced by Dr. Bernard Nathanson shown on commercial television.

Those wanting more information about Broward County Right to Life can contact them at 563-5433.



School walk

Dressed in red and yellow T-shirts that said their school was "leading the way in quality Catholic education," the entire student body of Msgr. Edward Pace High School in Opa-Locka, joined by teachers and administrators, walked eight miles recently to raise funds to expand their athletic facilities. The walk-a-thon began at Our Lady of the Lakes Church in Miami Lakes with pep talks by Miami Dolphins Coach Don Shula (above right) and linebacker John Offerdahl. Shula, whose son David attended Pace in the early 70s, exhorted the students to "work hard in school" and make the best of all their educational opportunities. The walk ended at Immaculate Conception School in Hialeah, raising approximately \$40,000 of the \$125,000 needed. At left, tenth-graders David Silva and Enrique Bravo --who collected souvenirs along the way-- set the pace for fellow students. (Voice photos/Ana Rodriguez-Soto)

Church marks bicentennial of Cuban priest/patriot's birth

With a Mass and procession last Friday night at the Shrine of Our Lady of Charity, the Archdiocese of Miami kicked off the bicentennial celebration of the birth of Father Felix Varela, Cuban priest, philosopher and patriot whose cause for beatification is now being studied.

Auxiliary Bishop Agustin Román was the main concelebrant of the liturgy, which coincided with the announcement of a new immigration agreement between Cuba and the United States. Because the agreement calls for the deportation of Mariel refugees who have committed

crimes in this country, many of those who attended the Mass were worried about their relatives who might be sent back.

Bishop Roman made a plea for unity and calm, and urged them to send telegrams to President Reagan asking that massive deportations not be carried out. This week, the bishop and Cuban community leaders wrote a letter to Attorney General Edwin Meese asking that the government study each Mariel case individually; and that it not deport Cubans who have not committed violent crimes and/or have relatives in this country.

Father Varela, born in Havana, Cuba on Nov. 20, 1788, died an exile in St. Augustine, Fla. on Feb. 18, 1853. In between, he ministered to immigrants, first in Philadelphia and then in New York, where he was named Vicar General of the Archdiocese.

While in Philadelphia he published *El Habanero*, a newspaper which issued some of the first calls for Cuban independence from Spain. Father Varela had represented Cuba at the Spanish Cortes or parliament in 1822 and 1823, and his

views on liberty have led some to call him "the founding father of the Cuban nation," as well as the man "who taught Cubans how to think."

Through his writings and teachings, including a stint at San Carlos Seminary in Havana, Father Varela imbued in Cubans a sense of themselves as a people, and as a country apart from Spain. As a priest, he combined a brilliant intellect with exemplary pastoral work among the immigrants of that time.

In a statement issued to coincide with the bicentennial celebration of Father Varela's birth, Archbishop Edward McCarthy calls the priest "a son of Cuba who brought the torch of faith, the teachings of freedom to immigrants of our great nation."

"It is a source of thanksgiving to us all to recognize that it was a Catholic priest, faithful to Christ and to His Church, brilliant teacher and exemplary Pastor, who is at the root of the cultural foundations of the Cuban people," said the statement.

"Father Varela also served this coun-



Father Felix Varela, worked with immigrants in U.S., and died in St. Augustine, Fla.

try with dedication. As one of the leaders of the Church in New York, he taught the faith and spent himself serving the poor immigrants," the statement continued. "In 1853 he returned to St. Augustine, Florida, land of his childhood and of his elementary education, to die proclaiming the presence of Christ in the Eucharist, blessing the children and praying for his students and his parish."

"The name of Father Felix Varela inspires us to believe in God, to do good to others, to build a free and just society," the statement concluded.

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With my personal gratitude to you for your concern and love for the poor, I am

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

Bishop Dalmau, 94, scholar and exile

By Marjorie L. Donohue
Voice Correspondent

A Mass of Christian Burial was celebrated Monday in St. Mary Cathedral for Cuban-born Bishop Eduardo Dalmau, C.P. who died on Nov. 19 after a long illness.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the 94-year-old prelate and former Bishop of Cienfuegos who had been exile since early 1959 in South Florida.

Bishop Dalmau, who was blind at the time of his death, was recognized as a scholar among his peers and had authored several books on theology, social problems in Cuba, and a history of his native country.

Born in Havana, he studied as a child in Barcelona, Spain, where he was enrolled in a Jesuit school. At age 15 he entered the novitiate of the Passionist Congregation and studied at the Mon-

ticello Novitiate of the congregation in Rome. In 1915 he was ordained at St. Apollinare Church in Rome. He then taught theology, Canon Law, and Sacred Scripture in Rome and returned to Cuba in 1931. He was professor of Scripture in San Carlos and San Ambrosio Seminaries in Havana until 1935 when he was appointed Bishop of Cienfuegos by Pope Pius XI.

An outspoken foe of communism and the Castro regime, Bishop Dalmau was one of the first to label Fidel Castro as a communist and was also the first prelate to leave the island. Bishop Boza



Bishop Eduardo Dalmau

Masvidal, auxiliary Bishop of Havana and Miami's Auxiliary Bishop Agustín Román were forcibly deported in 1961.

After coming to Miami, Bishop Dalmau, who spoke English, Italian, and French in addition to Spanish, served as chaplain at the former novitiate of the Sisters of St. Joseph of St. Augustine in Jensen Beach from 1961 to 1964. For a brief time he was chaplain at the Pennsylvania Retirement Hotel operated by the Carmelite Sisters in West Palm Beach.

One of a family of 14, Bishop Dalmau is survived by six nieces including Mrs. Georgina Martínez, Mrs. Sylvia González, Mrs. Lillian Palomo, Mrs. Gloria Alagar, Mrs. Estelle Martínez, all of Miami; Mrs. Betty Gallup and Mrs. Conchi Biaz, Stanford, Ct.; and two nephews, Octavio Martínez, Miami; and Enrique Martínez, Boston.

Burial was in Our Lady of Mercy Cemetery.

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Church offering financial advice

By Prent Browning
Voice Staff Writer

The new tax laws have many people confused. But this year, help in clarifying these and other financial matters has come from an unusual source — the Catholic Church.

Since July, the Miami Archdiocese's Office of Development has been conducting free seminars on financial and estate planning with a team of lawyers, stockbrokers, insurance executives and financial planners. After the seminars the professionals are available for private consultations.

In addition to questions about the new tax laws, the Development Office feels people are often misinformed about wills. Many times individuals put off even drawing one up until it's too late.

Jack Rodgers, director of Planned Giving and Special Project Funding for the Archdiocese, is quick to quote surprising government statistics that seven out of ten Americans who died in 1985 left no will at all.

People just don't want to think about their own mortality, he says, and wills force them to do that. At a recent seminar the average age was 60 "but only half had wills," he says.

One common misconception is that wills are only for the rich, but serious problems can develop over the distribution of even very modest amounts of property and money.

"Any pastor can tell you," Rodgers says, "that when people die intestate you

will be amazed at the wars between relatives. Money does funny things to people."

Furthermore, some people are unaware that the entire process of probating a will can be avoided by creating a living trust. In this arrangement a personal representative is named who man-

and other matters can be just as important to non-celebrities.

The seminars, held in various locations throughout the Archdiocese, have so far received a good response. The next one is Dec. 7 at St. Henry's in Pompano Beach (for reservations call 757-6241 in Dade and 522-5776 in Broward). There

'There hasn't been one person who hasn't come up to me and said, boy, I thought I knew something about wills, but I didn't know this and I didn't know that.'

Jack Rodgers, director of Planned Giving and Special Projects Funding for the Archdiocese

ages the trust and sees that the estate is distributed according to the wishes of the deceased.

"Probate can take anywhere from between nine months to two years and between the cost of lawyers' fees and other expenses it can cost anywhere from between five and twenty percent of the total value of the estate," says Rodgers. "John Wayne died seven years ago. His will is still in probate. Henry Ford had a living trust. The assets were doled out immediately and no one knows how much he had or where it went."

In fact, when a will is probated it becomes public information. Anyone can find out for instance, that Natalie Wood's estate included 29 fur coats, and keeping information private about beneficiaries

are plans to hold a seminar in the Keys next year, and another in Spanish if a Hispanic parish requests one.

"There hasn't been one person who hasn't come up to me and said, boy, I thought I knew something about wills, but I didn't know this and I didn't know that," says Rodgers, who introduces the seminars.

People are similarly uninformed about the new tax laws. "There are enough revisions in the tax bill to fill a book. Any tax lawyer can tell you it's far from over and no one can predict what is going to happen. Even tax attorneys can't keep up with it."

The seminars also specifically address how to increase current income, and how to reduce and eliminate estate taxes.

Financial and estate planning is a service that you wouldn't normally expect the Church to provide, but the Archdiocese indirectly benefits. The Development Office hopes that in drawing up wills, Catholics will remember the various charity work that the Archdiocese is involved in.

Brochures are available that list the general areas of services provided by the Catholic Church in South Florida. Rodgers emphasizes that through skillful financial planning, money can be donated to charity without any sacrifice to the heirs.

The philosophy of the seminar program is "receiving through giving," but those attending do not have to listen to pitches for charity. People are bombarded these days with requests for money, says Rodgers. "Everything is gimme, gimme, gimme." These seminars, however, are service oriented.

The professionals, although they get paid if anyone uses their services to draw up a will or make a stock transaction, tend to look upon the seminars as volunteer community work. "The team gets a certain amount of personal satisfaction out of helping people," says Rodgers.

The Development Office, he adds, is "here as a service organization to help individuals and to help the parishes. We are working directly with some of the ministries who want to increase their funding sources."

For more information, call 757-6241, Ext. 123.

Hundreds walk 6 miles to raise \$\$ for farmworkers

By Hector Pashell
Special to La Voz

Betty Blank walked six miles for farmworkers on a recent Saturday morning. So did her grandson Michael, even though he cannot walk. His grandmother pushed him and his wheelchair all the way.

"I come every year because I believe in this cause," said Blank of St. Louis parish in Kendall. "This is very healthy for my grandson and he loves it."

Michael cannot walk because his brain has not developed normally, but he always enjoys going for a stroll with his grandmother, she explained.

The two were among nearly 300 people who took part in the third annual Farmworker Walk-a-Thon. Leading the pack was a group of youngsters carrying banners. Many other walkers also carried small flags with a black eagle painted over a red background, the logo of the United Farmworkers union (UFW).

The UFW has started a nationwide boycott of table grapes to protest the use of pesticides in the fields. "The pesticides are poisoning many farmworkers," said John Kleyla, one of the walkers.

Another walker, John McKee, said Americans have received so many blessings from God that "it's their duty to share a little of what they have with the needy."

The walk-a-thon's organizers preached by example, providing lunch to all the walkers. To the farmworkers who had come from far away, they offered something "more substantial for the road."

The purpose of the walk-a-thon is to raise money to help farmworkers organize and fight for better working conditions, said one of its chief organizers, Patricia Stockton, who is director of Rural Life Ministry for the Archdiocese of Miami. Last year, nearly \$6,000 was collected.

Stockton's main concern, however, is not raising money, but seeing that people "get more and better informed

about the farmworkers' problems and working conditions... The walkers should know about the farmworkers' reality, so the walk-a-thon will be one of solidarity with some of our brothers and sisters," Stockton said.

As an example, she noted that María de la Guardia, a teacher at St. Hugh Ele-



Nearly 300 people, many carrying union banners, took part in six-mile farmworkers' walk-a-thon through southwest Dade. (La Voz photo/Hector Pashell)

'We must take this message to the rest of the community, to help the farmworkers.'

Silvia Blancaneaux

mentary in Coconut Grove, had dedicated the previous week's lessons to the walk-a-thon, presenting materials and movies about the problems of farmworkers.

The youth group from St. George parish in Fort Lauderdale did something similar. After seeing a video, "The Wrath of Grapes," about the ill effects pesticides have on farmworkers' health, every youngster from the group decided to participate in the walk-a-thon.

"They walked knowing what they were supporting," said Stockton.

"We must take this message to the rest of the community, to help the farm-

workers," said Silvia Blancaneaux, another walker.

"We owe our daily bread to them," added Cara Gómez.

Marcela Longoño had traveled from Indiantown, FL, north of Palm Beach county, to raise her share for the cause. She is trying to organize a union there "to fight for the farmworkers' rights."

She said she became aware of farmworkers' needs while living in Texas, and decided to stay in Indiantown to help them because she is convinced that when one has an ideal, "it should not only be talked about, but also acted upon."

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Catholics want Church to do more for the poor

But charity is everyone's responsibility, say members of Synod commission studying issues

(continued from page 1)

put on the hat of a realist...How much can you build from the net proceeds of an ABCD drive?"

"We are not a welfare agency," says Maryann Buffone, a longtime volunteer and member of St. Rose of Lima Parish in Miami Shores. "The Church can't be the be-all and end-all of things for everyone."

Pat Miller, executive director of Catholic Community Services in Broward, notes that "we are providing a tremendous amount of service now with the money that we receive." But even the government, with all its resources, "can't do everything for all people."

The solution is clear, she says: "Everybody has to do it. We all have to do it."

Indeed, the most effective form of charity is people helping each other, neighbor to neighbor, family to family, says the commission's draft document, which will be debated by the full Synod on Dec. 5. (Parishes and individuals will get a chance to comment on all the Synod documents early next year.) Only as a last resort should people turn to the impersonal and often overburdened agencies of the government or the Archdiocese.

"We're not saying go away, don't bother me, don't go to the Archdiocese," Salter says. The hearings did "identify areas where people feel the needs are not being met adequately," and "we're trying to recognize the shortcomings." However, big institutions are "not nearly as effective as one-on-one care."

In its draft document, the commission avoids specific suggestions as to how individual Catholics can provide such one-on-one care, but it does stress the role of the family and the parish as a community of care-givers.

"Is it not worthwhile to make sure that in every parish there are very active Christian service groups?" says Salter. "One of the things we're trying to say in these documents is that even if we had the dollars it would not be sufficient. That does not discharge the individual's duty as a baptized Christian."

"There's a great ignorance as to what is social justice and what the Church is saying about social justice, what each Christian's responsibility is," says Alicia Marill, head of the religion department at La Salle High School and co-founder of Amor en Accion, a group of lay volunteers who help the poor in Haiti and the Dominican Republic. "Each of us has a duty, as a Christian, to serve," she says.

It's a point stressed repeatedly in the commission's draft document, and echoed by the members themselves.

