

New 'Mother' for S. Florida

Will travel to all parishes here for Marian Year

By María Vega
Staff Writer, La Voz

In a humble corner of northwest Miami, a new statue of Our Lady has been created by the hands of a Cuban artist.

It is not the traditional image of Our Lady with the Christ Child in her arms, but that of a tender loving Mother, on her knees with her hands clasped, as if she were teaching her Son to pray. The image will be known as Our Lady of South Florida.

The artist is a local Cuban sculptor, Tony López, and his creation --made of a time-resistant material which resembles marble and stone-- will serve as the focus of the 40-hour devotions called for by Archbishop Edward McCarthy in his recent pastoral letter, "Hail Mary!"

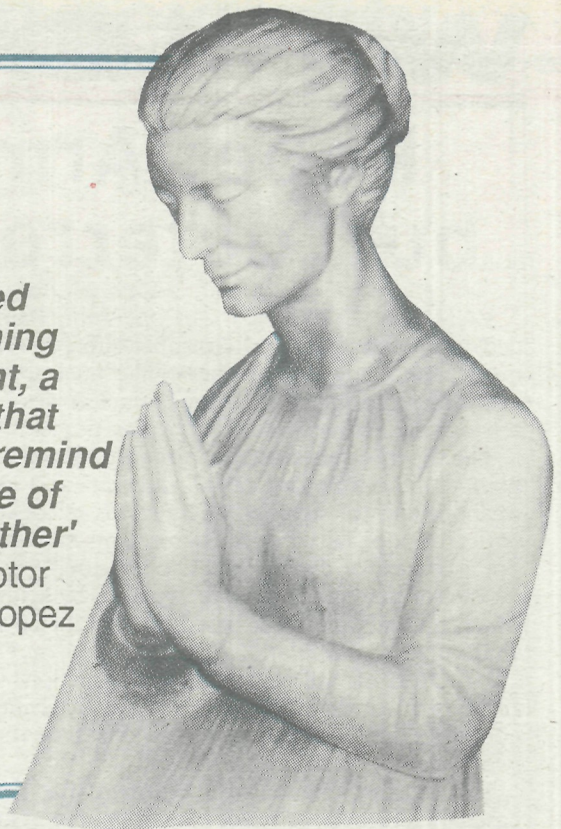
The statue has already begun making its way from parish to parish throughout the Archdiocese, a different church for each week of this Marian Year.

"Originally the statue [of Mary] was going to be in a standing position," says López. "But I wanted something different, a statue which would remind us more of our Mother. I studied many statues of Our Lady before deciding to do this one."

López's studio regales the visitor with a glimpse into the world of art: reproductions of works by Picasso and Manet, ceramic jars, wood-carvings, an unfinished statue of Christ which already reveals all the pain of the world, flowers, and iron and stone frameworks all of which reflect the dynamic personality of the artist.

Sculpture "is my life, my destiny," he (continued on page 11)

'I wanted something different, a statue that would remind us more of our mother'
--Sculptor Tony Lopez



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THE VOICE

Vol. XXXV No. 2

Catholic Archdiocese of Miami

Jan. 22, 1988

Sexuality 'great gift' from God

Florida Bishops
Issue statement

Sexual intimacy is a powerful gift from God which requires "enormous respect" and therefore must be reserved for the "total self-giving" of marriage.

That is the central theme of the Florida Bishops' fifth statement on sexuality in 10 years, released Jan. 14. (Complete text, page 3)

"When married we remain faithful, respecting the holiness of persons and our conjugal relationship. If we are single, we refrain from genital activity as morally unacceptable," the 1,120-word statement issued by the Florida Catholic Conference said.

"Countless men and women through history and continuing today have integrated a chaste expression of their sexuality and their love into happy and full lives," the statement said.

In a section of the statement that singled out youth, the bishops urged young people to see themselves as "precious in the eyes of God and of the church."

"You are anxious to share your love and your life," the bishops said, adding conviction that the young must realize that genital intimacy is the



The Dream not forgotten

Deacon George Gibson of Christ the King Parish reads the Gospel at a Mass honoring Dr. Martin Luther King in St. Mary Cathedral Sunday. Guest homilist Father William Norvel, SSJ, of Baltimore Md., said Dr. King's famous dream was like the early Church's dream. Stories on page 9. (Voice photo by Sisty Walsh)

body language of a lifelong unconditional commitment... its very nature requires that it be reserved until after you are married."

"We love you and we pray that you will not allow confusion in the world to cause you to despair, or to do things that your heart tells you are wrong," they said.

Human beings cherish friendship and intimacy, the statement said. "We long to love and to be loved, to understand and to be understood, to trust and be trusted. These human needs often

seek their expression in genital relationships," it said.

But genital intimacy "involves a much deeper level of relationship," said the statement.

"The act of sexual intercourse is designed by God to be a sign of total self-giving. The body is saying: 'I give myself to you without reservation, without limitation or restraint,'" the bishops' statement said.

The "love language of the body," it continued, is a sacred reflection of God's love for humanity and, there-

fore, merits "enormous" respect.

The statement reminded parents that they are the "primary educators" of their children. "Your child learns from you about God, the church, the world and sexuality," it said.

When humans fail in efforts to be chaste or faithful, "remember that God never fails in his mercy," the statement said.

In their statement, the bishops announced they plan to sponsor a three-day conference on human sexuality issues in the fall.

Synod in home stretch

Documents to return to parishes in spring

By Ana Rodriguez-Soto
Voice News Editor

The Archdiocesan Synod is more than halfway through its work now, beginning to write the final documents that will set policy and priorities for the South Florida Church for years to come.

Since December, the 100 members of the Synod body have been reviewing and voting on the preliminary recommendations made by their seven commissions or study groups. The last meeting of this phase of the Synod will take place this Saturday, Jan. 23, when the last two commissions --Persons (priests, Religious, deacons, laity) and

Pastoral Services (all the outreach and evangelization programs)-- present their proposals.

People in the parishes should get a chance to see and reflect on the final proposals by the end of April or early May. After Archbishop Edward McCarthy approves them, the Synod will end, probably on Pentecost Sunday, May 22.

Following are brief summaries of the work of the five commissions that have presented their documents. Most of the issues taken up by the commissions were raised by South Florida Catholics at parish hearings in 1986, or culled from a scientific survey taken in the fall



of that year.

Christian Services
All of the Archdiocese's
charitable programs, including

- housing for the elderly;
- drug/alcohol treatment centers;
- help for the destitute;
- counseling for troubled children and families; hospitals; foster care and adoption services.

Services was the most effective way to help the needy of South Florida; particularly since it depends on government funds to do much of its work, and is thus bound by government regulations. One Synod member pointed out that people must make some money even to be eligible for food stamps.

The commission was urged to

(continued on page 10)

Pope: Arms treaty good, but 'deterrence' isn't peace

VATICAN CITY (NC) — Pope John Paul II has tied his support for the December superpower agreement eliminating intermediate-range nuclear weapons in Europe to a strong criticism of nuclear deterrence as a policy capable of producing lasting peace.

The superpowers must see the agreement as a starting point for elimination of all nuclear and chemical weapons and for significant reductions in conventional arms, the pope said. Further agreements must be forged "in a context of detente and cooperation."

Nuclear deterrence must be replaced by a strategy in which mutual security is based on an "intertwining of vital interests and relations," he said.

"The fear of 'mutually assured destruction,' which is at the heart of the doctrine of nuclear deterrence, cannot constitute, in a lasting way, a viable base for security and peace," he added.

The Vatican "has always affirmed that deterrence based on a balance of terror cannot be seen as an end in itself but solely as a stage toward progressive disarmament," he said.

The pope spoke Jan. 9 in his yearly speech to diplomats accredited to the Vatican. He encouraged

widespread disarmament agreements and asked for diplomatic solutions to conflicts around the world.

The talk marked the strongest papal support to date for the Dec. 8 treaty signed in Washington by President Reagan and Soviet leader Mikhail Gorbachev. It was the first time the superpowers had agreed to eliminate nuclear weapons already in place.

The pope praised the "political will" of the superpowers "to physically destroy an entire class of weapons." He supported sections of the accord allowing for mutual inspection to verify that the missiles are being destroyed.

Verification procedures will help overcome suspicion and build confidence, he said.

But the pope noted that the accord covers "a very limited portion of their respective arsenals." He expressed hope that the agreement would speed up negotiations to eliminate all nuclear weapons, "to discard definitively the menace of nuclear catastrophe."

High priority should be given to accords eliminating intercontinental ballistic missiles, "the most menacing of all," he added.

Sandinista concessions not enough, cardinal says

MANAGUA, Nicaragua (NC) — Managua Cardinal Miguel Obando Bravo said political concessions made by Nicaraguan President Daniel Ortega were encouraging, but not enough. Speaking after Sunday Mass in Managua Jan. 17, the cardinal said "there is talk of democratization, but it has not yet happened... Some things are being done, but not everything. There is much further to go." His remarks came after a meeting of Central American presidents in Costa Rica Jan. 16 at which Ortega said he would suspend a state of emergency in Nicaragua and restore political and civil rights. The government-imposed state of emergency was first decreed in 1982. Ortega said he would issue a limited amnesty for prisoners and open direct cease-fire talks with the U.S.-backed Nicaraguan counterrevolutionaries, or contras.

Religious freedom denied in Africa, Asia, Vatican says

ROME (NC) — A Vatican missionary agency, in a year-end review of religious freedom in mission territories, said many African and Asian regimes repress the practice of the faith and the preaching of the Gospel. The report noted some hopeful signs in China and Vietnam, but said the situation was worsening in several African countries, where a "climate of violence" has affected church rights.

Killers of churchwomen denied amnesty

SAN SALVADOR, El Salvador (NC) — A Salvadoran judge has rejected the amnesty appeal of five former national guardsmen convicted of murdering four U.S. churchwomen in 1980. "The court finds the appeal for amnesty to the without grounds and therefore rejects it," Judge Consuelo Salazar Alvarenga de Revelo of the 1st Criminal Court of Zacatecoluca was quoted as saying. The judge also said her ruling could not be appealed. The convicted killers had appealed under a political amnesty granted in El Salvador as part of a Central American peace plan. But Judge Alvarenga de Revelo said they were common criminals, not political prisoners.

Exiled Vietnamese priest to be Pope's new secretary

VATICAN CITY (NC) — A Vietnamese priest who left his country after the communist victory there will be one of Pope John Paul II's two personal secretaries, an informed Vatican official said. Msgr. Vincent Tran Ngoc Thu, 69, will replace Archbishop Emery Kabongo, recently appointed to head a diocese in Zaire.

Haitians suspend Masses to protest elections

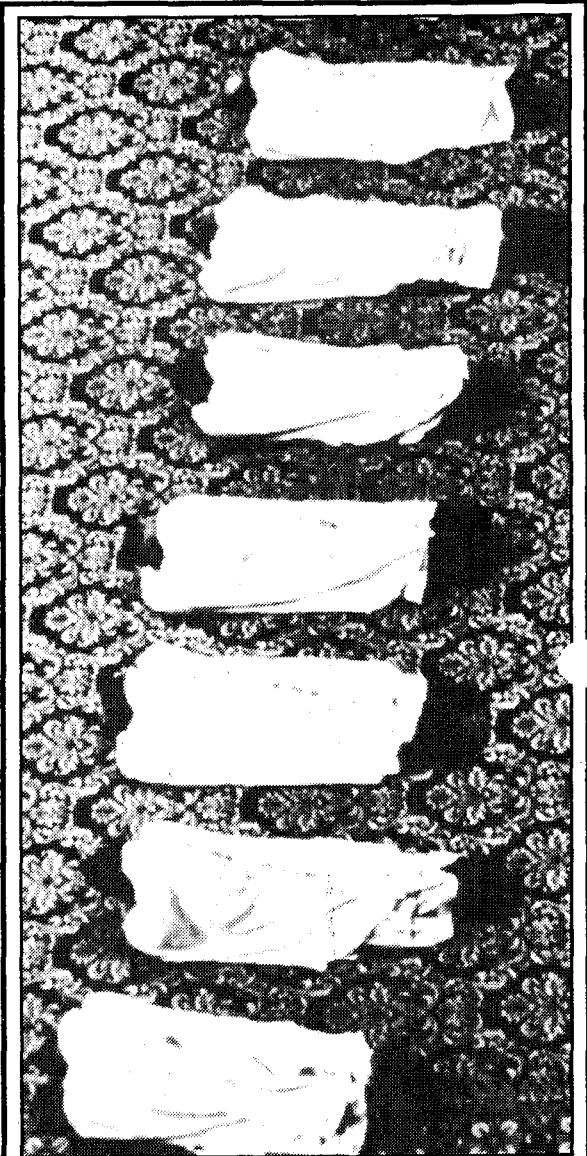
(NC) — Catholic parishes in Haiti protested the Jan. 17 presidential elections by suspending Mass for the day, and a coalition of Haitians — including Religious — has vowed to reject the election results. Radio Soleil, the Catholic-run station forced off the air just before Haiti's aborted election in November, protested this election by refusing to broadcast information about it. "No one, the Catholic Church included, accepted this masquerade as a real election," said Paul Dejean, a Canadian aid worker and human rights activist working in Haiti. "Priests, bishops and most of the people went to church Saturday afternoon instead [of Sunday]." In a telephone interview from Port-au-Prince, the Haitian capital, Dejean said he witnessed the election in which an estimated 10 percent of the country's citizens voted. Leslie Manigat, a former political science professor regarded as the military's candidate, was expected to win — but may be unable to wield much power. The streets were nearly empty, Dejean said, and those who ventured out to vote waited until mid-morning, fearing another bloodbath might erupt. The church had previously called on citizens to boycott the election.

French churches to speak with one voice on social issues

PARIS (NC) — The French Catholic Church has joined Protestant and Orthodox churches in forming the country's first Council of Christian Churches. In a statement, the 18-member council said its principal aim is to give the churches a united voice on major social problems. It said it will take common initiatives in social issues, charitable service and Christian witness. The statement specifically mentioned unemployment, racism and acquired immune deficiency syndrome as problems the council would address. Council rules require a unanimous vote of the members before a stand is taken on important issues.

Yugoslavian bishops complain about religious restrictions

VATICAN CITY (NC) — The Yugoslavian bishops have complained to the government about restrictions on religious freedom in the armed forces and the withdrawal of passports from priests and Religious, reported Vatican Radio. The criticisms were contained in separate letters sent by the bishops' conference to the ministries of defense and internal affairs. Soldiers are prohibited from receiving religious publications, from participating in religious ceremonies during their spare time and from receiving visits from priests when they are sick, said the letter to the Defense Ministry.



New bishops

At St. Peter's Basilica, new bishops prostrate themselves during their ordination ceremony. Pope John Paul II recently ordained the group of 10, which included Nazareth-born Michel Sabbah, the first Arab to be named Latin-rite patriarch of Jerusalem, and American John G. Nolan, who will be an auxiliary bishop with the U.S. Archdiocese for the Military Services. (NC/ UPI-Reuter photo)

Pope: Miracles 'surpass,' don't destroy laws of nature

VATICAN CITY (NC) — Miracles do not destroy the laws of nature but work "within and through those laws," said Pope John Paul II. The pope also said miracles are signs pointing to the reality of the kingdom of God, signs which continue to occur today in the lives of saints. The pope continued his series of talks on the reality and significance of miracles during his regular general audience in the Paul VI auditorium. The talks are part of a longer, line-by-line catechesis on the Creed. The power of God seen in the miracles "surpasses" the laws of nature, but does not destroy them, the pope said.

Mexican bishops criticize country's economic plan

MEXICO CITY (NC) — Mexican Catholic bishops have criticized a new economic bailout package signed by business, labor and government leaders, but have cautioned Mexicans against reacting violently to the new program. According to the government, the "Economic Solidarity Pact" is designed to shore up the Mexican economy, beset by triple-digit inflation in 1987 and shaken to its roots by the October collapse of the Mexican stock market and a 50 percent devaluation of the national currency in November. But many Mexicans — among them some Catholic Church leaders — have criticized the plan for placing the burden of economic recovery on the poor while doing little to effectively control inflation.

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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.

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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
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

Florida Bishops' statement on sexuality

In the Image of God

"...in the image of God He created them; male and female He created them...then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Genesis 1:27; 2:7).

We, the Catholic bishops of Florida, greet you in the Lord. We want to set forth the vision of love, sexuality and relationships which our Church teaches. Her perceptions are formed from God's revelation and from wisdom derived from human history. Her teaching is important for our happiness as individuals and as families.

As human persons all of us were created in the image and likeness of God and He breathed His own life into us! We reflect and mirror our Creator, and our bodies, our souls and our minds are filled with the breath and the life of God. We are each blessed with gifts, talents and uniqueness and are called to share and interact with one another so as to live full and human lives. We need each other as persons to experience all that God has to offer.

Pope John Paul II has observed that in forming a creature in His own image, God created two — man and woman — in order to achieve a reflection of His own Divine inner life. In this complementarity we see the fullness of God and of ourselves. Our sexuality is an essential and integral part of who we are as persons and is one of God's greatest gifts.

St. John expressed a profound truth very simply when he wrote in his Gospel "God is love." Because we are children of God; love is our heritage. Our nature cherishes friendship and intimacy. We long to love and to be loved, to understand and to be understood, to trust and to be trusted. These human needs often seek their expression in genital relationships.

The fact is, genital intimacy involves a much deeper level of relationship than we have been describing. The act of sexual intercourse is designed by God to be sign of total self-giving. The body is saying: "I give myself to you without reservation, without limitation or constraint." This love language of the body (actually the body, soul, and entire being since we are integrated and cannot separate our bodies from ourselves) mirrors in a sacred and mystical manner God's creative and life-giving love.

Viewed in this manner, it becomes obvious that the power and message of genital intimacy deserves enormous respect. In fact, its message of self-gift, commitment and fidelity has only one appropriate setting. It is within marriage that the creative and relational power of God is shared by husband and wife to build bonds of family and unity.

At the same time, we are aware of the reality of human limitations and weaknesses, and of the powerful physiological and psychological urgings that are a part of our nature. We must rely on our reason and free will, also magnificent gifts from God, in order to be in control of our lives. We are strengthened by God's grace as we develop or alter our behavior patterns in order to enhance our nature and build rewarding relationships.

All of us are called to live in chastity whether we are married or single. This means that we are called to live with pure minds. This means that we are called to our vocation. When married we remain faithful, respecting the holiness of persons and our conjugal relationship. If we are single, we refrain from genital activity as morally unacceptable. Countless men and women throughout history and continuing today have integrated a chaste expression of their sexuality and their love into happy and full lives.

We have a special message to our youth: We especially urge you to believe in yourselves as precious in the eyes of God and of the Church. You are anxious to share your love and your life. Your desire for close friendships and intimacy is strong,

'It is within marriage that the creative and relational power of God is shared by husband and wife to build bonds of family and unity'



and these are values which are your authentic heritage as images of God. It is possible to develop satisfying and intimate chaste relationships.

We want you to realize that genital intimacy is the body language of a lifelong unconditional commitment. Its very nature requires that it be reserved until after you are married. We love you and we pray that you will not allow confusion in the world to

cause you to despair, or to do things that your heart tells you are wrong.

We also wish to speak to parents of children and young people: "You are the primary educators of your child, a right and an obligation that is most important. Your child learns from you about God, the church, the world and sexuality. We pledge our support to you, and seek your help and cooperation."

We ask the people of God, especially priests, parents, catechists and counselors, to take these concerns to their own hearts through prayer, counsel, study and loving support. Assist in conscience formation, always encouraging reconciliation and renewed sacramental life. May we be good examples to one another. Mindful of our weaknesses, let us rely on the grace and forgiveness of God to pursue a virtuous life. As Catholics, we need to be signs of contradiction, just as Jesus was and continues to be.

Remember that Christ is our refuge and our strength. Led by his own love for each and every one of us, He died on the cross for our sins. By His resurrection we have been redeemed. Even when we fall into sin, His love for us never ceases and He opens His arms to us in forgiveness. When we repent His grace strengthens our resolution to do better.

We must appreciate our own sexuality, seeing in it one of God's greatest gifts. Responsibility in this, as in all areas of human existence, is necessary for true humanity. God's help can make possible what may sometimes seem humanly impossible. Be encouraged to trust in God's grace, ever present to us. So through God's grace and our persevering efforts chastity is most certainly possible. If we fail in these efforts, remember that God never fails in His mercy. His compassion and forgiveness are always available in the Sacrament of Reconciliation.

We are anxious to proclaim this Good News clearly for all to know. We will continue to elaborate in depth on the rich and sacred truths that our church teaches about ourselves as persons and about our sexuality. Many previous statements in the Church are readily available, and the teaching of Pope John Paul II on personhood and sexuality has greatly enriched our perceptions. During the fall of 1988 we will convene a meeting for a three day conference to study these issues.

We pledge our own commitment, and summon our pastors, priests, parents, catechists, all Catholics and people of goodwill, to join in prayer, study and celebration of the gift of sexuality.

*The Lord bless you and keep you!
The Lord let his face shine upon you,
and be gracious to you!
The Lord look upon you kindly and
give you peace! (Numbers 6: 24-26)*

Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; Agustin A. Roman, Auxiliary Bishop of Miami; Norbert L. Dorsey, C.P., Auxiliary Bishop of Miami.
Date: January 15, 1988.

Bishops deplore 1973 abortion ruling

A STATEMENT OF THE CATHOLIC BISHOPS OF FLORIDA ON THE 15th ANNIVERSARY OF ROE V. WADE

We commemorate January 22, 1988 as the fifteenth anniversary of that terrible decision of the United States Supreme Court in Roe v. Wade. With one fell swoop the legal protection enjoyed by millions of unborn children was struck down, and abortion on demand became established as a constitutional right in this country. We call on all of the people of this country to join in the effort to reverse that decision and to restore to unborn children the full protection of the law once again.

We have a consistent ethic of life, which extends from "womb to tomb," and cuts across the issues of the genetics, abortion, capital punishment, modern warfare and the care of the terminally ill.

His Holiness, Pope John Paul II, spoke eloquently of all of these issues

during his recent visit to this country. As he was leaving, he extolled, "America the beautiful" — the majestic mountains and the fertile plains, the goodness and sacrifice hidden in our cities and suburbs, our aid for others beyond our borders, how we serve and preserve hope in many hearts, how we pursue excellence and the desire to right all wrongs. And then he went on and said:

"The best traditions of your land presume respect for those who cannot defend themselves. If you want equal justice for all, in true freedom and lasting peace, then, America, defend life! All the great causes that are yours today will have meaning only to the extent that you guarantee the right to live and protect the human person: — feeding the poor and welcoming refugees; — reinforcing the social fabric of this nation; — promoting the true advancement of women;

— securing the rights of minorities; — pursuing disarmament, while guaranteeing legitimate defense; — all this will succeed only if respect for life and its protection by the law is granted to every human being from conception until natural death.

"Every human person — no matter how vulnerable or helpless, no matter how young or how old, no matter how healthy, handicapped, or sick, no matter how useful or productive for society — is a being of inestimable worth created in the image and likeness of God. This is the dignity of America, the reason she exists, the condition for her survival, yes, the ultimate test of her greatness: to respect every human person, especially the weakest and most defenseless ones, those as yet unborn."

On this day we concentrate on the

most gross offense to human life today, the abortion of one and a half million unborn children in this country each year. Prayer and sacrifice are demanded of us by this sin of our nations. As citizens in a democracy, we have an obligation in justice to put an end to this abomination. The challenge of Moses to the people of Israel is applicable to all of us here today: "I set before you life and death...choose life." (Dt. 30, 19).

Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishops of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; Agustin A. Roman, Auxiliary Bishop of Miami; Norbert L. Dorsey, C.P., Auxiliary Bishop of Miami.
Date: January 22, 1988.

National Briefs

MESSAGE FOR CHRISTIAN UNITY WEEK:

God's love helps overcome modern fears

WASHINGTON (NC) — God's love can help Christians face a world too often fraught with fear, cynicism and despair, said a message issued for the 1988 Week of Prayer for Christian Unity Jan. 18-25.

