

Drive tops \$5.1 million goal

By Prent Browning
Voice Staff Writer

A smile lit up the face of Charles Stars, executive director of the ArchBishop's Charities and Development appeal, as he saw that the final figures for the charity drive were adding up to good news.

Then, after a few minutes of suspense, Archbishop Edward McCarthy announced to pastors gathered Monday at St. Lawrence in North Miami Beach that the annual ABCD campaign had again surpassed its goal.

The total amount raised in this

year's campaign is \$5,328,162, topping a goal of \$5,145,000. But even that is not the final figure, as pledges are still coming in.

This year's drive had some officials crossing their fingers. "I think everything was in a state of exhaustion after the Pope's visit," said Father James Fetscher, priest-coordinator for Dade County. Only two weeks ago the campaign was still about \$1.5 million short of its goal.

A happy Archbishop McCarthy saluted deanery representatives and county chairmen for their efforts. Stars also thanked the representatives —

Patricia Kolski, Dr. Ildefonso R. Mas, Irene Dunn, Pat Heid, Dick Roach, Orlando Plasencia, Ann Smyth, and Thomas Rossetti — for their "behind the scenes" work. After serving for three years, they will now retire and be replaced by new representatives.

"First of all what a beautiful expression of our commitment and our faith for our people and our priests," the Archbishop said. "I think also it's a beautiful expression of unity."

"Nationally we have one of the best records for response," he noted.

Goals for the ABCD drive increase every year. This is the second year that

ABCD

the campaign has surpassed goals set before the Archdiocese was split, when it had many more parishes in Palm Beach and Naples.

This year in Dade County, with 43 out of 59 parishes going over their goal, a

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Vol. XXXV No. 6

Catholic Archdiocese of Miami

March 18, 1988

**The
desert will
rejoice,
and flowers
will bloom
in the
wastelands...
Streams of
water will
flow**

--Isaiah 35

Barb Humphrey smoothes the sand of the 'desert' on the altar of St. Augustine Church near the University of Miami, while Sheila Smith 'supervises.' The desert symbolizes the Lenten theme of 'Journey Into the Desert with the Lord,' said Ms. Humphrey, asst. director of campus ministry, who suggested the desert idea. Each week of



(Voice photo by Robert O'Steen)

Lent a new symbol is added, such as an earthen vessel filled with ashes (humility, simplicity), a tumbleweed (appears dead but blooms with rain), a cactus and stones. A cross, will be added on Good Friday and flowers and flowing water (life) on Easter.

Priest's drug ideas go national

First Lady may come to Cathedral in May

By Prent Browning
Voice staff writer

A local priest's efforts to urge churches and synagogues to play an active role in combating substance abuse are building momentum statewide and have recently captured national attention. St. Mary's Cathedral may be at the center of this issue in May due to the possibility of a visit there by Nancy Reagan related to her "Just Say No" to drugs campaign.

Fr. Sean O'Sullivan, who chairs a

**'My feeling is that
Nancy Reagan's White
House staff are very
excited about coming
down'**

-Fr. Sean O'Sullivan

committee that issued a report called "The Religious Community's Response to Substance Abuse," has been informed that part of that document will be included

in a Washington report on drug abuse due out before June.

The 20 page religious community response written by the Religious Leadership Committee (RLC) of the Governor's Commission on Drug and Alcohol Concerns will soon be distributed to 5,000 churches and synagogues throughout Florida.

Also, Fr. O'Sullivan said last week that Nancy Reagan may speak at St. Mary's Cathedral on Red Ribbon Day, May 11, a day set aside for education about

drug abuse. "My feeling is that Nancy Reagan's White House staff are very excited about coming down," he said.

Red Ribbon day started in Dade County several years ago and this year will be celebrated nationally. "Miami has been the crucible for so much drug use and some of the solutions are coming from here also," said Fr. O'Sullivan who is Director of the Substance Abuse Division of Catholic Community Services for the

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U.S. Bishops plan summit with Pope

ROME (NC) — U.S. bishops "welcome" the opportunity to meet with Pope John Paul II in a special session next year to discuss "the future of the church in the United States," the president of the U.S. bishops' conference said.

Archbishop John L. May of St. Louis said such a meeting could last "about a week" and be preceded by regional reports forwarded to the Vatican. The pope announced the planned meeting during a talk to 21 U.S. bishops who had just completed their "ad limina" visits.

The "ad limina" visits — which require a head of a diocese to meet with the pope once every five years to report on the status of his See — followed

by five months the pope's trip to the United States, when he addressed the U.S. bishops in Los Angeles.

"All of these encounters are likewise linked to the future of the church in the United States, which I hope to be able to reflect on again next year in a meeting with American bishops," the pope said.

In an interview with National Catholic News Service, Archbishop May described the proposed 1989 meeting as a "national 'ad limina.'"

He said he was not sure who would attend the meeting, or how they would be selected, but speculated that the country's 13 administrative regions might elect representatives. These regions would submit reports to conference headquarters in

Washington, which would be forwarded to the Vatican before the 1989 meeting.

The session will not be an "extraordinary synod," but more a "Brazil-type meeting," the archbishop explained. In 1986 Brazilian bishops followed their "ad limina" visits with a summit meeting at the Vatican with the pope and Vatican officials on liberation theology and other issues of concern.

However, while the Brazilian summit and similar meetings with other episcopates were "crisis meetings at a time of major problems," this is not the case with the United States, Archbishop May said. He would not speculate on specific issues likely to be raised during the meeting.

Diocese gives \$1 million to boost teachers' salaries

ROCKVILLE CENTRE, N.Y. (NC) — A one-time \$1 million diocesan grant to finance salary increases for elementary school teachers — coupled with an enrollment incentive plan to recruit more students — is being offered by the Diocese of Rockville Centre. The grant announced by Bishop John R. McGann of Rockville Centre, will contribute, in part, to an average teacher salary increase of \$1,704. In addition, each school could earn as much as 25 percent of the initial grant it receives for salary support as part of the enrollment incentive plan. The salary increase and enrollment incentive will be effective with the 1988-89 school year in September. Money for the grant comes from the general diocesan fund.

Churches not exempt from financial disclosure

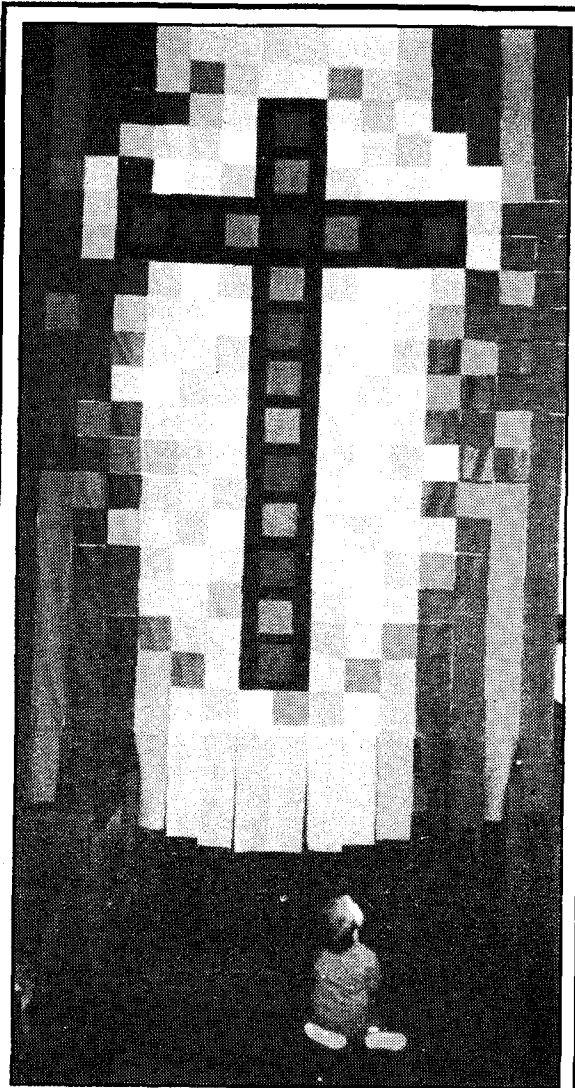
WASHINGTON (NC) — The U.S. Supreme Court turned away a challenge by Tennessee churches to a state law requiring them to comply with state financial-disclosure laws when carrying on public referendum campaigns. Citing the lack of a "substantial federal question," the high court refused to exempt churches from Tennessee's Campaign Financial Disclosure Law. The 13 Protestant churches who challenged the law were backed by the Catholic League for Religious and Civil Rights, the National Council of Churches and other religious groups. They claimed the law as applied to them violated their freedom of religion and freedom of speech. The controversy arose during an August 1984 election held in Jackson to determine whether establishments within the city would be allowed to sell liquor by the drink.