"Ninety-nine percent of the responsibility falls on us," says Ondina Menocal, a member of Our Lady of Divine Providence parish in south Dade who teaches religious education and organizes a youth group for recent immigrants in the area. "Within our means, we must be willing to act," instead of "pointing the finger" at others and saying "they" must do some-

The issues

Following are some of the main issues being studied by the Synod Commission on Christian Services. These have been consolidated from the hundreds of individual issues submitted by South Florida Catholics at parish hearings last year:

- 1) The need for more day care centers, low-income housing and nursing homes for the elderly;
- 2) Requests that the Archdiocese organize social ministry at the parish level (parish social ministry);
- 3) The need for more education about drug/alcohol abuse and more rehabilitation programs for addicts;
- 4) Requests that the Church take a more active, visible stand on social justice issues, and that the Archdiocese establish a "peace and justice" office; also, the need to clarify the Church's proper role in the political arena;
- 5) The need for more shelters and care for the homeless;
- 6) General requests for more programs to help families experiencing difficulties: pregnant teenagers and unwed mothers; migrant farmworkers, refugees and recent immigrants; the families of the mentally retarded; teenagers who are considering suicide; runaways and potential runaways; abused children (and spouses); orphans or children who live in foster homes;
- 7) More Church aid for the needy and poor of South Florida, including job training for those who are unemployed;
- 8) The need to develop a social conscience among South Florida Catholics.

thing.

"I think everyone has to examine his or her own lifestyle and give accordingly," says Buffone, who for years has been active in charitable projects. "And look for innovative ways to help. You know, you just don't put the money in the basket. Do something. Get out and be your own little apostle."

Buffone, Menocal and most of the other members of the Christian Services commission are living examples of that philosophy: longtime volunteers and die-hard Church and community activists. Their ethnic backgrounds also mirror the diverse peoples and cultures of the Archdiocese: "WASP Catholics," Cubans, Haitians, black Americans, and the Irish priest who serves as executive secretary of the commission, Msgr. Bryan Walsh. (His fulltime job is to oversee all of the Archdiocese's charitable and service agencies.)

Although dealing with ethnic differences was not one of the specific issues presented to their commission, members found, in Buffone's words, that it "permeates this city... It colors everything that is said and done. I think that each person, each of us, as a Catholic, as a Christian, as a person of God, we have to address that

before we make headway in any other area."

One section of their draft document calls specifically for Catholics to respect each other's cultural differences and make an effort to know each other better. It also

asks the Church in general not to "impose" American ways on recent immigrants.

"The Church has lost a lot of people" to Protestant sects in South Florida because in many cases it doesn't make an effort to speak their language, says Jacqueline Martelly, a Haitian paralegal and member of Christ the King parish in Perrine.

Martelly works with Haitians in the Homestead area, doing everything from preparing them for the sacraments to referring them to service agencies.

She says the problem exists mainly at the individual and parish level, but Church leaders have not put "enough emphasis" on correcting it.

Menocal agrees. "We must be a model for the rest of the American Church," she says.

One thread that did run through many Synod issues was the expectation that because Catholics contribute to their parishes and the annual ABCD drive, they are entitled to receive—or be first in line—for Church services.

"I hear it every day," says CCS' Miller. "At least once a week someone

'I think everyone has to examine his or her own lifestyle...and look for innovative ways to help. You just don't put the money in the basket. Do something. Get out and be your own little apostle.'

Maryann Buffone

The members

Following are the members of the Synod Commission on Christian Services:

Honorable C. Clyde Atkins, chairperson
 Msgr. Bryan O. Walsh, executive secretary
 Mrs. Dolores Bankston
 Mr. Andre Bony
 Mrs. Maryann Buffone
 Fr. Martin J. Cassidy
 Dr. Michael Connolly
 Mr. Richard Davis
 Dr. Nettie Dove
 Msgr. John W. Glorie
 Fr. Michael Hourigan
 Miss Alicia Marill
 Ms. Jacqueline Martelly
 Miss Ondina Menocal
 Mrs. Patricia B. Miller
 Sister Ann McDermott, O.S.F.
 Fr. James Reynolds
 Miss Silvia R. Rodriguez
 Mr. Vance Salter
 Msgr. James Walsh
 Fr. Gary Wiesmann

calls and says, 'but I have gone to Mass for 50 years and I have contributed every week and now I want the Church to take care of me.' It sounds cruel to say, but you have to remind them that that was not an insurance policy..."

Indeed, because Archdiocesan agencies depend on government money (\$9 of every \$10), they must serve every member of the community equally, without regard to creed or race.

But even if government funds weren't a factor, says Salter, the Archdiocese would still be obliged to show no preference. "The Christian definition of who is our neighbor [is] not just practicing Catholics."

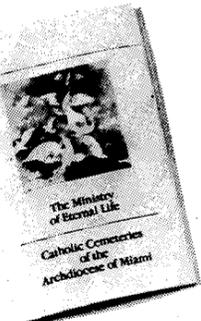
Commission members also noted that many Catholics are simply ignorant about what their Church is already doing for the poor and needy.

"What struck me the most was how many people asked for services that are already being provided," says Salter.

"What it indicated to me was that maybe our number one priority is to get more information out to everyone in the parishes about what services are available."

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Advent

Is there someone worth waiting for?

By Matthew Schuck Scheiber

One day several years ago, during a summer of sparse jobs for off-duty college students, an unusual opportunity caught my eye as I pored over the help-wanted ads in Syracuse, New York. A major-league baseball team was holding tryouts in town; and anyone interested was to show up at the minor-league field that Friday, glove in hand.

I figured I'd have as good a chance at the ballpark as with the ailing retail stores now using my applications for scrap paper. So I gathered my baseball gear, and that Friday morning I tried out for the Toronto Blue Jays.

When I arrived at the stadium and saw my competition, my stomach ached the same way it had when, in seventh grade, I went to a spelling bee in Washington and realized everyone else had studied.

I had come to the park because it would be a more pleasant way to get turned down for a job than to have a 16-year-old deny me a job selling doughnuts. But the majority of people trying out for the Blue Jays genuinely intended to play major-league baseball. "How long you been practicing for this?" one fellow near me asked. A second guy answered, "Bout six months. Wish I'da started sooner."

I, on the other hand, had thrown the ball with my brother that week and run around the block twice. Both these guys were wearing real baseball

uniforms, the kid that displayed their names on the back. I wasn't sure, but I thought I heard them sharpening their spikes.

Meanwhile, I wore sweats left over from high school.

Even worse were my shoes, which I had bought as a Pony Leaguer.

When I saw the coach in the Blue Jays uniform, I wanted to say, "Excuse me, sir, but there must be some mistake. I thought this was the address for Kmart."

As a child I had dreamed of being a big league ball player, but sometime around early maturity I laid the ambition aside. Now my opportunity had come and gone. The tryout announcement took me by surprise, and I didn't have time to prepare. Perhaps even with the utmost preparation I could not have impressed the Blue Jays; but if I had known I would get my chance, I would have been ready. I would have been at my best.

People who are serious about playing baseball understand the importance of readiness. So do people who are serious about Christianity, especially if they listen to the Gospel on the First Sunday of Advent. Every year it focuses on that theme; and this year the warning comes from Mark, quoting Jesus: "Be on your guard, stay awake, because you never know when the time will come. . . Stay awake, because you do not know when the master of the house is coming. . . ; if he comes unexpectedly, he must not find you asleep."

Next year on the same day Luke will issue a similar warning, and in 1989 Matthew will take his turn. Matthew uses the starkest language. He suggests that people be prepared for Jesus' coming just as a wise householder is prepared for a burglar. Stated like that, one might wonder whether Jesus' return is a promise or a threat.

For years these passages puzzled me. They seemed to portray a cunning Lord who tries to catch people off guard: in the moment when one is least prepared, God will call that person to judgment. The threat of being caught unawares appeared to be the motivation for faithfulness. But this didn't make sense - how could Jesus the Trickster and the Father of Love be the same God?

One day I heard this Gospel; and for some reason, although the words were the same, the message sounded totally different. The point seemed not for



'It (Advent Gospel) speaks to widowed grandfathers, to children senselessly robbed of a parent, to drug addicts, to people who hunger while others feast, to faithful Christians whose marriages still fail. It speaks to anyone who suffers'

people to be on guard against Jesus, but to be joyfully on the lookout for him. The first Advent Gospel assures Christians that God will enter their lives when they least expect it, when it seems least plausible, when they least deserve it.

Around the time I heard this Gospel in a new light, friends were struck by the most horrible tragedy. A few months earlier, my fiancée and I had visited a couple and their newborn girl. I had never seen such an excited father. "I don't know whether you and Carol plan to have children," he said. "But if you do, Matt, you've got to be in the delivery room, too. I didn't think I'd be that excited, but it was just incredible. It was a miracle!"

The couple thought their whole life was a miracle. They'd been in love for several years and married for the last two of them. They had a home, a good job, and now a baby, who was a center of attention at our wedding a few months later. But one November evening, while the father was driving home, a drunk driver crossed the center line and abruptly ended the miracle. The next time we saw the mother, she was a black hole of grief.

Some people are spared this terrible a tragedy, but most who grow into adulthood have taken their shots. Those in old age have been intimate with suffering at some time if not now.

My wife's grandparents eloped because their socially distinct families would not have each other. They loved each other for 60 years, this year cancer took Grandma's life. Pop-Pop, a man's man from the olden days, told my wife during the wake, "I've never cried, but now I lie in bed and can't keep back the tears. I don't understand what's wrong with me."

The morning of the funeral, he entered the funeral parlor quickly, removed his hat, laid his head on his dead wife's belly, and wept so hard he shook.

The Gospel Advent is not intended to promote paranoia, to warn Christians that their Lord might catch them just when they slip from their virtuous ways.-like a ball player who gets a tryout only after

he's fallen out of training. Instead it speaks to widowed grandfathers, to children senselessly robbed of a parent, to drug addicts, to people who hunger while others feast, to faithful Christians whose marriages still fail. It speaks to anyone who suffers.

Jesus says, "Be alert. For even now, when it seems least possible, I am at your side, bringing you home." With that hope the church turns toward Christmas.

My own grandmother understood the readiness Jesus called for. One day, years ago, we sat sipping lemonade on the backyard swing, in the shade of a giant maple tree. "Do you think you'll live to be a hundred?" I asked her. She laughed and answered, "I sure hope I never get that old!" I asked her why. I couldn't imagine anything more cool than having a grandma who was a hundred.

"A hundred's just too old," she said. "I'm ready to go anytime the good Lord wants me." That made me sad. The only way she could keep from getting to be a hundred was to die.

As the years passed, I learned that she really was ready, though she didn't sit around waiting for the call; for nearly twenty more years she active in the church, organizing, working, praying. When arthritis, broken bones, or bad weather limited her mobility, she continued her work at home. If she wasn't making crafts to raise money for unwed mothers, she clutched a prayer book or rosary.

For years Grandma had said she was ready for God to take her. But last Advent at the age of 88, she got serious about it. My oldest brother asked her what she wanted for Christmas. Matter of factly she replied, "I want to die at home."

Eight days before Christmas, my father found her in her living room, slumped over her walker. The paramedics said her heart had burst.

For years Grandma had kept a lookout for the Lord. Last Advent she must have seen him on the horizon.

(From U.S. Catholic magazine)

Editorial Page

Time to practice Pope's lesson of love

If ever there was a time for calm, patience and lots of Christian compassion in South Florida, now is it. If Pope John Paul II's visit to our homes meant as much to us as we said it did, now is the time to prove it.

With the announcement of a renewed immigration agreement between Cuba and the United States, tensions have been heightened in every sector of our community:

- 'Anglos,' American blacks and other residents are faced once again with the prospect of thousands of new immigrants arriving on their shores, changing even more the very delicate tri-ethnic balance of the area, and taxing public services.

- Haitians are wondering why they don't get the same kind of treatment that Cubans do from the federal government.

- Cubans, on the other hand, were initially happy with the agreement, because it meant the renewal of normal immigration from the island, which had been cut off completely several years back. Then it became

Editorial

clear that the agreement brought bad news for a tiny percentage of the 125,000 people who entered this country during the Mariel boatlift of 1980.

These Mariel refugees, up to an estimated 3,800 in number, or about three percent of the Mariel total, are considered deportable because they have been convicted of crimes in the United States or suffer from mental illnesses. Most of them have spent a portion or more of the past six years in federal prisons and detention centers, stuck in legal limbo: the U.S. government had said they couldn't stay here, but the Cuban government wouldn't take them back.

Now their worst fears have come true: they might be sent back to Fidel Castro's prison-island, never to see their families again. Upon hearing the news of the agreement, groups of them began rioting in the federal detention center in Oakdale, LA, and the federal prison in Atlanta. Outside, their relatives—and the families of those they took hostage— anxiously waited and prayed.

Although the riots are taking place elsewhere, they strike at South Florida's heart. Cubans have gathered here at the Shrine of Our Lady of Charity to pray and draft letters to President Reagan and Attorney General Edwin Meese. Miami Auxiliary Bishop Agustin Román has presided at the Masses and meetings, and even offered to act as mediator between the rioting inmates and the U.S. government.

Community-wide, tension and resentment have once again eclipsed the sun of unity that seemed to be finally dawning in South Florida—Miami had elected a mayor with a plurality of the vote in every ethnic group; the city was being touted in the Pope as a model for the future of the entire nation; and the Pope had come and praised the entire community for its generosity toward refugees.

It is at this precise moment in our history that South Floridians must remain calm, and call upon all their resources of patience and Christian compassion—which we, along with the Pope, believe are plentiful. To do this, it helps to focus on the parallel suffering of those relatives outside the prison, the families of both inmates and hostages. One group is predominantly

Anglo, the other Cuban, but their anguish is, at bottom, the same—human—and in it they are united more than they know. It would help the rest of us to focus more on that commonality.

We would also do well to concentrate on reality, and not the irrational fears that at one time or another possess us all.

First, Anglos need not panic about the just-renewed immigration agreement, which simply establishes for Cubans the same rules that apply to all countries, including Haiti. The United States, after properly screening and processing applications, will admit up to 27,000 immigrants from that country each year, the vast majority of them close relatives of U.S. citizens and residents of Cuban origin.

Because of these very close family ties, and the orderly nature of the immigration, it is extremely doubtful that any of these new immigrants will cause the kind of burden on our community's social services that the Mariel entrants did. Moreover, during Mariel, South Florida had to absorb 125,000 people in five months. These 27,000 immigrants—probably less—will be received over a period of a year. (One newspaper pointed out that South Florida already is absorbing, without much fanfare or trouble, at least 27,000 new settlers a year—from the northern sections of the U.S.)