The joint message, by the Rev. Arie R. Brouwer, general secretary of the National Council of Churches, and Msgr. Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops, was released in Washington Jan. 12. This year's theme for the week of prayer is "Love Casts Out Fear" (1 Jn 4:18).

A joint committee of the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity determines the theme for each year's observance of the week and arranges for development of related

materials, enlisting the help of Christians in various countries.

In contemporary society, the joint U.S. message said, fear is expressed in literature, entertainment, art and through the political process.

"There is fear of rejection simply because one is different. There is fear of the stranger, of the oppressor, of those who struggle for peace with justice," it said. "There is fear which arises out of hatred and suspicion between nations and races and classes of people. There is fear of our world dividing along lines of political ideologies and social disparities: East and West, North and South."

In addition, it said, there is fear of war "of such

catastrophic proportions that any future for humanity cannot be envisioned."

Despite these fears, Christians must have hope based on "faith that God loves the whole world with all its people," the joint message said. Efforts by Christians to work toward a "closer, more visible unity" are a hopeful sign to people everywhere.

"This quest for Christian unity is a vital component of the quest for human unity. Both are more urgent and more necessary than ever before," it said.

Observance of the Week of Prayer for Christian Unity, which begins on the day formerly observed as the feast of the Chair of St. Peter in Rome and ends on the feast of the Conversion of St. Paul, marks its 80th anniversary this year.

Church: Let religious groups join effort against teen sex

WASHINGTON (NC) — The U.S. Catholic Conference and pro-lifers have urged the Supreme Court to allow religious organizations to participate in a federal program aimed at curbing teen-age sexual activity. A lower court decision kicking church groups out of the Adolescent Family Life Act program demonstrates "hostility toward religion that is itself a threat to religious liberty" and encourages unnecessary church-state "antagonism," the USCC warned in a friend-of-the-court brief. In a separate brief on the same issue, Americans United for Life Legal Defense Fund argued that "to exclude an otherwise eligible organization from participation in a government program merely because of its religious affiliation raises serious constitutional questions."

Pro-lifers: Lawsuit may hurt anti-abortion MDs

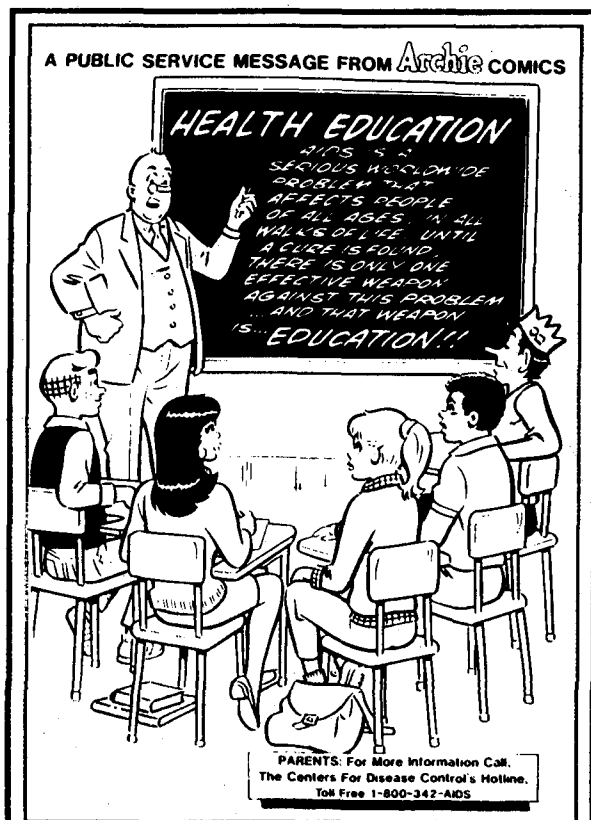
WASHINGTON (NC) — A three-judge panel of the District of Columbia Court of Appeals has reinstated a "wrongful birth" suit brought against an obstetrician by the mother of a child with Down's syndrome. Richard Doerflinger, assistant director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, said that by upholding such suits courts become "tools" of those who advocate abortion and also could make it "legally and financially impossible" for pro-life physicians to practice obstetrics. The mother has claimed her doctor deprived her of the right to decide whether to have an abortion and thus avoid the birth of her daughter.

TV violence decreasing thanks to protests, group says

WASHINGTON (NC) — Violence on network television is on the decrease, especially on Saturday morning cartoons, a citizen watchdog group reported. The decrease also was seen in prime-time programs, according to the group, the National Coalition on Television Violence, based in Champaign, Ill. The coalition reported the decrease in a press release and credited it to "widespread and still growing protest against violent entertainment" and the "high quality of non-violent programs." Thomas Radecki, chairman and research director of the coalition, said in a Jan. 7 telephone interview that the report was based on a study of the first eight weeks of the 1987 fall TV season.

K of C to fund institute for family studies

(RNS) — The North American Campus of the John Paul II Institute for Studies on Marriage and Family will open in Washington Sept. 1 with funding from the Knights of Columbus. When the institute was established in Rome in October 1982, Pope John Paul said it had been created "so that lay people, religious and priests can receive scholarly formation in the study of marriage and the family either in a philosophical-theological way or from the point of view of the human sciences." Like its parent campus in Rome, the North American campus will be a graduate theology school offering a degree in the theology of marriage and family.



AIDS Campaign

"Archie," the eternal comic teenager, is being enlisted in the fight against AIDS. Archie Comic Publications this month began placing public service ads like this one in all its comic books. (NC /UPI photo)

Students win right to distribute religious newspaper

(RNS) — A United States district court judge has ordered Pennsylvania school officials to allow three students to distribute a religious newspaper in their junior high school, an activity for which the youths were suspended two years ago. Students do not "shed their constitutional rights to freedom of speech... at the schoolhouse gate," said Judge Sylvia Rambo. Bryan Thompson, Marc Shunk and Christopher Eakle, currently ninth-graders, were suspended two years ago from Antietam Junior High School in Waynesboro, Pa., for passing out copies of "Issues and Answers," a monthly published by Student Action for Christ.

New Jersey schools defy ruling on moment of silence

(RNS) — Despite a Supreme Court ruling that failed to reinstate a New Jersey law allowing a daily moment of silence in schools, officials of three public school districts in the state said they will continue the practice. Officials in Sayreville, Woodbury and Pennsville said they are innocent of the unconstitutional motives behind the disputed 1982 law which calls for a daily moment of "quiet and private contemplation or introspection." Marie Parnell, a Sayreville school superintendent, said, "It's a practice that has become traditional here, and it is not offensive to anybody."

Over 1,000 priests died at Nazi camp, researcher finds

MILWAUKEE (NC) — The Dachau concentration camp was home of "the largest religious community in the world" in 1940-1945, said a Jesuit priest who extensively researched the life of priests interned in the infamous World War II German camp. An account of the community, "The Priests of Dachau," was written by Jesuit Father William J. O'Malley and was reprinted by the Catholic League for Religious and Civil Rights from America magazine. Father O'Malley said "2,771 clergymen were interned" at Dachau and that "at least 1,034 of them died in the camp." Among the larger number were "2,579 Catholic priests, lay brothers and seminarians" from 38 nations, he said.

National magazine to focus on evangelization

WASHINGTON (RNS) — A national Catholic magazine dedicated to bringing lapsed members of the faith and others into the church's fold has made its debut in Washington. The bi-monthly magazine, Catholic Evangelization, is published by the Paulist Fathers order of priests with the backing of the National Conference of Catholic Bishops. The January-February issue of the glossy publication features an article, "Good and Bad News for Evangelization," which reports that although American Catholics believe spreading the faith should be a high priority, few of them put that belief into practice.

Bishop: Parishes can't host political caucuses

DUBUQUE, Iowa (NC) — Archbishop Daniel W. Kucera and the Priests' Council of Dubuque have banned use of Catholic parish facilities for Iowa's Democratic and Republican Party caucuses Feb. 8. Use of Catholic high school or college facilities in the archdiocese for the caucuses is still permissible, however. Barring party caucuses from parish buildings is one of more than a dozen principles and guidelines included in an archdiocesan policy on dealing with political issues. Party caucuses are neighborhood or precinct meetings at which citizens gather to begin the delegate selection process for the national political conventions.

Judge bans mandatory prayer in company's plants

(RNS) — A federal judge said he will extend a ban on mandatory prayer sessions at an Arizona plant to include company facilities elsewhere in the United States. Judge Earl Carroll issued an injunction against the compulsory prayer sessions at the Townley Manufacturing Company plant in Eloy, Ariz., after the Equal Employment Opportunity Commission sued the company in July 1986. J.O. "Jake" Townley, the company's owner and founder, said he started the prayer sessions as part of a pact with God to spend some profits to spread his religious beliefs.

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Cardinal: People against abortion

Polls and doctors' refusal cited

WASHINGTON (NC) — The United States, despite suggestions to the contrary, is not a "nation resigning itself to abortion," said Cardinal Joseph L. Bernardin of Chicago.

In a statement to mark the 15th anniversary of the Supreme Court's abortion decision, the cardinal, chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, said attempts to provide a principled defense of the court decision are "more unconvincing than ever."

The statement was released Jan. 15 by the NCCB's Office for Pro-Life Activities in Washington. The high court's abortion ruling, *Roe vs. Wade*, was issued Jan. 22, 1973.

As proof that many Americans continue to oppose abortion Cardinal Bernardin cited:

- Opinion polls indicating that opposition to abortion is as strong now as in 1973. The cardinal said a recent CBS News-New York Times poll showed a majority of registered voters in both major parties favored a legal ban on abortion except in "rare special circumstances."

- A study by Planned Parenthood's research affiliate showing that only a third of gynecologists perform abortions and that "enthusiasm for abortion" is lacking among both residents and attending physicians. As a result, he said, the percentage of abortions performed in clinics, rather than hospitals, is on the rise.

- An increase in the number of post-abortion counseling and reconciliation programs and mutual support groups for women who have had abortions.

Teens can control sex, experts say

WASHINGTON (NC) — Teens can learn that sexual urges are controllable, and that lesson will help them avoid emotional and physical trauma, the director of a pilot program teaching abstinence said Jan. 12.

Kathleen M. Sullivan, director of Project Respect, told a Washington news conference that the program teaches seventh-, eighth- and ninth-graders that not having sexual relations outside marriage helps them avoid "emotional trauma" as well as unwanted pregnancy and sexually transmitted diseases, including AIDS.

"A broken physical union shatters" the young people, "heading them toward a nervous breakdown. It's heading them for a physical demolition," said Mrs. Sullivan, who also directs the National Catholic Coalition, which describes itself as an organization of orthodox Catholics.

Project Respect is the pilot project for testing the "Sex Respect" curriculum program. It was developed under a grant issued by the federal Office of Adolescent Pregnancy Programs.

The program is too new to measure long-term results, such as lower pregnancy rates, Mrs. Sullivan said, but a survey of the pilot program shows that "at least we have some reference that this approach can work."

Schools "are looking for good,

sound programs" that give a "strong, straight message," she said. That message appeals to teens as a form of "preventive medicine," according to Mrs. Sullivan.

School-based health clinics that give information on contraceptives and abortion, on the other hand, are only "picking up the shattered pieces," she said.

Students in 14 schools in six Midwest states took part in the second year of the pilot study. More than 1,800 students were asked a series of questions prior to and following the 10-part course. Mrs. Sullivan said all schools showed positive improvement in the students' attitudes.

When asked "Do you think sexual urges are controllable?" the answer "always" was chosen by 20 percent of the students before the program. After the program 39 percent answered "always."

Mrs. Sullivan said the message about sex should be the same as the one given to teen-agers about drug use — that young people can and should say no.

She said that after the program some students have said, "I didn't know I didn't have to do it."

"As adults we owe it to them to show we have confidence they can control themselves," she said.

To the question, "Once a teen has

The cardinal said it is now argued that Supreme Court decisions must be accepted regardless of their validity "simply because they have been in place long enough to become a basis for later legal developments."

He said that although abortion on demand is increasingly viewed as indefensible in principle, there are those who still defend it as "a tragic necessity to which we must resign ourselves."

"Those of us who support legal protection for the unborn are dismissed as idealists who ignore the lived experience of flesh-and-blood people in our pursuit of principle," said Cardinal Bernardin.

"Clearly one can be accused of worse things than idealism in the cause of justice," he said. Even if abortion were more entrenched in U.S. society than it is, the cardinal added, it would be necessary and appropriate to begin to build a consensus to protect the defenseless.

The cardinal called "tragic" the experience of infertile couples who have "become so desperate as to resort to harmful practices such as surrogate motherhood to obtain a child."

He said that often such couples consider adoption first but are told that abortion on request has greatly reduced the number of newborns available.

"Study and reflection by legal scholars have helped confirm that the court's action was a misplaced legal interpretation which has opened the door to other problematic areas rather than a legitimate application of constitutional principles," Cardinal Bernardin said.

Noting 1988 is an election year, he urged people to work together to "mobilize public opinion against abortion and for a legal system which will protect innocent unborn children."



Opposing racism

Eight-year-old Sarah Ranger, a Navajo Indian, tells the story of 'The Balloon Man' to Jo Roach and 300 other anti-racism demonstrators at a rally in West Jordan, Utah, protesting "The Aryan Hour" on a local radio station. The story is about the fact that it is not the color of the balloon that makes it fly, but what is inside. (NC photo)

had sex outside of marriage he-she would benefit by deciding to stop having sex and wait till marriage," 14 per-

cent answered "absolutely true" before the program. After the course 36 percent said "absolutely true."

Bishop OKs halting of food to patient

Only prolongs vegetative state

PROVIDENCE, R.I. (NC) — Bishop Louis E. Gelineau of Providence said Jan. 11 it would be within Catholic moral teaching to allow food and water to be discontinued for a Rhode Island woman who has been in a coma for two years.

Bishop Gelineau issued a statement endorsing the opinion of diocesan moral theologian Father Robert J. McManus that the woman had no "reasonable hope for recovery" and that medical treatments, even those forcing food and water into the body, were "disproportionate and unduly burdensome."

The bishop said he asked Father McManus, vicar of education in the diocese, to review the case of Marcia Gray, who lapsed into a coma in 1986 from a cerebral hemorrhage.

The prelate emphasized that the priest's opinion did not contradict

Catholic moral theology and in no way "supports or condones the practice of euthanasia."

It was believed to be the first time a statement approving the discontinuing of feeding had been issued by a Catholic diocese.

Mrs. Gray's husband, H. Glenn Gray, filed suit in U.S. District Court in an effort to force the state Department of Mental Health, Retardation and Hospitals to stop feeding his 48-year-old wife, who is in General Hospital.

Gray sued the health department, which administers the hospital, when officials refused to stop feeding his wife through tubes after eight operations produced no change in her condition.

Gray's lawyer, Linda MacDonald, sought an opinion from the diocese, and was expected to use Father McManus' argument as part of her case

when lawyers present statements to a federal judge within a week.

Mrs. Gray is a Catholic.

In his statement, Bishop Gelineau defended the decision and said the Vatican has not yet issued "a definitive statement" regarding the need to provide nutrition and hydration to the permanently unconscious person.

"Serious study has been given to this case, taking into account the constant moral teaching of the Catholic Church and the medical facts present in the case," he said.

Bishop Gelineau said that within the church there are two theological opinions on the issue.

"The first, that nutrition and hydration can be considered extraordinary means of sustaining life in certain circumstances. The second states that fluid and nutritional support are always to be provided," he said.

Church teaching has traditionally held that ordinary treatments must be provided to dying patients but that

treatments that are extraordinary are not required.

Some theologians view it as extraordinary means to give a patient in an irreversible coma food and water by artificial means.

However, in a case involving such a patient in New Jersey, the state's Catholic bishops said last October in a friend-of-the-court brief that they opposed the removal of feeding tubes in "right-to-die" cases, calling the starvation that would result as "unnatural as denying one the air to breathe."

Laurence O'Connell of the Catholic Health Association said Father McManus made a "careful distinction between food and water in the ordinary sense and artificially administered nutrition and hydration."

"The bishop's intention in this case is clearly not in any way to kill this person," he said. "Food and water are no more basic than air, and people find it acceptable to remove a respirator."

More Shroud tests needed—scientists

NEW YORK (NC) — Two U.S. scientists Jan. 15 criticized an apparent church limitation of the number of research facilities chosen for tests to determine the age of the Shroud of Turin, revered for centuries as Christ's burial cloth.

At a New York press conference, Harry E. Gove of the University of Rochester and Garman Harbottle of the Brookhaven National Laboratory in Upton, N.Y., questioned use of only three laboratories in the anticipated carbon-14 test process. They also released documents indicating their laboratories had been excluded.

The Vatican inherited the shroud from Italian nobility but the cloth is kept in the custody of Cardinal Anastasio A. Ballestrero of Turin, Italy.

Gove and Harbottle argued that mistakes in carbon-14 testing were possible and that if only three laboratories tested shroud samples a mistake by one of them could leave the results uncertain.

Dating the Shroud of Turin "can probably be done only once, as the archbishop intimates," they said in a written statement. "No matter what

result is obtained, what date, a large group of people will be disappointed."

The two men claimed that the archbishop's plan ignores a protocol adopted at an autumn 1986 scientific workshop, sponsored by the cardinal and by the Pontifical Academy of Sciences, which called for having at least seven laboratories do the tests. Gove and Harbottle were among the workshop participants.

"The archbishop's plan, disregarding the protocol, does not seem capable of producing a result that will meet the test of credibility and scientific rigor," Harbottle and Gove said. "The protocol was designed to convince all people, for all time, as to the correct date for the shroud."

They also said at the press conference that the parts of the shroud tested would not include any portions of the image, said to be of Christ, so that tests might prove the age of the cloth but not the age of the image on the cloth.

The shroud is marked by what appears to be the image of a crucified man.



Rolling in

Sister Maureen O'Brien counts contributions to a fund for retired Sisters in Syracuse, N.Y. After a month of its five-year drive to raise \$8.4 million, the diocese has already collected half in cash and pledges. (NC photo)

Diocesan women reps discuss issues

TAMPA, Fla. (NC) — Representatives from 33 diocesan women's commissions gathered in Tampa Jan. 12-14 to discuss their concerns about the Catholic Church and their role in it.

Among the issues raised were inclusion of woman in decision-making, collaborative ministry, pay equity, inclusive language in liturgy and elsewhere, inclusion of minorities, discrimination in employment policies, and ordination of women to the diaconate.

Other issues that surfaced included family structure, human reproductive concerns, the sanctuary movement and homosexuality.

Fifty-seven women from 33 dioceses assembled at the Franciscan Center in Tampa in response to an invitation by Bishop Joseph L. Imesch of Joliet, Ill., chairman of the National Conference of Catholic Bishops' Committee on Women in Society and the Church and head of a separate writing committee for a proposed pastoral letter on the

concerns of women.

Last October he asked bishops to send one or two representatives to Tampa to discuss their women's commissions' organization, experiences, goals, objectives and future plans.

At the meeting, collaboration with clergy, equal partnership with men, and understanding of roles based on the gifts of the Spirit rather than gender

ranked high among commissions' goals.

At a Mass, Auxiliary Bishop Dominic A. Marconi of Newark, N.J., challenged the women "to pray for recognition of the dignity of all women as persons and for the attainment of equal opportunity in all facets of life, so that they may, together with men, achieve their full potential."



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Fleeing Cuba not always best answer, Cuban bishops say

ROME (NC) — The Cuban bishops have praised U.S.-Cuba accords which allow greater emigration from the island nation, but have told Catholics not to consider leaving as an easy way to escape the communist-ruled country's political and economic problems.

In an end-of-the-year pastoral letter, the bishops also said that progress has been made through dialogue in overcoming church-state tensions but that religious freedom problems still exist.

A copy of the letter was obtained in Rome by National Catholic News Service.

Regarding emigration, "this is not the best way to live the Gospel demands of our faith nor to contribute to the good of our country," the bishops said.

"The bishops of Cuba invite Catholics to discard easy or selfish motives in any emigration plan, because we consider emigration as a solution to be ill-advised in many cases," they added.

Catholics "must announce the Gospel here," said the letter, read at Masses the weekends of Dec. 20 and Dec. 27.

"Love of country demands at times our efforts and sacrifices," it said.

At the same time, the bishops praised a November U.S.-Cuban accord because it loosens restrictions on Cubans wishing to emigrate to the United States to be reunited with family members. But it also asked the Cuban government to loosen restrictions for emigrated Cubans who wish to return.

The bishops said they have received numerous letters from Cubans in the United States and other countries who would like to return.

The bishops also praised an accord negotiated by the U.S. Catholic Conference which allows a limited number of former or current political prisoners and their families to emigrate to the United States.

"This humanitarian gesture has provided stability and peace for a certain number of families," they said.

Regarding religious liberty, the bishops did not mention specific problems but said that "instability and conflicts" still exist.

The bishops added that through dialogue they have been able "to overcome old tensions" and "can develop in peace our mission."

They also expressed concern for the presence of Cuban soldiers in Angola and saw little chance that the troops would be withdrawn in the near future.

Salvador widow: Church also target

TORONTO (NC) — The wife of a murdered Salvadoran human rights activist said the country's Catholic Church is unable to help find her husband's killer because it is afraid of the government.

"Since the church is active in the field of human rights, it is just one more military target," said Myrna Anaya.

Her husband, Herbert Ernesto Anaya, 32, was a lawyer and president of the independent Salvadoran Human Rights Commission. He was gunned down in front of his children in El Salvador Oct. 26.

Mrs. Anaya said she had an eyewitness to prove the government was responsible for her husband's death, but said she would not name the witness until an impartial international commission was established to investigate the murder.

"The real murderers of my husband are the National and Treasury Police of El Salvador," she said.

Pope: Conditions prevent trip to Russia

By Greg Erlanson

ROME (NC) — Pope John Paul II told foreign journalists that the "difficult" conditions of the "clandestine" Catholic churches in several Soviet republics, among other problems, hinder any possible papal trip to the Soviet Union.

The Ukrainian Catholic Church "has shown over the centuries a great fidelity toward the bishop of Rome, and this fidelity obliges us — obliges me in this case — to be equally faithful to them," he told members of Italy's Foreign Press Association during a visit to the organization's headquarters in central Rome.

During the unprecedented visit, the pope also repeated his call for a homeland for Palestinians and criticized Israeli tear gas attacks on two of Islam's most sacred mosques in East Jerusalem.

The pope visited the Foreign Press Association headquarters Jan. 17 on its 75th anniversary.

In a prepared speech to the overflow crowd of more than 200 foreign jour-

nalists, the pope expressed his admiration for them, adding, "The church is on your side."

The church insists not only on the right, but on "the duty of truth, the duty of independence from manipulations which distort the truth," he said.

In a brief, impromptu press conference which followed, the pope was asked if he planned to make a pastoral visit to the Soviet Union. Speculation has been that such a trip might take place during Russian Orthodox celebrations of this year's millennial anniversary of the baptism of Vladimir, grand duke of Kiev.

To make such a trip, "it must be a true visit in response to a true invitation," the pope said. "This invitation until now has not arrived."

Such a visit must be "accomplished in truth," the pope said, and this touches on the status of the Catholic Church in the Soviet Union.

While in certain parts of the Soviet Union — such as Lithuania and Estonia — the church and its hierarchy are recognized, there are other parts

"where there are Latin Catholics which lack this hierarchical structure" and are not recognized, he said. The pope specifically mentioned the republics of Byelorussia, Kazakhstan and the Ukraine.

Eastern-rite Ukrainian Catholics are in a "difficult situation," he added.

"Practically it is a clandestine church... outside the law, unrecognized," the pope said.

The pope said the status of the Catholic Church in the Ukraine was an important issue in the ecumenical dialogue taking place between Catholic and Orthodox churches.