Peace activists urged to re-think view of Soviets

(RNS) — Sojourners, a Christian magazine that has frequently criticized American foreign policy, has challenged the U.S. peace movement to do some "new thinking" in its attitudes toward the Soviet Union. Writing in the March issue of the Washington-based periodical, associate editor Danny Duncan Collum says, "There has always been a tendency in the U.S. peace movement to gloss over and play down militaristic behavior of the Soviet Union and the repressive nature of the Soviet system." In the quest for cooperation, he says, "the peace movement has sometimes fallen into a de facto alignment with official institutions of the Soviet system."

Bible translations highest since 1972

NEW YORK (RNS) — The number of languages that have at least one published book of the Bible rose by 36 last year to a total of 1,884 — the largest annual increase since 1972, according to the American Bible Society. Of the 154 new or revised translations included in the ABS report, 60 were published by the United Bible Societies, an international fellowship. In releasing the statistics for 1987, ABS noted that the 1,884 languages with Scriptures still represent less than 40 percent of the approximately 5,000 languages in the world.



Lenten banner

Andrew Stokes, son of Mark and Chris Stokes of Jefferson City, Mo., looks up at a Lenten banner in Immaculate Conception Church in Jefferson City. The banner was created by the parish liturgy commission. (NC photo)

Survey: Most believe in God, only minority in Satan

(RNS) — Most Americans believe that God can be reached through prayer and that Jesus Christ rose from the dead, but a minority believe in the existence of Satan, according to a survey taken by the Barna Research Group in Glendale, Calif. Barna is an independent marketing research organization that specializes in work for Christian and non-profit organizations.

Pornography fight called pro-life issue

WASHINGTON (NC) — Cardinal Joseph L. Bernardin of Chicago urged church leaders of all faiths to mobilize congregations to fight pornography. Speaking at a meeting of the Religious Alliance Against Pornography, the cardinal also said the fight against pornography will be an issue that is highlighted in the 1988 U.S. bishops' Respect Life program in October. He is chairman of the bishops' Committee on Pro-Life Activities, which publishes the Respect Life materials.

Bishop halts renovation, says money could be better spent

ERIE, Pa. (NC) — Bishop Michael J. Murphy of Erie has put a \$1.1 million cathedral renovation project on hold, suggesting the money would be better spent to meet educational and social needs. The bishop said Pope John Paul II's new encyclical, "On Social Concerns," and lack of adequate funding for the project prompted him to postpone plans for the interior renovation of Erie's St. Peter Cathedral. Bishop Murphy announced he would seek the advice of diocesan consultative bodies regarding whether the \$1.1 million budgeted for the renovation should be allocated instead for "necessary educational, charitable or social service works."

Court ruling: abuse victim can sue diocese for damages

ST. PAUL, Minn. (RNS) — A former altar boy who was allegedly sexually abused by a priest can sue the Diocese of Winona and the Archdiocese of St. Paul for punitive damages, according to a pre-trial ruling handed down here by a Ramsey County district court. Two lawsuits alleging abuse of two different boys filed a year ago. Attorneys who filed the lawsuits said they have found at least 15 other victims of abuse or attempted abuse by the priest dating back to 1961.

Postal rate hikes hit Catholic newspapers

WASHINGTON (NC) — The Postal Rate Commission has recommended hikes in postal rates for second- and third-class mail which could mean as much as a 24 percent increase for Catholic and other non-profit publications. The commission made the recommendations March 4 to the Postal Board of Governors, which was to meet within a week to make a final decision. The suggested hikes, which also would raise the price of a first-class stamp from 22 cents to 25 cents, a 13.6 percent increase, could take effect as early as April 17. The commission's recommended increase for second-class mail, which includes most Catholic diocesan papers, would be about 24 percent for mailing outside the county of publication and 12 percent for in-county rates.

Abortion excluded from civil rights bill

WASHINGTON (NC) — By a vote of 315-98, the House of Representatives passed the controversial Civil Rights Restoration Act with an "abortion-neutral" amendment. The action was welcomed "as an important step forward in federal civil rights protection" by the U.S. Catholic Conference, which urged President Reagan to sign the legislation already approved by the Senate. Reagan threatened to veto it on grounds it threatens religious liberties and business interests. The "abortion-neutral" amendment specifies that "nothing... shall be construed to require or prohibit any person, or public or private entity, to provide or pay for any benefit or service, including the use of facilities, related to an abortion."



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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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President, The Voice Publishing Co., Inc.

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 Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1050
Miami, FL 33238-1050
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

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Seminarians more satisfied than in '66

Support women, laity in classes

WASHINGTON (NC) — U.S. Catholic seminarians in 1986 were more satisfied with their seminary education than their counterparts in 1966 had been, according to a report published in early March.

The report, based on a nationwide survey of seminarians, also said 58 percent of those studying for the priesthood felt seminary enrollment should include women Religious, brothers and men and women.

The survey, "Seminary Life and Visions of the Priesthood," was conducted in 1986-87 by Father Eugene F. Hemrick, director of research for the National Conference of Catholic Bishops and U.S. Catholic Conference, and Dean R. Hoge, professor of sociology at The Catholic University of America in Washington.

Sixty-seven percent of the priesthood candidates enrolled in U.S. theology-level seminaries responded to the survey. Portions of the survey were identical to questions asked of seminarians in a 1966 study, "Seminaries of the '60s," so comparisons could be made.

The primary goal of seminary educa-

tion as listed by seminarians was the same in 1986 as in 1966: "preparing men for the practical ministry," the researchers said. But the second most common response in 1986 was "providing spiritual formation for the future priest." In 1966 the second answer was "providing a well-rounded education to function as a professional in the world."

Twenty years ago only 13 percent of the seminarians said their general seminary training was "very relevant" to their vocation and 55 percent said it was "fairly relevant." In the 1986 survey, 49 percent said it was "very relevant" and 39 percent answered "fairly relevant."

"The trends from 1966 to 1986 are clearly in the direction of much greater satisfaction with seminary experiences, more confidence in the faculty, and more positive ratings of programs and opportunities," the researchers said.

Hoge and Father Hemrick also noted that the majority of seminarians believe their education should not take place in an all-seminarian environment — a question which Vatican officials, U.S. bishops and others have been discussing in recent years.



Homeless march

An estimated 5,000 homeless and supporters from 50 American cities march through downtown Atlanta demanding more help from the federal government. Several presidential candidates joined the march. (NC photo)

Vatican easing college norms

VATICAN CITY (NC) — The Vatican Congregation for Catholic Education has indicated that its proposed norms for Catholic colleges and universities around the world may be revised considerably as a result of criticisms by bishops and Catholic educators.

A Vatican summary of the criticisms, released to National Catholic News Service in early March, showed most of the sharpest criticism came from North America, whose Catholic colleges and universities make up more than half the worldwide total of such institutions.

Many bishops and educators from the United States and Canada opposed legal language of the norms. They argued that the direct hierarchical jurisdiction over academic institutions envisioned by the proposal would undermine the academic freedom and institutional autonomy which U.S. and Canadian Catholic colleges and universities need to maintain their credibility as educational institutions.