Second, Anglos must also try to understand the deep feelings of those Cuban families against the prospect of never seeing their loved ones again. Every man who has committed a crime has a mother or father, a brother or sister, a wife or children who love him. The rest of us might not be able to figure out why, because we have seen only the sinning side of that person's soul. Looking through the eyes of love, however—the love of a parent or a wife or God—the good side that every person has shines more clearly.

Third, Cubans must make a similar effort to understand the fears of their Anglo counterparts, fears that have a basis in the reality of the crime wave that swept through South Florida right after the Mariel exodus.

It must be pointed out that the violent nature of some of those Mariel criminals reflects badly on Castro's Cuba, since it was his atheist, Communist, belief-in-nothing system that bred them in the first place. By this same token, however, Cubans must accept the reality that some of these people will never fit into U.S. society. The fact that they have rioted and taken hostages only proves this point in the minds of the American people. Worse, it damages the reputation of the vast majority of Cuban immigrants, who have been an example of courage and hard work for all Americans. The Cuban prisoners should be told, in no uncertain terms, that their actions are wrong, and that violence and threats solve nothing in a civilized society.

Finally, the U.S. government must show the world that it is not as heartless as a tyrant who puts mentally ill human beings in boats and dumps them on the shores of a strange land to fend for themselves. Each of the Mariel prisoners technically liable to deportation should receive a hearing to determine: the seriousness of his crime; the possibility of rehabilitation; and whether or not he has close family in this country who will help him stay out of trouble.



In fact, the government already was doing this by releasing many of these Cubans—who had spent more time in jail than their sentences called for—into halfway houses, a program carried out under the influence and with the help of the U.S. Catholic Conference. This is no more than is done for "native" criminals every day.

As for those who have been released already, they should have nothing to fear, and the government should reassure them on this point. The U.S. would be going against its own policies if it suddenly deported all those it has already determined it could safely release into American society. Those still in prison should be reassured as well—that their cases will be heard, fairly and individually.

Fairness and justice are, after all, founding principles of this nation. We should live by them even when we're dealing with immigrants (who technically have no rights, although morally they do), but especially when we're dealing with immigrants from Castro's Cuba. He diabolically turned an exodus that reflected abysmally on his record into an embarrassment for the United States. If only for public relations purposes, this country should turn around and show him—and the world—that it believes in the essential possibility for goodness that exists within every human being.

By giving many of these Mariel Cubans a second chance, this government and the people it represents would prove to the world that even those most scarred individuals, the ones Castro called "escoria" or "dregs," will flourish if given liberty and opportunity.

At the same time, by choosing calm over panic, and compassion over hatred and fear, the South Florida community will prove that the Pope's visit here, with its theme of love and unity, was no passing fancy or fruitless exercise, but a seed that fell on good ground and took root.

The world is watching.

Letters

O'Baras need help, only get a little

Editor:

Since this is the year of the Blessed Mother and the Pope's message is still loud and clear in our minds, I am writing to anyone I feel truly believes in his message. He said in a land of plenty we have to help care for the poor, sick, handicapped and widowed. We do not always have to look far for those who have one of these needs—right here we have one who meets all four: us.

I have tried over the years to get aid

from the different Catholic churches, but never even had an answer from more than five. I am imploring you to follow the saying of What a Christian Is. "A Christian is a Mind through which Jesus thinks, a Heart through which Jesus loves, a Voice through which Jesus speaks, a Hand through which Jesus helps."

I have struggled to stay afloat but we are sinking badly. I am sure God is using Edwarda in a very special way or He wouldn't have kept her going or had so

many people touched. But stories get old and people forget. I am now two months behind at FPL, my hospitalization is overdue, my house payment etc. My health took a turn so it is even rougher. I am pleading once again, as the beggar in the Bible, to see if your church wouldn't commit itself to a monthly donation for one year to try to help us survive. After the enclosed article was in the *Herald* and a subsequent one in the *Voice*, Our Lady of the Lakes and Nativity both committed

AIDS can be cured by God

Editor:

I generally enjoyed your article on "AIDS...and caring" in the Oct. 16 issue, having been exposed to the HIV virus myself, and, thanks be to God, asymptomatic so far.

However, as much truthful and actual facts that your article contained, I disagree with your remark that AIDS always kills. How do you know this? There may

be very few people out there that have been cured and will survive this terrible disease but I venture to say that the faith, truth and love of Christ has healed them and possibly reversed the positivity of the virus in their body.

I have always been a fairly religious person as a Catholic but obviously at one point in time made a wrong and bad decision. I feel strongly that our Lord will pull

me through. As we're taught, the God Lord can do anything—everything is possible. If your faith, trust and love is strong enough and He so wills it so, your remark has to be questioned.

Thank you for hearing me out. Keep up the good work. Your friend in the Divine physician,

(Name withheld)
Fort Lauderdale

to \$100 per month and Holy Family to \$50 per month.

I spoke two weeks ago at the Lutheran Ministry in Christ in Coral Springs and last Sunday at Miami Lakes Congregational to tell my plight. I am also asking if anyone is blessed enough to lend in faith \$2,500 at a very low interest rate and low monthly payments, that they contact me so I can rid myself of \$10,000 worth of overdue bills.

I have sent a copy of this letter to Pope John Paul II to have him pray for my success. He has been praying, writing to us and sending mementoes but I have never before discussed how bad my finances were. He told me years ago he knew they were astronomical so not to be afraid to ask. Thanks for your help.

Kaye O'Bara, 1340 NW 173
Ter., Miami, Fl. 33169

(Mrs. O'Bara, the sole support of her comatose daughter for 17 years, has been the subject of articles in *The Voice* and other media over the years of her struggle to take care of Kay, who went into a diabetic coma in 1970—Ed.)

A born-again friend

Q. I believe I am a reasonably tolerant person about other people's faith and beliefs. I am getting a quite different attitude from my friend who says he is a born-again Christian. By this he means he was born again spiritually, not by baptism as I understand it.

Basically he is stating that you cannot be born again through our "man-made" institutions of baptism and



By Fr.
John
Dietzen

confirmation. He says that only the Holy Spirit chooses the time and place for someone being born again.

Could you enlighten me in a way to deal with this phenomenon? Perhaps since my friend refuses to be a member of an organized church, he has no other way to receive the Holy Spirit. (Pennsylvania)

A. This born-again phenomenon has many facets which interweave. We have centuries-old historical, theological and biblical background for our traditional Christian practices concerning baptism and confirmation. These are readily available if you wish to research them.

I hope, therefore, you will not think I am dodging your question when I point out again, as I did recently in response to a similar topic, that the real difference between you and your friend is something more basic than specifics about the sacraments and "receiving the Spirit."

It has to do here rather with our understanding of the relationship between Jesus and his church from the beginning.

According to the Gospel (Matthew 28:20), Jesus promised that until the end of time he would be with his disciples, his community of believers, who were to teach and baptize in his name.

We place very strong faith in what we call tradition (which simply means those things that are handed down to us) because we believe that Jesus takes his promise very seriously, that he has kept it and keeps it to this day.

For this reason above all, we would believe that anyone who says the Christian churches have been all wrong about things like this until now have a lot of explaining to do. This is not to deny that past and present groups who have held such theories have much truth on their side.

For one thing, they can help all of us keep in mind certain truths about God's action that we can easily let slip.

We believe also that the church can grow and develop in its faith. In light of new circumstances and events of history, it can and always will see new things in the Gospel message, which is simply another way of saying it will always come to know Jesus Christ more deeply.

If anyone says that the church has been wrong on this important point all through the centuries, our response is simply that we prefer to believe in Christ and his promise (John 15 and 16) to guide and preserve us in whatever is essential in keeping his church faithful witnesses to him until the end of the world. (NC News Service)

Moral outrage at greed

Something unsettling is happening in the United States now. There is so much talk of money and wealth that many people don't want to acknowledge the poverty that exists in their own nation. Though people talk about the homeless and raise money for the hungry, their concern is a distant one.

Most of us don't brush shoulders with poor people. If they come too close, we send them off to an agency, a soup kitchen, a shelter or otherwise get rid of them.

Someone recently related an incident in Manhattan where a homeless, middle-aged man was redeeming cans and bottles quietly at a local supermarket. He was courteous and careful to bring bottles that had been cleaned so as not to offend the store clerks.

After waiting his turn patiently, he held his hand out to receive the nickels to which he was entitled. Just then the young clerk reached behind her back for Lysol disinfectant spray and proceeded to humiliate him. Her colleagues laughed uproariously.

Hearing this account and others, such as teen-agers who set fires to the homeless as they sleep in streets and parks, I ask: What is there about the poor that cause such disrespect and brutal behavior?

I think it has something to do with the fact that as a society we have come to love wealth and its packaging so much that those outside this framework are discardable beings.

All around us are signs of wealth. Should anyone question this, just turn on the TV set. The programming, including commercials, shows wealth in most of what is aired, not only on "Lifestyles of the Rich and Famous."

Or pick up a magazine or newspaper. Again, everything we see or read speaks of the "good life," from clothes, food and furniture to daily investment tips.

Who's important? Only the wealthy -- witness the spread in Fortune magazine earlier this month listing the 400 wealthiest people in the country. And if you missed the magazine, USA Today reprinted the names so we could be sure to know who's worthy of having their names in the

By
Antoinette
Bosco



paper.

We are inundated with images of wealth; so much so that I think the message is starting to sink in: Money is the best, go for it. People who are poor aren't worth our time.

Thus it becomes permissible to eliminate the poor with discourtesy, disrespect and dismissal.

I know something of how it feels to be unwanted because of poverty. Once when I was about 8, I was the only one not invited to a birthday party for a friend in my class at school. She told me I wasn't invited because her mother said I was too poor to buy a present.

After this friend opened my eyes, I took on my poverty as I took on tonsillitis. I was diseased momentarily.

Fortunately, the church always has valued the poor, from Christ to the many great saints to people like Mother Teresa and the priests, Religious and lay people today who work in soup kitchens and shelters, and who try to raise funds to help the poor.

The Catholic Church witnesses to the value of persons, not wealth. But our ability to hold on to Christian values is threatened when all around us we are bombarded by images that glamorize the wealthy.

If this attraction to the glitz of money and power pervades society to the point that a supermarket clerk thinks nothing of symbolically spraying away a poor man, we are a society in great trouble.

Perhaps it is time to express moral outrage over the age of greed that is descending upon us as a country.

(Alt Publishing Co.)

A courageous woman

Since my trip to the Orient in 1985, I've been reading as many books about China as I could get my hands on. "Life and Death in Shanghai" by Nien Cheng, a Grove Press 1987 release, stands out as one of the most extraordinary works written on the subject of China's Cultural Revolution. It's a story about a woman of uncommon courage who withstood torture and personal degradation and triumphed over the forces of darkness that swept China in the late 1960's.

Brilliantly written, Nien Cheng's narrative unfolds like a mystery drama. She was a Chinese woman of means, the widow of a diplomat, enjoying a lifestyle of refinement and gentility, when suddenly a mob of students burst into her home and denounced her as a traitor. While her home was being ransacked and destroyed by the Red Guards, Mrs. Cheng was arrested on the false charge of spying for a foreign government. In prison for 6 1/2 years she endured relentless pressure to confess her "crimes" but stoutly refused throughout the entire period of her captivity. Her will was never broken.

Nien Cheng's book reveals the splendor and triumph of the human spirit over the power of evil. This tiny, vulnerable woman outwitted her interrogators time again. The reader wonders how she withstood such punishment. On page 346, Mrs. Cheng reveals the secret of her inner strength: her faith. "Throughout the years of my imprisonment, I had turned to God often and felt His presence. In the drab surroundings of the gray cell, I had known moments of transcendence that I had not experienced in the ease and comfort of my normal life. My belief in the

By Fr.
John
Catoir



ultimate triumph of truth and goodness had been restored, and I had renewed courage to fight on. My faith had sustained me in these darkest hours of my life and brought me safely through privation, sickness, and torture. At the same time, my suffering had strengthened my faith and made me realize that God was always there. It was up to me to come to Him."

I recommended this book to anyone who is struggling with life; anyone who doubts that one person with the help of God can endure all things. Nien Cheng's story is a parable of courage and the invincibility of human strength when it is rooted in faith. God wants us to come to Him when we are in trouble. He wants us to trust him completely and He will do the rest. A wonderful truth, full of wisdom.

(For a free copy of the News Notes, *Violence: What You Can Do About It*, send a stamped self addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

Jeanette was the daughter of farmer Jacques Darc. She was born in 1412, in a cottage which still stands in Domremy, Lorraine, France.

From her 13th year, Jeanette, who is called Jeanne in France and Joan in America, heard the voices of St. Michael, St. Margaret and St. Catherine. When she was 17, the voices told her to aid the Dauphin, Charles VII, who was kept from his throne by the English armies.

Charles, in order to test her when she came to court, disguised himself and mingled with the courtiers. But Joan singled him out and quickly overcame his skepticism by telling him what he had prayed for in his private chapel.

After the suspicion of heresy was removed from Joan by an examination before theologians, Joan was furnished with troops and a standard of kneeling angels presenting a fleur-de-lis to God.

In 1429, the city of Orleans was on the point of falling

into English hands. But Joan revitalized the defenders and raised the siege. She then became known as "La Pucelle d'Orleans" or the Maid of Orleans.

Although wounded twice, Joan went on to defeat the English in five battles. She marched into the city of Rheims where the king was to be crowned. In the Rheims Cathedral, Joan stood beside Charles VII at his coronation.

Joan's mission ended when the crown was placed on Charles' head. The voices were silent and she wanted to return to Domremy. But the king sent her to relieve Compaigne and there she was captured by the Burgundians who sold Joan to the English for the present day equivalent of \$100,000. The English then turned her over to the Court of Inquisition to be tried for heresy and sorcery before Pierre Couchon, a French Bishop. On May 30, 1431, 19 year old Joan was burned at the stake in the market place at Rouen. She was popularly referred to as a saint for centuries, and in 1920 she was canonized.

By Frank Morgan



The voices that changed history

At 60, still a player in life's game

Dear Dr. Kenny: I have had a hard time accepting the fact that I am 60 years old. Friends say I should lie about my age. I have been seeing a woman psychiatrist, and when I told her I was 60, she made me feel I didn't accomplish much with my life.

Although I am single, I have worked full time as a secretary and achieved a degree from a Catholic college. Now I am working for my master's degree in computer science.