After World War II the Ukrainian Catholic Church was outlawed, and believers were forced to join the Russian Orthodox Church. Church sources estimate there might be 4 million Catholics who practice their faith secretly in the Ukraine.

In response to a question from a Tunisian journalist regarding tear gas attacks on mosques by Israeli police, which Israel has denied, the pope said

that "one cannot accept in any way attacks on people at prayer."

Israelis and Palestinians have rights which must be respected, the pope emphasized.

The pope recalled that in a meeting with Jewish leaders in Miami in September, "I said clearly that the Holy See supports their right to have their own country, but at the same time supports the same right of another people, the Palestinians, to have their own country."

He also reiterated the Vatican's conviction that Jerusalem has a special status as a "sacred capital, a sacred city," because of the role it plays in Christianity, Islam and Judaism.

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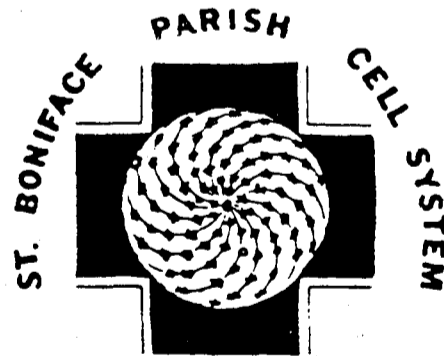
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New Patriarch: Islam revival good

WASHINGTON (NC) — The Islamic revival in the Middle East has sparked a religious revival among Palestinian Catholics, and that could be good for both faiths, said the newly ordained Latin-rite patriarch of Jerusalem.

A benefit for Christians of the resurgence of Moslem spirituality "is a reaction among the Christians themselves to live a revival," said Patriarch Michel Sabbah.

In a telephone interview from his residence, Patriarch Sabbah said the churches in his patriarchate have become "full of young people."

"They come back to the church asking many questions" about Catholic teachings and positions on social issues, the 54-year-old Nazareth-born Palestinian clergyman said. The Jerusalem Latin patriarchate, with 65,000 mostly Arab Latin-rite Catholics, includes Israel, the West Bank, Jordan and Cyprus. There are also thousands of Eastern-rite Catholics in the area under the jurisdiction of Eastern patriarchates. Catholics of all rites are a small minority within the territory.

Unlike the situation in Lebanon, where Christians and Moslems are often in violent confrontation, he said "the (Christian) militancy that exists in Lebanon does not exist here."

Among Palestinians, Moslem and Catholic, there is "more dialogue" in daily life than in Lebanon, he said, because they work and go to school together and live in the same neighbor-

hoods.

Patriarch Sabbah, who was ordained at the Vatican Jan. 6, also said he hopes to play a peace-making role in the region where Israelis and Arabs are locked in hostility, but has yet to map out his strategy.

The Moslem revival, while spawning some "negative" fundamentalism, has a "positive" side for the followers of Islam as well as their Christian neighbors, he said.

For many it has meant a "deepening... of their belief" and "of the positive values of their religion," he said. The revival, in its best aspects, has made people "more human and more prepared to face the realities in which they are living." The revival cuts across the economic and social spectrum of Moslems, Patriarch Sabbah said.

"Where there are positive elements, we (Christians and Moslems) can dialogue very easily" for "a good living together," he said.

Islam, by its definition, means submission to God's will. Its primary obligations, called the "pillars of Islam," include witnessing that "there is no God but God and Mohammed is the apostle of God;" making a set ritual prayer five times daily; giving alms to the needy; fasting during the month of Ramadan, and making a pilgrimage at least once in a lifetime to Mecca, a town on the coast of what is now Saudi Arabia which Mohammed, founder of Islam, established as the center of the religion in 630.

Moslems hold Jesus in high regard as a prophet and one of the "Preachers of the Truth," but do not believe he is God. The Koran says that "he was but a man and a servant of God."

Christians are considered the best of the non-Moslems. The Koran says that "nearest among (non-Moslems) in love to the Believers wilt thou find those who say 'We are Christians' because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant."

Patriarch Sabbah says the question of interfaith relations becomes more complicated when it includes relations with Jewish Israelis.

"If it were possible to remain at the religious level," operating from the

basic values of each faith, harmony "would be possible," he said. But the problem is "political" and "this is very difficult to solve."

"With any man of good will, we can deal, of course," Patriarch Sabbah said. But in the highly charged atmosphere of the region, attempting to deal equally with Moslems and Jews and maintain the good will of both is a delicate endeavor, he said.

"I see my role and my responsibility as having to consider every human being" through the "spiritual values presented by Jesus Christ" and continue searching for justice and peace, Patriarch Sabbah said.

"I am still in my first footsteps," the patriarch said.

Says Gaza problems due to no Arab authority

ROME (NC) — The troubles in Israeli-occupied territories such as the Gaza Strip and the West Bank stem from the fact that Arab residents have no share in authority over the territories, said newly appointed Latin-rite Patriarch Michel Sabbah of Jerusalem.

The patriarch said peace and justice were the basic needs for people in the territories, but he added that he had no easy answers to the political problems there.

Asked about discrimination against Arab Christians in the occupied area, Patriarch Sabbah said: "Discrimination? There is this fact: The Arabs are an occupied people. These Arabs do not participate in authority. Especially in the occupied territories, this is a reality."

He said the question of social difficulties "depends entirely on this juridical position: The Arabs are not in control: They are governed and live in (Israeli) administered territories."

Since mid-December, about 30 Palestinians have been killed by Israeli troops in demonstrations against the occupation, which dates in most places from the 1967 Middle East war. An estimated 10 percent of Palestinians are Christian.

Patriarch Sabbah said he thought relations were "very positive" between Christians and Moslems in the region. For example, he said, the mayor of Nazareth, a Moslem, came to Rome to attend the patriarch's ordination in St. Peter's Basilica.

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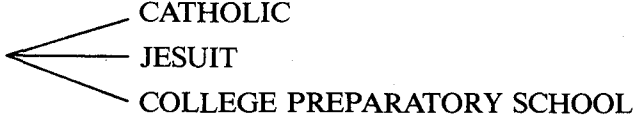
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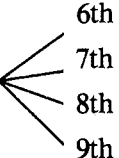
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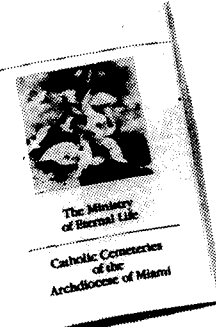
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Church's dream same as King's

Says black pastor at Archdiocesan Mass marking holiday of slain leader

By Sisty Walsh
Voice Correspondent

If Dr. Martin Luther King's "dream" is to be realized, it is going to take sacrifice and a vital spirituality, according to Father William Norvel, addressing a group of mostly black Catholics at a Mass commemorating Dr. King.

The Mass at St. Mary Cathedral was sponsored by the St. Martin de Porres Association, a growing organization recently founded by black laity to encourage and define the presence of black Catholics in the Church.

Several hundred black and white Catholics participated in the unique liturgy which celebrated Dr. King's historic contributions.

The association also used the occasion to confer the first annual Unity and Peace Awards on 10 Church and community leaders whose lives reflect Dr. King's ideals, among them Bishop Agustin Roman who was the principal celebrant of the Mass.

"Take up the challenge and become the living example of the dream," urged Father Norvel, the guest homilist.

Father Norvel, one of the first black pastors, has focused his talents and energies on the evangelization of Black Catholics. He is presently serving as pastor of the Most Pure Heart of Mary parish in Mobile, Alabama.

Recalling Dr. King's struggle for social justice, Father Norvel told the assemblage that they should remain true to their faith and heritage and further, to become proof of what a community should be. He said:

"The dream lives on. Dr. King is still with us, urging us to climb to the mountain top just over the horizon."

He compared the dream of Dr. King to the dream of the early Catholic Church. The resources at our command are much the same, he explained.

"We must hold faith up before us as a shield. Our helmet is the helmet of salvation and our sword is of the spirit."

Today's problems, Father Norvel said, such as unemployment, the homeless, violence and terrorism, cross racial barriers. The answer to these concerns lies in Dr. King's life and even in his death.

"It is the power to turn the other cheek. Martin accepted the call, if

necessary, to lay down his life. We must accept that call. Not just by words, but by action."

Among those who received awards from the Association were many prominent Catholic laity and clergy.

Introducing the recipients, Mrs. Leona Cooper, the founder and president of the St. Martin de Porres Association as well as the organizer of the memorial Mass, praised their individual efforts but noted that they all acted from a common inspiration. She said:

"They are all brothers carrying on the dream."

Recently acclaimed for his conciliatory role in ending the violent prison riots in Atlanta and Oakdale, Bishop Roman was also lauded as an evangelical leader when he received his award.

Monsignor Bryan O. Walsh, Director of Catholic Community Services in the Archdiocese, was chosen for his continuing dedication to social justice causes during the past 30 years.

Sister Marie Carol Hurley, O.P., a telecommunications professor at Barry University, was recognized for her recent print and visual documentary chronicling the history of Black

Catholics in South Florida.

Msgr. John Glorie, spiritual advisor of the St. Martin de Porres Association, was singled out for his community efforts, particularly with the academic and social programs established to help black youths in the Coconut Grove area.

Thanks to the efforts of Father Seamus O'Shaughnessy, Christ the King parish was extolled as "one of the true examples of Catholicism with its diversity of ethnic groups." The Association particularly praised this pastor's outreach to the black community.

Black educator and University President Dr. Willie C. Robinson was

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Unity concert

Trumpeteers Charles Reskin, John Moore and Michael Scarlato (above) join Matthew Bryant, organist at St. Mary Cathedral (right), for a concert during the annual meeting of the American Guild of Organists. Because the group includes church organists from every denomination, the event was used to mark the 80th anniversary of the Week of Prayer for Christian Unity. Nearly 100 people gathered for the concert and the ecumenical service which preceded it. Speakers Father Gerard LaCerra, rector of the Cathedral, and the Rev. Charles Eastman, executive director of the United Protestant Appeal in Dade County, reflected on the unifying nature of Pope John Paul II's recent visit to South Florida, as well as on the progress being made toward Christian unity and the continued struggle for racial harmony.

(Voice photo / Jim Varsallone)



...But dream still far from realized

Says Herald columnist at Barry lecture

By Mariolga Fernandez
Voice Correspondent

Martin Luther King, Jr. dreamed of a world where black and white, Asian and Hispanic would live peacefully together. A world where everyone had the same opportunity to become who and what they wanted.

In commemoration of this man's dream on the anniversary of his birth, *Miami Herald* columnist, Bea Hines, discussed the progress of this dream as part of the Smulovitz Jewish-Christian Lecture Series at Barry University last Sunday.

"It is the time of the dream, Dr. Martin Luther King's dream, my dream... but it has become a nightmare," said Hines. "Have we let the dream die? Perhaps not, but the dream is gravely ill."

She spoke of Jim Crow laws, of prejudice, of attitudes that had survived the Civil War and clouded the apparent victory. Hines remembered her youth: sitting in the back of buses, drinking out of "blacks-only" water fountains. She reminded her audience of the in-

justices blacks suffered and the struggles they fought to overcome these prejudices, a struggle which Dr. King helped bring to the public's attention.

"It was to be his task to bring Americans together in a way they had never been before," said Hines.

Yet, despite an improved consciousness among the American people,

blacks continue to be victims — victims of society, victims of mentalities, victims of themselves, she said.

The numbers speak for themselves: the leading cause of death for black males aged 16-34 is homicide. And this is the most pathetic fact according to Hines, because most of this is a result of black-on-black crimes.

"Something has happened to the dream," she said, and in a later question and answer session, Hines explained her opinion as to the cause of this.

She compared American blacks with Haitians and other Caribbean blacks. Most non-American blacks came to this community after "many blacks

(continued on page 21)

Lay group: Blacks 'belong' in Church

By Sisty Walsh
Voice Correspondent

The evangelization of Blacks as well as the reaffirmation of the faith of black Catholics are the most important challenges facing the Church, according to St. Martin de Porres Association founder Leona Cooper.

This is a challenge that must be met by an involved black laity and a responsive Church hierarchy, said Mrs. Cooper, who formed the Association to direct these priorities.

"This is our Church, our place, and black Catholics need to be more in touch with their spirituality and their Catholicism," she said.

"We must rekindle the flame," Mrs. Cooper told the Voice on the occasion

of the commemorative Mass for Dr. Martin Luther King at St. Mary Cathedral on Jan. 18. During the Mass, the Association conferred the first Unity and Peace Awards on 10 outstanding Church and civic leaders.

The St. Martin de Porres Association, the first South Florida Church organization formed by black laity, is an emerging force in black evangelization. Much credit for the Association's success must be given to Mrs. Cooper whose gracious good humor, unstinting efforts and dedicated spirituality have guided the group.

Blacks are probably the largest untapped resource in the Church today, said Mrs. Cooper.

"We formed the St. Martin de Por-

res Association to involve blacks in their Church, to bring their heritage and their rich traditions and their unique contributions, to enhance their faith without ever diminishing the universality of the Church.

"And we choose to emulate St. Martin de Porres as a role model because we love the Church as he did, with humility and with grace."

St. Martin de Porres was a Dominican lay brother who was born in Lima, Peru in 1579. The son of a black mother and a Spanish nobleman, he was canonized a saint in 1962.

The St. Martin de Porres Association was organized in 1986. There are over

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Wanted: Good parents, loving families

To care for children while troubled families get help

By Inge S. Houston
Voice Correspondent

If you pride yourself on your parenting skills and your loving home environment, and would like to help a troubled family become strong, Catholic Community Services would like to hear from you.

Carrie Dieguez, administrator of the innovative Family Reunification Pilot Project developed by CCS, is currently recruiting and screening prospective foster parents in children who have been placed under the care of Health and Rehabilitative Services by a court order. Twenty homes need to be licensed by March 1 in order to fulfill project guidelines.

The project, which was approved and funded by the Florida State Legislature and became effective in December of last year, is modeled after a unique and successful program in the State of Washington called Home Builders. It is the first in Florida to focus on resolving the family problems — neglect, abuse, addiction — that forced the court to separate the child from the parents. The goal is to reduce the time the child must remain in foster care.

"The longer the child is out of the home, the harder it is to reunite a family," said Helen Gorman, director for grants and research at CCS, and author of the project proposal. "We're providing intensive services to help remedy the situation that caused the child to leave the home."

With a \$250,000-a-year grant, and a staff of five social workers and one secretary, the project aims to help 100 children be reunited with their parents every year.

'The longer the child is out of the home, the harder it is to reunite a family. We're providing intensive services to help remedy the situation that caused the child to leave the home.'

Helen Gorman,
Catholic Community
Services

children who remain in foster care over 18 months are more likely to remain in permanent foster care.

"Lots of kids stay lost in the shuffle, sort of in limbo for too many years," Dieguez explained. "Our goal is two-fold: family reunification, or termination of parental rights with more permanent foster care or adoption, instead of having kids going from foster to foster, never knowing who they belong to."

But the first step is to get the foster homes licensed. Although foster parents receive a \$200-a-month stipend for each child, Dieguez insists "it's not financial gain they should be after."

The goal is to make sure the child can return to the natural parents within 12 months, and no longer than 18 months.

According to a 1982 report on Florida's Foster Care System, which is quoted in CCS' proposal to Tallahassee, more than half the children in foster care were 12 years old or older. Of these, 44 percent had been in care more than two years. And 40 percent of the children between three and 11 years old had been in care more than two years. Research shows

"It's a challenge," she said. "Besides the fact that you are contributing to the betterment of that child's life, it is rewarding. You are enhancing your own and you own children's life."

Applicants must undergo intensive screening and go through several personal interviews and a home inspection before they can be approved. Dieguez also stressed that working mothers are acceptable, if the same day-care they provide for their own children is approved. Also, she said, the foster children can attend many of the county's day care centers for free, depending on space availability.

The social workers would be working very closely with the natural family of the child, keeping in touch with them daily. The natural mother also would be encouraged to visit the child regularly, to promote "reunification," Dieguez said.

"The critical thing is intensive, daily services for the parents," Gorman stressed. "Research shows, namely the Home Builders program, that the family will benefit from short-term intensive care."

"We expect to have good results," she added, "and would like to see other organizations replicate our program."

Concepción López, a program analyst at HRS, the agency that oversees and licenses the project, concurs with Gorman. "With the tremendous experience that they [Catholic Community Services] have, my opinion as an HRS analyst is that they are going to accomplish great things," López said. "I am a great admirer of this project."

Anyone interested should call CCS at 854-0144.

Money, liturgy, charities, schools...

Synod readies documents that will set future Church policy in South Florida

(continued from page 1)

address these and other concrete problems in its final document.

Worship and Spiritual Life

The celebration of Mass, including homilies and music; administration of the sacraments; retreats and prayer life; church architecture.

The commission devoted much of its draft document to the Mass, because it is the central event in the faith lives of most Catholics. While many Masses are spiritually uplifting celebrations, the commission noted, many others are not, and even have the reverse effect of weakening people's faith. It urged more and better training for preachers, musicians, lectors, and all others who in some way serve during the liturgy; and suggested that parishes adapt the Mass to the needs of the people. For example: by accommodating the different language and cultural groups in a parish; and by celebrating special liturgies for children, the elderly, and the handicapped.

At the same time, the commission noted that a great many Catholics are unaware of the meaning and significance of many parts of the Mass, and that they generally lack an education about the nature of the sacraments — including, often, how and why these are celebrated. It urged more education of the laity in this area.

Its document was very well-received by Synod members, who generally agreed with its recommendations.

Temporalities

Finances, personnel and property

Heated discussions also greeted this



Synod member Felipe León makes a point during discussion at most recent Synod meeting. (Voice photo / A. R. Soto)

draft document, which, using some strong language, called for more just salaries and treatment of lay people in the Church. It urged that the laity be given more decision-making power and not be treated as "second-class citizens" by the clergy. It also called for the Church to be more open about its finances, asking that parishes and the Archdiocese be required to publish detailed annual reports on income, expenses and investments.

Taking up the subject of bingo — or other forms of gambling being used to raise funds for the parishes — the commission asked for a clear statement of policy either banning the practice or establishing some firm guidelines as to its use. At the same time, it urged lay Catholics to increase their donations to the Church so that these forms of fundraising would not be necessary.

Generally, Synod members agreed in principle with the commission's proposals, but strongly objected to the language used in the document ("second-class citizens," "abusing") and urged that it be changed. Others went as far as to say the entire document should be discarded and a new one written, although they were not in the majority. The commission said some of the language was already being changed and they would take Synod members' suggestions to heart.

Christian Formation Catholic schools, religious education programs, youth and adult education

Like the document on Christian Services, this draft was long on generalities and short on specifics, and that was the concern of most of the Synod members.

Basically, the document urged that Christian formation, or education, be seen in its totality, as something that never ends but takes place continually in the life of every Catholic, from cradle to grave. It urged a "back to basics" approach to teaching the faith, so that "the basic tenets...are clear and properly promulgated"; stressed the need for parents to become more actively involved in the religious education of their children; and suggested that a new office be established to coordinate and oversee the various adult education programs.

The document made it clear that Catholic education should never be put out of the reach of the poor in the inner-cities, and it urged that parishes devise new ways of paying the ever-rising costs of Catholic schools — especially, that they begin to establish endowment funds. But Synod members were con-

cerned that these suggestions were not enough, and they worried about all the children who are not in Catholic schools — the Synod survey showed that more than half of all Catholic children in South Florida were not receiving any form of religious instruction. Some Synod members wondered out loud whether the Church should spend the bulk of its money on schools that teach only a minority of the population. Others quoted studies showing that Catholic schools make an indelible mark on their students, so much so that alumni are more likely to remain practicing Catholics all their lives, and to return to the faith if they leave it.

Commission members said their final document will be more specific.

General Services

Includes Marriage Tribunal (annulments); Communications (The Voice, La Voz, Radio and Television); Interfaith and Ecumenical Activities; and miscellaneous matters of administration of the Archdiocese.

The commission generally urged that more money be spent on Archdiocesan Communications, calling for increased staff and programs, especially in Radio and Television. It called for a policy oversight board for *The Voice* and *La Voz*.

Regarding the Marriage Tribunal, the commission noted that many Catholics are unaware of its role, as well as of Church laws regarding divorce and remarriage. It suggested that greater efforts be made to educate Catholics on these matters. Finally, the commission recommended that a permanent office for interfaith and ecumenical relations be established.

Synod members agreed with most of the proposals, although they did question where all this extra money was going to come from. One member also suggested that the Archdiocese revamp its bureaucracy and basically eliminate "general services," since it seems to be a catch-all title for a miscellany of offices. Perhaps, this Synod member said, the Tribunal could be considered part of the marriage and family life programs; communications could be put under evangelization; and so on.

Broward Hispanics stress unity, faith

More than 1,000 attend first-ever meet

By Deacon Jose P. Alonso
Special to The Voice

Once again, the walls and floor of the auditorium at Broward Community College trembled with the foot-stomping and hand-clapping of nearly 1,000 Catholics. But this time, on the weekend of Jan. 8-10, the celebration was all in Spanish, marking the first Catholic Hispanic Congress to be held in Broward.

Speakers from South Florida, the United States and Latin America loosely followed the basic outline of the Creed—belief in Father, Son and Holy Spirit—as they exhorted the jubilant audience to unity and conversion. The theme of the conference was “Only One Faith, Only One Baptism, Only One Lord.”

“There are 150,000 Hispanics in Broward County,” said Father Ricardo Castellanos, pastor of San Isidro Church in Pompano, who along with his parishioners, was one of the chief organizers of the conference. But “they find it difficult to practice their faith” because there are few Spanish-speaking priests in the area and few Spanish-language Masses.

Although many of the speakers and participants were Charismatics, Father Castellanos stressed that “this was not a Charismatic congress. It was a Catholic congress.”

“Our goal is to call on all Hispanic Catholics in the county and say ‘We are here, and we are all brothers,’” said Rodrigo Lopez, one of the conference participants.

In opening remarks, Father Fernando Compairé, director of the Hispanic Catholic Charismatic Renewal for the Archdiocese, quoted from the letter of St. Paul to the Ephesians: “Therefore I beg you to lead a life worthy of the vocation you have been called to.”

Marilyn Kramer, a frequent visitor to South Florida and the founder of Charisma in Mission, a Hispanic Catholic evangelization group in Los Angeles, called the audience to reconciliation and faith in the person of Jesus.

“Faith is a relationship with God,” said Kramer, who converted to Catholicism several years ago. “If you have come here because it is nice and joyful, or to rest in the Holy Spirit, you have a very short vision of what it’s all about. The purpose is for you to feel real unity with God. The

‘Our goal is to call on all Hispanic Catholics in the county and say ‘We are here, and we are all brothers.’

Rodrigo Lopez

Lisa Marie de los Reyes was one of a number of musicians who lived up the first Catholic Hispanic Congress in Broward. At right, Father Jordi Rivero joins in the praises. (Photos by Jose P. Alonso)



total union with Jesus started with your baptism and increased with all the other sacraments.”

During his talk, Father Armando Perez, associate pastor of San Isidro, asked the crowd to simply sit silently in prayer. “Prayer is the best way to talk to God,” he said. “But it requires us to collect ourselves devotedly in a dialogue with God, in the center of our being, which is God Himself.”

Father Perez also criticized the media, where “the only news is bad news...where you can’t find the love and the hope of God, present today as it was in the first centuries of humanity.”

“That’s why we have to look for good news in the only media written to give us hope and confidence: the Bible; it is the only book which tells us that God lives, that He is with us,” Father Perez said.

Another speaker, Father Jordi Rivero, associate pastor of the Shrine of Our Lady of Charity in South Miami, issued a call for humility and a simpler way of life. Speaking of the Old Testament concept of tithing, or giving 10 percent to the poor, he said, “We are living in New Testament times. It is not the 10 percent anymore, it is how you use the 100 percent that God gave you. Yes, you give 10 percent of the Church. But what about the other 90 percent?”