From Asia, especially India and

Japan where Catholic universities provide a significant Catholic presence in overwhelmingly non-Christian cultures, the proposed norms were viewed as too Western.

The education congregation sent a first draft of its proposed norms to bishops and educators in 1985 and asked them for their reactions.

This March it also announced plans for a major meeting in 1989 of delegates from Catholic institutions of higher learning from around the world — the first such Vatican-sponsored meeting since 1972. Preliminary plans for the meeting called for representatives of U.S. Catholic institutions to have 18 of 96 delegate slots allocated to university representatives.

Among the 50 comments on the proposed norms, as summarized by the education congregation, were calls for:

- A clearer distinction between norms for canonical institutions and non-canonical ones, which are not under direct control of church authorities.

- Norms which are "primarily pastoral rather than juridical."

- Language which reflects "the autonomy of the various secular sciences" and promotes a spirit of dialogue between faith and science.

- Respect for academic freedom and research, even in cases of theological dissent from the magisterium or church teaching authority. A number of critics of the proposed norms said such dissent is a risk that must be taken if Catholic universities are to enjoy respect as educational institutions in pluralistic societies.

- Recognition of the different conditions facing Catholic institutions in Third World countries and in nations where Catholics are a tiny minority.

- Recognition of the many differences in civil law under which Catholic institutions in different countries operate.

In treating many of the criticisms, the Vatican summary stated them in terms indicating that substantial changes may be made to meet the con-

cerns expressed.

In treating the relationship between "legitimate freedom" and "authority and fidelity," for example, it said: "Though fidelity is necessary, the way in which this fidelity to the magisterium is expressed (and enforced) needs more careful and nuanced development."

It said many bishops who responded "seem sensitive to the delicate issue of the legitimate autonomy of the university and wish to exercise 'vigilance' while at the same time respecting autonomy."

Support for the proposed norms that would give church authorities direct jurisdiction over Catholic colleges and universities came from some bishops and educators in various parts of the world, including a minority within the United States.

"A few indicate a desire to have even more direct control" than the draft document proposed, the summary said.

1st Black A'bishop named in U.S.

WASHINGTON (NC) — Pope John Paul II has named Auxiliary Bishop Eugene A. Marino of Washington, 53, to be the fourth archbishop of Atlanta, making him the nation's first black archbishop.

One of the 12 U.S. black bishops and a Josephite priest, he succeeds Archbishop Thomas A. Donnellan, who died last October.

As head of the 32-year-old Atlanta Archdiocese and its 137,000 Catholics, he also heads the ecclesial province that includes the rest of Georgia, North Carolina and South Carolina with a total Catholic population of 404,535.

Those dioceses are Savannah, Ga., Charlotte, N.C., Raleigh, N.C., and Charleston, S.C.

Archbishop Marino in a statement expressed gratitude to the people of the Archdiocese of Washington, to his Josephite order and to his late parents who "gave me life and initiated me into the life of Jesus."

Holy Week activities at Cathedral

PALM SUNDAY, March 27, 11. Pontifical with Archbishop McCarthy. Blessing of Palms on front steps of cathedral at the beginning of the Liturgy.

CHRISM MASS, Monday 28 at 6:30 P.M. During this Mass the holy oils are blessed for the diocese for the coming year, and after the Mass they are distributed to the various parishes. The priests of the diocese who are celebrating their jubilees are also honored at this Mass and a dinner is held in their honor afterward.

TENEBRAE/ THE SERVICE OF DARKNESS, Wednesday, March 30, at 7:30 P.M. This is a new addition to our Holy Week program. Dating from the eighth century, Tenebrae is celebrated during Holy Week and symbolizes the darkness which fell over the earth as the Son of God was crucified. The service consists of the reading of the seven last words of Jesus with choral meditations. The music performed will be "The Service of Darkness" by Dale Wood and will be presented by the Miami Camerata; Matthew Bryant, organist/director.

HOLY THURSDAY, March 31, 7:30 P.M. Pontifical with Archbishop McCarthy. Our Quadra-lingual congregation will meet in four separate places for the Liturgy of the Word,

then process into the cathedral for the Washing of the Feet and the Liturgy of the Eucharist.

GOOD FRIDAY, 12 noon. Stations the Cross. April 1.

1:00 - Good Friday service in English.

7:00 - Quadra-lingual Good Friday Service, which includes the traditional Hispanic procession with the life-size statues of the Blessed Mother and the dead Christ. This procession winds its way down to 79th street and over to Miami Avenue, before returning to the cathedral for the remainder of the Good Friday ceremony.

EASTER VIGIL, Saturday, 7:30 P.M. The quadra-lingual community will meet in front of the cathedral for the lighting of the Paschal candle. Then proceed to four different areas for the Liturgy of the Word. Then, the groups move in procession into the cathedral for the Rite of Baptism and Confirmation of the RCIA candidates.

EASTER DAY:

6:30 - Eucharistic Liturgy in English

7:30 - Eucharistic Liturgy in Creole

9:30 - Eucharistic Liturgy in English

11:00 - Eucharistic Liturgy in English, with Archbishop McCarthy celebrating.

12:30 - Eucharistic Liturgy in Spanish.

Bishops join anti-apartheid protests

JOHANNESBURG, South Africa (NC) — A group of South African bishops escalated the church protest against the banning of anti-apartheid organizations and government threats to suspend the newspaper they sponsor with an unprecedented public demonstration on the steps of Johannesburg's Catholic cathedral March 11.

Four archbishops and four bishops, including the acting president of the southern African bishops' conference, took turns on the church steps holding placards demanding "Free the New Nation" and "Restore Our Human Rights" following a press conference in which they called the government banings unjust and apartheid "immoral and inhuman."

The government banned the activities of 18 anti-apartheid groups Feb. 25, including the umbrella organization for anti-apartheid protest, the United Democratic Front. It has also threatened to suspend New Nation, the secular newspaper owned by the bishops' conference, for stories it has published about the racial conflict and government policy in South Africa.

"The church views the restrictions" on the organizations and on several individuals "with indignation," the bishops said in a statement which was in the form of a pastoral letter to South African Catholics "and all people of good will." It said the government actions have heightened tensions and raised the "degree of oppression" in South Africa.

Donations increase, but Vatican still in the red

VATICAN CITY (NC) — Worldwide contributions to relieve the Vatican's annual budget shortfall jumped significantly in 1987 to more than \$50 million, but still fell \$9 million short of meeting the deficit, according to Vatican figures. The Vatican also estimates a \$54.7 million shortfall in operating expenses for 1988. This would mark the first time since 1979, when it started publishing deficit figures, that the shortfall would be lower than that of the previous year. Cardinal John Krol, retired archbishop of Philadelphia and a leading figure in Vatican budget discussions, said an endowment fund has been established in the United States for Vatican debt relief and is expected to make its first contribution next year.

Cults said to be filling void left by secularism

(NC) — While the Catholic Church is diminishing in influence in a secularized world, sects are rediscovering — but misinterpreting — Christ, said Cardinal Paul Poupard, president of the Vatican Secretariat for Non-Believers. Secularization has produced a religious void which sects are filling by providing a mixture of superficial religious beliefs, he said in an article in *L'Osservatore Romano*, the Vatican newspaper. "Sects proliferate on ground abandoned by the relative diminishing of the church," said Cardinal Poupard. French surveys show that only 56 percent of Catholics believe in the divinity of Christ, he said. Sects, meanwhile, are discovering the "great power of seduction" of Christ.

Pope: First-hand testimony proves Christ was divine

VATICAN CITY (NC) — Pope John Paul II said the testimony of firsthand witnesses has provided the basis for the church's faith in the divinity of Jesus Christ. The Pope told an audience of visitors and pilgrims gathered in Paul VI auditorium that the New Testament accounts of Jesus' life, death and resurrection "reflect firsthand knowledge." The pope continued his catechesis on the human and divine natures of Christ during his general audience, with an examination of how faith in Christ's divinity was formed and expressed in the early church.