I also took care of my mother when she became ill. I'd lived with her all my life, but now she has passed on.

I've had things said to me in the past such as "Who would ever want you!" and "I know what you're like." They seem to stick in my mind, and I can't seem to get them out.

Any advice you can give on accepting myself and understanding this would be appreciated. New Jersey.

Some people think that the purpose of life is to accomplish a great many things, to earn academic degrees, become famous, make a great deal of money. Then as you fall short of your expectations, you become disappointed with yourself.

Degrees, fame and money are only means to an end. They are keys to open certain doors. Yet some people keep working for them as if they were the goal of life, as if they would finally prove self-worth.

Life is a process to be lived, not a product to be constructed. You are a participant, not a passive

By Dr.
**James and
Mary Kenny**



collector or consumer.

At 60, you need to be concerned more with goals and less with the keys to those goals. Most people would agree that the goal of life is happiness. Yet few seem to know where to find it. How can you be happy at 60?

You may feel that people find you less physically attractive. Your body does not work as well. Your mind is not as quick.

Yet after 60 years, you have amassed many life experiences. You have worked as a secretary, cared for your mother, attended college. These memories are a storehouse for you to use.

You need to stop worrying about what others think, whether they approve or value you. It is frightening to live as if the only place you are real is in the mind of someone else.

Degrees on your wall and money in the bank can be equally disappointing. In no way do they guarantee happiness.

See yourself as one of the players in the grand

game of life. Celebrate existence. Your life experiences form a cupboard of wealth to make each day richer.

Enjoy the outdoors. Walk in the woods. Smell the sweet grass. Keep a garden.

Think beautiful thoughts. Forget yourself. Learn about the vast and wondrous universe from museums and television. Become a child again and let yourself be fascinated by the intricacy of the atom. See the world around you with the awe it deserves. Take time to wonder.

Love your neighbor. The deepest happiness comes from satisfying interpersonal relationships. Listen to your friends. Share your own fears and dreams with them. Hold hands and hug a lot.

Reach your mind out constantly in wordless prayer. Touch the God who lies beyond every beautiful thought and within every human being.

You can expect 20 or more years of life. You have earned the right to stop worrying what others think you are worth and to start participating in the life celebration of which you are a small but important part.

(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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Thanksgiving dinner & 'The Pan'

Last Thanksgiving when my grown daughter was home and helping prepare our dinner, I got out a familiar pan for dressing. "I always liked it when I came home from school and that pan was on the stove," she said. "It meant we were going to have something good for dinner."

I laughed because I experienced the same thing as a child with the same pan. The Pan would win no prize in a gourmet magazine sweepstakes. It is a large 6-quart cast iron pot called a Dutch Oven in shops. It's black on the bottom and, like most 50 years-olds, is a bit pocked and mottled on the exterior. The interior is multi-hued from the diversity of foods it has offered up the past half century. But I would give up any expensive and shiny copper pot I own before I would give up The Pan. I came from a large farm family of seven children, all of whom liked to eat, so The Pan was used daily. I suspect my mother didn't even store it between meals. She probably just cleaned it and put it back on the range, food preparation being a lengthy process in those days. Sometimes I was disappointed in The Pan's contents. When I saw it steaming on the stove and lifted the cover to find potatoes boiling, I shrugged. But when I found one of two memorable favorites, my heart leaped.

By
**Dolores
Curran**



The possibility of macaroni and cheese made me love the fish-on-Friday law because it was so much tastier than roast beef. When we had this dish, nobody had to ask us to set the table.

The second memory sends shudders through a conscientious dieter: warm from scratch chocolate pudding, five quarts or so of it. Again this being Wisconsin, it was constructed with rich cream and never any lumps.

How did I obtain the pan? When I was visiting my mother twenty years ago in her apartment I spied The Pan sitting way back in a storage cabinet, "Mom, some day I'd like to have that pan," I said, adding how many memories it held for me.

Without hesitation, she replied, "Well, take it now. I never use it anymore and I need the space." I was delighted but when I got back and used it for a family Thanksgiving dinner, my sister said, "How did you get The Pan?" I wish I could say I was generous and passed it on to her but I just gave her a smug smile.

My own kids tell me that they will remember my homemade soups and Christmas candy when they think of The Pan. I wonder what memorable meals it will offer up in the next generation.

I suspect most families have their equivalent of The Pan - some special utensil that dredges up memories of more than food. The utensil becomes a symbol of family warmth, odors of kitchens past, and times when one's greatest interest and security centers around what's for supper.

Lots of these utensils will be brought out at Thanksgiving but they'll never make it to the table. They're too ugly. But we won't confuse ugliness with value. We all know that pans, like families, take seasoning. The nicks and stains are a part of family life and The Pan reminds me of that whenever we gather around to stir things up a little.

c. 1987 Alt Publishing Co.

Family matters

Marriage revisited: Happily ever after? Yes!

By Carol A. Farrell, Director,
Family Enrichment Center

When I began writing the column which was published in the most recent issue of *The Voice*, I intended to describe not only what I saw as Marriage Past and Present but also to offer some thoughts which could serve as the beginnings of conversations around dinner tables or wherever people gather to discuss issues of relevance to their hearts. I ran out of space before I could move out of my frustrations and anger onto that more positive tone. That's where I would like to continue here.

What can we do to help marriage as a lifelong unconditional commitment emerge again as a viable reality?

First, we can *reaffirm our values publicly*.

Perhaps the increase in the divorce rate has made us a bit timid about proclaiming the values of marriage and fidelity. But those who have been through that break-up of a family tell us they cherish that ideal more than ever because they know the pain involved when the

values are not upheld.

Some very recent research by Dr. David Fenell of the University of Colorado in Colorado Springs provides us with welcome and much needed affirmation that we have been on the right track all along. Dr. Fenell surveyed 150 couples married for an average of 29 years. Out of a list of 70, the couples identified two essential characteristics which enabled their marriages to last decades: their shared "commitment to marriage as an institution" and their "commitment to their marriage partner."

For 2,000 years these values have been a part of our tradition and teaching. What is needed now is some enthusiastic publicity from couples who have been giving their best efforts to living them but doing so too quietly to be noticed. After all, 50% of marriages ARE succeeding in these most challenging of times. We need more bumper stickers that proclaim "Married and I love it!" We need to avoid the supposedly innocent joking about marriage that contributes to its being treated like a joke. We need to pass on the hope-filled message that marriage is indeed good and a gift of God. It is a message people are hungry to hear, especially our young people.

Second, we must *root these values in community experiences*. Values are enhanced when we consciously share the challenge of living them with like-minded people. I am convinced that if Dr. Fenell's research had looked beyond the characteristics of the couples in the marriage survey, it would unquestionably have found that these successful couples were part of a friendship group or church community which supported these values. We cannot go it alone. Nor are we meant to. Two community experiences from which countless couples have drawn strength and support in the past have been Marriage Encounter and the Christian Family Movement. These and similar experiences must be made more readily available to married couples, especially those in the first years of marriage.

Third, we must *pray for strong marriages*. This most traditional of all approaches has been largely overlooked in recent times. We need to pray with a new passion for married couples and those about to be: that their love may be truly rooted in and reflective of God's love, and deepen with each passing day.

These thoughts are just a beginning. We invite you to share yours with us and with each other. Together we can make a difference.

PBS special promoted condoms

Ron Reagan, the president's son, was the host of an awful PBS special Nov. 6 entitled "AIDS: Changing the Rules." In the short span of 30 minutes, he managed to cram misinformation, hysteria and dangerous ideas, not bad for a program touted as a sensitive exploration of what has been

contracting AIDS -- were scoffed at as "not very realistic" and "not my choice" by one of the narrators, Beverly Johnson (whoever she is).

No, the rule which this program endorsed again and again commands that every male and female in the world have a condom in their pocket. As Ron informed viewers, using the sort of authoritarianism I'll bet he objects to in other contexts, "Condoms have to be a part of your life."

We were then treated to a demonstration, by singer Reuben Blades, of how to put a condom on. He used a banana for this purpose. It was not one of television's finest moments.

Ron also informed America that "AIDS is of a moral issue."

In a follow-up program to "Changing the Rules," three doctors swooned, held their heads and tried to correct Ron's goofs. Said one, "Clearly, the condom is nowhere near as effective as the film showed." There are no studies, she pointed out, so no one

By
**James
Breig**



called a modern plague.

"Changing the Rules" is destined to become a sort of "Reefer Madness" of the Eighties for its use of overkill and scientific hokey. "Reefer Madness," a movie made in the Thirties, purported to show the dangers of marijuana. It has

'The rule which this program endorsed again and again commands that every male and female in the world have a condom in their pocket.'

become a cult classic because of the extremes it used to make its case. "Changing the Rules" opted for the same sort of bogeyman approach.

On the positive side, the documentary did put a human face on AIDS victims, too often treated as modern-day lepers but deserving of our compassion, assistance and prayers. However, that was accomplished in about five minutes.

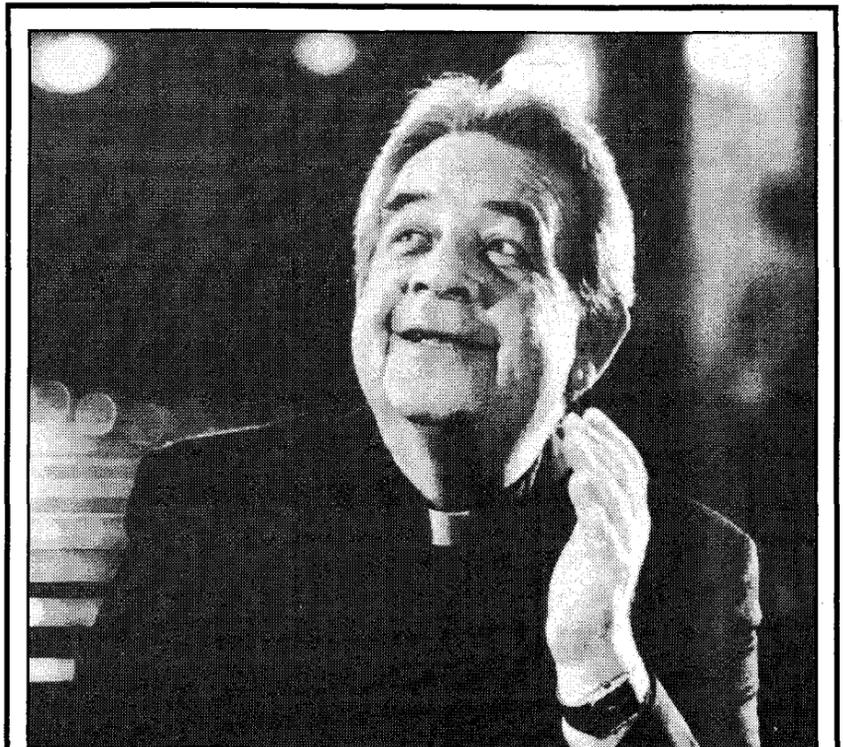
The remainder of the program was devoted to Ron's Salute to the Condom. You see, the rules that need changing, according to this show, are not the ones which would lead to chastity, monogamy, abstinence and sexual restraint. Such moves -- which would, of course, eliminate the risk of

knows how useful condoms are in preventing AIDS and certainly they are not 100 percent effective.

Another doctor added that the best prevention is abstinence or sex within a mutually-monogamous relationship, options which the film either ignored or ridiculed.

As for AIDS not being a moral issue, the doctors again disputed Ron's point of view. One doctor argued that the moral issue is the "obligation" of people to be tested so they don't kill their partners while another said it was a "moral imperative" for people to understand the consequences of their behavior.

In a recent issue of TV Guide, the creator of "James at 15," a TV series about a teenager which ran 10 years ago,



PRIESTLY DETECTIVE. Tom Bosley (above) stars in the title role of "Fatal Confession: A Father Dowling Mystery," a new movie airing Nov. 30 on NBC about a parish priest with a knack for solving mysteries. (NC Photo)

praised television for "growing up" vis a vis its handling of sensitive issues. His definition of "growing up" consisted entirely of TV's willingness to use the word "condom."

Wrote the author, "If James Hunter (the character from his show) were around today, . . . I think he'd be relieved and pleased that some of his teen-age male counterparts on prime-time series television -- as well as their girl friends, parents and teachers --now in realistic life situations, with candor and intelligence, use words such as 'condom,' 'contraceptive,' 'prophylactic,' 'the pill' and 'birth control.'"

Gee, we've really grown up, haven't we? We now sell young people the lies that sex outside of marriage is

irresistible, that abstinence is a joke and that deadly diseases can be prevented by use of a skyhook called the condom.

The latest scientific guess I saw said that condoms fail about 20 percent of the time. Is it really "grown up" to suggest to children that a one-in-five chance of dying a horrible death is acceptable? Or should that be considered child abuse, social irresponsibility and even criminal behavior?

Meanwhile, the Church, often accused of making sex "dirty," offers a teaching which exalts sexuality, makes love something divinely-given, and simultaneously, doesn't threaten your life. Leave it to television, Ron Reagan and the condom-pushers to turn sex into something joyless, mechanical, empty and life-threatening.

'Whales of August' is full of heart

"The Whales of August"

Two aged sisters (Bette Davis and Lillian Gish), sharing a cottage on an island off the coast of Maine, rely upon each other since one is blind but wealthy and the other is poor but kind. Director Lindsay Anderson's picture of old age and sibling rivalries is finely told through mood and characterization, and though sentimental, it is full of heart and small truths. Some incidental profanity. The U.S. Catholic Conference classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested.

"The Wannsee Conference"

German dramatization of the meeting held on Jan. 20, 1942, at which the final decision was made by the Nazi leadership to exterminate all European

Capsule reviews

Jews. Directed by Heinz Schirk, it is an historical document filled with anti-Semitic statements but the brutish manner of the participants shows them clearly as racists. Mature theme. The

U.S.C.C. classification is A-III -- adults. No MPAA rating.

"Made in Heaven"

Failed romantic fantasy about a youth (Timothy Hutton) who dies and goes to heaven, falls in love with an angel (Kelly McGillis) and then pursues her on earth. Director Alan Rudolph's fantasy lacks imagination and the romance lacks any appeal or interest. Some restrained love scenes and rough language. The U.S. Catholic Conference classification is A-III -- adults. MPAA rating PG.

"Hello Again"

Failed romantic comedy about a housewife (Shelly Long) brought back from the dead by an occult incantation of her sister (Judith Ivey) to find that her husband is now married to her best

friend. Frank Perry's pedestrian direction of a rather dull and unimaginative script provides few laughs and almost no romance. Some sexual innuendo, vulgar situations and coarse language. The U.S. Catholic Conference classification is A-III -- adults. MPAA rating PG.