“Everything you have comes from

God. Therefore you can’t live surrounded by luxurious things that pile up around you,” he continued. “Many times [these are] useless pleasures while your brother Christians around the world are being consumed by hunger and infirmities.”

“Let’s ask the Holy Spirit to make us humble, just, able to discern what is good and what is wrong,” Father Jordi said. “To make us ready to accept the will of God, and to give a helping hand to the needy.”

Throughout the weekend, moments of prayer and silence mixed with heartfelt joy and song. The music was led by the group from San Isidro Church, under the direction of Gerardo Caro, a 24-year-old native of Colombia. Caro now directs the music ministry at San Isidro parish as well as “A New Breed of Man,” the television program, airing on Channel 45, which is hosted by Father Castellanos.

The parish hopes to start producing soon a similar program in Spanish in order to evangelize and unite Hispanic Catholics in Broward. Funds raised by the conference will be used toward that goal.

One of the highlights of the conference was an act of love and honor to the Blessed Mother, whose Marian Year is being celebrated in the Archdiocese. It was led by Father Arnulfo J. Carrillo, director of Charismatic Renewal for the Diocese of Guayaquil, Ecuador, as well as of a TV program there, “Buena Vida”

(New Life). Pointing at a statue of Mary which dominated center stage and was surrounded by roses, Father Carrillo said, “this young girl’s life should be imitated by all Christians in the way she accepted the will of God and the zeal she placed in its fulfillment.”

“Mary did not speak much in the Gospels, but her silence is eloquent,” Father Carrillo said. “It says a lot to us.”

Afterward, a procession of couples dressed in the typical style of their native land carried the flags of all the Catholic nations in the Americas and Europe toward the stage. The women then deposited a rose at the foot of Mary’s statue, while the men placed the flags all around it.

Also giving a brief talk at the conference was Auxiliary Bishop Agustín Roman.

“I am very happy for this opportunity of sharing among brothers and sisters the faith that we all have in Jesus Christ,” said Julio Llerena of San Isidro parish, during a break in the conference.

Rosa Larriviere, another participant, said she had encountered Jesus and Mary, and re-discovered “these truths we hear from the preachers”: that God can be found daily “in our neighbors, living in them.”

Guillermo Fernandez of La Voz also contributed to this report.

Our Lady of South Florida

(continued from page 1) says, and this inner strength and conviction is evident in all his works.

Many South Florida churches already feature sculptures and crucifixes by López, who arrived in Miami in 1958. Among his works are the statue of Christ in repose which dominates a side chapel of St. Mary’s Cathedral, “one of the pieces that gave me the most pleasure to create and for which I was congratulated by Archbishop McCarthy,” he says.

He also created the wooden statue of Mary at Our Lady of Lebanon Maronite-Catholic Church in Miami; and the Nativity at St. Louis parish in Kendall.

‘I am fulfilled when I do a religious statue. I do it with great devotion and this is reflected in my work.’

Tony López, sculptor of Our Lady of South Florida

“Religious sculpture gives me more creative opportunities,” says López, who prefers to work in wood and bronze. “It moves me greatly as an artist and as a believer to see people venerate an image created by me.”

López is the son of a Spanish sculptor, Joaquín López, who created the statue of

art from his father. “I was always with him, he taught me everything I know.”

He first achieved fame in Cuba, and later won recognition and prizes in the United States. His works are housed in museums here and in other countries, as well as in the Museum of Havana.

There, however, “they’re hidden in the basement with those of other exiled artists,” he says.

When he opted for life in South Florida, he remembers how everyone told him Miami was not the place where a sculptor could find work.

“But I have never been without work,” he says. “On the contrary, many times I don’t have enough time to finish all of it,” he adds, pointing to an unfinished statue of a pregnant woman. “The child who was in that womb is already a man.”

Presently, at the request of the Archbishop, López is at work on a replica of his statue of Our Lady of South Florida. As soon as it is completed, the replica will be the one that visits the parishes during the Marian Year, “to avoid damage” to the original.

He is also at work on an accompanying sculpture of the Christ Child, looking up to His Mother and imitating her in prayer.

This unique image of Christ will be placed on Mary’s lap after the statue completes its pilgrimage through South Florida’s churches. Both originals will eventually be kept in St. Mary’s Cathedral.

“I am fulfilled when I do a religious statue,” says López. “I do it with great devotion and this is reflected in my work.”



Praying Christ Child will look up to Mary in López’s finished work. (La Voz photo / María Vega)

Christ that adorns the portico of the Church of Reina in Havana, Cuba. He says he learned the fundamentals of his

Marching for \$\$\$

South Floridians 'walk for life' on anniversary of decision legalizing abortion

By Elena Muller Garcia
Voice Correspondent

Young and old, women and men, most walked, some rode their bicycles, the very young were brought in their strollers and some adventuresome boys even skateboarded.

This varied group of people came together at St. Andrew Church last Saturday to raise funds for the Respect Life Office of Coral Springs by marching for pledges. Similar groups "walked for life" at the six other Respect Life offices in Dade and Broward.

The very windy and partly sunny morning was perfect, said Mrs. Mary Nelson, as she was getting ready to start her walk. Her husband, Dick, had already circled several times the perimeter of St. Andrew's as he "rode his bicycle for Life." With the radio on the handlebars, he also brought music to the other participants, who by 10:30 a.m. already numbered about 75 people.

The perimeter of St. Andrew's Church is one half mile. Each participant checked in at the half mile point to

have his or her form marked by one of the volunteers at the validation table.

Harold Donovan, from St. Vincent's Church in Margate and a member of the Knights of Columbus Council No. 6590, had completed two miles within the first hour. This was his seventh year marching for life, and in the past he has been able to walk ten miles. "But I am doing what I can to help the Respect Life Office," he said. With his two mile walk he raised \$162.

Dennis Currier, a member of the RCIC group and a fourth grader at Forest Hills School, walked three miles. Tereza Accardi, a fourth grader from St. Andrew's school, walked four and a half miles and then continued riding a friend's bicycle. Ann Fetters, pushing her daughter Sara in her stroller, began the walk at about 11 a.m. and said she planned to continue to the end.

The walk was scheduled to end at 1 p.m., an hour longer than it had been originally planned, because many of the members of the confirmation class had a soccer game that ended at 11 a.m. By extending the walk for an hour



Among those 'walking for life' at Coral Springs' St. Andrew Church were Mike DeSantis of the parish's Boy Scout Troop #246, and Luis and Donna Hernandez of nearby St. Elizabeth Ann Seton parish. (Voice photo / Elena Muller Garcia)

they would be able to participate.

By 11 a.m. the total amount of money that had been raised already exceeded \$1,000.

The Walk for Life was organized by

the volunteers of the Respect Life Office of Coral Springs. This Office ministers to the parishes in Coral Springs and Tamarac, located in the northwest area of Broward County.

Ann Hunt Brefka, spokesperson and one of the directors of the group, explained that the funds raised by this walk are used to partially cover the expenses of running the office. The walk helps pay such things as the electricity, office supplies and even the pregnancy tests done through the office. When a pregnant woman who comes for counselling to the office is found to need financial assistance the Respect Life Office tries to help her as much as the funds permit.

In June the group had to close the office because they lost their lease. Through the determined effort of the volunteers of the group, under the direction of Hunt Brefka, Patricia Simpson and Tom Keegan, a new office will be opened on Feb. 1, at 10111 West Sample Road.

Hunt Brefka enthusiastically explained that on Friday, Jan. 8, 24 volunteers made a one-year commitment to work for the Coral Springs Respect Life Office. At an impressive "Ceremony of Lights" at the new site, Father Daniel Kubala, Archdiocesan Director of the Respect Life Office, accepted their pledges.

These volunteers offer services such as counselling, secretarial assistance, parish representation, and directing the work of the ministry. Each serves according to his or her abilities.

The Walk for Life provides funds to cover the costs that cannot be provided by volunteer services.

The Walk also enables a larger number of concerned parishioners to witness to their conviction that all human life, no matter at what stage of its development, is sacred.

'Wrong to kill'

By Elena Muller Garcia
Voice Correspondent

As supporters of the Respect Life Offices participated in Walks for Life throughout the Archdiocese of Miami, a group of Christians from New Covenant Church picketed in front of a recently opened abortion clinic in Pompano Beach.

Bill Bonnell, spokesperson for the group, feels that in protesting he is giving witness to the alternative of adoption.

Married and the father of six children, he is thrilled to be alive and feels that the Holy Spirit is the force that motivates him to spend a windy Saturday morning in front of the abortion clinic.



Members of New Covenant Church picket abortion clinic on Sample Road. From left: Christy Brownell, Sandra Sondra, Bill Bonnell and Valerie Yates. (Voice photo / Elena Muller Garcia)

Valerie Yates, mother of four, and grandmother of three, did not always feel as strongly about the unnecessary

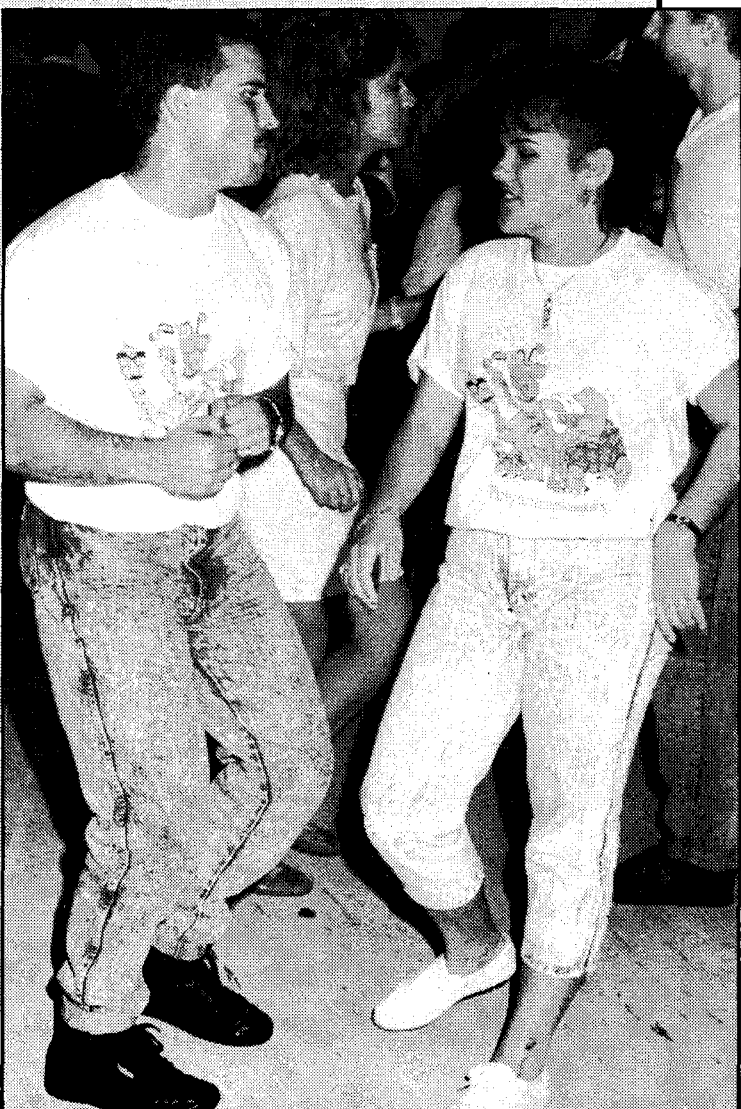
slaughter of human life that is abortion. Although she never thought that abortion was really a good thing, she felt that in some cases a young pregnant girl might be justified in undergoing one.

Three and a half years ago, through the witness given to her by members of the New Covenant Church, she underwent a personal conversion that made of her a committed Christian. Her views about abortion changed.

"It is wrong to kill a human being, particularly an innocent child, a child that could bring joy to a childless couple, a child who is visible proof of God's love," said Yates.

Dance-a-thon for life

Young people from Immaculate Conception Church in Hialeah spent a night dancing recently for a very good cause -- the unborn. Right, Rosy Diaz, a 10th-grader at St. Brendan High School, and Albert Diaz, a student at Miami-Dade Community College, enjoy themselves while raising funds for Respect Life. (Voice photo / Marc Regis)



Little Flower gets a facelift

By Araceli Cantero
Editor, La Voz

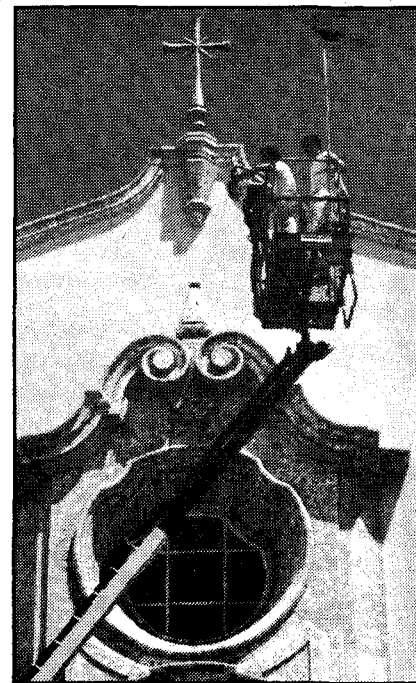
The Church of the Little Flower in Coral Gables got a new New Year: a fresh coat of paint, a shiny new marble floor, new new glass for the windows, and a roof that doesn't leak.

The facelift for the 35-year old church was a gift from 1,000 families, who pledged more than \$700,000 to bring the luster to their parish.

"She looks beautiful," said Tom Higgins, parish administrator last four years. "Better than I expected. And 99 percent of the people are as happy as I am."

"Now the people can admire the [carved] scenes of the life depicted on the windows," Higgins said, referring to the new, 100 glass that allows people to look at the art without being blinded by incoming light.

The renovation also removed what Little Flower's pastor, Glorie, calls "Catholic termites," which were eating up most of the old pews.



Workmen paint church's facade.

St. Gabriel Church re-dedicated

After extensive renovations bringing it up to date with Vatican II

By Prent Browning
Voice Staff Writer

It was standing room only at St. Gabriel Church this Sunday as parishioners gathered for the re-dedication of their church, which has been extensively remodeled.

Hundreds gathered for the liturgy concelebrated by Archbishop Edward McCarthy, Msgr. Francis Fazzalano, pastor of the Pompano Beach church since 1983; associate pastor Father Michael Sullivan; founding pastor Father Thomas Goggin of Naples; and Msgr. Thomas O' Donovan, who was pastor from 1971-83.

At the Mass, Msgr. Fazzalano referred to the church as the "living quarters of Christ" but emphasized that "we ourselves are the temple of God." St. Gabriel parish was founded in April 1967 and the original church formally dedicated on June 29, 1968.

The main feature of the remodeling of the church is the moving forward of the sanctuary in order to "achieve a statement of inviting those present to gather around the sharing of word and Eucharist," according to Msgr. Fazzalano.

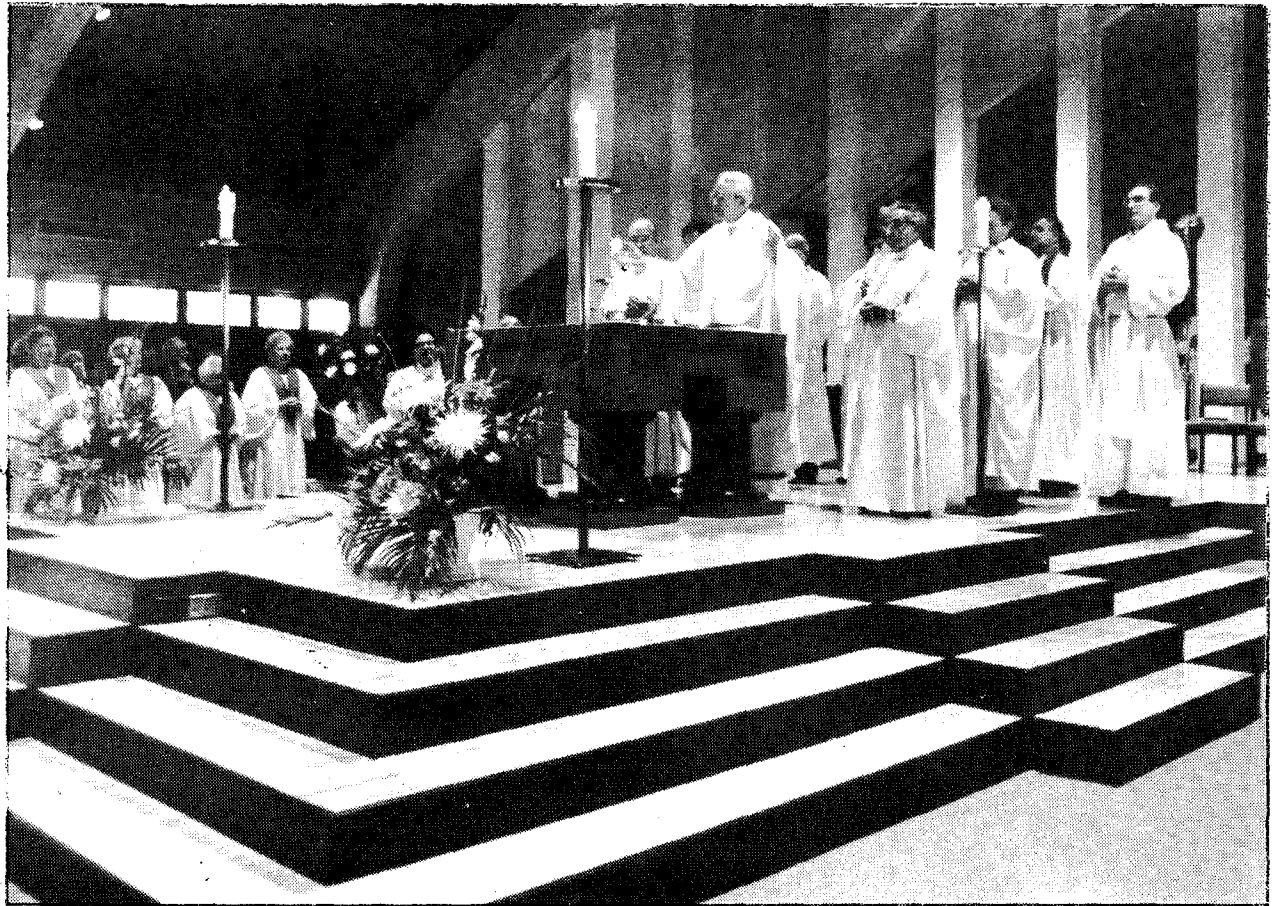
The altar and pulpit, he added, "have been related closer to each other to bring out attention to their importance in our prayer and ritual life." Also, the tabernacle has been placed immediately behind the sanctuary risers in order to "invite prayer, and be easily visible and accessible."

The remodeling was inspired by "a desire to conform the church to the liturgical and theological principles of Vatican," said Msgr. Fazzalano. Begun in May 1987, the remodeling also includes an addition to the rectory and alterations to the parish hall.

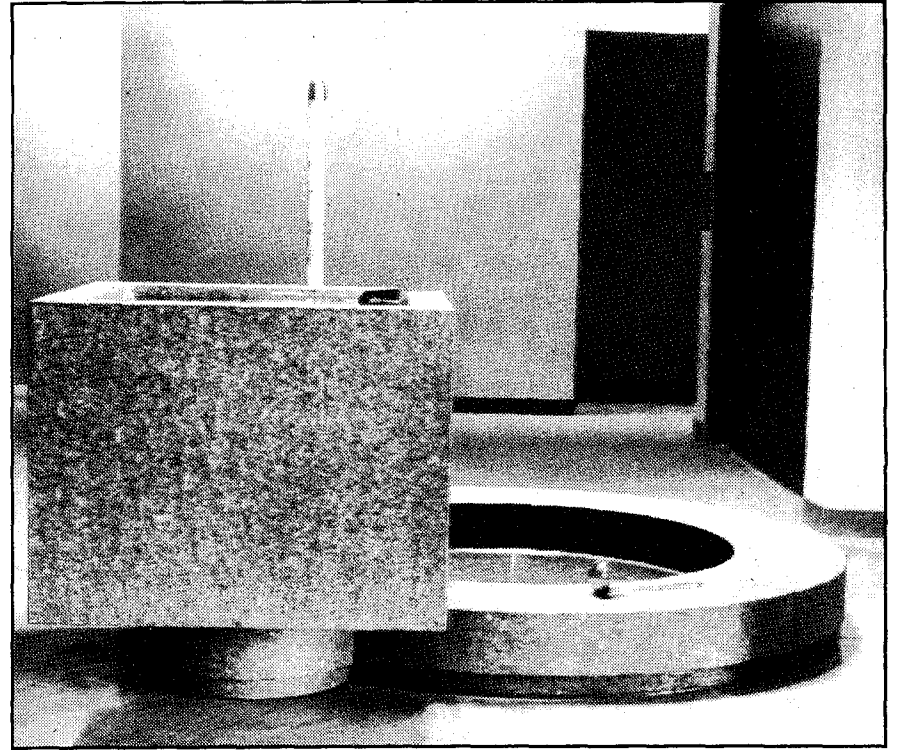
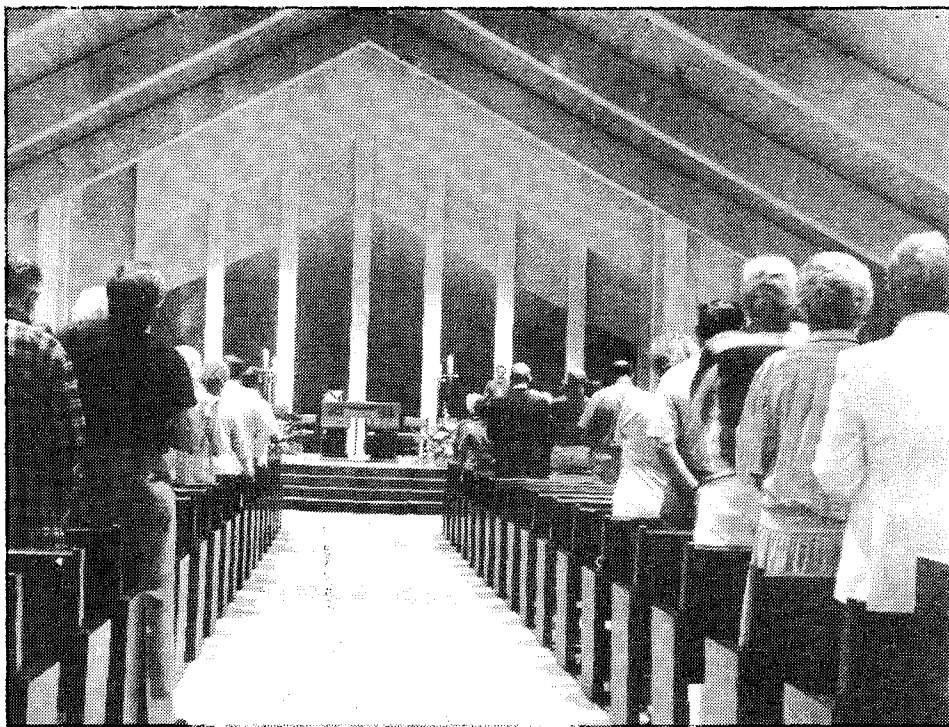
A solid granite baptismal font to serve both infant and adult baptisms has been added at the entrance of the church, as a reminder that "we enter the church through baptism." The resurrectional crucifix which hung in the sanctuary has been mounted over the vestibule to remind parishioners, says the pastor, "that upon leaving the celebration of Mass we are called to be Christ resurrected in the world."

A new Allen electronic organ was also installed along with two reconciliation rooms that facilitate the option of face-to-face or anonymous confession.

The architect was Franz Joseph Shropa, A.I.A., of Plantation. North Start Contracting of Miami was the general contractor, and Deacon Willy Malarcher of Englewood, N.J., was the liturgical consultant.