Looking for opponents

Pro-Sandinista marchers search the streets for members of opposition parties during a demonstration in Managua, Nicaragua. The march followed a peaceful protest earlier by opponents of the Marxist government's policies, including the compulsory military draft. (NC/UPI Reuter photo)

Bombs, not babies, threaten world, Vatican says

VATICAN CITY (NC) — The "population explosion," rather than the proliferation of nuclear weapons or the "scandal" of underdevelopment, is again being blamed for the world's ills, said a Vatican newspaper editorial. "The recurrent theme of the 'population bomb' has returned to the journals," said *L'Osservatore Romano*. The newspaper referred to efforts by research centers in "politically and economically powerful" countries to blame the world's ill on demographics and criticized what it said is the tendency to claim the world is threatened "not by the accumulation of nuclear bombs in arsenals, not by the forest of missiles in opposing camps, not by the computerized scenarios of global space conflicts, but by the babies who will be born in the next 30 years."

Marxist, capitalist ideologies declining except in Third World

VATICAN CITY (NC) — Marxism and capitalism are declining ideologies in the East and West but are still potent and antagonistic forces in the Third World, according to a Vatican survey. In Soviet-bloc countries "the ideological framework is void, deserted by minds and hearts," said the survey. In the industrialized West a consumerist mentality has led to "moral relativism and religious indifference," it added. "Given the decline of the great ideologies, a deepening of church social doctrine will be very useful to overcome the alternative of Marxist-Leninism or capitalism," it said. The worldwide survey examined contemporary ideologies and mentalities and their influence on religious belief. It was done by the Vatican Secretariat for Non-Believers.

Study: Many priests have problems with celibacy

MONTREAL (RNS) — A study of one Roman Catholic diocese in Quebec recently has revealed that one priest in five has serious difficulties with celibacy. Though the report notes that its findings are "not particularly alarming," it, nevertheless, recommends that priests be specifically trained in sexual matters and how the church could deal with incidents of alleged sexual abuse of children by priests. The study, which was welcomed by Catholic bishops across Canada, was conducted by Father Andre Guindon, a theology professor who specializes in sexual ethics at St. Paul University in Ottawa. The survey showed that one priest in 10 is "incapable of behaving as a celibate should." Another one in 10 manages to live celibately but does not see celibacy as positive and would probably choose a non-celibate life if the church permitted. More than half of the respondents said they have difficulty living with their celibacy.

Cardinal urges new miracle: land reform

QUEZON CITY, Philippines (NC) — Cardinal Jaime Sin of Manila, Philippines, has called on the nation to make land reform its "next miracle." The cardinal said, "land reform is the best way to start to turn a miraculous political change into authentic social transformation ... and make a political democracy also an economic one." He spoke at a concelebrated Mass before President Corazon Aquino and hundreds of thousands gathered to celebrate the anniversary of the February 1986 revolution that toppled former President Ferdinand Marcos. The cardinal, who often has referred to the 1986 revolution as a miracle, said that working toward land reform is the finest way to recapture the vision of 1986.

Britain seeks end to discrimination in N. Ireland

LONDON (NC) — The British government has proposed new legislation for Northern Ireland which it calls a "radical program" for ending job discrimination against Catholics. It proposes greater monitoring of employment practices and withholding government grants and business from employers which discriminate. It also provides for fines and imprisonment for employers found in contempt of court orders to end discriminatory practices. In addition, private businesses with more than 10 employees would be required to inform the government of the religious composition of their workforces as part of the monitoring effort. The government of the Irish republic expressed cautious approval of the proposal. Ireland has a consultative voice in the affairs of British-ruled Northern Ireland which affect Catholics.

Bishops urged to support Panamanian opposition

WASHINGTON (NC) — A prominent Panamanian political leader exiled during the political coup that pushed President Eric Arturo Delvalle from office in February has urged the U.S. bishops to join the public pressure against his country's military-dominated regime. Ricardo Arias Calderon, 54, president of Christian Democrat Party of Panama, said he hopes the bishops will help influence U.S. policy toward Panama by informing the U.S. government of their views "on the gravity of this problem." He also said he wants the U.S. hierarchy to give public support to the Panamanian church. Arias Calderon spoke the same day in Washington with the bishops' chief Latin American affairs adviser, Thomas Quigley. The U.S. hierarchy is "maintaining communication and consultation" with the Panamanian church, Quigley said later.

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Medjugorje apparitions?

Town, people change while Church investigates truth

By John Thavis

MEDJUGORJE, Yugoslavia (NC) — About a million people are expected to descend on the tiny central Yugoslavian village of Medjugorje in 1988, drawn by reports that the Virgin Mary is appearing daily to a group of young people.

Many of the pilgrims come in search of signs and miracles. Others come for physical healing, or with a special petition for Mary. Most depart more than satisfied with simpler results — a good confession, a mountainside Way of the Cross or a rediscovery of personal prayer.

Despite the controversy surrounding the alleged apparitions, visitors say they feel spiritually nourished, "converted" by Medjugorje's message of prayer and fasting. Some are eager to return with friends or relatives.

A three-day visit to Medjugorje in mid-February — the low season for pilgrimages — found the place alive with an atmosphere of spiritual conversion. More than 200 visitors, many of them Americans, were there seeking renewal.

The visionaries still provide the essential link to the Marian story. But, while they were children when they first reported seeing apparitions in 1981, they have grown and are gradually turning to other things — marriage and a family, studies and possible religious vocations.

For these reasons, only one visionary, Maija Pavlovic, went through the apparitions ritual in the church Feb. 15-17, and she left Yugoslavia for several months at the end of February.

A Franciscan priest predicted that Medjugorje would soon move into a "transitional period" that focuses more on Mary's lessons than her appearance.

The faith of the local people, who help pack the church daily for Mass and prayers, is frequently cited as the "real miracle" of Medjugorje. But the town also has been transformed in a different way: Virtually the entire

village is a construction site, with dozens of houses being remodeled into mini-hotels. New restaurants, bars and even a duty-free shop have been constructed.

Along a lane filled with potholes that leads to St. James Church, tour buses must maneuver carefully between rows of souvenir kiosks. Tobacco and grape

He said Mary is "touching the whole world" through the apparitions.

A tour operator in Dubrovnik, an Adriatic city through which many visitors pass on their way to Medjugorje, said, "Every day more people are going to Medjugorje, especially Americans. Personally, I don't believe, but you cannot deny there is something

Franciscans who run the parish said they are convinced that Mary is present. Her message, repeated hundreds of times in slightly different wording, is consistent and simple, said Father Pavich.

"It's five key words: peace, faith in God, conversion, prayer and fasting," he said. "It's not sophisticated; it's meat and potatoes. The message is not new — what's new is that thousands of people are doing it."

A copy of Mary's latest reported message, dated Jan. 25, was taped to the back of the church wall. It sounded familiar themes: "I am calling you to complete conversion... I want to draw you ever more near to God, but I cannot if you don't want it... Put your life in God's hands."

Typical events

Most pilgrims arrive already familiar with Medjugorje through videotapes, audiocassettes or newsletters. Within minutes of their delivery by tour bus, they are thrown into a retreat-like schedule.

On Feb. 15 these were typical events for groups of pilgrims from California, Louisiana and New York.