"The Hidden"

An alien inhabits the bodies of a series of individuals, turning them into homicidal maniacs until he is stopped by a good alien (Kyle MacLachlan) and a Los Angeles detective (Michael Nouri). Jack Sholder directs all the mayhem with mindless gusto. Excessive violence, brief nudity and rough language. The U.S. Catholic Conference classification is O -- morally offensive. The Motion Picture Association of America Rating is R.

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What's Happening



VANISHING BREED. Ancient tribal tools of the healing arts were displayed at a modern hospital this month when the medical library of St. Francis Hospital in Miami Beach hosted an exhibition of medicine man and shaman artifacts. Attending the display was Seminole medicine woman Agnes Cypress, one of only a handful of tribal medicine practitioners in Florida. Cypress and Sr. Margaret McManus, hospital president, (above) take a closer look at a picture of Cypress's mother, also a medicine woman, who is collecting herbs believed to have healing powers. (Voice photo by Prent Browning)

UPI chief to speak at workshop

Helen Thomas, United Press International Bureau Chief, will be the featured speaker at Family Workshop's "A tender Balance - Traditional Family vs. Modern Society," a free seminar sponsored by St. Francis Hospital on Saturday, December 5th, beginning at 10 am at the hospital, 250 West 63rd Street, Miami Beach.

As a non-traditional woman in a traditional society, Thomas was making firsts in a field that was run like a club for men only. She began covering the White House as a journalist in January 1961; she was the first woman to close a Presidential news conference and the first woman officer of the National Press Club.

Additionally, Thomas was the first woman officer of the White House Correspondents Association; the first woman member of the Gridiron Club in its 90-year history; and was named one of the 25 most influential women in America today by the World Almanac in November 1976.

St. Francis Hospital's Family Workshop offers free monthly seminars featuring nationally known and locally respected speakers focusing on educational, psychological and clinical aspects designed to help today's families deal with our changing society.

Additional topics include: Stressed Out Society - Coping With Today's Pressures; Up With Ego - Searching for Self-Esteem; Competitive Parents - Does Your Child Measure Up To; Your Expectations?

Seating is limited. For reservations, call Family Workshop at 868-2736.

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Send prayer requests to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

Pastoral Institute hosts open house

St. Thomas University's Institute for Pastoral Ministries will host an Open House on Dec. 8, from 5:30 - 7:00 PM.

The IPM staff will be present to explain their Master of Arts degree in Pastoral Ministries, their new post-Master Advanced Certificate in Spirituality, and their other programs.

Some courses beginning in January 1988 are:

Leadership Development, January 4-8, 9 AM - 5 PM taught by Sr. Mary Chupein, D.Min., Coordinator of Doctorate of Ministry program, St. Mary's Seminary, Baltimore, MD; *Methods in Ministry*, Tuesday evening, 5-7:30 PM (beginning Jan. 12) taught by Dr. Mercedes R. Iannone, D. Min.,

Associate Director of the Institute for Pastoral Ministries; *Christology*, Thursday evenings, 5-7:30 PM (beginning Jan. 14) taught by Dr. Joseph A. Iannone, Ph.D., Director of the Institute for Pastoral Ministries;

History of Christian Spirituality, Wednesday evenings, 6:30-9:30 PM (beginning Jan. 13) taught by Dr. Helen Rosenthal, R.S.C.J., Coordinator of Spiritual Companionship/Direction Program, Institute for Pastoral Ministries.

Sr. Mary Fabian Buesing

Mass of the Resurrection for Sister Mary Fabian Buesing, 70, a Sister of



Concelebrated mass was conducted by Father Douglas Reed, OFM, Conv.,

St. Joseph, who died Nov. 2 at Lourdes Hall, was held Nov. 5, Thursday at the Cathedral-Basilica of St. Augustine.

and Bishop John J. Snyder. Burial was in San Lorenzo Cemetery.

Born in Chicago, Ill., Sister Mary Fabian ministered in Jacksonville for nearly 20 years, in St. Augustine for 16 and in many other parishes throughout the state. She taught both in high schools and grade schools and was also involved in music ministry.

Survivors include one sister, Miss Wilma Buesing and a brother, William Buesing, both of Miami.

It's a Date

Dinners/dances

St. Henry's Church, 1500 So. 12 Ave., Pompano Beach, Fl. 33069, will present Dec. 12th the "Snowflake Ball", a formal Dinner Dance. Cocktails- 6 to 7 p.m. Dinner- 7 p.m. Dancing 8 p.m. to Midnight. Table Reservations only. For more information call 785-2450.

The Archbishop's Young Adult Council will hold their second annual Christmas Dance at St. Joseph Parish Hall, 8670 Byron Ave., Miami Beach, Fla., Sat. Dec. 5th, 8 p.m. to 1 a.m. Admission: \$5 advance, \$6 at door. For more information call Paulette at 757-6241.

Immaculate Conception School in Hialeah invites all alumni to a fundraising dinner on Friday, Dec. 4 beginning at 7 p.m. at the Hotel Sofitel, 5800 Blue Lagoon Drive, Miami. Cost: \$50 per plate. Guest speakers will be Aux. Bishop Norbert Dorsey and David Shula, bishop of the Miami Dolphin's coach and a graduate of the school. For more information and reservations, call 822-6461.

Spiritual renewal

The Cenacle will hold a retreat for Eucharistic Ministers, Dec. 4-6. Rev. William Martin, O.M.I., conductor. Open Friday 7 p.m. Supper, close Sun. about 3 p.m. Suggested price: \$70. Call/write the Cenacle at 1400 S. Dixie Hwy., Lantana, Fl. 22462 (582-2534).

St. Bartholomew in Miramar is

hosting a workshop by Robert DeGrandis on how to receive and give the gifts of the Holy Spirit on Dec. 12 from 9 a.m. to 5 p.m. and Dec. 13 from 3 to 6 p.m. DeGrandis has led prayer groups in a dozen countries and throughout the U.S.

Concerts

The Grenada Worship Chorale will present "The Word, The Person, The Song," a contemporary Christmas cantata on Dec. 13 at 6 p.m. at Grenada Presbyterian Church, 950 University Drive in Coral Gables. For more information call 444-8435.

The Archbishop Curley- Notre Dame High School Music Dept. will perform a Christmas concert on Dec. 17 at 7:30 p.m. in Broad Center Auditorium at Barry U. They will sing the Halleluia chorus and perform instrumental. General admission \$4.

St. John the Baptist Catholic Church will host a concert by Roger and Paul on Dec. 11 at 7:30 p.m. at the church, 4595 Bayview Dr., Ft. Lauderdale. Roger Grenier and Paul Lambert are well known locally and even nationally as pastoral musicians. Love offering. Reservations encouraged call 566-6096. Christmas reception follows.

Christmas bazaars

Holy Cross Academy will sponsor a two-day holiday bazaar and flea market,

Sat. and Sun., Dec. 5 and 6 from 9 a.m. to 5 p.m. at 12425 Sunset Dr. Spaces are also available on a rental basis. For information, call 598-0009.

St. Henry's Craft Group, 1500 So. 12th Ave. Pompano Beach, Fl. 33069, will be holding a craft sale Dec. 5 at the Coral Ridge Mall, Federal Hwy and Oakland Park Blvd., Ft. Laud.; Dec. 11 and 12 at Pompano Outlet Mall, 2900 W. Sample Rd., Pompano Bch.; Dec. 19 and 20 at St. Henry's Coffee Room.

St. Mary Magdalen Women's Guild will hold their sixth annual Christmas Bazaar, Sat., Dec. 5th and 6th from 10 AM to 8 p.m. and Sun., Dec. 6th from 9:30 a.m. to 2 p.m., at the parish hall, 17775 North Bay Rd., Miami Beach. Crafted Christmas items, gifts, baked goods and handmade articles.

St. Boniface Women's Club will hold their annual Christmas Bazaar at Fulda Hall, 8330 Johnson St., Pembroke Pines on Sat., Nov. 21, from 8 a.m. to 4 p.m. and on Sun., Nov. 22, from 8 a.m. to 4 p.m.

Annunciation Church will be holding a Christmas Bazaar, Dec. 5th and 6th. Sat.: 10 a.m.- 6 p.m.; Sun: 8 a.m. - 2 p.m., at 3781 S.W. 39th St., Lake Forest, Hollywood. Admission is free.

Potpourri

Our Lady of the Lakes Church will present a Christmas pageant "An Encounter in Bethlehem," Dec. 16, at 8 p.m.. Admission free.

Art Students' Exhibition in the library of Barry University, 11300 NE 2nd Ave., Miami Shores, Dec. 3 to Jan. 20. Opening reception Dec. 4 from 7-9 p.m. Open to the public. Admission free.

Holy Cross Hospital Auxiliary invites you to attend their 32nd Anniversary Luncheon on Wed., Dec. 2 at Marriot's Harbor Beach Resort. Holiday Drive, Ft. Lauderdale, Fl. 33030. For reservations call Mrs. Frank Zink at 561-2370.

Madonna Academy will be holding an Open House for 7th, 8th, and 9th grade girls and their parents on Dec. 13 in the school's auditorium. Presentations will start at 1 p.m. and 2 p.m. For more information, contact Ann Quinlan at 989-7600.

St. Timothy Catholic Church, 5400 SW 102nd Ave. in Miami hosts meetings for separated, single, widowed and divorced every Monday night. All faiths welcome. For more information call the church at 274-8224.

Barry University Theatre Department's Actor Studio Workshop will present a full length version of Neil Simon's fast-moving comedy "Star Spangled Girl" on Dec. 11, at 8:15 p.m. in the Broad Center for the Performing Arts, Barry U., 11300 NE 2nd Ave., Miami Shores. General Admission \$2. For more info call 758-3392 ext. 223.



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Holy Spirit you who solve all prob-
lems. Who light all roads so that I can
attain my goal You who give me the
divine gift to forgive and to forget all
evil against me and that in all in-
stances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be separ-
ated from you, even in spite of all
material illusion. I wish to be with you
in Eternal Glory. Thank you for your
mercy towards me and mine.
Publication promised.

A.J.E.

Thanks to St. Jude for
favors granted. Publication
promised. I.H.

5A - Novenas

Thanks to St. Jude for favors
granted. Publication promised.
I.H.

Thanks to St. Jude for favors
granted. Publication promised.
I.H.

I give thanks to St. Jude, St. Thomas
Aquinas, St. Paul the Hermit, St. John
the Baptist, St. Vincent de Paul, St.
Teresa of Avila, St. Bonaventure and
St. Benedict for prayers answered.
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Celebrating Advent at home

By Neil Parent
NC News Service

"Outside of grace at meals, we don't seem to be able to pray much as a family," said a mother participating in a parish discussion group. Understanding heads nodded in agreement.

Prayer was the evening's topic and the mother's remarks stirred lively conversation. It wasn't long before amusing stories began to surface about how one's own parents had made heroic attempts at introducing family prayer, such as the rosary and novenas, only to have them somehow self-destruct. Still, the memories of those occasions appeared warm, even when they went awry.

Family prayer undoubtedly is difficult today. The pressures on modern families are such that they are fortunate if they can gather regularly to say grace at meals. Still, much can be done, particularly when some creative thought is given to utilizing the liturgical seasons.

Advent's arrival this Sunday offers a good opportunity to pray as a family. Frequently Advent becomes either a holding pattern for Christmas or it focuses too narrowly on decorations, Advent calendars and the like.

The true meaning of Advent is one of expectation, of longing, of hoping and praying for the coming of God's reign in peace and justice. It is the dark before the dawn of the Son of God.

One family I know observes the feast of St. Nicholas Dec. 6. The saint's life is retold by the parents with special emphasis on him as a gift-giver. The gift-giving is described as a foretaste of the joy and peace that is to come with the birth of the Messiah.

Thus, all are called to be "Nicholases" — givers of gifts that help bring peace and justice. All in the family are invited to pray for ways they can be better gift-givers to each other and to those outside the family. The celebration ends with the exchange of small but thoughtful gifts.

Another family uses a special prayer practice to observe Advent. Early in the day, the mother in this family bakes bread. The rich aroma of baking bread is a signal to all that tonight before dinner there will be a special prayer.

When the family assembles for dinner, the parents' wedding chalice is first passed around the table empty. Each person prays into the chalice on one of the themes of Advent — peace, justice, hope. The prayers fill the cup like spiritual drink. Then after everyone has prayed, grape juice is added and the cup is once again passed and drunk from.

Then the freshly baked bread is blessed and also passed. Because this prayer is so tactile, it is particularly appealing to the younger children.

'Family prayer undoubtedly is difficult today... Still, much can be done, particularly when some creative thought is given.'



Advent offers an opportunity to pray as a family. (NC photo)

Another family prayer form for Advent involves bringing out a globe or world map and identifying a particular country or region that especially needs the healing presence of the Prince of Peace. The family spends time, either before meals or at other times, praying for the people of that area.

A related technique is to have family members identify and pray about a person or a group of people whose situation was reported in the newspaper and who could benefit from the blessings of Jesus' coming.

A family also may choose to view the evening news together and then spend a brief time afterward talking about and praying for people or situations that need to experience the joy and peace of Christmas.

Advent can be more than a prelude to Christmas. Advent prayer helps us not only prepare for Christ's coming. It also can be a means by which we wait and watch, hopefully, expectantly, with and for others.

Stay awake! God likes to surprise us

By Jane Wolford Hughes
NC News Service

In the early morning light, the mountain climbers paused to adjust their ropes. As the climbers looked down, an eagle rose from a nest and flew off into the canyon below. Their awe blended with nature's hush until Marion spontaneously broke the silence: "Praise God for the wonders he gives us!"

It was one of those moments — like the moment a child is born — when God seems visible and prayer comes naturally. More common, Marion and I agreed, the moments when God seems invisible.

Scripture advises people to "stay awake, praying at all times for the strength to survive all that is to happen" (Luke 21:36). But what does it mean to "stay awake?" How do people remain attentive to God's voice in a life of mostly ordinary days?

□ Tom begins his day with calisthenics. Ignoring the routine and the sweat, he has a thoughtful conversation with God at the same time. A coach in an inner-city high school, he says, "I have to keep my body in shape or the kids will run over me. I need the time with God or I can't be on top of the kids' problems."

□ Jack says, "In our house, with

our gang of five, finding a quiet place for prayer" is hard. So the family built praying into the celebration of family anniversaries and religious holidays, the blessing of food and family members.