Parishioners packed St. Gabriel Church (below left) for the re-dedication liturgy concelebrated by Archbishop Edward McCarthy, along with current and former priests of the parish. Renovated altar has been moved forward so as to be more inviting to worship (above), and a new baptismal font (below) has been added to the entrance of the church. The font can be used for both adult and infant baptisms. (Voice photos / Prent Browning)



Flower a facelift

By Araceli Cantero
Editor, La Voz

Little Flower in Coral Gables got a new look for the paint, a shiny new marble floor, new pews and a roof that doesn't leak.

The 100-year-old church was a gift from 1,000 of its parishioners who contributed more than \$700,000 to bring the luster of youth back to the building.

Tom Higgins, parish administrator for the church, said he was surprised and expected. And 99 percent of the parishioners

would not have been able to admire the [carved] scenes of the life of Christ in the stained glass windows, Higgins said, referring to the new, more opaque, windows that will be installed to look at the art without being blinded by the sun.

He removed what Little Flower's pastor, Msgr. John Goggin, said were "eating up most of the building's light."

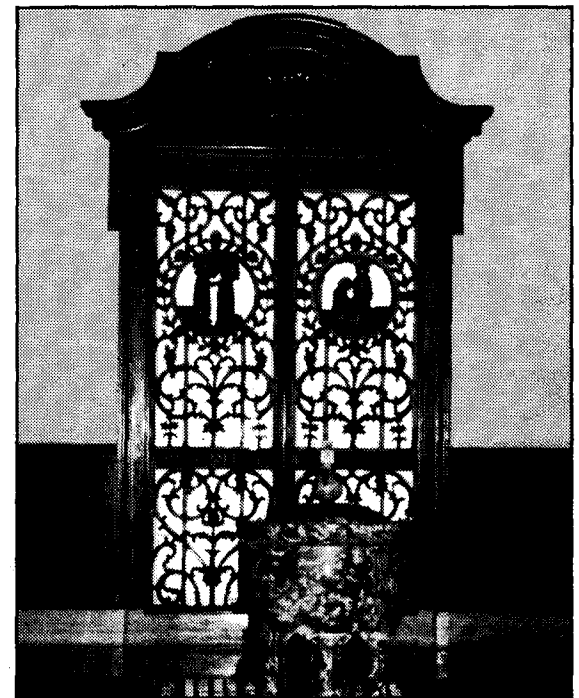
In order to complete the renovations, the church was closed for a period of six weeks—weddings were cancelled and Masses were celebrated in the old church, which was built in 1926, and is now the parish hall. When parishioners returned to the renovated temple last September, "they burst into applause," according to associate pastor Father Pedro Lleo.

The church's new look impressed even Silvia Villela, who has worked an average of 14 hours daily on the project since it began in November of 1986. She heads a 15-member Parish Renovation Committee, and her husband, Julio, is the general contractor. Claudio Mendoza, another parishioner, is the architect.

In order to raise the \$1 million needed for the project, a professional fundraiser was hired and a group of parishioners was sent door-to-door to ask for contributions. Of Little Flower's 5,000 families, of which 80% are Hispanic, approximately 1,000 contributed, and 142 pledged \$1,500 over a three-year period. About \$300,000 remains to be collected so work can be completed on the parish hall (old church).

For Silvia Villela, seeing the renovated church was like going back to the Middle Ages and beyond. After she got involved in the project, she began researching the artistic style of her parish, and discovered that, although the church had been built in 1951, its style dated back to the ancient basilicas of the early centuries of Christianity.

Christianity's success back then, she explained, inspired the Byzantine art found in many of those basilicas. "I feel my faith in God has increased, and that I have rediscovered part of my Christian roots," she added.



New glass lets window artwork be seen.

Papal souvenir

Video of Pope's stay in South Florida on sale --for good cause

By Ana Rodriguez-Soto
Voice News Editor

Looking for a lasting souvenir of the Pope's visit? Something of spiritual as well as historic value? The Archdiocese of Miami is selling it: a 41-minute videotape capturing the highlights of Pope John Paul II's 23-hour stay in South Florida.

A joint effort of the Archdiocese of Miami and TV station WPLG- Channel 10, the video is narrated by veteran newscaster Ann Bishop, who volunteered her services. Archbishop Edward McCarthy opens the tape with some reflections on the meaning of the visit, and his commentaries are interspersed throughout.

Also captured in the video are the reactions of some of the many South Floridians who caught a personal glimpse of the Pope, either during the parade on Biscayne Boulevard or as he toured the Tamiami Park Mass site.

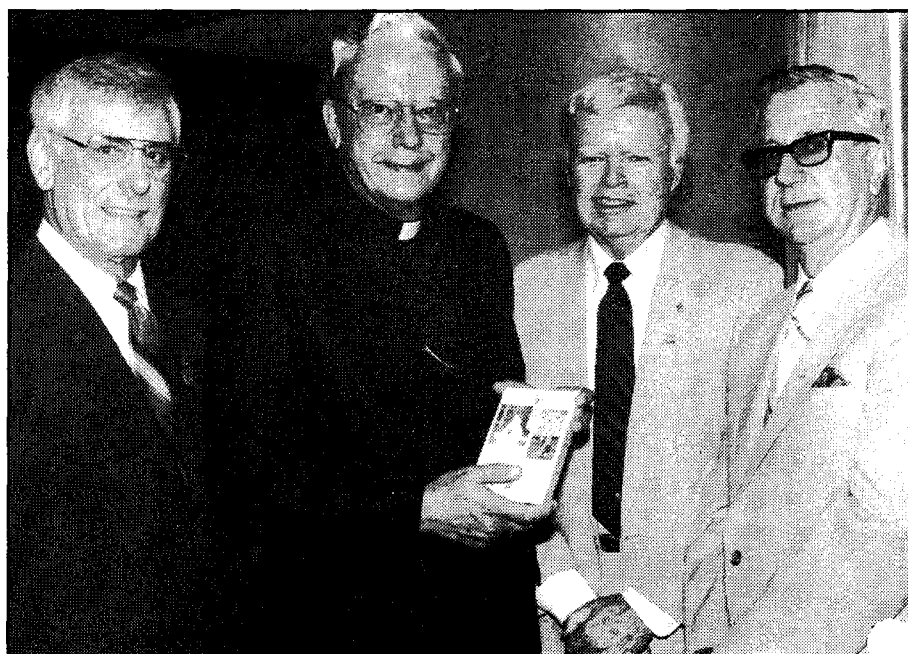
The Florida state Knights of Columbus sponsored the tape. Marcie Diehl of

Independent Productions, Inc., watched hundreds of hours of "pool" coverage of the visit, as well as Channel 10's own footage, before condensing it to the 41-minute allotment.

"We wanted a memento of the Pope's visit," said Father Dan Kubala, one of the Archdiocesan coordinators of the event. "It was still raining when they started to work on it."

The Archdiocese of Miami's is the only Papal video that concentrates exclusively on the South Florida stop. The videos sold by other groups, such as television networks NBC and ABC, condense the Pope's 11 days in the United States into one hour, leaving Miami almost completely out of the picture except for the Pope's arrival and meeting with President Reagan.

"Please buy them. It's good," Father Kubala said of the Archdiocese's video. But the priest, who also is director of the Respect Life Apostolate, has another reason for pushing sales. Any profits



Archbishop McCarthy receives copy of Papal visit video from three Miamians who have served as State Deputies of the Knights of Columbus, which sponsored the project. From left: Don Raymond of St. Martha parish; Jack Brady of St. James; and Joe Matthews of St. Rose of Lima.

made from the video will be pumped into the Respect Life program, which enables poor women and single mothers to "choose life" for their unborn babies.

Each tape costs \$19.95 plus \$3 for shipping and handling. They may be purchased through the mail by sending a

check or money order to: **Unity Tape**, 18340 NW 12 Avenue, Miami, FL, 33169; or by simply visiting the Respect Life office at that address. Tapes are available both in English and Spanish. Please specify which language you prefer.

Family leaves winning legacy at Pace High

Two Wessels inducted into school's Athletic Hall of Fame

By Jim Varsallone
Voice Correspondent

What was a family affair at Msgr. Edward Pace High School is now an athletic tradition, with the recent induction of two members of the same family into the school's newly created Sports Hall of Fame.

Stand-out athletes Margie Wessel-Scott, 27, and her brother, Joe Wessel, 25, were among the first six alumni to be inducted into the Pace Hall of Fame. The other four are: Donna Cusano, Class of '80, now a professional golfer; Michael Sweet, Class of '66, and Ted Mizerak, Class of '79, both basketball stand-outs; and Arthur Taylor, Class of '82, an outstanding football player.

"For years Pace had been trying to give some type of recognition to its athletic alumni," said Margie, who now serves as athletic director at the school. "With the Pace Hall of Fame, we felt this would be a good way to give some recognition to those athletes who had given Pace the name and reputation."

The Hall of Famers were selected by a committee that included the school's principal, assistant athletic director (in place of Margie, who was a nominee) and director of development, as well as a coach, a teacher, and an alumnus.

Something the committee could not overlook was the Wessel family's tradi-

Pace High Hall of Famers, from left: Michael Sweet ('66), Margie Wessel-Scott ('77), Ted Mizerak ('79), Donna Cusano Wilkins ('80), Arthur Taylor ('82), and Joe Wessel, Sr., standing in for his son Joe ('79).



tion of athletic excellence, which began 13 years ago at the Opa-Locka high school and continues to this day.

Margie herself was an important sports name in Dade County during the mid 70s. She competed in high school basketball, softball and volleyball, and also threw the discus and shotput. She was on the Pace volleyball team which won the state title in 1974, during her sophomore year.

At that time, there were no class divisions as there are today (2A, 3A, 4A), so all the high schools competed against each other. "In softball we won a couple of district titles, but we were in the same class as Cardinal Gibbons [a perennial powerhouse]," she said. "As far as basketball goes, we were competing against Hallandale, which was like playing the Boston Celtics."

As a senior in 1977, she won the coveted Silver Knight Award, given both

for excellence in sports and outstanding service to the community. She went on to attend Florida State University (FSU), where she earned her Bachelor's degree in social science/government. She then became assistant volleyball coach at Clemson University in South Carolina, rising to the rank of head coach in 1982.

While she was making her mark at FSU and Clemson, her brother, Joe, was upholding the Wessel tradition at Pace. He played baseball, basketball and football; was a member of the baseball team that won the 3A state championship for Pace; and received an honorable mention in the 1979 Silver Knight competition.

After graduation, he continued his first love, football, under Coach Bobby Bowden at FSU, earning a degree in business along the way. He currently is the outside linebacker/specialty teams coach for Louisiana State University (LSU).

Margie returned to Pace in 1984,

becoming assistant athletic director. This year, she moved up to athletic director, while also coaching the girls' softball team.

"I had no intentions of going into education, teaching," said Margie, who with her husband, Brian Scott, and two children, Danny, 19 months, and Patricia Ann, seven weeks, is a member of St. Rose of Lima parish in Miami Shores. "It was just a matter of being in the right place at the right time."

In the meantime, her younger sister, Ann Marie, 17 and a senior at Pace, continues to uphold the family tradition. She plays basketball, soccer, softball and volleyball; is treasurer of the student council and president of the Key Club; and has also been nominated for a Silver Knight.

Despite her family history, Margie said she was "surprised" that both she and her brother were inducted into the Pace Hall of Fame. "I thought it would be great if Joe would have received the award. With both of us receiving the honor it was like icing on the cake."

"There have been many good athletes to go through Pace High School," said Joe, whose LSU team is 9-1-1 and ranked seventh in the nation. "So I feel honored to receive the award, and I feel I am among some pretty good company."

Both Wessels credit their close-knit family for their success. "My dad is the oldest of 10 children," said Joe, "and he's always been a competitor and close to his family. We have a very close family, and I'm happy that my two sisters are as athletic as they are. It helped me grow up and become a good athlete."

"Our family is very close," added Margie. "My mom and dad (Marge and Joe Sr.) brought us up that way, and we've always been close to the Church. That has always been one of my goals, influencing the kids to stay close to their religion and to do well [on and off the field]."

Lay group: Blacks 'belong' in Church

(continued from page 9)

30 million blacks in the United States and a significant number of these are baptized and committed Christians, primarily Baptist.

The number of Catholics in the United States is roughly estimated at between 1 to 1.5 million. Statistics place some 4,000 black Catholics residing in the Miami Archdiocese, but this number fluctuates when transient

Catholics from the Bahamas, Haiti, and other parts of the Caribbean swell the number to nearly 10,000.

But it is not just the numbers of black Catholics which promoted Mrs. Cooper to form the Association.

"Blacks have not grown in the Catholic Church. Generally, it is viewed as a white Church because of the prevalence of white hierarchy and even a very visible white laity in leadership roles. That discourages black involve-

ment. I would like to see this changed so that blacks can participate in the full spiritual nourishment of their faith."

Mrs. Cooper credits the Archdiocesan leadership with providing the cooperation and guidance necessary to get the Association off the ground.

One of the major goals and indeed, a major accomplishment of the group has been to provide role models for the black laity.

"We want to encourage black Catholics to do for themselves," said Mrs. Cooper.

The Association also hopes to sponsor events like the Dr. King Commemorative Mass which bring the community together to celebrate unity and to honor those whose lives are dedicated to achieving human dignity and social justice.

Official

Archdiocese of Miami
The Pastoral Center announces
that Archbishop McCarthy has made
the following appointments:
The Rev. Jose Nickse to
Chairman of the Archdiocesan Com-

munications Board, effective January 7,
1988.

The Rev. Edward Brown to
Temporary Administrator of Holy
Family Church, effective January 20,
1988.

A 'seamless' parish 20,000 diapers and 16 elderly prove it

What kind of family takes a vote to name a child, goes through more than 20,000 diapers in two years and looks after 16 senior citizens?

The Cure of Ars Parish family in a suburb of St. Louis, a 600-family parish, which was once pro-life in name only, has woven its own "seamless garment" with a few simple but personal and effective programs.

If Cure of Ars's pro-life stance was to go beyond having a few individuals writing letters or carrying picket signs, Tony and Kay Rataj, parish pro-life leaders, "recognized the need to involve others.

"You can't just talk about pro-life. You have to do something," Tony says. Part of the parish's success in involving others and motivating them toward action is due to its emphasis from the beginning "to help parishioners think about, pray for and be involved in pro-life work throughout the year," says Charlotte A. Rancillo in the January issue of St. Anthony Messenger.

Cure of Ars pro-life efforts center upon "people programs" which assist pregnant mothers, elderly folks and low-income families by means of various activities in which the parishioners can be directly involved.

One of the most popular programs is the "Name the Baby Contest" which for 25 cents allows parishioners, young and old alike, to vote for their favorite boy's or girl's name, which in turn supports one of Birthright's programs. Toronto-based and founded in 1968, Birthright International is a nonsectarian, nonprofit organization that focuses on helping women deal with an untimely pregnancy, explains Rancillo.

At a set cost, Birthright helps match a sponsoring parish with a mother to "adopt," and, although the two never meet, according to Rancillo, "it has a strong personal element." A banner in the church carries the "names" by which the "adopted" children are remembered-- six in all, to date. Even though Birthright offers "counseling, financial assistance, legal advice, medical care and psychological help," Rancillo writes that parishioners add their own personal touch with flowers and a shower for the "adopted" mother.

Irene Drace who runs the "Name the Baby Contest," reflects, "Once people begin to identify with the woman we are helping, there is no end to what they will do to help."

After the birth on June 2 of the first "adopted" child known in the parish as Mary, the pro-life committee chose the first Sunday in June for the parish's pro-life celebration every year. It consists of a Mass, at which all parishioners who have had children

since January 22, 1973 (the date of the Supreme Court's abortion decision, Roe v. Wade), are honored for choosing life, Rancillo states.

After these pro-life celebrations, Cure of Ars

'You can't just talk about pro-life. You have to do something'



parishioners came to realize that being pro-life really does involve a "seamless garment" and that their involvement with Birthright was not enough.

The parishioners got to know Sister Mary Louise Weiss, C.P.P.S., and learned about her archdiocesan-sponsored project to renovate a home, later known as Rosary House, for the elderly poor of North St. Louis.

Vern Breihan, who with his wife Dorena co-chairs the Cure of Ars pro-life committee, explains, "Rosary House is the parish's way of recognizing the elderly's

and the handicapped's right to life." While the parish purchased items for Rosary House, such as a barbecue grill, lawn chairs, meat slicer and microwave oven, it is visits by the parishioners which are "most appreciated by the residents," notes Rancillo. That personal contact is highlighted during the holiday season when parishioners aid Santa in providing special treats requested by the seniors ranging from "peanut butter and nightgowns" to "robes, fresh fruit, wine and cookies."

A trip to a rat-infested tenement where Tony Rataj visited a pregnant woman who had just taken in a

homeless expectant mother led him to ask the hospitable woman, "Why did you do that?" Her reply, "Somebody has to," was the beginning of the Cure of Ars's association with St. Agatha's Parish. They supplement the food program there run by Sister Mary Agnes Lyons, C.P.P.S., and Sister Loretta Marie Greifzu, C.P.P.S.

According to Rancillo, parishioners augment the food program by buying or donating "disposable diapers, undershirts, receiving blankets, sheets, a handmade sweater and booties, socks, baby clothes, and whatever else is on hand."

For \$5 a year parishioners can join a diaper club. In the first 18 months, the club distributed over 20,000 disposable diapers to mothers who either do not have laundry facilities or cannot afford to go to a laundromat.

The programs at Cure of Ars Parish have been so successful that they inspired another St. Louis suburban parish, St. Mary Magdalen to initiate its own pro-life activities. Since getting started, St. Mary Magdalen has sponsored three Birthright mothers and babies. Besides its monthly rosary for life, pro-life educational sessions and contributions to "an archdiocesan

mother and unborn baby program," St. Mary Magdalen Parish sponsors several fund-raisers including a show titled "Variety of Life." Parishioner Sue Kadzia states, "The variety show drew in people who might not normally be involved in pro-life."

Simple, people-oriented and cost-effective programs like those in the Cure of Ars and St. Mary Magdalen Parishes can serve to inspire others who wish to take their pro-life commitment from the back burner to the heart of their parish community.

Where there is bowling, there is God...

By Wendy Reid Crisp
Religious News Service

Bowling has nothing to do with God. I have held this righteous tenet since my stint four years ago as the junior high youth group adviser at church. Seventh and eighth graders, as I learned, didn't want to have Friday night discussions about Christian ethics ("What if I cheat on the S.A.T.? What if everyone is doing it. Are you loyal to your friends? Do you uphold the law?"). They wanted to go bowling or eat pizza.

The adviser era raised my bowling average to 156, but I was uncomfortably certain that our activities were not raising the group's spiritual average. After a while, like most junior high advisers, I burned out and chose to serve my church in simpler matters, such as finances and pastor-parish relations.

Volunteer reputations rarely fade, however, and so it was that a few weeks ago I was asked to help with a youth group meeting. "They want to go bowling," the current adviser said cheerfully, "and everyone said you're the one."

At the bowling alley, in the exact moment my two-door sedan came to a stop, the back seat boys emptied themselves by pushing up the front seat and squishing its occupants against the dashboard. This hilarity was countered with threats to drop bowling balls on each other's feet.

While Evelyn and the girls began a cautious game on a nearby lane, these six considered using 15-pound balls, chided each other for using eight-pounders and fired their shots toward the hapless pins.

The different skill levels of the boys were quickly apparent- Timmy and Merrill and Jason led the scoring.

Jay was okay, and Ryan and Dylan got consistent gutter balls - and the dynamics of the group began to change. Competition among the top three turned casual, and the emphasis shifted to giving advice to the trailers. A spare by Ryan was greeted by high fives; Dylan's strike was considered a major group triumph. The games became a communal struggle. Each encouraged the others to outdo their own previous scores, and at the end everyone rooted for Timmy to break 120.

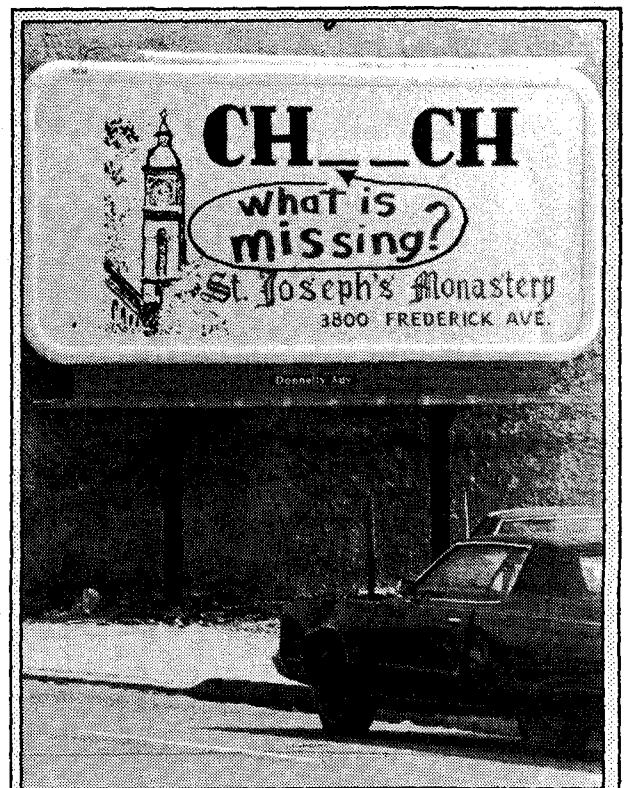
The crowd backpatted and jostled through giant pizzas, commiserated about homework and tried to extend the day by suggesting wild adventures ("Let's go to Canada"). Instead, we headed for home, and the cassette of choice - the soundtrack from the movie "Stand By Me" - was played for the umpteenth time. The antics continued through the '50s rock 'n' roll hits until the tape came to the title song. Then, the car suddenly fell silent, and, with no noticeable signal, six young, unchanged voices began to sing the lyrics of the old Drifters' song.

"When the night has come, and the land is dark, and the moon is the only light we'll see, I won't be afraid, no, I won't be afraid, just as long as you stand by me. . . If the sky that we look upon should tumble and fall or the mountain should crumble to the sea, I won't cry, I won't cry, no I won't shed a tear, just as long as you stand by me. . . Whenever you're in trouble, won't you stand by me."

They sang lustily and unselfconsciously in a strong, clear avowal of friendship, expressing a powerful fellowship that no youth group adviser could orchestrate. It was a brief, perfect moment of love.

"Where two or three are gathered together in my

name, there I am in the midst of them," I thought. Wherever. Even at the bowling alley. All we have to do is gather. And order the pizza.



SIGN of the times gets its point across in Baltimore, Md.

Editorial Page

Freedom in 1988 still just a ghost

All in all, it has not been a good week for freedom.

The news media this week report an array of oppressive misdeeds.

Haiti is in the throes of a fraudulent election manipulated to maintain the military's position of power by stealing the vote for their candidate whom they now own. Intimidation, cash at the ballot boxes and stuffing were reported by international journalists. Most people went to Mass to pray for deliverance rather than participate in the fraud.

In El Salvador the death squads continue to murder anyone favoring democratic changes, especially land reforms. The widow of a murdered rights advocate denies that leftists were responsible as claimed by rightists. (Page 7) She says she has witnesses to the horror. Human rights groups support her point of view, generally.

In Nicaragua and the rest of Central America, peace eludes like quicksilver while the Sandinistas toss one concession after another onto the table--

Voice editorial

except for the key one. Free and open elections.

In Cuba, even their athletes, among the best in the world, are not free. They are being held captive, so to speak, from the Olympics on some ridiculous pretext by Castro concerning "security," a danger that seems to have eluded the perceptions of other communist nations.

In the Philippines, even as a genuine attempt at democratic elections is undertaken, it is reported that the dominant families who have always controlled things there are maneuvering their choices into power through the usual power-structure methods.