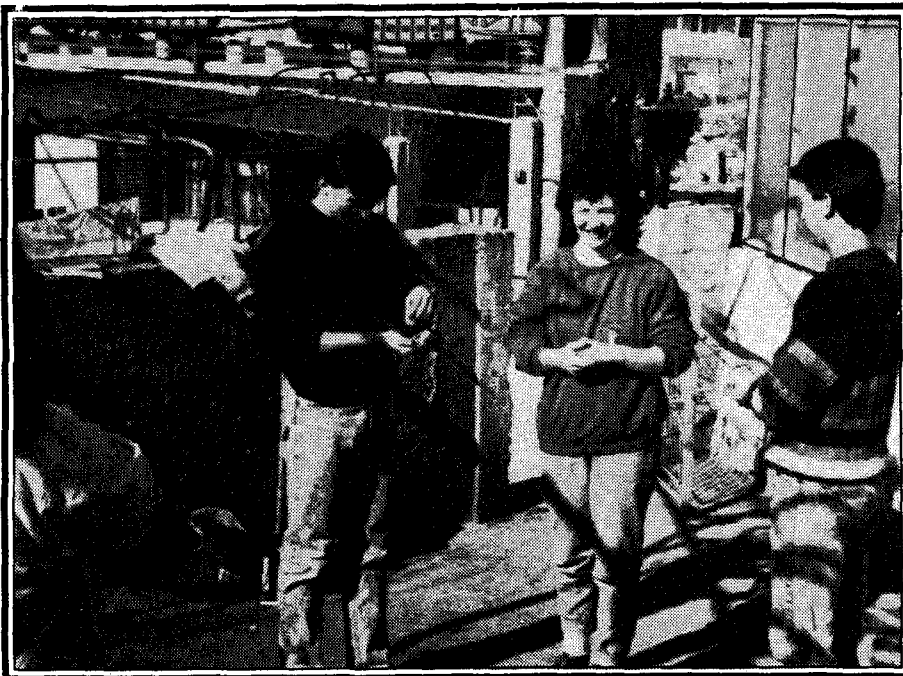
- An orientation visit to Father Jozo Zovko, the pastor of St. James who went to jail for a year-and-a-half for promoting and defending the Medjugorje events.

- A stop at the home of one "visionary," Vicka Ivankovic, who spends hours on her porch patiently answering pilgrims' questions.

- A stop by other visitors on the church steps to stare at the sun. While priests tend to downplay it, about half of the visitors interviewed over the three days said they had witnessed some form of the "sun miracle" — its spinning or dancing, or being momentarily blotted out.

- At 5 p.m. the three-hour church service, including all 15 decades of the rosary. The entire service, including a long sermon, is in Croatian; only the Gospel is also read in English and other

(Continued on page 6)



Vicka Ivankovic, one of six people who claim to see Mary in Medjugorje, Yugoslavia, spends hours with tourists who knock at her door. She says she has been taken bodily into heaven, purgatory and hell and has filed three notebooks on the life of Mary, which she says were dictated by the Virgin. (NC photo)

farming have given way to the religious tourist trade.

Views differ

What do people make of these changes? The answer depends greatly on whom you ask.

"Medjugorje is not some little village. It's a spiritual reality, a spiritual dimension of salvation, a new end-of-the-millennium name for what God's doing," said U.S. Franciscan Father Philip Pavich, who works at St. James Parish.

very attractive to people there."

But Bishop Pavaol Zanic of Mostar-Duvno, the diocese that includes Medjugorje, was more harsh. "Every day I become more and more convinced that this is all a sham, a trick," he said.

The bishop's opposition to the pilgrimages is well known to most visitors. Visitors also know that the Vatican is cautious about the events and has requested a study into their supernatural authenticity.

In the meantime, visitors and the

One bishop rejoices and one does not

By John Thavis

MEDJUGORJE, Yugoslavia (NC) — The story of Medjugorje can be told as the story of two Yugoslavian bishops: one who rejoiced and one who saw deception and disobedience.

The bishops have become spokesmen for opposite sides of a bitter controversy over the reported Marian apparitions, which began in the small Yugoslavian village in 1981.

Archbishop Frane Franic of Split-Makarska says that until the church makes a final judgment, the bottom line at Medjugorje is spiritual renewal among local Catholics and thousands of foreign visitors.

"One snowy weekday evening, I went there myself and found the church overflowing with people. Everyone was confessing, praying on their knees and receiving Communion. I was amazed," said Archbishop Franic, whose archdiocese is less than an hour's drive from Medjugorje.

"The fasting, the confessing, the conversion: I thought, this can only be the fruit of supernatural events," he said.

But Bishop Pavao Zanic of Mostar-Duvno, the diocese that includes Medjugorje, sees deception and division in the church locally, and possible embarrassment for the universal church.

"It is a trick. There is a lot of slyness and a lot of exploitation of people going on," said Bishop Zanic. He said that "not one" of his diocesan priests believes in the Medjugorje events. The bishop has unsuccessfully tried to stop

pilgrimages to the site.

The bishops spoke with National Catholic News Service in Yugoslavia and in Rome.

"Mary sees that her children are sick and in danger, so she's calling us to the basic 'medicine' of prayer and fasting, said Archbishop Franic. He said he had seen spiritual conversion and physical healings at Medjugorje.

"The effect is one of conversion, in Yugoslavia, Germany, France, the United States and elsewhere," the archbishop said.

But he added that most of his own priests "don't even want to hear of Medjugorje."

But he said "Medjugorje completed my theology."

Bishop Zanic said he at first defended the young visionaries and the possibility that Mary was appearing daily to them.

But that changed after the Virgin was said to have sided against him in favor of two local Franciscans who had been suspended from their ministry.

The suspensions were tied to a long-standing feud in which Franciscan friars have refused to transfer control of several parishes in the region to diocesan clergy.

Later, Bishop Zanic said, he received a letter from one of the visionaries warning he would be judged by Mary and Christ unless he accepted the apparitions.

"I mailed the letter to the Vatican the same day. For me, the question was decided," he said. He noted that Catholics are never required to believe

in Marian apparitions.

The Franciscans at Medjugorje say the jurisdictional dispute is irrelevant to the apparitions.

But they add that the idea of Mary criticizing a bishop is not unrealistic.

"After all, bishops have made many, many mistakes," said Father Philip Pavich, a U.S. Franciscan at Medjugorje.

"In my modest judgment, Mary can ask a bishop to be more prudent," said Archbishop Franic. "Even we bishops should accept warnings from heaven."

Bishop Zanic, in a sermon last June in Medjugorje, announced he was forbidding priests to celebrate Mass there if they led pilgrimages or attributed a supernatural character to the events.

"I was certain it would be ignored, but I purposely raised the issue so the world would know the bishop thinks it is very important," Bishop Zanic said.

The Yugoslavian bishops' conference had previously discouraged pilgrimages to Medjugorje.

The policy at Medjugorje is to consider the bishop's order unenforceable. Based on interviews there in mid-February, it was clear that most priests accompany rather than organize the pilgrimages. But most, especially the Medjugorje Franciscans, also describe the apparitions as authentic. The word "if" is rarely used.

"Why shouldn't we be free to believe or not?" said Father Slavko Barbaric. He tells pilgrims that the Vatican took the issue out of Bishop Zanic's hands last year by calling for a national Catholic commission study of the apparition

reports. Most members of a previous commission appointed by Bishop Zanic concluded that the events were not supernatural. Their report was never published.

In the meantime, visiting priests concelebrate regularly in St. James Church, where the apparitions are said to occur in a choir balcony.

Bishop Zanic blames the Franciscans for the situation. "This is the most disobedient province in the whole world," he said.

He has unsuccessfully tried to keep outside friars away from Medjugorje. In February, the two suspended Franciscans were working there in non-ministerial tasks.

"The bishop accuses us of disobedience, but in these (visitors), we are trying to instill a wider sense of obedience," says Father Barbaric. Pilgrims are asked to pray that Rome will approve the apparitions.

Father Pavich laughed at the idea of a hoax.

"If we've seduced millions of people from five continents, (Bishop Zanic) should at least attribute supernaturalness to us, the Franciscans. We don't have the power to manufacture this," said Father Pavich.

Bishop Zanic does not dispute that pilgrims experience renewed piety, but scoffs at the "scheduled" nature of Mary's alleged appearances.