This has created "a family bonding" which has led members to turn naturally to God when the unexpected occurs, Jack explained. Much of the family's prayer is spontaneous, reflecting what Jack called "an unconscious instinct embedded in our family's pattern of life."

□ Then there is Henry. He said that as a young man he "was making it without God. In my mind, prayer was for those less smart who needed help."

Henry and his wife "were so busy scaling the ladder" that they "hardly had time for one another, let alone God." But in their 50s, the couple began to ask "what it has been all about." Their question is, "How can we know God?"

God does not usually pop out of blazing bushes to gain people's attention. More commonly, the divine voice is heard through the human voices in people's lives or in Scripture. And God is present in a baby's hand curled around our finger, in the sacraments, in the peaceful faces of the elderly.

God's wonders all... the stuff conversation with him for those who "stay awake."

Scriptures

Praying in the Biblical style

By Father John Castelot
NC News Service

King Hezekiah was at death's door and was in no hurry to break it down. He "turned his face to the wall and prayed to the Lord" (Isaiah 38:2-3).

When Isaiah assured him that his prayer was answered, he gave heartfelt thanks: "You have given me health and life; thus is my bitterness transformed into peace... For it is not the nether world that gives you thanks... Neither do those who go down into the pit await your kindness. The living, the living give you thanks, as I do today."

Hezekiah's prayer, a sort of "pious blackmail," is not uncommon in the Bible. The petitioner says to God that if he dies, no one wins. For dead people (in

the early Old Testament view) cannot pray. They cannot thank God or give him praise, and so he is deprived of these honors.

This "arm-twisting" to get God to give us what we want is still in vogue. And it is far from worthless. For it does keep the lines of communication open between people and God.

It is a kind of dialogue, perhaps a bit one-sided, but a dialogue nonetheless. And that is what prayer is in essence: conversation with God.

Communication, sincere dialogue, honest conversation are needed to maintain any kind of relationship. And a remarkable thing about biblical prayer is its honesty: People tell God what is on their minds, in no uncertain terms.

Prayer is contagious

By Father Eugene LaVerdiere, SSS
NC News Service

Wouldn't it be wonderful to know what it was like for Jesus to pray, to get inside his prayer?

Jesus' prayer surely was extraordinary. We know from Luke's Gospel that it filled the disciples with awesome respect. They never would have thought to interrupt him. On one occasion they waited respectfully until he finished praying before asking that he teach them how to pray.

In the presence of Jesus at prayer the disciples felt the need to pray. And their first prayer was that he teach them how to do so. Jesus answered their prayer with the gift of the Lord's Prayer (Luke 11:1-4).

We can summarize the disciples' experience of Jesus at prayer in a few simple phrases: Jesus did not really teach the disciples to pray. They caught it from him.

Prayer is not taught. Like a smile, it is caught, at least in its first expression. Only then can someone teach others how to pray.

Prayer is born in us. It leaps to life in experiences which draw us out of ourselves — the deep still of night, the quiet light of dawn, a child smiling, a deer leaping over an embankment, two elderly people gently caring for one another. All of these can make us draw a breath, pause quietly and sense the presence of one who puts it all together. At those moments, inner noise becomes part of a great harmony. Prayer is born.

There is a big difference between prayer which is caught or born in us and self-centered prayer. The first gives life. It is creative.

It helps us to be what we are called to be. It moves us beyond ourselves



'Prayer is not taught. Like a smile, it is caught... born in us. It leaps to life in experiences which draw us out of ourselves...'

and puts us in touch with other human beings, with creation and with God himself. Such prayer has wonderful restorative powers.

Self-centered prayer draws everything into ourselves and transforms everything and everyone including God into something to satisfy our needs. It often becomes a prayer of

desperation.

This kind of prayer crosses our lips only when we cannot manage on our own. Of course, there are times when our needs are so overwhelming that this is the only prayer we can manage. And we know in that moment that God loves us and listens to us.

If we take the time to look back,

my guess is that all of us can find a few special moments when we caught the smile of prayer. They may have been brief moments but they left their mark.

For me, one such moment takes me back to my childhood in Maine. My grandmother Elizabeth Mathieu — to me she was "Memere," colloquial French for Grandma — asked if I would go to the church and make the Way of the Cross with her. It was Lent. I was 4 or 5 years old.

I had not been in the church before unless there was Mass. We climbed the stairs to old Notre Dame Church above the school. The statues were quieter than usual.

"Memere" held my hand and I followed from station to station. I had no idea what a Way of the Cross was but I knew it was important. Standing beside my grandma in that church I could feel it.

I learned that day that there was something, or rather someone, much bigger than my grandmother whom she loved and to whom she prayed. And that taught me there was something much bigger than I am.

A second experience occurred only a few months ago. I was flying to the Carolinas and an elderly woman, a nun, sat next to me quietly, apparently resting. After a while I noticed she was fingering her rosary.

In the bustle on the plane she had brought her religious world with her. There was something too beautiful there to interrupt.

As I think of her, I think of my grandmother and of the disciples who long ago spoke for us and asked Jesus to teach us how to pray.

I think that people who know how to pray do not pay much attention to what they pray for. They pay attention to God, to those around them and to all the little things that make up God's world.

Maybe that is what it was like for Jesus to pray.

Prayer, peace and Advent

"If we want God to hear us when we plead like the servant... then we must be equally willing to listen to our neighbor when he pleads."

(Pope John Paul II in New Orleans; September 1987)

Typically people begin Advent with the feeling that it is already too late. They think it is too late to get ready for Christmas the way they would really like to — that with so much still undone they'll need luck just to squeak through these frantic weeks.

"It's too late for Advent." The words echo disturbingly in one's own mind, like a contradiction in terms. Advent, after all, is not the conclusion of anything. It is the beginning point in the church's year. Can it be too late just to begin — to get started?

But what starts in Advent? Prayer, perhaps. For an unprayerful Advent sounds much like a contradiction in terms, too.

But what is this prayer? Is Advent the time to stand quietly before God?

For some people Advent is precisely that. It is a time for quiet, reflective renewal alone or with others. Who doesn't hope for at least some moments like this — a few moments of calm or even solitude that ultimately serve to reconnect people

with God, themselves and others?

For some, however, a season to stand quietly before God translates readily into a time of self-absorption. Prayer time has a certain ring about it for them — the ring of time spent alone with one's worries and most overwhelming problems — problems all too apparent in Advent anyway when money seems always in short supply and when the wish that one could make others happy grows more intense.

Are some people suspicious of prayer, fearing deep down that it will only lead to greater isolation during a season when they want to make more time for others?

The great themes of Advent can be helpful here. Consider the season's expectation of a compassionate peace-maker who will now begin to make his way among people. And try to link not only the quiet moments — but the season itself — with the restoration of peace in situations of all kinds.

If the restoration of peace in a certain situation demands that you listen attentively to someone, consider the possibility that your listening itself is prayer.

Try to link your prayer and your peace-making. Then prayer will begin to seem less isolating.

It may not be too late to discover the link between prayer and the giving — the self-giving — of the weeks around Christmas.

Jeremiah, often depressed by his futile efforts to get God's message across, broke down and complained bitterly that God had tricked him: "You duped me, O Lord, and I let myself be duped."

The same kind of frank expression recurs frequently in the Psalms. The psalmists, impatient for help, tell God to wake up and get going.

"How long, O Lord? Will you utterly forget me? How long will you hide your face from me? How long shall I harbor sorrow in my soul, grief in my heart day after day? ... Look, answer me, O Lord, my God" (Psalm 13:2-3).

Still, when one stops to think of it, why should prayer be anything but honest? A pain that is not shared is not healed.

The variety of prayers in the Bible is as rich as the whole range of human emotions. Often people turn to

'Everyone who has ever been conscious of his or her relationship with God has prayed.'

God in humble acknowledgment of their own failings.

"Have mercy on me, O God, in your goodness... For I acknowledge my offense and my sin is before me always. Against you alone have I sinned and done what is evil in your sight" (Psalm 51:3,5).

Frequent, too, are heartfelt prayers of praise and thanksgiving. "Exult, you just, in the Lord... Give thanks to the Lord on the harp; with the 10-stringed lyre chant his praises" (Psalm 33:1-2).

Jesus prayed; Paul prayed. Everyone who has ever been conscious of his or her relationship with God has prayed.

Priest finds 'mountaintop' in India

WORCESTER, Mass. (NC) - When Father Brian R. Cormier, a Worcester diocesan priest, agreed to give retreats to novices in Mother Teresa's Missionaries of Charity, he went to the slums and sewers of Calcutta, India.

But when he talks about his summer with the order, he says he's "been to the mountaintop."

"I feel totally at peace. No one can hurt me now. I have seen faith -- and hope -- in its most sublime expression

home, he said, "are brought in off the streets by the sisters or volunteer helpers or crawl in on their own. About 80 percent of them will die within a few hours."

These dying people "have nothing," he said. "Many have no families. Most are non-Christian. But they know that at 'Mother Teresa's house' they will be helped."

They seek life's greatest gift, Father Cormier said, "and it doesn't take

'In their poverty, no, their destitution,' he said, "they are still filled with peace, with joy, with tranquility, even in their totally inhuman brokenness.'

from both those who help their brothers and sisters and those who receive help offered," he said.

"Some might not understand," the 40-year-old priest said, "But in my experiences in Calcutta, I've been to the mountaintop."

Father Cormier, associate judicial vicar in the diocese, spoke about his summer in Calcutta in an interview with the Worcester diocesan weekly, The Catholic Free Press.

In Calcutta he directed retreats and counseled the order's more than 400 sisters and brothers working in greater Calcutta and studying in the novitiate.

"The most humbling, the most rewarding, the most glorious" moments were the seven hours he spent daily in Mother Teresa's Home for the Dying and Destitute, located at the end of an alley in one of Calcutta's poorest sections, he said.

Most who get to the 100-bed

long before you, too, understand that the greatest need people have is to be loved - and it doesn't take much to show it."

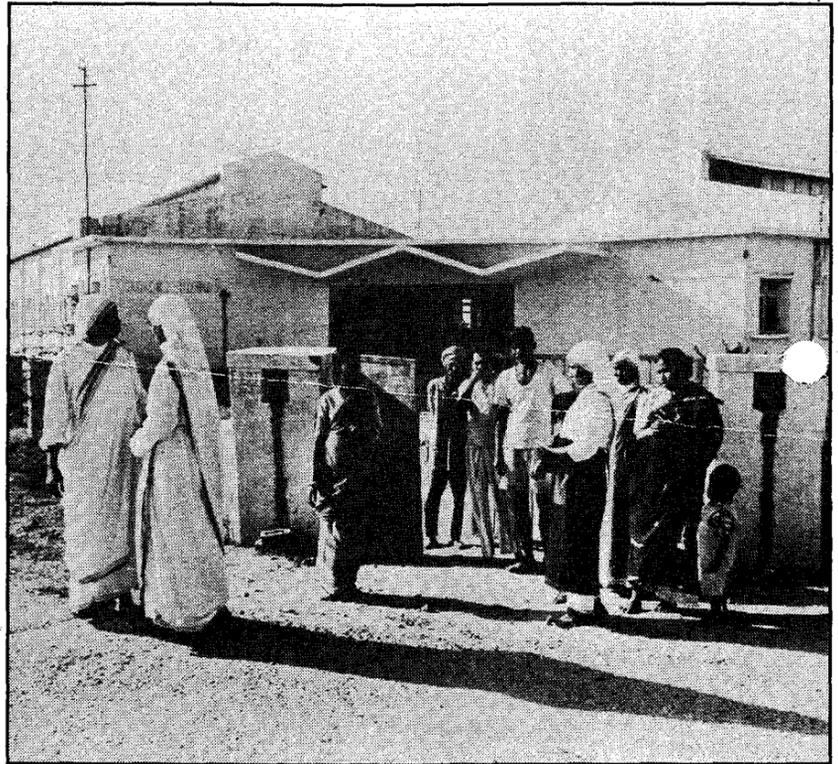
At the home Father Cormier made daily rounds and helped give medication, bandage open wounds and wash patients, many of whom were dead before the next morning.

He found faith among them - "even those who don't know Christ," he said.

"In their poverty, no, their destitution," he said, "they are still filled with peace, with joy, with tranquility, even in their totally inhuman brokenness."

Father Cormier helped collect dead and dying bodies from the streets. Once he was bitten by a rat while trying to save a man buried under garbage. It was not uncommon to find babies in trash bins, he said.

"All are taken to Mother Teresa's morgue," he said, "until 'the truck'



Nuns and workers stand outside a home for dying destitutes set up and maintained by Mother Teresa and the Missionaries of Charity.

arrives the next morning to remove the bodies of the dead."

He described the nuns' extreme poverty.

"The sisters have nothing," he said, "except one change of a sari, a rosary, a crucifix, one pair of sandals and a pail," the last used for everything, including fetching water for the poor.

But with nothing, he said, "they

have everything because they truly believe that divine providence is always at work."

"Many days there was no food to fill the buckets in the food lines, but the sisters always took the attitude that 'If the Lord wants us to have food to give, he will provide it,'" he said.

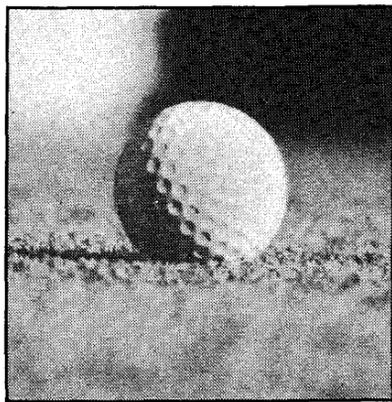
"Somehow, while I was there he always did."

Golf, saint-making 'linked,' priest says

HILTON HEAD, S.C. (NC) -- The art of golfing and the science of saint-making have similarities, Father Philip A. Hamilton told his parishioners on the resort and retirement island of Hilton Head.

"The pursuit of the little white ball and of God have much in common," the priest, who is pastor of Holy Family Parish, wrote in his parish bulletin. "An analysis of either frequently tells us what kind of a person we really are."

He said the goal of each pursuit is "really unattainable" because it keeps withdrawing the closer the individual gets.



"In saint-making the state of grace - in love with God and fellow man -- is the standard, but when one reaches that stage, one hears from the Master, 'More, more.' The genuine Christian constantly starts over," the priest wrote.

Golf's goal is par, but what tournament can be won with par, he asked. "A perfect game would be 18 holes-in-one. Attainable?"