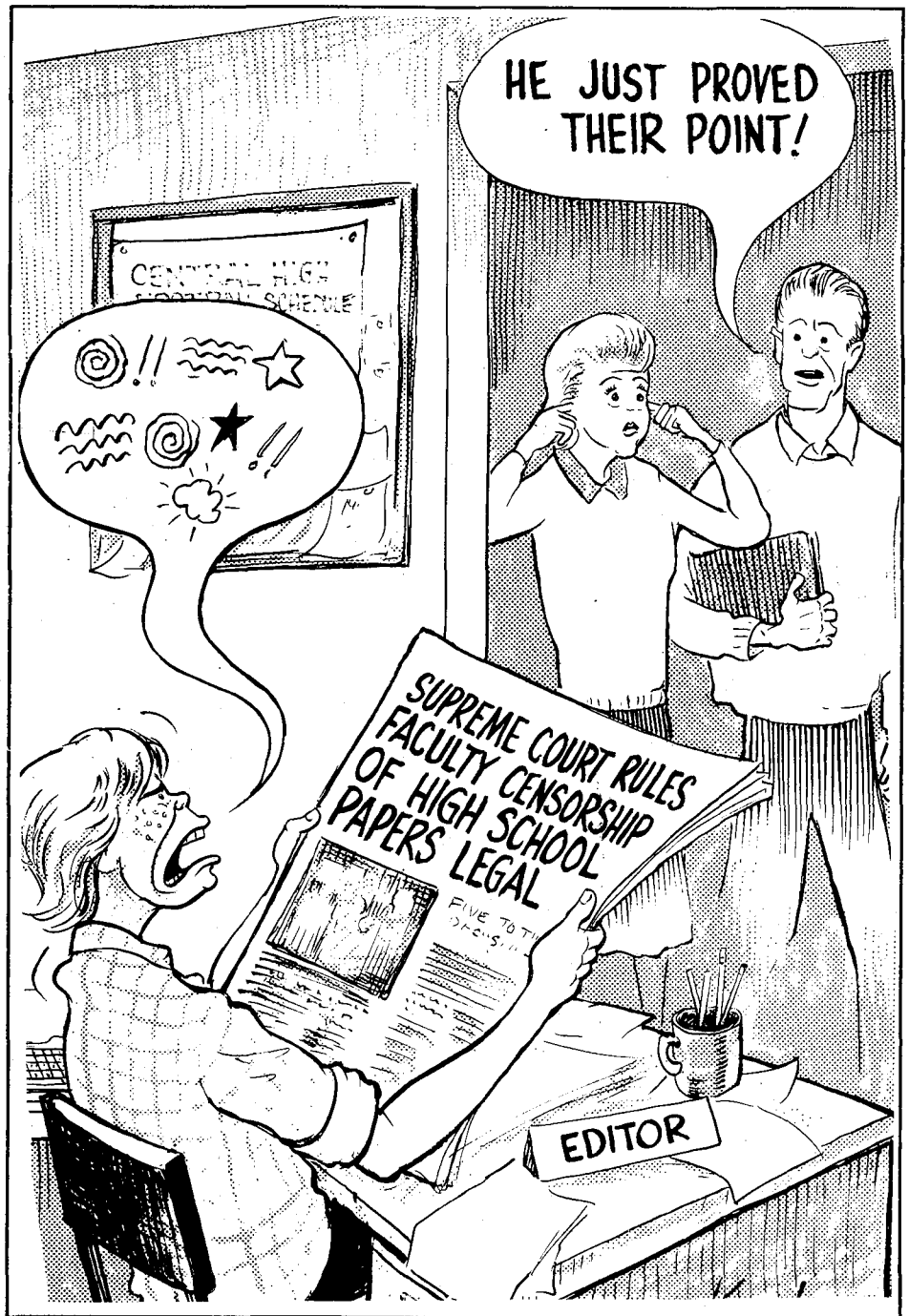
And in Rome, even the Pope is not free to go just anywhere. Asked about the possibility of a trip to Russia, he told journalists a true invitation could not come because the Church there, especially in the Ukraine and the Balkan countries, is virtually an underground, unrecognized church.

In the Middle East the Palestinians are not free to control their own destiny in Gaza and the West Bank, and Israelis are not free simply to be.

We could go on. But the point is that virtually all these situations denying the dignity of freedom to mankind are due, in one way or another to greed and selfishness of those who already have a measure of power or wealth. The unwillingness of the land-owner to share by making sure that his tenants' children are educated; the fat-cat businessman's unwillingness to pay more taxes for education and health programs for the poor; and government autocrats or militarists of the left or right unwilling to yield power to the people through the ballot box.

In most of these countries the Church acts as a beacon of hope concerning rights and human dignity.

But we must all take time from our preoccupation with materialism and secular pursuits in this country where we do have freedom to act, we must care enough to become involved, to demand that our leaders act not only on "our national interests,"



a phrase larded with self-centeredness, but on the interests of the poor and powerless throughout the world, whether they have anything to offer our national interests in return or not.

Letters

Christian rebuts pro-abortion views

Editor:

This letter is in response to "pro-choice" views.

Yes child abuse is a horrible truth in our society, and something no child should have to suffer through. It is a problem that our society has an obligation to stop. But to suggest that abortion lessens the problem is ridiculous.

Abortion has done exactly the opposite. If our society finds it acceptable to dismantle unborn children, burn them to death with saline solutions, or even suck them through grinders, then aren't we encouraging child abuse? That sounds harsh but for

those of you who don't know, that is how abortions are performed. Abortion is the ultimate child abuse. There are many alternatives for an "unwanted child" such as adoption. We can't result to doing away with the children in order to stop child abuse.

'Pro-choicers' also say, that pro-lifers should stop using the argument that people should stop playing God. Its argument was that medicine plays God everyday. That is true, and sometimes it's difficult to determine what medicine is morally acceptable and which isn't. I use the rationale that ordinary medical means used to sustain life is morally acceptable. It's very clear to me the difference between abortion and moral medicine. Abortion does not sustain life but destroys life.

Teachers should lead fight against drugs

Editor:

Three professors from Harvard University have made a profound statement from our educational establishment regarding the status of illicit drug use in our culture. Tragically it is a statement of affirmation.

Professor Timothy Leary, after two decades, still has celebrity status despite the fact that the corruption and destruction of millions of young lives can be attributed to his message of psychedelic nihilism.

Professor Douglas Ginsburg, a Supreme Court nominee, apparently was an ordinary user pursuing the dream that reality can be positively altered by poisoning one's brain with cannabis

products. His conduct reflects that of the faculty on most university campuses even today and tragically is the same pattern for a significant segment of high school and grammar school faculty who accept the concept of recreational drug use.

Harvard professor, Glen C. Loury was under consideration last spring for the second highest post in the Federal Department of Education. He has been arrested for possession of cocaine and marijuana.

These intelligent men appear to have their lives intact, but there are millions who are in the pits of self destruction burrowing deeper, in part, because of the example of our educated

class. Should a raped woman who becomes pregnant be able to abort because the child was put there by violence? Why should that pay for the violence of another person? That baby has done nothing violent. Killing the baby will not correct the wrong, only create another wrong.

As for the argument that abortion should be legal so women don't have to die from unsafe abortions that would otherwise be performed. Isn't it ridiculous to suggest that we should avoid making an act illegal in order to protect those who might break the law.

"Pro-choice" people are correct in saying that not all people are Christians and believe that life begins at

class.

Our educators have never been in the forefront of what now has to be called a death struggle against drug use. It is time for them to wake up and get involved. We must make our schools drug-free zones; fortresses if you like.

The teachers in our school are at the entry gate where the infection starts. They have a duty to guard it well. If they are part of the problem, sanctions against them should be severe and a millstone around their necks.

Three Harvard professors are but the tip of the iceberg.

Bart T. Heffernan, M.D.
Fort Lauderdale

conception. Therefore, abortion isn't murder to them. But, isn't it your role as a Christian to do your part in bringing these people to Christianity rather than siding with their immoral decision. As a Christian I do not need medical proof to tell me where life begins. The Bible answers that for me.

No, "the crusades are not over," as was stated in the article. I for one will always be on a crusade as long as there are people making excuses for abortion. I hope all "pro-choice Christians" feel comfortable standing before God at the gates of heaven with the title pro-choice hanging above their heads. No thank you. I'd rather have pro-life.

DeAnn Larson
Phoenix, Ar.

U.N. funds used to push I.U.D.'s

Editor:

I was in Haiti and can attest that UNICEF money goes for distribution of Birth Control devices. The IUD is also included in this distribution. This particular device is known to cause cancer in women, it was taken off the market in the United States. Artificial contraception is contrary to the Catholic teaching based on the natural Law. Should we have UNICEF boxes in our churches?

Murielle Blackburn
Hollywood

A reader's lesson

Long-time readers of this column will know that a recurring concern of many Catholics is the church's prohibition of cremation and the lifting of that ban in 1963.

A European-born reader recently sent me an enlightening background on the subject. Only a few times have I given the majority of this column space to a letter. I believe, however, that most of you will find interesting what he has to say.

Dear Father Dietzen:

By Fr.
John
Dietzen



As a European I can perhaps say a few words of interest about cremation.

Growing up in Austria I was aware of offices labeled, innocuously enough, "Vienna Society" ("Wiener Verein"), ostensibly a cooperative for burial insurance. That goes back to the early days of the labor movement when funeral services were an exploitative business, as they still are sometimes in the United States and elsewhere.

Vienna, in keeping with Social Democratic principles, has since established a monopoly on funeral services; no private morticians are allowed within city limits.

That is the economic side. But when it started, the society was known as "Die Flamme" -- The Flame. Services explicitly specified cremation. Perhaps that too had an economic side, reducing burial costs for working families. But there was more to it.

Cremation was "rational," the practical thing to do in the age of Malthus, when cities were running out of space to expand and began to swallow up the medieval "God's Acres" around country churches.

More to the point, destroying the body was a symbolic protest against "that superstitious nonsense" of bodily resurrection.

One must appreciate the hatred between the Socialist Labor Movement and the established, politically conservative, Catholic Church. Even in the 1920s and 1930s, Socialist workers came by the truckload to disturb traditional processions on Corpus Christi day, trying to drown hymns and benedictions with atheist slogans. The church, in turn, all but sanctioned the bloody suppression of the workers' movements.

There was a pro-cremation movement that was pointedly atheistic, as you have repeatedly pointed out to readers. Another motive was that death is not a time of cut-and-dried rationalism; the most economic way of disposing with a body may be inappropriate for dealing with the grief of the bereaved.

To an American, I suspect, all this must sound odd. In short, it seems that the church responded to a local problem with a general solution. That is all in the past, of course, except that the more general issue, that local and specific problems should not be attacked by blanket worldwide sanctions, remains very much alive in the church today.

That is, I guess, my justification for beating at this dead horse, the hope we might learn something for future conflicts in the church.

(Copyright, 1988, by NC News Service)

My uncle's sage advice

Among my dominant memories of childhood and youth are the times I spent with my seven aunts and uncles, my mother's brothers and sisters.

It is a special privilege when you are growing up to have what I call the buffer-zone people around you -- those who are not your peers or your authority figures. They are those who help somewhat to cushion you from the pains of growing up, giving you someone to talk to -- and learn from -- in an absolutely non-threatening way. My aunts and uncles were my "buffers."

My three aunts, much younger than my mother, were the ones who introduced me to the mysteries of emerging womanhood. They could give me a gentler, actually more honest sex education because what they said wasn't blocked by parental fears.

My uncles could round out my education, taking me to the circus, the fish hatchery and the state parks.

I learned much from them -- these loving, attached adults who were always comfortable to be around, something like living security blankets.

Some of the wisdom they passed on to me has remained a strong part of my belief system. I especially remember some advice from Uncle Dominick.

He was a butcher and a storekeeper, and one day when I was about 12 he had an almost fatal accident. He had been cutting a piece of beef when the knife slipped, stabbed him in the side of his abdomen and would have killed him, but for the grace of God.

I was able to visit him in the hospital even though I was so young because I looked older. (In those days, hospitals had strict rules about no visitors under age 14.) When I saw him, I told him I had prayed to all my favorite saints, asking them to ask God to help my uncle.

He looked at me and smiled. "Antoinette," he said, "when you're in as much trouble as I was, you don't go to anyone but the boss." Then he told me how he had prayed directly to God for help. At the end of his intense prayer,

By
Antoinette
Bosco



someone came into the store, went into the back room, saw him lying there bleeding to death and called an ambulance.

So many times after that, and to this day, I remembered his advice: "When you've got a heavy problem, go right to the boss." I can tell you it has worked.

In case you're wondering why Uncle Dominick is on my mind as I write this, I should explain that I visited him recently in the hospital. He had just turned 83 -- the oldest of my mother's family, all still living -- and was ill. He was down to maybe 90 pounds. He was having such a hard time breathing that the doctors put him on oxygen and intravenous feedings.

But if he was suffering or uncomfortable he'd never tell you. He doesn't complain. He's all spirit. Around him you feel a benevolent aura.

I was there with my sister Jeannette, my mother, his son and his daughter-in-law. He turned to me and with a radiant smile said, "Antoinette, it's like a party, having these people I love here." Still smiling, he gestured with his eyes to heaven and said, "He's always with me. The boss never let me down."

At that moment I felt a new understanding of the words "faithful servant," and a special gratitude and love for my uncle, who has given me a legacy I will cherish forever. He let me share his particular faith expressed in his simple, direct advice: When it's big trouble you face, go right to the "boss" for help.

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Money talks--or does it?

Many Wall Street observers are quite cynical about the U.S. bishops' pastoral on economics. After all, they say, aren't the bishops corporate executives themselves who often pay low wages and resist union demands? Don't many bishops have chauffeurs, palatial homes, expensive suites, and all the things poor people envy? And here they are preaching something called "The preferential option for the poor." Why take their message seriously?

When a person yells "fire!" in a crowded theater, it doesn't matter how he's dressed. The important issue is whether or not he's telling the truth.

There are at least three good reasons for taking the bishops' message seriously;

One: The Jewish prophets unanimously condemned the rich who held as their own what was intended by God to be shared among the needy. Jewish law went beyond exhorting the wealthy to be charitable. It actually prevented the rich from acquiring title to land where the poor lived.

Two: Jesus said, "It is more difficult for a rich man to enter the Kingdom of God, than it is for a camel to pass through the eye of a needle." Enlightened self-interest would suggest prudence here.

Three: The early church fathers challenged those with excessive wealth: "Tell me how it is that you are rich?" St. John Chrysostom asks, "From where did you receive your wealth? Your father? How did he receive it?"

The most recent popes are even stronger in their statements. Pope Pius XI condemned capitalism as an evil

By Fr.
John
Catoir



system "because it was based on greed and selfishness" and also because it reaped such devastating misery. Pope John XXIII criticized neocapitalism's lack of social progress, escalating great concentrations of wealth in the hands of a relatively small segment of society while vast numbers live in squalor. Paul VI and John Paul II are on record as condemning the abuses of both capitalism and socialism in the strongest language.

The American bishops have not condemned capitalism. They believe in its reform. However, they make this crucial point: "In any society the litmus test of its justice or injustice is how it treats its poor and powerless."

(For a free copy of the Christopher News Notes, *Economic Justice For All*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

'Man proposes, but God disposes'

Thomas Hamerken was born in Kempen, Germany. At the seminary in the Netherlands that he attended in the early 15th century, he was known as Thomas from Kempen which became Thomas 'a Kempis. As prior of a monastery, he wrote a book of moral advice which he called "Imitation of Christ." It is a book that is still being read today. In it Thomas 'a Kempis expressed the following thoughts:

Man proposes, but God disposes.
Of two evils, the less is always to be chosen.
The root of all good is love and the root of all evil is the lack of love.

Don Juan Tenorio was a soldier who resided in Seville, Spain, and seduced the daughter of his commander. Some years later a legend grew concerning Don Juan who was supposed to have visited a statue of his victim that had been erected in the courtyard of a Franciscan monastery. Don Juan

brazenly invited the statue to a feast. But suddenly the statue came alive and dragged Don Juan down to hell.

Many writers, such as Moliere, Dumas, Browning and Byron used the story while Mozart used the legend as the basis for his famous opera, Don Giovanni.

Scientists believe that the sun will continue to be a source of energy for another 5 billion years. Not long ago, Cardinal Hinsley of England was interrupted during a lecture in which he told his audience that the world would probably end in 5 billion years.

"How long did you say?" came a terrified voice from the rear.

"5 billion years," the Cardinal repeated.
"Thank heaven," said the voice. "I thought for a moment you had said 5 million."



By Frank Morgan

What's a fair punishment?

Dear Mary: I am a single parent, divorced two years ago, raising two teenage children. The children have never given me much difficulty until last week.

For reasons known only to her, my 15-year-old daughter decided to drive my car. She does not have a license. She does not, to my knowledge, know how to drive a car. She lost control and wound up in a ditch.

Mercifully neither she nor anyone else was hurt. But the car has extensive damage. I need my car each day to get to work.

When I found she was safe, I was so glad I hugged her over and over. Then I was so angry that I lectured her at great length. The next morning my ex-husband, her father, came over and we both lectured her.

I asked her what she thought was fair punishment for what she did. She said she thought she should have to wait until she is 18 to get her driver's license. She has been counting the days until she is 16 when she can legally get a driver's license.

What do you think is a fair punishment? I'm not sure that lecturing did much good and I do not like grounding. (Florida)

I agree with you that lecturing probably does little good and grounding is as hard on the parent as on the child. What then?

By Dr.
**James and
Mary Kenny**



Her suggestion is to deprive her of her license for two additional years. By her terms it is a serious penalty and she is acknowledging the seriousness of her crime. Teens live for the day they can drive.

However, her suggestion is typically teenage in that it focuses completely on her mistake and her privileges. This focus on self is perfectly normal for adolescents, but it does not consider the whole scope of the problem.

The real problem is that she wrecked a car you need badly. While you cannot expect a teen to fully understand and sympathize with your problem, you might make her a bit more aware of your problems through the consequences of her action.

Since she is not a licensed or insured driver, I doubt you are going to notify the insurance company. You must pay for the repairs. Why not make her pay part or all as punishment? The consequence flows directly from the wrong and it helps to solve the

problem which she has caused.

Your daughter might pay part of the repair through an outside job or through working for you. If you think she can handle it in addition to school and her other activities, you can urge her to get an outside job.

To keep from discouraging her, you can propose that half of whatever she earns go to pay off the repair. The other half is hers to keep.

If she is too young or too busy to successfully hold an outside job, let her work for you at minimum wage. As a working parent, you surely would welcome help with cleaning, cooking and laundry. Set up a reasonable schedule of hours per week or jobs per week which she must complete to compensate you.

If you require jobs which she has not done before, take the time to teach her. Teaching and supervising a teenager at work may seem like more effort than is worth. When her performance is less than than perfect, avoid the temptation to say, "It's easier to do it myself," and patiently require that he get it right.

Despite the difficulties, this penalty has merit. It benefits you in ways that are truly helpful. And it teaches your daughter useful skills for the present and the future.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47778)

When grandparents die

My mother-in-law died last month, the last of my husband's and my parents. I will miss her. She was a friend more than an in-law, never critical and always supportive. Her death was a blessing. She was in great pain and faced more if she lived.

Still, it's never easy to lose one's parents, or to realize that we are now the older generation, the next to die. I had to cancel a lecture before a large group so before I called my host, I called a colleague who agreed to take my place. She offered condolences and added, "And tell your children how sorry I am they have lost their grandmother."

She was on target. I don't think we realize the depth of loss our children feel when grandparents die. We tend to consider ourselves as the primary mourners, but there is a special bond between grandparents and grandchildren that parents cannot cross.

Grandparents are ever-loving. They forgive grandchildren when parents don't. They represent stability in a whirling world. They understand that a childish behavior doesn't necessarily mean that child is destined for the penitentiary if not immediately corrected. They represent love in its purest most God-like form.

I recall many years ago when I was at loggerheads with my daughter in a typical parent-teenage standoff. After reconciling, I asked her, "If you ran away, where would you go?"

Without hesitation she replied, "To Grandma's."

By
**Dolores
Curran**



Our children are far flung now in various colleges from coast to coast but their reaction to their grandma's death was deep and heartfelt. They denied that the death had value, they felt adrift and they experienced the feeling of helplessness that accompanies the loss of a loved one.

"It isn't fair," said one. "She shouldn't have died," said another. "I want to come home," said a third. We understood and we grieved with them. They lost a special friend, one who loved them "in spite of", one who followed their lives with minute interest, and one who took their fuzzy cheeks in her hands and kissed them saying, "I'm so glad you're here."

I knew only one grandparent and he was deaf so I never really knew him. I couldn't talk with him but he patted me on the head, gave me a penny and an occasional sip of his homemade beer. When he died, I was twelve and I felt cheated. At twelve, life goes on

forever. There is an anger and loss that is hard to accept.

If I have learned anything about losing grandparents, it is this: don't underestimate the loss to our children. Sometimes in our own grief we tend to overlook the needs of our children. They need to talk about their feelings and recall the memories of good times with grandparents.

For many children, the death of the first grandparent is their first experience of mortality. And of immortality or eternal life, as well. Although they know death exists they don't really believe it until they lose someone dear to them.

When they do, they need us more than ever to help them accept that Grandma lives on and that life goes on. We can help keep the memories alive by talking about the deceased grandparent, laughing, crying, and praying together.

Our children were unable to attend the funeral so we are planning a memorial liturgy when they come home. It's important to share the loss together physically and spiritually, not just over the phone and in letters.

We will hold it in the room where she rocked them as babies and we will share special memories and feelings. It won't be easy but it will be healing. May she rest in peace.

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Family matters

Marriage Lifeline: New growth for couples

By Lynda DiPrima,
Director of Ministry to Engaged and
Married Couples

Somewhere a few years ago I came across a quote from an unknown author, "Marriage is like vitamins; we supplement each others' minimum daily requirement." Some days we give our spouse healthy doses of emotional nourishment and tender loving care, other days it seems that all we can do is simply unwittingly participate in the phenomenon of malnutrition. Oftentimes, the extraordinary demands of jobs, children, chores, friends, even church related activities can push the efforts to work on a marriage relationship to the back burner unattended. When conflict arises, as it does in every marriage, we may find it much easier to busy ourselves with other activities than to confront and deal with our disagreements, misunderstandings and unmet expectations. The difficulty here is we become less and less present to each other; the invisible wall between us continues its power to block intimacy, healing and growth.

How do we chip away at this barrier to marital

fulfillment? The first step is to acknowledge that things are not as we would like them to be and realize the need to invest time as well as emotional energy into our growth as a married couple. Conflict and hostility are not the goals of marriage, but neither are they a sign that our marriage is "on the rocks" and headed for divorce. Conflict is a normal, expectable dimension of any relationship where people come together and try to live "up close." The challenge is not to do away with all signs of conflict or to refuse to admit that conflict arises between us but to learn new ways of communication, negotiation and understanding.

Periodically over the past twenty three years of marriage, John and I have experienced times where our needs were different, our feelings were different, (except anger, which was frequent), our ability to understand each other was minimal and our sense of individual isolation seemed larger than life. We survived these times and actually grew stronger as a result of working through our conflict situations, but we could not have done it all alone. We found helpful information and new skills for better communication and conflict

resolution through various sources: significant others in our life, good books on marriage, Marriage Encounter, Couple Communication classes, and other experiences designed to enrich Christian marriage. I feel thankful that we re-discovered the gift of each other (in spite of our very different personalities). We continue to need ways to strengthen our relationship so that we don't take each other for granted.

One of the programs currently offered for married couples by the Archdiocese Family Enrichment Center is Marriage Lifeline Workshop. Couples learn effective communication and conflict skills as well as in-depth understanding of personality types, expectations, and ways to rebuild intimacy. It will be held on February 6th (9 to 5) and February 7th (9 to 1) at the Family Enrichment Center, 18330 N.W. 12th Avenue, Miami, FL 33169, and costs \$60 per couple. It's led by Frank and Rosemary McGarry and John and Lynda DiPrima; it is for any couple desiring growth and closeness in marriage. As Leo Buscaglia says in his book, *Love*, "One does not fall in or out of love, one grows in love." Reservations are limited; call 651-0280 for further information.