"Who can say Mary will appear every day, for years, at such and such an hour? They act like people lining up

(Continued on page 6)

Estate Planning

Financial freedom and Peace of mind

Introduction

Consider the above heading and ask yourself; "Could I/we use help in these areas?" Statistics show that for 70% of us the answer to that question is an unequivocal "yes". None of us plan to fail—we sometimes fail to plan.

Well, each month The Voice will carry an article, titled as above, covering individual subjects pertinent to that goal. You might like to cut them out and accumulate a reference file of the many topics to be addressed including such matters as: Wills-Probate-Taxes-Living Trusts-Single Premium life-Remainder Unitrusts-Pooled Income Fund-Diversification of investments and many more.

These articles will be contributed by members of the Archdiocese volunteer service organization of lawyers, certified financial planners, insurance executives, investments analysts, certified public accountants, et al.

You're probably familiar with the free financial and estate planning seminars sponsored by the Archdiocese and your parish which are held periodically. Hopefully, you attended one. Also, there's the opportunity to meet confidentially with professionals, English and/or Spanish speaking, on any or all of the myriad subject matter involved in a comprehensive plan. These services, freely given, are a way of expressing sincere "Thanks" for the cooperation, support and selfishness which you have demonstrated throughout the years.

A few potential advantages; any one of which could better your personal position are: Increasing current income, reducing a variety of taxes, eliminating probate with its cost and delays, taking better care of heirs and charities of your choice, keeping everything private.

If any of the foregoing seems over and above your particular circumstances it's not. There are no amount of assets too small for planning consideration, if, indeed, we're knowledgeable of our total assets. Plus, each individual or couple has a unique situation.

An interesting, true story which might provoke a pause for reflection: John D. Rockefeller passed away and naturally the press coverage of the wake and funeral was extensive. One of the reporters among the group asked this question of Mr. Rockefeller's personal secretary. "What did he leave?" A one word answer broke the solemn silence: "Everything."

Jack Kennedy was still listed as trustee and executor of Bobby Kennedy's estate when he died. Walt Disney's estate paid 29 percent of his total worth in administrative fees, taxes et al.

Your neighbor, John Jones' family had settlement expenses of somewhere between five and 20 percent of his total estate value? Is planning important?

Who knows what will develop in our service commitment along these lines is the future? One thing is certain. We'll always appreciate your comments and suggestions relative to modifying or implementing our presentations so as to improve effectiveness. This should translate into more of that "Peace of Mind" we mention.

Questions are most welcome and all will be answered; either by letter, phone or right here in this column if they invoke wide interest. Complete confidentiality.

Please address: Archdiocesan Financial Planning Services, 9401 Biscayne Blvd., Miami Shores, Fl. 33138. Phone: (Dade) 757-6241, ext. 123. (Bro.) 522-5776, ext. 123.

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Medjugorje

'Apparitions' investigated for authenticity

(Continued from page 5)

languages.

• A 10:30 p.m. vision session on "Apparition Hill" with three visionaries who relay a "message" of appreciation from Mary.

The daily sessions of the visionaries in the church are still of central importance to visitors, although they now occur out of sight, in the choir balcony above the congregation. Reporters and visiting priests are sometimes allowed to witness the event.

Frequent appearances?

Mary's frequent presence is one of the most striking claims of Medjugorje. If eventually confirmed as authentic, the apparitions would number into the thousands. At Lourdes and Fatima, by comparison, Mary was said to have appeared a total of 24 times.

This is one point that bothers Bishop Zanic, who dismisses the events, with their movable sites and schedules, as "Mary on demand." More recently, two younger girls in the parish began having "interior conversations" with Mary, and their messages, too, now receive widespread attention among Medjugorje followers.

For the pilgrims, inner conversion is the main thrust. It seemed that each of the American groups included one person who had come back to the sacraments after years of lapsed practice.

Most, however, said they arrived already eager for Medjugorje's message. Many had prepared for weeks or months by fasting on Wednesdays and Fridays, as instructed in the apparitions, and praying the rosary daily.

Pilgrims in the 50- to 70-year-old range typically described the experience as a return to the faith of their youth. Said Ethel Reynolds of Santa Ana, Calif.: "Mary's asking us to go back to the church of 35 years ago."

Younger pilgrims also expressed enthusiasm for devotional prayer and fasting.

Priests impressed

Priests, on the other hand — several thousand have visited since 1981 — seemed inspired by the sudden

demands on their ministry. Confessionals are full, and the Communion lines seem endless.

Healing — spiritual and physical — is a main theme at Medjugorje. Priests and visionaries said they have witnessed miraculous cures. Some are under study by the new commission. But according to Bishop Zanic, similar claims during the first commission's work were not followed up by "a single piece of medical documentation" of healings.

Most intentions for healing are presented privately and quietly. Typical was a petition left by an American in the apparition room, which read: "Please make my daughter Hazel well again. Let her be able to walk and ... again."

There is little time for discussion in the Medjugorje "program." Nor is there much talk about applying Mary's message of faith and peace to specific social issues.

Asked about this, visitors quote Vicka's advice: "Don't talk about it, pray about it."

For most visitors, the talking will come after they return home. They said they planned to spread the Medjugorje message by speaking to individuals in their families, in their local churches and in their workplaces.

Bishops differ

(Continued from page 5)

in front of a box office," he said.

The bishop, who has a large statue of the Blessed Mother in his residence, said reports of apparitions are not new to the region.

Archbishop Franic agreed, noting that several children in a Franciscan parish in his archdiocese began reporting Marian apparitions in 1982.

"Pilgrims began to come, but it ended because the Franciscans laughed at it and said no," he said. There was a major Franciscan-run sanctuary nearby, he explained, and it was feared the new events would overshadow it.

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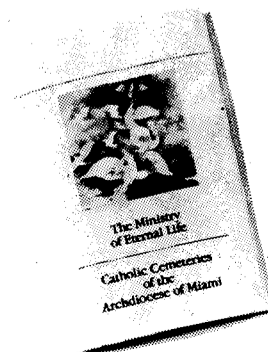
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Cuban Church-state relations improving?

By Greg Erlandson

VATICAN CITY (NC) — An official of the Catholic Church in Cuba said church-government relations are changing for the better, although problems of religious liberty remain.

Welcome changes include authorization the church recently received from the Cuban government to bring 20 missionaries to Cuba, Msgr. Carlos Manuel de Cespedes told Vatican Radio March 12.

Pope supports Humanae Vitae

VATICAN CITY (NC) — Pope John Paul II called Pope Paul VI's encyclical forbidding artificial birth control part of the "permanent patrimony" of the church's moral teaching and criticized churchmen who say the teaching is debatable.

He said that among the hindrances to the proper practice of the church's teaching on conjugal love is the suggestion from some pastors and theologians that the church's teaching is open to discussion, the pope told a meeting of natural family planning experts. "This is not a sign of pastoral understanding," Pope John Paul said, "but of a lack of understanding of the true good of persons."

The pope spoke to 350 participants in the Fourth International Congress for the Family in Africa and Europe. Sponsored by Rome's Sacred Heart University, the congress marked the 20th anniversary of Pope Paul's encyclical "Humanae Vitae" (Of Human Life).

The director of the Cuban bishops' secretariat, Msgr. Cespedes said the 20 missionaries will include one Cuban. He did not identify the Cuban priest.

Other signs of change include permission received by the church to import 30,000 Bibles in 1987, the first time such permission had been granted in 15 years, he said.

Every diocese in Cuba now has its own telex, Msgr. Cespedes added, which has improved the internal communications of the church.

"In general, one can speak of a change of atmosphere, even if they are not sensational facts," the priest said.

Vatican Radio reported March 11 that the foreign priests to be allowed into Cuba will come chiefly from Spain and Italy.

The last time the government authorized foreign church workers into the country was in August 1986, when two Religious were allowed in.