Golfers are like many "who would become saints" by showy actions, according to the priest. Both are hero-worshippers and travel miles to visit a holy or special person and worship at a particular shrine.

"They have played where the 'pros' have played," Father Hamilton said.

All individuals, saints or golfers, stand alone to be judged, the priest pointed out. Saints stand alone in God's judgment but, he said, a guardian angel may be standing behind saying, "You'll be OK."

Golfers "drive for show and you putt for dough. You stand alone to be judged when you putt."

"That is when your true self is cloned as either an angel standing behind you saying, 'You'll be OK' or a devil saying, 'You'll miss it,'" said Father Hamilton.

'Thanksgiving is grandpa's stories'



By Hilda Young
NC News Service

What is Thanksgiving?

Thanksgiving is Joey squeezing jellied cranberries through his teeth to gross out his brothers, sisters and cousins.

Thanksgiving is grandpa telling us once again the story of Thanksgivings past on the farm -- and our being awed at how comforting and fresh those stories remain.

Thanksgiving is sitting on the piano bench and putting a board between two chairs to create enough places to sit for dinner.

Thanksgiving is the time to ponder how simultaneously generous and self-centered our family and our nation can be at times.

Thanksgiving is Uncle Dennis taking a slice of pumpkin, apple and cherry pie all at once.

Thanksgiving is fighting the kids to get them to a "non-obligation" Mass

and marveling at how happy they are they leave church.

Thanksgiving is Marie making a crater with her mashed potatoes, filling it with gravy "lava" and tipping it with the pimento from a green olive.

Thanksgiving is piles of dishes washed with laughter, reminiscences and love by grandma, aunts, sisters and cousins.

Thanksgiving is football games - on TV and on the back lawn.

Thanksgiving is remembering how my mother used to baste the turkey all night long -- and being glad I don't do it that way.

Thanksgiving is Aunt Christine's peanut brittle, fudge and divinity.

Thanksgiving is trying unsuccessfully to keep everybody's fingers out of the food until grandpa has a chance to say the blessing.

Thanksgiving is a time we are reminded that our real wealth is our health, our families, our blessings from God.

Hail Mary

A Pastoral Letter on the Blessed Virgin Mary in the Life of the People of the Archdiocese of Miami

By Archbishop Edward A. McCarthy



My beloved in Christ:

Our Holy Father has called us to celebrate a Marian Year. It is a year of rejoicing in Our Blessed Mother, of discovering anew the role of Mary in our lives, of reawakening to the riches of genuine Marian spirituality and Marian devotion. The Marian Year is a time of growing closer to the Lord through Mary. Pope Paul VI has said: "Knowledge of the true Catholic doctrine regarding the Blessed Virgin Mary will always be a key to the exact understanding of the mystery of Christ and of the Church."

The Marian Year is a preparation for celebrating the bimillennium of the birth of Christ. It dramatically directs our gaze toward Mary and emphasizes the special presence of the Mother of God in the great mystery of our salvation. By celebrating the 2000th anniversary of Mary's birth, it emphasizes her key role in our redemption, in the opening of the Christian era, for "Mary appeared on the horizon of salvation history before Christ." This Marian Year opens up a great thirteen year Advent Season anticipating with Our Lady the bimillennium of the Incarnation.

The Marian Year also offers us an opportunity to renew and preserve the spirit of the Holy Father's visit. It encourages us to pray for Mary's patronage of our Archdiocesan Synod now being celebrated.

Because of the observance of our Archdiocesan Jubilee Year preparing for the visit of our Holy Father, we of the Archdiocese of Miami have deferred the solemn, celebration of the Marian Year until December 8, the Feast of the Immaculate Conception, Patroness of our Archdiocese. It will be celebrated until the Feast of the Assumption of Our Lady into Heaven, August 15, 1988.

Some of our brothers and sisters not of our faith do not understand our devotion to Our Lady. Perhaps a lack of clarity in our devotion has been misleading, sadly depriving them of the rich, beautiful and grace-filled bond we are privileged to enjoy with the Mother of God and Mother of us. This could be an opportunity for us to make her better known and loved by all of her children.

This Mother of all of us is a source of our unity as we honor her under many cherished titles — Immaculate Conception, Our Lady of Guadalupe, Our Lady of Charity, Our Lady of Lourdes, Our Lady of Fatima, Our Lady of Divine Providence,

Our Lady of Czestochowa, Our Lady of Knock — under whatever her title, she is the lady of each of us, of all of us.

Hail Mary

As we turn to Mary, we join a chorus of Christians of every age and time, every race and culture, acclaiming Mary our mother. Our voices join with that of the Angel Gabriel, "Rejoice, O highly favored daughter, the Lord is with you!" (Luke 1, 28); of Elizabeth, "Blest are you among women and blest is the fruit of your womb" (Luke 1, 42);

'The Marian Year is a preparation for celebrating the bimillennium of the birth of Christ. It dramatically directs our gaze toward Mary and emphasizes the special presence of the Mother of God in the great mystery of our salvation'

of Mary herself, "My being proclaims the greatness of the Lord, my spirit finds joy in God my Saviour" (Luke 1, 46).

We are with the artists of the early centuries reverently painting the image of Mary in the catacombs, we celebrate with Christians in 431 A.D. rejoicing that the Council of Ephesus has declared that Mary is truly the Mother of God. We are united with Catholics who, since the fourth century, have been dedicating churches to Our Lady — St. Mary Major in Rome, Notre Dame in Paris, Our Lady of Guadalupe in Mexico, the Shrine of the Immaculate Conception in Washington, D.C., St. Mary's Cathedral and the Shrine of Our Lady of Charity in Miami.

Our hearts are with the great saints who have fostered devotion to Our Lady in their theological masterworks over the centuries. Ours is a heritage of centuries-old celebration of feasts in Mary's

honor, of the daily commemoration of Mary in the Eucharistic Liturgy, the Hail Marys, Rosaries, Marian Sodalitys, pilgrimages to Lourdes, Fatima, Guadalupe, Cobre — all grace-filled devotions to Mary by her loving children. These are occasions to ponder with Mary the great mystery of salvation through her Son Jesus Christ.

As Americans, we recall that Columbus' ship was the "Santa Maria." At dusk his sailors sang the Salve Regina. History tells us that in 1934 the son of Lord Baltimore consecrated the future colony in Maryland to Our Lady of the Immaculate Conception, naming the first settlement and capital "St. Mary's City." He designated the Chesapeake "St. Mary's Bay." At the request of the United States Bishops, Pope Pius X declared the Blessed Mother the Patroness of our nation.

Full of Grace, The Lord Is With You — Mary In the Mystery of Christ

We honor Mary because, first of all, she has been honored by God. She is the chosen daughter of the Father, the immaculate mother of the Incarnate Word, and the holy temple of the Divine Spirit. In the mystery of Christ she is present even "before the creation of the world," as the one whom the Father "has chosen" as mother of His Son in the Incarnation.

"As the Second Vatican Council says, 'She is already prophetically foreshadowed in that promise made to our first parents after their fall into sin' — according to the Book of Genesis (cf. 3:15). 'I will put enmity between you (the serpent) and the woman, and between your offspring and hers.' 'Likewise she is the virgin who is to conceive and bear a son, whose name will be called Emmanuel' — according to the words of Isaiah (cf. 7:14). In this way the Old Testament prepares that 'fullness of time' when God 'sent forth His Son, born of woman... so that we might receive adoption as sons.'"

In preparation for her exalted role, Mary's lovely soul was preserved in advance from all stain
(Continued next page)

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of sin. She was immaculately conceived. She was the first fruit of her Son's redemption. She is the holiest of all human beings. She is "blessed among women" (Luke 1:42) She is, as the angel names her, "full of grace."

Mary's faith is an outstanding expression of her holiness. At Nazareth she believed that she, a virgin, would give birth to the savior of the world. On Calvary her belief was unshaken as she stood at the cross of her dying son, a son whom she truly knew as her savior only in faith and through faith. Her spiritual journey from the Annunciation to Pentecost is a pilgrimage of faith.

As the Holy Father says, "It is precisely Mary's faith which marks the beginning of the new and eternal covenant of God with man in Jesus Christ: this heroic faith of hers 'precedes' the apostolic witness of the Church and ever remains in the Church's heart, hidden like a special heritage of

Blessed Are You Among Women—Center Of the Pilgrim Church

Mary is the glory of the women of the Church in a special way. She has been eminently both a virgin and a mother. It was through her, of all human beings, that the Son of God became human, and humans came to share the life of God. She is the Mother of Jesus the Christ. She is the Mother of Christ's Mystical Body, His Church — through her role in the incarnation, through being entrusted to John by the dying Jesus on the cross, through being among the Apostles on whom the Holy Spirit descended at Pentecost.

We members of the Mystical Body of Christ, of the Archdiocese, the parish, the family, are all called upon to represent Christ in our times and that means we also are called upon to represent

being."¹⁰ And Mary is the shared mother of each of us and of all of us, helping to unite us in love and in the family of faith.

The heightened appreciation of the feminine in our times raises our appreciation of Mary. Mary reveals in the Mystical Body the godliness that is neither masculine nor feminine but supremely both.

"This Marian dimension of Christian life takes on special importance in relation to women and their status. In fact, femininity has a unique relationship with the mother of the Redeemer, a subject which can be studied in greater depth elsewhere. Here I simply wish to note that the figure of Mary of Nazareth sheds light on womanhood as such by the very fact that God, in the sublime event of the Incarnation of His Son, entrusted Himself to the ministry, the free and active ministry of a woman.

"It can thus be said that women, by looking to Mary, find in her the secret of living their femininity with dignity and of achieving their own true advancement. In the light of Mary, the Church sees in the face of women the reflection of a beauty which mirrors the loftiest sentiments of which the human heart is capable: the self-offering totality of love; the strength that is capable of bearing the greatest sorrows; limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement."¹¹

And Blessed Is the Fruit of thy Womb Jesus

There are those who are concerned that devotion to Mary detracts from the relationship we owe to Our Lord, Who is our sole Redeemer.

"The Church knows and teaches with Saint Paul that there is only one mediator: 'for there is one God, and there is one mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all' (1 Timothy 2:5-6). 'The maternal role of Mary towards people in no way obscures or diminishes the unique mediation of Christ, but rather shows its power':¹² it is mediation in Christ.

"The Church knows and teaches that 'all the

'Mary is a woman of our times... Her witness is a needed sign of contradiction in a time of secularism. She is a lay person committed to Church ministry. She represents the greatness of women at a time when women are belittled and exploited'

--Redemptoris Mater

God's revelation. All those who from generation to generation accept the apostolic witness of the Church share in that mysterious inheritance and, in a sense, share in Mary's faith.⁶ Mary conceived Christ in her heart before conceiving Him in her womb. She kept all the words in her heart and "trusted that the Lord's words to her would be fulfilled." (Luke 1:45)

For Mary, it was a greater thing to have been Christ's disciple than to have been His mother, and she was more blessed in her discipleship than in her motherhood. When the woman cried out "Blessed is the womb that bore you, and the breasts that nursed you," Jesus replied, "Rather, blessed are they who hear the word of God and keep it." (Luke 11:27,28) On another occasion Jesus had said: "My mother and my brothers are those who hear the word of God and act upon it. (Luke 8:21) How encouraging for us to know that Jesus regards us like His very mother, if we are earnestly trying to be His followers!

Mary's example is a rich gift to her fellow members of the community of the faithful. She is a model to the entire Church. In the "Pilgrimage of Faith," she is an inspiring witness to all of us. She is the Star of the Sea "who shines to the whole community of the elect as a model of the virtues."⁷ Mary is "the Mother of the Son of God. As a result, she is also the favorite daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace, she far surpasses all other creatures, both in heaven and on earth."⁸

Christ by our loving devotion for His Mother.

In Mary, all motherhood and womanhood reaches a new sublimity. The role of a mother is beautifully expressed in Mary — loving, faithful, painstaking, unassuming yet a powerful influence in giving physical and spiritual birth and shaping the character of her child, of society and of the Church.

Like Mary, the Catholic mother gives birth to and nourishes other Christs as they are born and as they reborn in the divine life. Like Mary, like St. Paul, all of us are called to fruitfulness in the Kingdom. "You are my children, and you put me back in labor pains until Christ is formed in you." (Galatians 4:19) (cf. John 16:20-26) It is this call to fecundity that is the basis for our call to evangelization.

Mary has a very personal relation with each of us as our Mother. "Of the essence of motherhood is the fact that it concerns the person. Motherhood always establishes a unique and unrepeatable relationship between two people: between mother and child and between child and mother.

Even when the same woman is the mother of many children, her personal relationship with each one of them is of the very essence of motherhood. For each child is generated in a unique and unrepeatable way, and this is true both for the mother and for the child.