Series explores history of TV

Ed Sullivan pointing. "The Hit Parade" crooning. Kate Smith belting. Perry Como singing. "Dream along with me, I'm on my way to the stars." Jack Paar chatting.

Sound like the history of television? That's exactly what PBS stations will be carrying from Jan. 25 to

By
**James
Breig**



March 14 when an eight-part series entitled "Television" is shown (check local listings for time and channel).

Narrated by newsman Edwin Newman, "Television" will cover such sub-topics as comedy (Uncle Miltie), news ("Goodnight, Chet"), drama (the

Astaire, and Sonny and Cher.

But, while the programs are whirlwind visits to the past, they evade any in-depth criticism of or questions about television's influence, power and content.

If you're looking for remembrances of things past or wonder why your parents think Arthur Godfrey was their generation's Eddie Murphy, "Television" promises to provide fun and spur for trivia guessing games. . . Before we get too distant from two recent NBC movies about priests, I wanted to comment on how poorly and successfully they dealt with the priesthood. The network batted .500 when it aired, within a few days of each other, "Fatal Confession: A Father Dowling Mystery" and "The Father Clements Story."

The former, starring Tom Bosley as a fictional priest-detective, was a bit of fluff with little to recommend it. Mr. Bosley's priest had the habit (no pun intended) of asking everyone he met

'But while the programs are whirlwind visits to the past they evade any in-depth criticism of or questions about television's influence, power, and content.'

golden age), game shows (Charles Van Doren) and the future of the tube.

I've previewed two of the episodes and they are delightfully nostalgic. In the first segment, for instance, entitled, "Live Pictures," we race through such television-ania "The Flying Nun," the men from Texaco, Neil Armstrong on the moon (remember: TV got there before a human did), MTV and the assassinations which dotted the Sixties.

Episode seven, "Fun and Games," looks at variety, talk and game shows. Steve, Jack, Johnny, Merv, Phil and Dick are all shown in brief clips as are Garry Moore and Dinah Shore, Fred

if they were Catholic, but little else betrayed him as a believer, much less a clergyman. In the film's goofiest moment, Father Dowling disarmed a thug by playing a church organ chord so loud it startled the poor man. Instead of picking up the pistol and gunning down the priest and the offending instrument, the distraught baddie simply ran away.

I had the same impulse. No so with "The Father Clements Story," which starred Louis Gossett, Jr., in the based-on-real-life story of a Chicago priest who adopted a teenager. In this made-for-TV film, the priest came off as



WAR EPIC. Young Jim Graham, played by Christian Bale, crawls outside the prison camp believing that his mission is to catch a wild pheasant for the prisoners' Thanksgiving while actually he is being used to test for deadly land mines, in "Empire of the Sun," a Warner Bros. release. Directed by Steven Spielberg, the epic drama is seen through the boy's eyes during the Japanese occupation of China during World War II. The film is classified A-II by the U.S. Catholic Conference.

prayerful, devoted to his vocation, concerned about his parishioners (and the entire neighborhood) and genuinely religious.

In a refreshing change from the usual confrontation scenes involving religious figures and those in authority, the clashes between Father Clements and Cardinal Cody (played by Carroll O'Connor) were played without rancor. Indeed, they were imbued with mutual affection, legitimate disagreement and

clever jousting.

We could use more of such portrayals and fewer of Father Dowling, which seemed to be a pilot for additional episodes along the lines of the Perry Mason specials.

(By the way, those who saw the movie about Father Clements may be interested to know that the real-life teen he adopted is now 19, recently served in the U. S. Navy and is planning to return to school.)

'The Dead' is beautifully crafted mood piece

The Dead

Screen version of a story in James Joyce's "The Dubliners" is a small but beautifully crafted mood piece about a party on the eve of Epiphany in 1904 Dublin. It ends with a wife (Angelica Huston) telling her husband about the death of a boy who loved her when she was a girl which leads him to reflect on the transitory nature of love, life and the world. Director John Huston's warm evocation of the story's characters is helped by the excellent performances of a mostly Irish cast. A few indelicate words and some mature references. The U.S.C.C. classification is A-II -- adults and adolescents. Industry rating is PG.

Local film about spiritual growth

One Minute to Midnight, a locally filmed and produced movie described as about "losing everything of value in your life and finding the spiritual strength to go on," will open Jan. 22 at the Grove Cinema, 3199 Grand Ave., in Coconut Grove (7:45 & 9:45 p.m.).

The Avante-garde film, shot on a budget of \$175,000, "is meant to stimulate others to higher moral actions and thoughts," says producer Lawrence Curtin. The movie, which contains many comedic moments and moments of broad parody, is about the trials of one man beset by marital and financial problems who undergoes a spiritual awakening.

Batteries Not Included

Failed fantasy about a group of tenement dwellers, headed by an old couple (Jessica Tandy and Hume Cronyn), who are being terrorized by

Capsule reviews

thugs hired by a greedy real estate developer to get them out until two miniature spaceships come to their rescue. Directed by Matthew Robbins, the alien reproducing metalworks are cute and there are some whimsical special effects, but the fantasy level of this urban melodrama never gets very far off the ground. Some scenes of intense menace and realistic violence. 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 Family

Interesting Italian production recounting the lives of several generations of a family inhabiting an elegant apartment in Rome from the turn of the century to the present. Directed by Ettore Scola, the family portrait recalled by an aging man (Vittorio Gassman) is limited to the

domestic life within the rooms of the apartment over the years.

Many will find its fragmentary vignettes of personal drama surprisingly remote and lacking in emotional involvement.

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

Patti Rocks

Boring, pretentious and ultimately repellent movie about a married clod (Chris Mulkey) who cajoles a friend (John Jenkins) into coming with him to help persuade his pregnant, out-of-town girlfriend to have an abortion. Directed ineptly by David Burton Morris, the movie consists of little more than an interminable car ride with two adolescent males talking dirty about sex and women, with the payoff being a romp in the girlfriend's bed. Unremittingly rough language and a

simulation of sex.

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

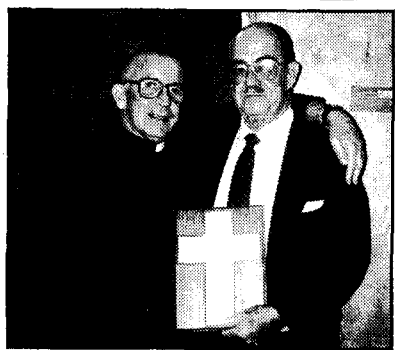
Ironweed

Set in 1936 Albany, N.Y., the story tells of what happens when a man (Jack Nicholson) who has been on the bum for 22 years visits the wife (Carroll Baker) and family he deserted after having caused the death of his son. Scripted by William Kennedy from his own novel and directed by Hector Babenco, the result is less than the story of a few days in the life of a depression-era bum than it is a challenging meditation on the quality of lost souls. Some adults will be repelled by its depiction of the brutalizing conditions in which derelicts live as well as several needlessly explicit sex scenes. The U.S. Catholic Conference classification is A-IV -- adults with reservations.

Caution.
O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531

What's Happening



DEACON HONORED. Deacon Jose "Pepe" Guerra recently received the St. Stephen Award from Fr. Edward Brown, the Director of Permanent Diaconate, for his continued dedicated church service despite the loss of a leg.

"Mary's Boy" to be performed

Tickets are now available for the performance of "Mary's Boy", to be held in St. Francis Xavier Church, 1682 N.W. 4th Ave., Miami, on January 24 beginning at 7 p.m. Margaret Mary Andersen, a professional actress from New York City, will portray the Blessed Mother, as she helps us to experience the person of Jesus as seen through the eyes of his mother. Tickets at door are \$3 for adults and \$1 for children. For further info please call 576-2957.

Religious available for spiritual workshops

Archdiocesan groups and individuals interested in learning more about prayer, discernment or a variety of other spiritual topics may contact Sisters Georgie Blaeser and Sister Rosemary Dewey, RSCJ, in Coral Gables.

The Religious, who have broad experience in Catholic education, are available to present workshops to local groups on any of the following topics:

- **Prayer:** Centering; guided meditation; Scripture-based; Psalter or Morning and Evening Prayer; and faith-

sharing.

- **Discernment:** How God acts in our daily lives and how we can track God's actions; individual spiritual direction as well as a directed retreat also are available.

- **Theological reflection on experience:** The interconnection between theology, ministry and the world; reflection on effectiveness and demands of individual ministry.

- **Group facilitation:** How to build community and set goals for

groups.

- **Myers-Briggs Type Indicator:** How to use this tool which helps people understand themselves and others better.

For more information, call Sisters Dewey and Blaeser at 666-6505 or 446-5673.

Julian J. "Bud" Eberle, 72

VENICE, FL - A Mass of Christian Burial was concelebrated Jan. 11 in Epiphany Cathedral for Julian J. "Bud" Eberle, former production manager of The Miami News and Washington Post, and a prominent lay Catholic.

Father Vincent Sheehy, pastor, Our Lady of Lourdes parish, was the principal celebrant of the Mass for Eberle at which Bishop John J. Nevins presided and preached the homily.

A native of Freeport, Ill. who died on Jan. 8 following a massive heart attack, Eberle and his family were formerly members of Little Flower Church, Coral Gables. He was 72.

Eberle was the first mechanical engineer in the U.S. to join the staff of a newspaper. He was responsible for

ushering in the computer age in news production departments at dailies across the country.

Aids workshop

Learn the facts about Aids, what the church teaches, and prayerfully explore how to respond, as a Christian, to this crisis. The Young Adult Ministry of the Archdiocese of Miami and Catholic Singles Together are sponsoring an Aids workshop to be held at Our Lady of the Lakes Church, 15801 NW 67th Ave. on Jan. 30 from 12:45 p.m. to 5 p.m. The program will include expert speakers, small group sharing and questions and answers. For more information or to request a speaker on Aids for your parish, call 757-6241 Ext. 192.

High school entrance exams slated for Jan. 30

The 1988 High School Entrance Test for Archdiocesan High Schools will be given on January 30. For additional information please call the school nearest you:

Dade County: *Archbishop Curley-Notre Dame*, 300 N.E. 50 Street, 751-8367. *La Salle*, 3601 S. Miami Ave., 854-2334. *Msgr. Edward Pace*, 15600 N.W. 32 Ave., 624-8534. *Our Lady of Lourdes Academy*, 5525 S.W. 84 St., 667-1623. *St. Brendan*, 2950 S.W. 87 Ave., 223-5181.

Broward County: *Cardinal Gibbons*, 4601 Bayview Drive, 491-2900. *Madonna Academy*, 3600 S.W. 32 Blvd., 989-7600. *St. Thomas Aquinas*, 2801 S.W. 12 St., 581-0700.

It's a Date

Spiritual renewal

The Cenacle will host a Eucharistic Ministers' retreat on Jan. 29-31. Call/Write: The Cenacle, 1400 S. Dixie Hwy., Lantana, F. 33462. 582-2534.

St. Joan of Arc, 370 S.W. 3rd St. in Boca Raton, will sponsor a talk by Fr. Joseph Girzone, author of "Joshua," on Jan. 30 from 9 a.m. to 4:30 p.m. Admission free.

The Dominican Retreat House will hold a Valentine Evening of Renewal for Married Couples on Feb. 11 beginning with dinner at 6:30 p.m. and a Lenten retreat for men on Feb. 26-28. For further information/reservations call 238-2711.

The Catholic Charismatic Renewal will host a retreat offered by Fr. Robert DeGrandis at Little Flower Church, 270 Anastasia Drive in Coral Gables, on Feb. 20-21 from 9 a.m. to 6 p.m. at the parish hall.

Festivals

St. Helen's 18th annual Family Carnival will be held on church grounds at 3340 West Oakland Park Boulevard in Fort Lauderdale from Jan. 28th-31st on Thursday and Friday from 6 p.m. to 11 p.m. and Saturday and Sunday from noon to 11 p.m. Rides, games, white elephant,

arts and crafts, music, food.

Our Lady of Lebanon parish, 2055 Coral Way, has its 11th annual Lebanese Festival Jan. 22-24. Pastries, Jewelry booth, games. Admission \$1.

St. Rose of Lima, 10690 NE 5th Ave. in Miami Shores, will host its annual carnival on Jan. 29-31. Rides, games, food.

Single/divorced/widowed

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

St. Boniface church will host its First Annual Divorced and Separated Group Wine and Cheese social at the youth hall, 8330 Johnson St. in Pembroke Pines, at 8 p.m. Jan. 30th. Donation is \$4. Widowers and singles welcome. Contact Maryann Sullivan at 431-2721 for information.

The North Dade Catholic Widow and Widowers Club will hold a meeting at 7:30 p.m. on Jan. 22 at Visitation Church Social Hall, 100 NE 191st St. in Miami. All faiths welcome. Call 652-0477 or 652-7847.

Catholic Young Single Adults will sponsor a Dance For Life

held at St. Bernard's Parish Hall, 8279 Sunset Strip in Sunrise on Jan. 30 from 7 p.m. to midnight. \$5 door. Proceeds to benefit Respect Life. For more information call Wayne Lampiasi at 476-1031.

Potpourri

Court Holy Spirit #1912 Catholic Daughters of the Americas will sponsor a Dessert Card Party on Jan. 23 at 11:30 a.m. and again on Jan. 30th at 11:30 a.m. at St. Elizabeth Gardens, 801 NE 33rd St., Pompano Beach. Donation \$1.50. Anyone may attend. For more info call 772-1545 or 941-5546.

Carrollton School of the Sacred Heart will be sponsoring a Heart to Heart reception on Feb. 27 from 6 to 8 p.m.

Barry University Respect Life Group will host a free lecture Jan. 27 at 7:30 p.m. in the Wiegand Lecture Hall about Natural Family Planning.

Kairos Prison Ministry announces a Kairos workshop on Feb. 13 at the Greater Miami Church of God, 1695 Opa-Locka Blvd. in Opa-Locka. For more information call Shirley Hartley at 274-6200 or Jorge Roviroso at 856-0335.

A vocations retreat will be sponsored by The Sisters of St. Joseph

of St. Augustine on Feb. 6 from 10 a.m. to 4 p.m. at the Motherhouse in St. Augustine. Registration should be completed by Jan. 29. To register or for more information contact Sr. Kathleen Carr at 989-0741 in Hollywood or Sr. Breedeon Connolly at 586-3414.

St. Joseph Tower, 3475 NW 30th St. in Lauderdale Lakes will have an attic sale Jan. 21 and 22 from 9 a.m. to 3 p.m.

St. Boniface Women's Club will host a game party on Feb. 2 at 7:30 p.m. to be held at 8330 Johnson St., Pembroke Pines. Donation \$2.

St. Henry's, 1500 South Andrews Ave. Extension in Pompano Beach will host a dance on Jan. 30. *Vinnie Vincent Orchestra*. Cash food bar. Dancing 8 p.m. to midnight. Dick Stirling, comedian. Reservations only. Call Parish office at 785-2450 for information and reservations.

The Dominican Laity, St. Thomas Chapter will hold their monthly meeting on Jan. 17 beginning at noon with rosary, Mass and office at the Cor Jesu Chapel of Barry U.

St. Louis Bethany Support Group will host a talk "Grief Observed," by Fr. Roger Radloff, a clinical Jungian Psychologist on Jan. 28 at 8 p.m. at St. Louis, 7270 SW 120th St.

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Columnist: King's dream still far from being realized

(continued from page 9)

had already died and gone to heaven for that cause," said Hines. They did not have to face the injustices American blacks faced.

"Those people never had a mind game played on them," Hines said. "When your mind is oppressed there isn't much you can do."

According to Hines, American blacks had to constantly face the attitude that they were inferior because of their color. When someone is told he is worthless, she said, eventually he starts believing it and acting on it. And many American blacks now consider each other worthless simply because they are black.

Whereas Haitians, for example, open businesses and become reasonably successful within their communities, American blacks find scant support. Often, Haitians tend to patronize Haitian businesses as Hispanics tend to patronize Hispanic businesses. Hines finds that very few American blacks patronize each other's businesses.

She blames this on the mind games that still exist.

There is an attitude, she insists, among blacks, that there is no hope, "they feel there is no tomorrow." This attitude leads to destruction.

Many American blacks are poor and

feel there is no way out of that situation. Young blacks see their parents and neighbors struggle to earn an honest living, they become impatient and see the only solution as crime, said Hines.

"I believe that poverty is the main source of crime," and drugs are an escape from reality, she said.

Hines also discussed the effect of a proper and positive education on black children. In her youth, teachers would constantly tell her that one day things would get better. Hines finds that that attitude is not as prevalent anymore.

She also disapproves of busing, finding fault with removing good black students from black schools and placing them in white schools. Students need role models, she said, but these role models are being taken from them.

A major setback, said Hines, is the still existing "myth that black men are to be feared." Black men know this and many give up on life because they feel there is no hope.

She gave an example of a successful black speaker, Les Brown, who made it a point to tell young blacks that they are special and that there is hope. Brown she said, was arrested on a weak charge of misuse of funds and finally set free. But he never returned to South

Florida. Hines attributes his being "literally run out of town" to the fact that he was a black man and many people, including, ironically, blacks themselves, did not trust him.

Nevertheless, Hines will not give up. "I believe in the dream. I think it is just as living now as it was when Dr. Martin Luther King uttered his 'I have

a dream' speech."

"Black people have to become re-programmed and understand," she continued, "we have to do a lot of this on our own... You gotta think that you are somebody."

Hines would one day "love to see a truly integrated society," she said, "but we're going to have to work."

Church's dream same as King's

(continued from page 9)

honored for his positive influence on Florida Memorial College. Dramatic advances in academic quality coupled with booming enrollment were attributed to Dr. Robinson's direction of this predominantly black university.

Marsha V. Wheelan, Director of the Archdiocesan Office for Evangelization, was cited for her work inspiring evangelization in the black community. The award appreciated Wheelan's "deep commitment to the unity of all peoples."

Another honoree acclaimed for his work in unifying the diverse ethnic and ideological groups in the Miami area was Frank J. McGrath who currently serves as the Vice President and Regional Director of the National Con-

ference of Christians and Jews.

Florida Senator Carrie Meek also received an award for her legislative efforts to secure the rights of the minorities, the disabled and the disadvantaged.

Social activist Roxcy Bolton was among those honored. Her work to improve the conditions of Haitian refugees as well as her founding of Women in Distress, a home for destitute women was instrumental in securing this award.

The liturgy was enhanced by the St. Francis Xavier School Choir which sang Dr. King's praises with Gospel style selections.

Members of a string quartet who studied music at Liberty City School also contributed to the musical program.

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Holy Spirit you who solve all problems. 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 instances 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 separated 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. M.S.

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Know Your Faith

If your parish disappeared, would anyone notice?

By Dolores Leckey
NC News Service

Suppose you awoke tomorrow morning and discovered that your parish had disappeared. Where the church, the pastoral center, perhaps the school once stood, there are now empty spaces. Would the loss be mourned?

I asked that question of a government executive who has joined a small, bi-racial parish located in a black neighborhood several miles from the White House. The parish's liturgy and ministries drew him there.

A ministry he is proud of is the Matt. 25 clothing store, which provides good, second-hand clothing for the neighborhood. Then there is a parish credit union which allows well-off parishioners like himself to help poorer people borrow money at reasonable rates of interest. He supports it enthusiastically.

He also cites the "politics and prayer group" as a ministry that has helped him to think and pray about the ways social institutions can nurture injustice, adding a new dimension to his Christian life.

Not only would he personally miss his parish but he's impoverished without the social ministry that flows from the parish's liturgical heart. This is a parish that continually makes the connection between the action of the Mass and the action of the streets.

Hundreds of miles away in an affluent New Jersey parish, a group of about 50 people gather daily for 6 a.m. Lauds. The ancient morning call to prayer, "O Lord, come to my assistance," the Psalms, the hymns, are all lifted up to God by lay men and lay women who come to church in their "habits" — dark business suits and tweeds, carrying leather briefcases.

By 6:25 they head for the train station, en route to Wall Street or Madison Avenue. These men and women are Christians who wield secular power, but the bluntness of that power is being honed and shaped, bit by bit, through the traditional prayer of the church.

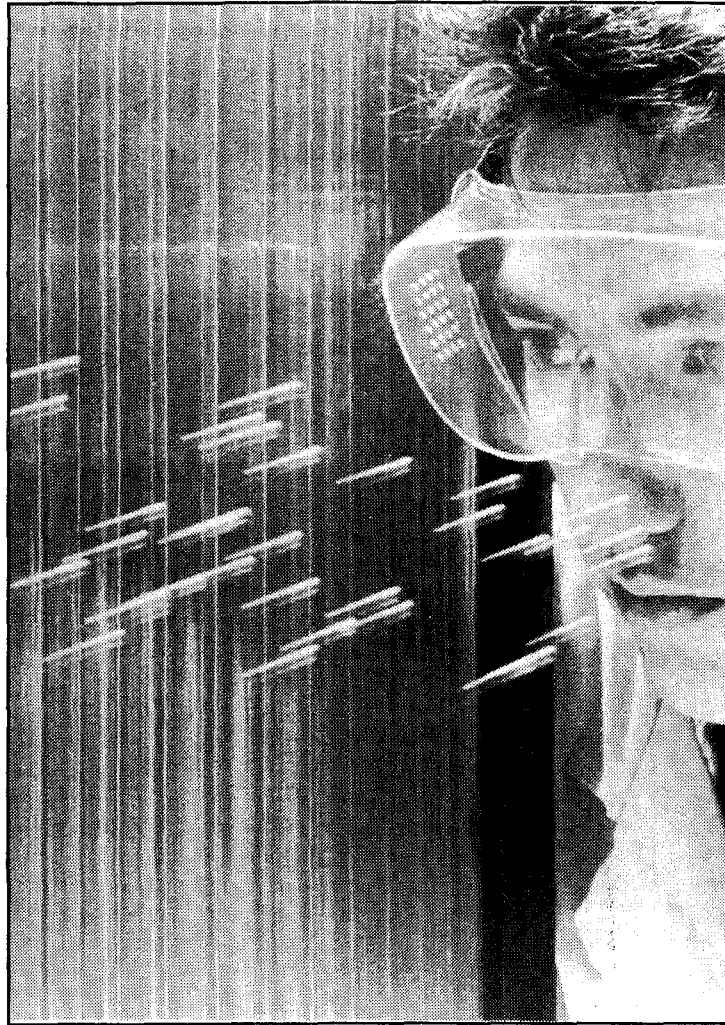
When the practice of Lauds began several years ago, the pastor presided, joined by a handful of parishioners. The pastor believed that the Church's ministry of prayer could serve secular leaders, helping them to align their power with God's purposes. The morning prayer group grew in numbers and in willingness to assume leadership. Nowadays the pastor may or may not be present.

But a community always gathers at day's beginning: with laity ministering inside church walls, and preparing for a different kind of ministry within the corridors of power. Lay people feel certain that the subtle influence of this parish's prayer ministry would be sorely missed if the parish were to go the way of Oz.

Across the continent, a San Francisco parish has mobilized to serve members of that congregation who are dying of Acquired Immune Deficiency Syndrome. The parish ministry focuses on the spiritual, emotional and relational needs of persons with AIDS.

A lay minister visits a patient at home or in the hospital to pray with him, read to him, sit in silence or perhaps help to renew contact with the patient's family. One woman in the parish supports the whole effort by keeping records, phoning persons with AIDS between visitations or helping patients with their correspondence.

This woman identifies the Gospel story of the Good Samaritan as the guiding force of her ministry. Patients speak of that parish's ministry as the Church coming to them. Parishioners speak of a new sense of solidarity in the



High-powered pellets, simulating a hail storm, bounce off a Lexan-covered solar collector in a Phoenix, Ariz., research lab. Many Catholic laity are becoming more and more educated and bringing that education to bear on their Christian life. If the skills and training of laity for life in the secular world can be matched with a sophisticated understanding of faith, a dynamic lay leadership is possible. (NC/UPI photo)

parish.