A traditionally Catholic country, Cuba has almost 10 million people, but only 406 priests, the report said. Only 110 of these are parish priests.

In his March 12 interview, Msgr. Cespedes said that although Cuba respects the "social" rights of a person, including the right to work, to education, to social security and a home, it is still lacking in certain "individual rights."

"In the field of religious liberty," he said, the church hopes for "more ac-

'Deeper crisis in Panama

Archbishop Marcos McGrath of Panama City, Panama, tells a news conference in Panama City that the military led by Gen. Manuel Antonio Noriega is leading the country into deeper crisis. (NC photo)



cess to the mass media" and "construction of new churches."

In terms of political rights, the monsignor said the numbers of political prisoners have "notably diminished," but "there are still problems to resolve."

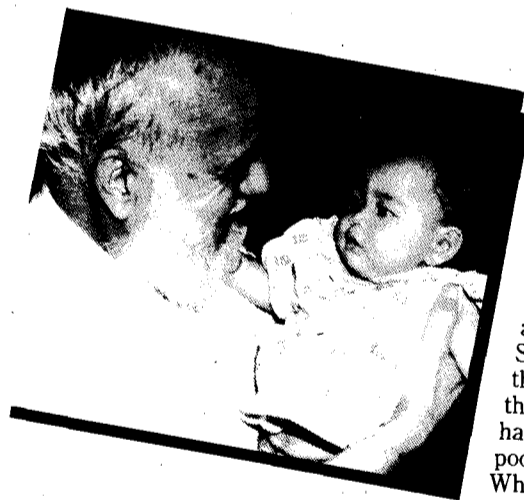
Vatican Radio reported March 14 that Jesuit Superior General Father

Peter-Hans Kolvenbach arrived in Cuba March 11 for a six-day visit with Cuban Jesuits.

Vatican Radio also said Father Kolvenbach was in El Salvador from Feb. 27 to March 4 for a meeting of provincials.

The report said he would visit Havana, Cienfuegos and Santiago.

"How Full is a Handful?"



Father Joseph taught the residents of his Indian village about the sacrifice of Christ on the cross. They took the lesson to heart.

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Cardinal: Doctor-assisted suicide 'immoral'

WASHINGTON (NC) — Cardinal Joseph L. Bernardin of Chicago has expressed shock over an article in the *Journal of the American Medical Association* that was an account of a physician-assisted suicide of a 20-year-old terminal cancer patient.

The doctor's action "can only be described as immoral," said the cardinal in a guest editorial column in *The Chicago Tribune* daily newspaper. He said no situation or circumstances "may justify the intentional taking of innocent human life."

"I am shocked that the prestigious *Journal* chose to publish this article without comment," wrote Cardinal Bernardin, who is chairman of the bishops' Committee on Pro-Life Activities.

"While there are movements within our society, and even within the health-care profession, to accept certain forms of euthanasia or assisted suicide, such actions must not be given the status of an accepted alternative. And this is

what the *Journal* appears to have done," he said.

The article, a first-person account titled "It's Over, Debbie," ran in early January as a guest column called "A

Piece of My Mind," which features contributions from readers. The *Journal*, published in Chicago, withheld the author's name upon request.

In it, the writer, described as a

gynecology resident in a large, private hospital, recounted being on call late one night, exhausted, when a nurse requested help with a patient.

The author found a 20-year-old woman named Debbie who reportedly was dying of ovarian cancer. The author said the woman was in extreme pain, suffering "unrelenting vomiting" and could not sleep. When she saw the doctor she said, "Let's get this over with," a statement the doctor-writer apparently interpreted as a wish to end her life.

"I could not give her health, but I could give her rest," the author said, by administering a fatal overdose of morphine.

In his letter, Cardinal Bernardin deplored the author's actions as violating a doctor's responsibilities as healer and "to be accountable to the informed decisions of patients."

"The doctor should know that there are medical procedures that can legitimately lessen a patient's pain without directly causing death," he said.

Bishop boycotts men-only dinner

WASHINGTON (NC) — Bishop Howard J. Hubbard of Albany, N.Y., has refused to attend a traditional St. Patrick's Day dinner because of its men-only policy.

In a telephone interview earlier this week, he said he would not attend the Friendly Sons of St. Patrick dinner because "for a community-wide social gathering to exclude women is inappropriate."

The dinner last year attracted 600 business and community leaders. It has been attended by men of every nationality, race and creed but has never admitted women in its 82-year history. Prior to 1988, Bishop Hubbard attended each of the annual dinners since he was named bishop in 1977. By tradition Albany's Catholic bishop and mayor have been honored guests at the event. Albany Mayor Thomas M. Whalen III, who resigned as president of the Friendly Sons over the men-only policy, also refused to attend the dinner.

Bishop Hubbard said he "found it difficult to be associated with a group that by policy would exclude women from a social function" and said there is "no legal or social reason why women should be excluded." He said excluding women from the dinner could not be compared to excluding women from ordained ministry.

U.S. urged to take in more Asian refugees

WASHINGTON (NC) — To prevent Thailand from pushing Southeast Asian refugees back into the sea, the United States must show its commitment to resettling them, said Catholic migration officials who recently visited the region.

Msgr. Nicholas DiMarzio, executive director of the U.S. Catholic Conference Migration and Refugee Services, said the United States must "make sure that we use all the refugee numbers we allot. If we don't do these things, instead of being the refugees' best hope we will become part of their temptation to lose hope."

Msgr. DiMarzio visited Thailand

with Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the bishops' Committee on Migration, and Father Peter Zendzian, the USCC's associate director for pastoral care for migrants and refugees.

An estimated 425,000 Vietnamese, Cambodian, Laotian and Burmese refugees are already in Thailand. In January the Thai government initiated a policy of pushing Vietnamese boat refugees back into the sea.

In some cases boats have been rammed and more than 150 refugees were reported dead by the time of the delegation's visit to Thailand in mid-February. Some refugees managed to

swim to islands off the coast of Thailand.

The major issue, according to Msgr. DiMarzio, is the admission of refugees to the United States from Thailand within the present ceiling. In fiscal 1988 the United States allowed for 68,000 people to enter the country as refugees. That total includes 29,500 from east Asia and 8,500 through the Vietnamese Orderly Departure Program. In recent years, however, because of processing problems, not all the allotted slots for refugees have been filled.

"Thailand has been showing good will" in accepting the refugees, Father

Zendzian said, but "they think there's a lack [of good will] on the part of the U.S. perhaps."

The camps in Thailand "are primitive, they were meant to be temporary," Msgr. DiMarzio said. But some of the refugees have been living there since 1979.

He said the problem in Thailand "has been compared to the Palestinian situation — a generation is growing up in the camps that doesn't know another life."

Father Zendzian added, "The children don't believe there is a world out there."

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'Archdiocesan university'

Miami Archdiocese to take over sponsorship of St. Thomas

By Ana Rodriguez-Soto
Voice News Editor

With the stroke of a pen and the "yes" of a governing board, St. Thomas University last week became the first "Archdiocesan university" in the state of Florida.

That means the Archdiocese of Miami, instead of the Augustinian Order, will be responsible for maintaining the Catholic identity of the school. No other independent university in Florida is similarly affiliated with a diocese. Nationwide, only about 14 of the more than 230 Catholic colleges and universities are sponsored by a diocese.

The new status will bring no immediate changes to St. Thomas' curriculum. Neither will it mean a financial burden for the Archdiocese. But the move should benefit the school's ability to borrow money, and help it boost enrollment, both Archdiocesan and university officials told *The Voice*.

The Archdiocese assumed sponsorship of St. Thomas primarily to ensure that the institution would keep "its Catholic character," said Archbishop Edward McCarthy, who now becomes a voting member of the Board of Trustees that runs the university.

"It's still an independent entity but now the diocese has ultimate responsibility for it," he said.

The Archdiocese stepped in because the Order of Augustinians of Philadelphia, who founded the university as Biscayne College in 1962, announced a few months ago that they would end their affiliation with it at the end of this academic year.