Each child is surrounded in the same way by that maternal love on which are based the child's development and coming to maturity as a human

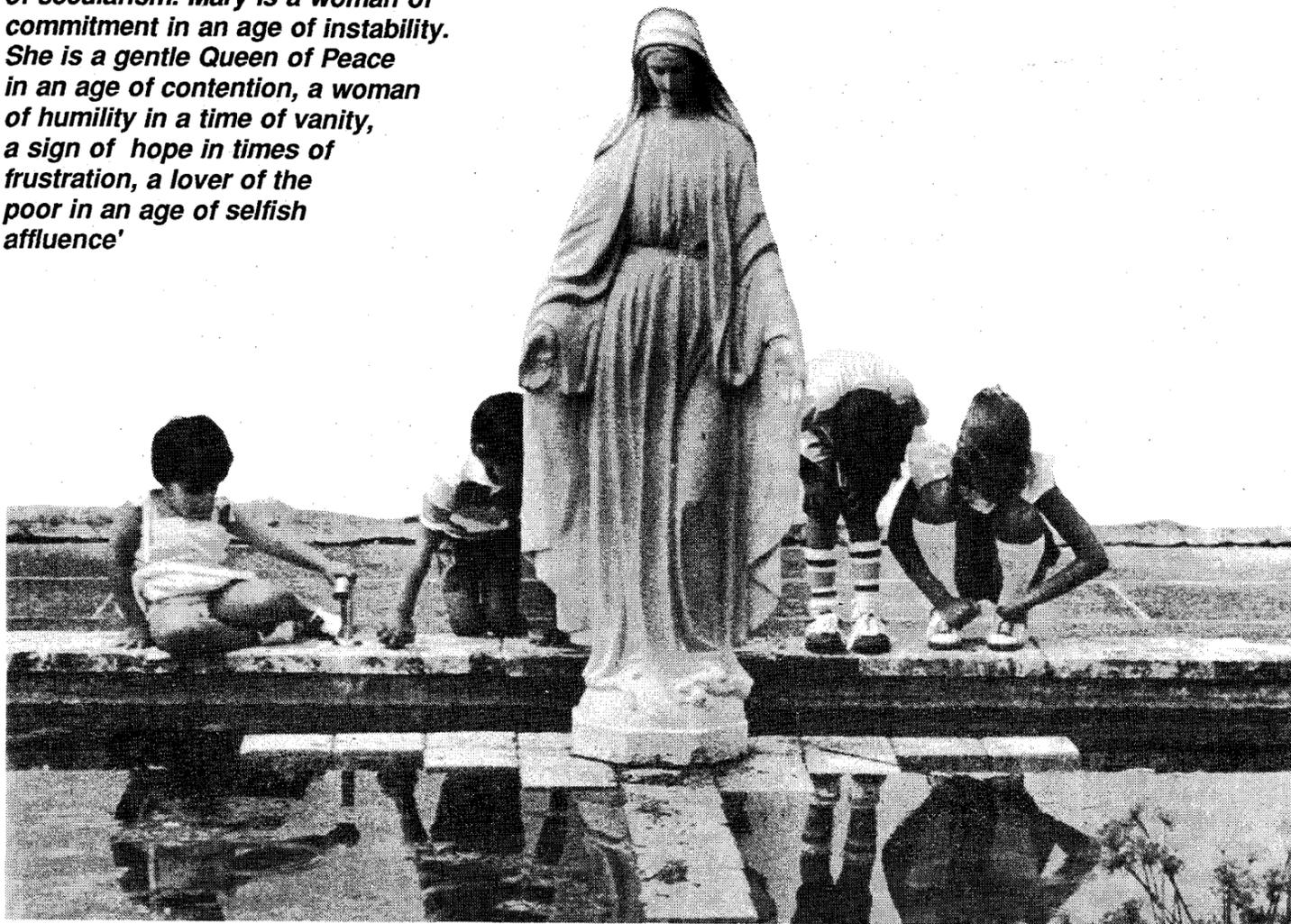
saving influences of the Blessed Virgin on mankind originate... from the divine pleasure. They flow forth from the superabundance of the merits of Christ, rest on His mediation, depend entirely on it, and draw all their power from it. In no way do they impede the immediate union of the faithful with Christ. Rather, they foster this union."¹³

This saving influence is sustained by the Holy Spirit, Who, just as He overshadowed the Virgin Mary when He began in her the divine motherhood, in a similar way constantly sustains her solicitude for the brothers and sisters of her Son."¹⁴

True devotion to Our Lady leads us to her Son. This devotion is obviously pleasing to the Lord, actually willed by Him, for the Lord lavishes miracles on those who approach Him through His mother. It was so at Cana, when Jesus began His public ministry and changed water into wine at her gentle, "They have no wine." Christians of all ages have experienced the same in their prayers and in visiting Marian shrines.

As Our Lady gave birth to the Lord in Bethlehem, "so today the Church looks to her so that, through the Church, Christ may be born... in the hearts of the faithful also."¹⁵ "Mary is not only the model and figure of the Church; she is much more. For with maternal love she cooperates in the birth and development of the sons and daughters of Mother Church"^{16,17} Marian piety has often been the enduring band that has kept segments of the people faithful to the Church in

'She is a woman of prayer in an age of secularism. Mary is a woman of commitment in an age of instability. She is a gentle Queen of Peace in an age of contention, a woman of humility in a time of vanity, a sign of hope in times of frustration, a lover of the poor in an age of selfish affluence'



the absence of adequate pastoral ministry.

As the Holy Father says, rather than diminishing our relation with the Lord, Mary enhances it. As has been said, the holy father's very reason for calling the marian year was to prepare us to celebrate the 2000th anniversary of the birth of Christ.

In his encyclical, the Holy Father has a beautiful passage on Mary and devotion to Jesus in the Eucharist.

"Her motherhood is particularly noted and experienced by the Christian people at the Sacred Banquet — the liturgical celebration of the mystery of the Redemption — at which Christ, His true body born of the Virgin Mary, becomes present.

"The piety of the Christian people has always very rightly sensed a profound link between devotion to the Blessed Virgin and worship of the Eucharist: this is a fact that can be seen in the liturgy of both the West and the East, in the traditions of the religious families, in the modern movements of spirituality, including those for youth, and in the pastoral practice of the Marian shrines. Mary guides the faithful to the Eucharist." As Pope Paul VI reminded us, meditation on the mysteries of the Rosary is an effective preparation for the celebration of those same mysteries of our redemption in the Mass.

Mary's very "being proclaims" as she sings in the Magnificat "the greatness of the Lord." Her heart finds joy in God her savior.

Holy Mary, Mother of God, Pray For Us Sinners

Through the centuries, Catholics in every part of the world have learned they can turn to Mary in need. They realize that if they can pray for each other, even more Mary can pray for them. They have been entrusted to her as their mother by her Son Jesus. She is the help of Christians, refuge of sinners, health of the sick, comfort of the afflicted. It seems that Mary reveals herself especially to those of simple faith, like her own — the Indian Juan Diego at Guadalupe, little Bernadette at Lourdes, the children at Fatima, the fishermen of Cobre. Mary's affection for the powerless beckons us, her children, to be concerned as well for the poor, the oppressed, for social justice, human rights, the right to life.

Now and At the Hour of Our Death — Mary A Woman for Our Times

Mary is a woman of our times. Her maternal in-

tercession is relevant to the needs of the time. Her witness a needed sign of contradiction in a time of secularism. She is a lay person committed to Church ministry. She represents the greatness of women at a time when women are belittled and exploited. She is a sign of purity, a chaste virgin in a day of lust, a faithful mother in a time of infidelity. She is blest for her faith and her trust in an age of cynicism. She is a virgin most wise in a world of frivolity. She is a woman of prayer in an age of secularism. Mary is a woman of commitment in an age of instability. She is a gentle Queen of Peace, in an age of contention, a woman of humility in a time of vanity, a sign of hope in times of frustration, a lover of the poor in an age of selfish affluence. She is comfort for the troubled at a time of insensitivity.

Mary is our refuge, our support, our solace, our

'These are days of great potential, for renewal in the Church, for continued breakthroughs in science and the world of human development, They are also days of confrontation with growing materialism, godlessness, immortality, days of wars and rumors of wars. They are days, ...to turn to Mary'

hope. To her we send up our sighs, mourning and weeping in this vale of tears. She is our most gracious advocate who turns her eyes of mercy toward us and shows us, after our exile in this life, the blessed fruit of her womb, Jesus. We can turn confidently to her in the great moments of our lives. We can rely on her at death to escort us through the anxieties of the transition from this life to the heavenly presence of her Son.

Maternally, Mary is present in the many complicated problems which today beset the lives of individuals, families and nations. She is present to us in an age of which Pope Pius XII said, "The greatness and difficulties of our times make it impossible for a true follower of Christ to be satisfied with mediocrity." These are days of great potential for renewal in the Church, for continued breakthroughs in science and the world of human development. They are also days of confrontation with growing materialism, godlessness, immortality,

days of wars and rumors of wars. They are days, as we were admonished at Fatima, to turn to Mary, Mother of God and help of Christians.

*Mary, show your motherhood,
Bring your children's prayers to Christ,
Christ, your son, who ransomed man,
Who, for us was sacrificed.
Virgin chosen, singly blest,
Ever faithful to God's call,
Guide us in this earthly life,
Guard us lest, deceived, we fall.
Mary, help us live our faith
So that we may see your son;
Join our humble prayers to yours,
Till life's ceaseless war is won.
Praise the Father, praise the Son,
Praise the holy Paraclete;
Offer all through Mary's hands,
Let her make our prayers complete."*

Marian Year in the Archdiocese of Miami

Please God, the Marian Year will become a gift of grace for all of us in our pilgrimage together to holiness. May it enliven among us our faith, our prayerfulness, our love, our joy, our peace, our concern for others, our yearning for eternal happiness with Jesus. May it be an experience ad JESUM per MARIAM (to Jesus through Mary). May it be a time not only to remember the role of Mary in the work of salvation of the past, but also to prepare us to seek and respond to Our Lady's help now and in the future.

The Holy Father has called the Marian Year as a time for us to become more familiar with the mystery of Christ and His Church. Hopefully it will emphasize the special presence of the Mother of God in this great mystery of our salvation. It is a time for us to prepare to celebrate the 2000th anniversary of Jesus' birth, of Christianity. We must reflect on what the Holy Spirit wishes to say to the Church at this time — especially about Mary, about the unique bond between her and all humanity as revealed in Vatican Council II, the Extraordinary Synod of Bishops of 1985, and in the Marian Year encyclical *Redemptoris Mater*. The Holy Father is calling on us to deepen our familiarity with the doctrine of our faith about Mary. Even more, the Holy Father is calling us to a more intense living of that faith through an authentic understanding of Marian spirituality and Marian devotion.

"In this context, the Marian Year is meant to promote a new and more careful reading of what

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Hail Mary--A Pastoral Letter

(Continued from previous page)

the Council said about the Blessed Virgin Mary, Mother of God, in the mystery of Christ and of the Church, the topic to which the contents of this encyclical are devoted. Here we speak not only of the doctrine of faith but also of the life of faith, and thus of authentic 'Marian spirituality,' seen in the light of tradition, and especially the spirituality to which the Council exhorts us.^{19, 20}

As I have said, I look to this Marian Year as being also a blessed God-given time of grace when we of the Archdiocese can, with Mary's help, preserve the renewed spirit of the Holy Father's visit and pursue the spiritual renewal of our Archdiocese through our Synod. The Marian Year should also be a time of renewing our commitment to evangelization — living and sharing the God News of our faith. Please God, it will also be a time of commitment to penance in atonement for personal sins and the sins of our society. May it be a time as well for cultivating personal discipline and self-control as a means of growing in virtue.

In response to the Holy Father's call, after consultation, I am asking that:

- 1) During the Marian Year we make a special effort to enrich our understanding and living of Marian spirituality and devotion. The Holy Father says this "finds a very rich source in the historical experience of individuals and of the very Christian communities present among the different peoples and nations of the world."

This will be an opportunity to become reacquainted with our rich traditions, to clarify genuine Mariology and to assist in enlightening those who do not appreciate the spiritual riches of Marian devotion. Special opportunities will present themselves in preaching during the Eucharist and other devotions, especially during Lent, the month of May and on the feasts of Our Lady.

Directors of our school and religious education programs should evaluate their curriculum on Mary in the life of the Church and plan to give emphasis to Mary during the Marian Year. Our movements and organizations are asked to give added attention to Marian spirituality and devotions in planning their programs, conferences and publications for the Marian Year. Our Archdiocesan newspapers and radio programs should give special attention to the Mother of God.

Families might make Mary the topic of discussion and individuals should give greater attention to reading and thinking about Mary. We might ask whether we have images of Mary in our homes.

- 2) During the Marian Year, I ask that parishes, families, schools, movements and organizations introduce special Marian prayers and devotions. It will be an opportunity to reintroduce in community, family and private prayer enriching devotions such as the Rosary, the Litany, processions with an image of Mary, etc.

There could be a crowning of the image of Mary. We all could recall such time-honored prayers as the Hail Mary, the Magnificat, the Angelus, the Regina Coeli, the Memorare.²¹ I ask that in these prayers you pray for the success of our Archdiocesan Synod, our evangelization efforts, the maintenance of the



diocese joining with the local parish and Our Lady in honoring her Son in the Eucharist.

As another Marian gift we are asking that one day of each month, perhaps the First Friday, be set aside in each parish as a day of special prayer, veneration of the Blessed Sacrament,

'Maternally, Mary is present in the many complicated problems which today beset the lives of individuals, families and nations. She is present to us in an age of which Pope Pius XII said, 'The greatness and difficulties of our times make it impossible for a true follower of Christ to be satisfied with mediocrity' '

spirit of renewal, of peace and reconciliation of the Holy Father's visit.

- 3) In the Archdiocese of Miami we plan to present to Our Lady a gift that we know will be dear to her mother's heart — to her as the Lady of the Eucharist. We plan to revive the custom of the Eucharistic Days (Forty Hours celebration) in each parish.

This will be a special time of faith renewal by renewing our devotion to Mary's Son in the Eucharist. It will also be a time when the faithful will be encouraged to celebrate the Sacrament of Reconciliation with the Lord and to seek reconciliation with each other in that unity that comes from receiving the one bread of Holy Communion together. It will be a time of prayer for the blessing of the Holy Spirit on our Synod and on our evangelization commitment.

We intend to have an image of Mary, Our Lady of the Eucharist, Our Lady of South Florida, that will be exposed in the church of the Eucharistic Days. This will be an expression of solidarity of the faithful of the entire Arch-

Marian devotions and celebration of the Sacrament of Reconciliation. This monthly day of prayer might close with a parish reception to express community in the Lord and in Mary Our Mother.

With profound love I greet you, my brothers and sisters in the Lord Jesus, children with the Lord, of Mary, our Immaculate Mother. I pray that you will enter into the spirit of celebration of the Marian Year. It is my fervent wish that this year will be for you and for your beloved ones a year of growth in holiness and witnessing to the Lord Jesus Christ, especially through the patronage of the beloved Mother of Him, of His Church and of you and me.

Given on the 8th day of December, the Feast of the Immaculate Conception, in the year of Our Lord 1987.

Edward A. McCarthy
Archbishop of Miami

NOTES

- 1 Discourse of November 21, 1964, AAS56 (1964) 1015
- 2 Redemptoris Mater, 3
- 3 Redemptoris Mater, 18
- 4 Lumen Gentium, 55
- 5 Redemptoris Mater, 7
- 6 Redemptoris Mater, 27
- 7 Lumen Gentium, 65
- 8 Lumen Gentium, 53
- 9 Redemptoris Mater, 45
- 10 Redemptoris Mater, 45
- 11 Redemptoris Mater, 46
- 12 Lumen Gentium, 60
- 13 Lumen Gentium, 60
- 14 Redemptoris Mater, 38
- 15 Lumen Gentium, 65
- 16 Redemptoris Mater, 65
- 17 Lumen Gentium, 64
- 18 Ave Maris Stella, 9th Century
- 19 Redemptoris Mater, 48
- 20 Lumen Gentium, 66-67
- 21 "Celebrating the Marian Year — Devotional Celebrations in Honor of Mary, Mother of God," by the Secretariat of the Bishops' Committee on the Liturgy, National Conference of Catholic Bishops.