These three stories provide only a hint of the variety and vibrancy of ministries flowing from parishes. Under parish auspices new immigrants are being taught English, inmates in jails are being taught to read, unwed mothers are counseled, youth are organized for service.

If all this were to disappear, the piece of the world in which these

parishes are inserted surely would notice.

Lay people testify that through ministry their awareness of what baptism means is strengthened. What really counts is that the gathered community of Christians lights the lamps of Christian service and prayer.

It makes a difference for those who are served — and for those who serve as well.

Laity, justice to play greater role

By Father Herbert Weber
NC News Service

Much of my ministry as a priest is with young adults who happen to be college students. Perhaps because they spend most of their time looking ahead, I find it necessary to spend some of my time looking into the next 15 or 20 years. There are some fairly clear signs around us of what we might expect for the church of the future.

I participated in a recent session in which people were asked to write down their positive and negative experiences of "church." Later, as the individual answers were shared with the larger group, something became surprisingly apparent: All participants wrote about some aspect of the Mass.

Certainly the group could have shared other concerns of Church life. They were not Sunday-only churchgoers.

But the fact that everyone focused on the Eucharist reminded me how much worship has come to be the center of most persons' experience of faith, and how great a commitment those who hunger for good liturgical prayer will make to having it provided.

More and more Catholics want congregations to put creative energy into the planning and celebrating of Mass. This is a trend that will likely continue.

The role of the laity also will continue to change in the years ahead. A smaller number of priests and Religious will force some changes. But developments will occur for other reasons as well.

In the move that Catholics have made from being an immigrant church in the United States, many accepted the need for higher education. Many of the laity are becoming

more and more educated and bringing that education to bear on their Christian life.

The skills and training of the laity for life in the secular world will not necessarily be matched by a sophisticated understanding of faith, but the potential is there. If these two forms of education can be put together, then a dynamic lay leadership is possible.

Of course, the role of the laity will continue to grow in the marketplace as well as in the confines of the Church. Lay men and women, who realize their skills and gifts, can bring new values and purpose to business, science and politics.

Third, the Church will continue to be an articulate advocate for social justice. The U.S. bishops already have provided leadership by writing such pastoral letters as the ones on nuclear arms and the U.S. economy. But the commitment to social justice will not end with the bishops' statements.

Others will learn how to speak to social concerns. On a recent visit to a seminary bookstore, I noted a number of books on justice and social morality. It reminded me how few books there were on those topics 15 years ago when I was in the same seminary. Likewise it can be seen that most religious education texts include an emphasis on social concerns.

A whole generation is learning to look at world justice issues through a faith lens and this will influence parish communities.

Certainly, these predictions for the future church are written without the advantage of a crystal ball. Nevertheless, the present is parent to the future. What we observe happening in the church today helps us understand what may take place tomorrow.

Scriptures

Parish ministries in the early Church

By Father John Castelot
NC News Service

The early Christian communities were mostly urban communities, subject to all the ills that beset large cities. In addition to the rampant moral decay there were pressing physical problems: hunger, poverty, homelessness, the cold.

The Epistle of James provides a glimpse into the way these problems were viewed when it says: "If a brother or sister has nothing to wear and no food for the day, and you say to them, 'Goodbye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless" (2:15-17).

The first Christian communities were "house churches," consisting of 30 or 40 people each. They were much like what we call "extended families," and the members were intimately united not only in faith but in practical love, a love which issued in real caring. Their faith was the type described by Paul as "faith which expresses itself through love" (Galatians 5:6).

In a summary of Christian life in the first generation, Luke wrote: "Those who believed shared all things in common; they would sell their property and goods, dividing everything on the basis of each one's needs" (Acts 2:44-45). This is a look back at the good old days from the pen of a second-generation Christian. But it is based on the fact that the little

Parishes of the future

What will they be like?

By Katharine Bird
NC News Service

Will parishes in the year 2010 cooperate more closely, joining forces to offer youth ministry, adult education or to prepare children for the sacraments? If present trends offer a clue, that sort of cooperation may be standard 23 years from now. What else might parishes of the future "look like"?

- Senior citizens will represent a larger percentage of the people and play a larger role in parishes.
- In a society more acutely aware of diminishing natural resources, homilists may concentrate more on the responsibility church members have to care for God's creation.
- Parish ministers can expect to be even more challenged by the changing realities of family life—for example, the ecumenical challenge posed by more families in which only one spouse is Catholic.

One important trend for future parishes will be "a change in ministerial patterns," said Father Lawrence Mick, pastor of St. Patrick's Church in Glynnwood, Ohio. Father Mick came to his assignment four years ago knowing he would be the last resident pastor at the tiny rural parish of 82 families. When he leaves, one priest will fulfill sacramental duties at St. Patrick's and another small parish 12 miles away.

To prepare for that day, St. Patrick's hired an administrative assistant to serve as "coordinator of activities" when Father Mick leaves. Her 30-hour week will include administrative duties along with scheduling lectures and coordinating adult education programs.

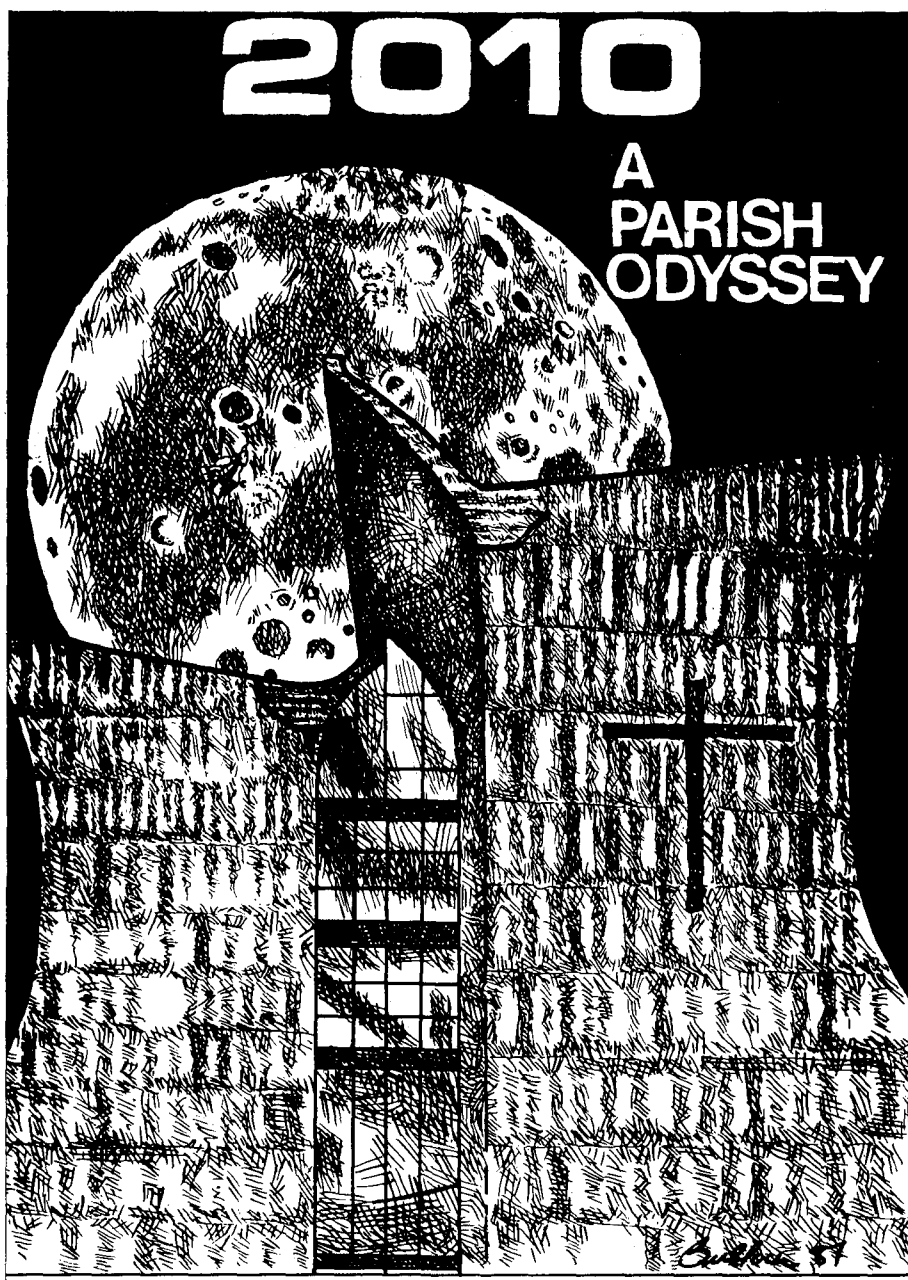
Another larger Ohio parish plans to approach life without a resident priest by hiring a parish administrator with a master's degree in theology and experience in parish management, Father Mick said. This person will take over many roles served by a pastor, though not his sacramental duties.

"More and more people today are learning that the activities of the parish are their responsibility," said Father Mick, a second trend that will influence future parishes.

When he moved to St. Patrick's, there were no lay eucharistic ministers, not much by way of music and a parish council which had met once.

Since then there has been "quite a shift in parishioners' attitudes," Father Mick said. Today many parishioners are involved in parish ministries. The parish council meets regularly and takes responsibility for planning and keeping the parish alive.

"A lot of my work is to convince parishioners they don't need a master's



degree to take responsibility for parish work," Father Mick said.

He told how some parishioners approached him about setting up a

choir. "I said I would support it" but they had to do the organizing. It took almost a year before a parishioner took on this responsibility. Today a small

choir sings beautifully at parish liturgies.

Each small success facilitates the next, Father Mick believes, since building one person's confidence seems to help others as well. Last Christmas, he recalled, the choir was unable to sing both at Christmas Eve and on Christmas Day. So a 25-year-old guitarist, with a little urging, agreed to see what she could do with some parish teens, including trumpet and clarinet players.

Three weeks later, the group provided a "stunning and beautiful" Christmas Eve program.

St. Patrick's is also grappling with a new evangelization project—reaching out to unchurched people and to Catholics alienated from their church.

Part of the parish's interest in evangelization comes from its involvement in an 18-month diocesan project that requires parishes to come up with a feasible way to deal with the expected priesthood shortage. The plan is required to be "fiscally solvent and ministerially complete."

At St. Patrick's, considering what it means to be "ministerially complete" pointed to the need for evangelization.

Sometimes dire predictions of the future are heard. One could get the impression that the church then won't look anything like the church now. That surely won't be the case.

But recent experience—for example, the church's response to AIDS victims and their families—shows how quickly the church can develop new ministries to meet important needs of the day.

Parishes in the year 2010, just as parishes today, will wrestle with questions about how best to serve teenagers. Yet, to the extent that home-life, education and careers are different, some of the answers will be different too.

Laity: 'Church in marketplace'

By NC News Service

"For Christian laity it is a question of commitment to imbuing all temporal circumstances with moral values and evangelical spirit: culture, art, education, health and the medical profession, relations within the world of work, social relationships, economic transactions, civic and national responsibilities and international relations."

(Pope John Paul II in Antwerp, Belgium, in 1985)

Present signs suggest that in parishes of the future, people will spend much more time reflecting on precisely what it means to be a businessman and woman, or a homemaker, or a teacher who is a member of Christ's body.

Homilists will preach on this. Adult lay Catholics will meet in groups to pray and reflect on the difference Christ makes for the 95 percent of their time that is spent in the worlds of work, homelife and leisure activities.

It won't be a matter, however, of saying in only the most general terms that faith's impact ought to be felt in these areas. Rather, people are likely to probe in considerable detail what the Gospel means for Catholic scientists, politicians and

voters, economists, journalists and many others.

This is not a startling prediction. Already the seeds are being sown for such an emphasis in Church life. The world Synod of Bishops which met last October in Rome emphasized the role of the laity in the world, something often referred to as "the Church in the marketplace."

To a great extent it is the laity who carry the Gospel into the marketplace. This role of the laity reflects a teaching of the Second Vatican Council that has received too little attention, many bishops, theologians and lay leaders feel.

Bishop Raymond Lucker of New Ulm, Minn., spoke about this during a meeting of the U.S. bishops in the summer in 1986. The laity are called to transform the society in which they live and work, he said. That is a point Pope John Paul II raises on many, many occasions.

Bishop Lucker said, "It is especially in the family and society, in sexuality and economics, in marriage and in work that this transformation must take place." And lay people need support in "their role as Church in the world of work, family and leisure."

"We need to help lay people," Bishop Lucker said, "to see that in their everyday life, in their families and in their work and in their recreational activities, they are the Church."

communities were very concerned about promoting the physical welfare of all.

The ways the communities went about this apparently were quite impractical and the Jerusalem community seemed always to be in dire straits. But the fact remains that they took steps to help each other.

Widows were an especially unfortunate group. A woman who lost her husband had nowhere to turn except to her family. Not all families were thrilled

at the prospect of supporting her and her children. There was no state welfare system, no insurance.

Going out and getting a job was not an option for a woman in that culture. If she became a Christian, often her family turned their backs on her irrevocably. Then

her only hope for survival was her newfound family, the Christian community. And she was not disappointed.

Looking after orphans and widows in their distress is

just one of many indications we have of the practical concern the little churches had for the victims of misfortune.

The early Christians were not dreamy idealists. They were grounded in reality and tolerated no "goldbricking." If people could work and refused to, they were not allowed to live off the charity of the community (1 Thessalonians, 4:12).

The early Christian parishes were like loving families. They cared for each other in practical ways. But like all well-run families, they saw to it that selfish members did not take advantage of those who really needed help.

The first Christian communities were 'house churches' consisting of 30 or 40 people each. They were much like what we call 'extended families' and the members were intimately united...

Singing for Pope changed his life

CHINO, Calif. (NC) — Tony Melendez, the armless youth who played the guitar with his feet for Pope John Paul II, has had to struggle with the fame the widely publicized event brought him.

Melendez, the victim of a congenital birth defect, attracted national publicity Sept. 15 in Los Angeles when he performed at a meeting of young people with the pope.

Since the meeting, where the pope jumped from the stage to kiss and embrace the musician, Melendez has hired a business agent, been seen as a spokesman for the handicapped and endured adulation which at times takes him aback.

At church he is looked on as a kind of shrine — "People want to kiss that cheek the pope kissed," he said. "When the kids walk up to me all puckered up, I know what they want."

His clear triumph over a handicap makes him feel called to help others.

"I have a responsibility to the handicapped, and it's a responsibility I choose to accept," he said. His new "spokesman" role came from his meeting with the pope.

"There is something special between the pope and the handicapped," Melendez said.

To cope with celebrity status Melendez has signed with William Morris Agency, which works to get him bookings, and with the Brokaw Co., which manages his career.

Since Sept. 15, he has appeared in several cities, including Cleveland, Detroit and New York where he appeared on ABC-TV's "Good Morning America" and on WABC-TV's "The Morning Show." In Birmingham, Ala., he appeared on the Eternal Word Television Network with its founder, Mother Angelica.

Born in Nicaragua and sensitive to his Latin American roots, he also has

appeared before Spanish-speaking audiences. He appeared on "Sabado Gigante," a nationally syndicated Spanish-language variety show. Melendez also is working out a recording contract that promises him the opportunity to do at least four albums, he said.

He cited drawbacks from his fame too, and said he's seen "a lot of the ugliness, a lot of 'Hollywood.'"

'People want to kiss that cheek the pope kissed. When the kids walk up to me all puckered up, I know what they want.'

—Tony Melendez

"I'm more defensive now," Melendez said. "I've been told to be careful what I say yes to... I've got to keep it as dignified as possible."

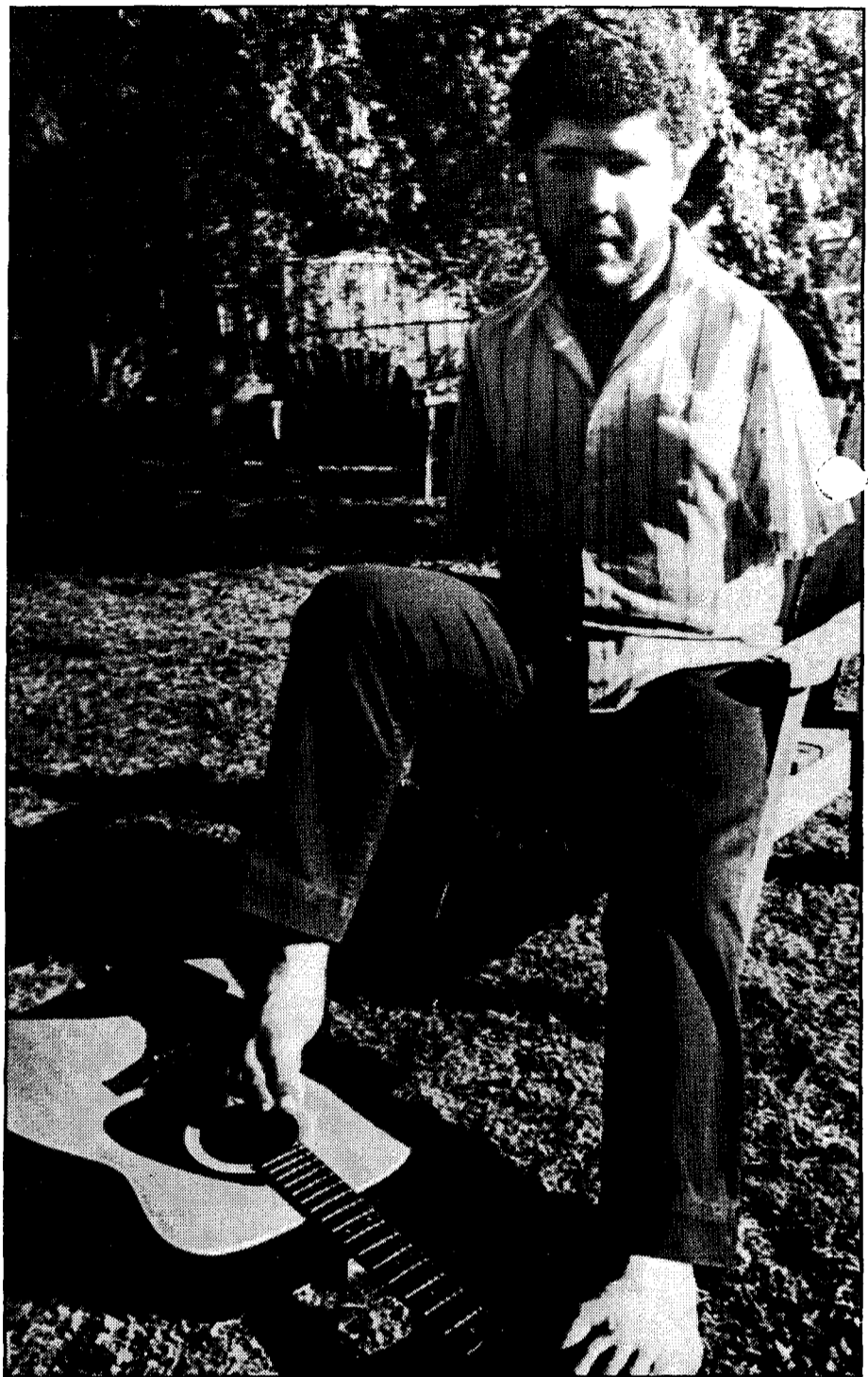
A recent dinner appearance found him sharing the dais with "a fake pope," which he found "a little offensive," he said.

His agent warned him to accept appearances on non-Catholic religious programs carefully, so as not to be trapped into being a spokesman for Catholicism or the target of anti-Catholic elements.

"It's scary, very scary," Melendez said. "The whole business end is something that needs to be prayed about."

The stress of a faster-paced life since Sept. 15 is another drawback. "I'm more emotional now. At night I sit wondering... Sometimes I'm ready to break down and cry, but I know I've got to be strong."

He sees it as part of God's providence. "I figure God's doing this for something. He's got some kind of mission for me."



Tony Melendez, who plays the guitar with his feet, has performed all over the country and has a record deal in the works.

Dying patients report visions at Hospice

By Julie Crum
Community Editor
Diocese of St. Augustine

In her five years of work as a staff nurse for Hospice of Northeast Florida, Trudy Harris was privileged to share the final days of many dying men and women. She sat by their bedsides and listened to their fears, their joys and descriptions of what they were feeling and seeing.

Through this intimate sharing, Mrs. Harris has observed that the dying process, no matter who is involved, has similar characteristics.

The question most often asked by patients at the beginning of the process, Trudy noted, was "When will I die?"

God lets them know, she learned. She told them that "he will speak to your spirit and you will know."

What happens is this, she says: as the physical part of a person declines, the

spiritual part (what we call the soul) surfaces. As she sees it, the dying experience is 75 percent spiritual and emotional while only 25 percent physical.

Often, a person is not ready to go until a certain relationship has been mended. Sometimes forgiveness is needed. When the relationship has been brought to closure, says Mrs. Harris, the dying person feels released to go.

It's not unusual for a patient to describe seeing friends and family members who have already died.

One patient clearly described the already deceased friends he saw waiting for him. The sight seemed quite natural. What confused him, however, was when his senses brought him back to the group of friends and family gathered around his bed.

"How come I can still see you when I've already seen them?" he asked.

"I think it's common for patients to go back and forth (from this life to

the next)," says Mrs. Harris. Besides seeing people they knew, they also described seeing light, a tunnel, angels, gardens. And they often heard beautiful music. Several patients mentioned seeing their name on a "marker" and thus knowing that their time had come.

Mrs. Harris learned that "Catholics sometimes have a very hard time dying."

"Many of those who grew up before the Second Vatican Council, which concluded in 1965, are locked into concepts like mortal and venial sin and are concerned about whether they have abided by the letter of the law."

Mrs. Harris recalls a particular patient named Mary who was not ready to die because she was too frightened. She was afraid she hadn't been good enough, hadn't obeyed all the rules. To reassure her, Mrs. Harris asked, "Do you have any idea how much God loves you? Don't you realize that he measures by a

very different yardstick than we do?"

Mary desperately needed to hear these words. After she absorbed them and understood that they were true, she was able to let go. She died peacefully the next day.

Not only do many Catholics cling to the letter of the law, Mrs. Harris noted, they also feel that the Last Rites, in current terminology, the Sacrament of the Sick and Dying, provide the key to getting into heaven. "They don't realize," she says, "that it's God's love" that opens the door.

"If there's anything I learned (in her years of Hospice work) it's God's love and how he chooses not to lose one soul," says Mrs. Harris.

"I think every day we see God's intimate presence in our lives," she says, "not just when we're dying. I think our lives are in constant communication with God—through one another, through friends, through circumstances."

Love at first sight strikes my son

By Hilda Young
NC News Service

It's hard to describe the look on our Mikey's face when he saw her. "Love at first sight" is too weak. She was long and sleek and polished. With her in his arms he could stock the world. Her name is Daisy. She shoots BBs.

"Wow" is all he could say the first time he held the air rifle.

"Go ahead and cock it and check her

sight," the store manager told Mike. It didn't take much encouragement.

Mike sighted at spots on the floor, enjoying the varnished stock's feel against his cheek. His imagination clearly was transporting him somewhere far away.

"Do you think I could have one for my birthday?" he asked.

"You are awfully young for a rifle," I said, "even a BB gun."

"But dad had a .22 when he was 10 and grandpa said he had a shotgun when he was my age."

"Besides," I went on, "you might shoot your eye out or maybe someone else's by accident."

"No, I wouldn't," he pleaded. "I'd never point it at anyone and I'd always be super careful. Scouts' honor."

"You're not a scout."

"I'll join."

I tried again. "And when you think about it, there is no future in it. Whoever heard of a professional BB gun shooter."

"Come on, Mom."

It's hard to describe the look on Mike's face as he opened the long, narrow package on his birthday. "Love at first sight" is too weak.

"Didn't you look at me like that once?" I asked my husband.