The Augustinians, who also sponsor Villanova University in Pennsylvania

and Merrimack College in Massachusetts, said they no longer had enough priests to staff all their educational institutions.

The financial difficulties which St. Thomas has experienced during the last two years—including a nearly \$2 million operating deficit and a substantially greater long-term debt—also influenced the Augustinians' decision to pull out.

The order will continue to run its other universities, and has said the dozen or so Augustinians now working at St. Thomas are free to remain there if they wish. They would be offered teaching contracts the same as other professors.

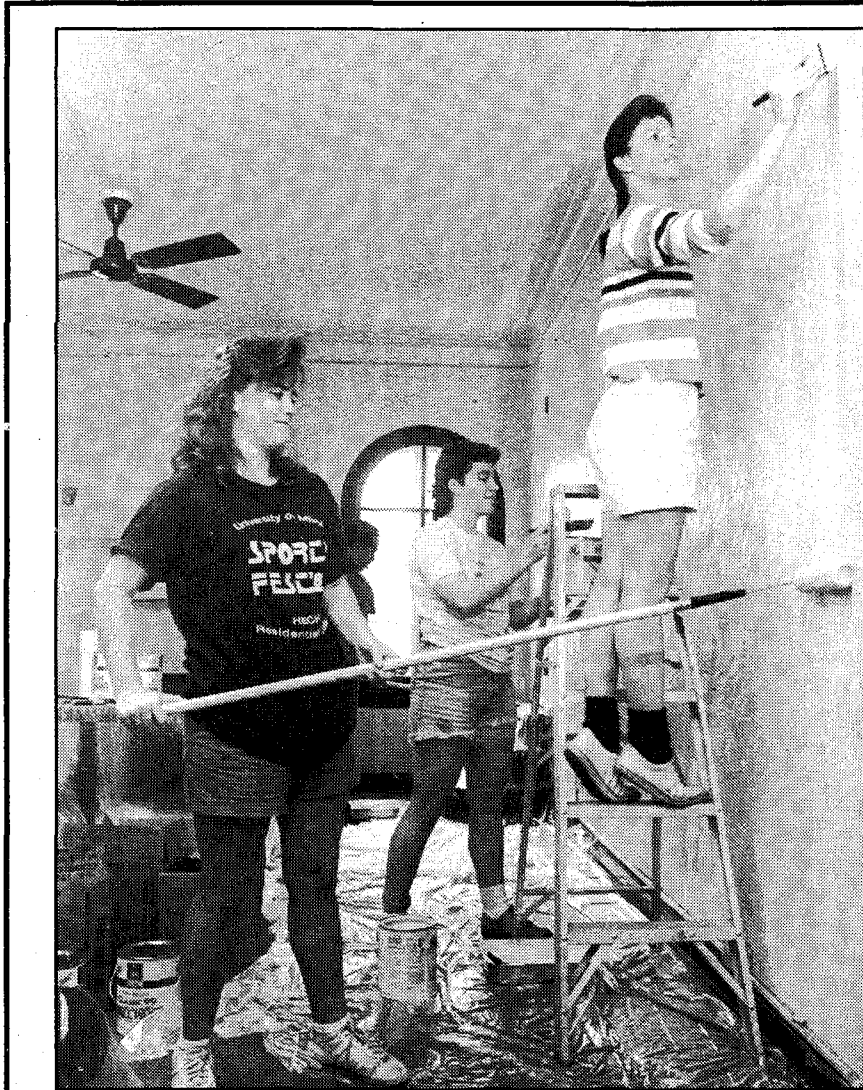
One noted Augustinian, Father Patrick O'Neill, former president and now chancellor of St. Thomas, recently left the order and is now a priest of the Archdiocese.

According to Father John Vaughan, director of Temporalities (finances) for the Archdiocese, the change at St. Thomas is basically "a transfer of identity from the Augustinians to the Archdiocese."

"We're not liable for their debts," he said, "but their identity with the diocese should help their borrowing power."

"I don't expect any subsidization," added Dr. Pasquale Di Pasquale, Jr., who took over as president of St. Thomas last July. From now on, however, the Archdiocese "is obviously going to be a lot more interested in our financial condition."

As an example of how the new relationship could help St. Thomas, Di Pasquale said the university had obtained a \$3 million loan last year to consolidate its short-term debt, and \$1 million of that



Helping hands

Members of St. Augustine parish and St. Augustine Student Center, located next to the University of Miami in Coral Gables, recently spent a whole Saturday making repairs and re-painting some of the rooms at Bethesda Manor in northeast Miami, the Archdiocesan detoxification facility for drug and alcohol abusers. It's part of a service project embarked on by the college students. Above, St. Augustine parishioners Diane Diduch and Marjorie Atcherson join Barbara Humphrey (middle), associate director of campus ministry at the Student Center, in sprucing up the group counseling room. (Voice photo / Marlene Quaroni)

was "backed" by the Archdiocese.

He added that during the past year St. Thomas has improved its financial condition, mainly by eliminating the operating deficit. It also obtained a \$1.7 million endowment from the federal government

(money earmarked for "developing institutions"), and its new law school finally received accreditation.

"St. Thomas is roaring back, a great comeback," Di Pasquale said. "Every-
(continued on page 21)

Go to Rome, meet the Pope

Archbishop wants 200 Catholics to join him in pilgrimage to Italy, France, Greece

By Ana Rodriguez-Soto
Voice News Editor

It's a sales pitch few travel agents can match: visit Rome, meet the Pope. Maybe even celebrate Mass with him.

Yet that's the offer being made to South Florida Catholics by Archbishop Edward McCarthy, who has to go to Rome anyway at the end of May to present his *ad limina* report to the Holy Father. Every bishop in the world must do the same thing every five years, to let the Pope know what is going on in each diocese.

This year, as he did back in 1983, the Archbishop wants to take South Florida Catholics along. He calls it a pilgrimage.

"I'd like to see the whole diocese go," he told *The Voice* this week. "We think of it as a diocesan experience and sort of returning the visit" of Pope John Paul II to Miami last September.

The Archbishop added that the Pope has "promised" to celebrate Mass with the group as a way of making up for the "unfinished Mass" at Tamiami Park, which had to be cancelled due to rain and lightning.

Of course, the Pope has a busy schedule. But "I think he'll make every effort to keep his promise," Archbishop McCarthy said.

About 200 Catholics went on the pilgrimage back in 1983, and about the same number are expected to go this year. "Many of those who went last time want to go again," the Archbishop noted.

Auxiliary Bishops Agustin Roman and Norbert Dorsey also will be traveling with the group.

In addition to Rome, the trip will include visits to Paris and Lourdes, France; and Thessaloniki, Corinth and Athens, Greece, all cities where St. Paul first preached the



'We think of it as a diocesan experience and sort of returning the visit' of Pope John Paul II to Miami last September.

Archbishop McCarthy

Left, Pope greets visitors at St. Peter's Basilica

Gospel to the Gentiles. A special highlight of the tour will be the Masses to be celebrated in such historic churches as the Cathedral of Notre Dame in Paris, and the Basilicas of St. Mary Major and St. Paul Without the Walls in Rome.

Arrangements are being made by The Catholic Pilgrim, a division of Conducta Tours. Both are Miami-based firms run by a local Catholic couple, Ian and Elvira Herold.

"The response to the advertisements in our two Catholic newspapers and announcements in the church bulletins is excellent," said Ian Herold. "Many people already paid their deposits and hold confirmed reservations."

For these people and anyone else who may be interested in joining the pilgrimage, there will be an orientation meeting at the Archdiocesan Pastoral Center, 9401 Biscayne Boulevard, Miami, at 4 p.m. on Saturday,

March 26.

Father Pablo Navarro, secretary to Archbishop McCarthy will be there, and the Herolds will make a presentation and answer questions. It will also be a good opportunity for persons needing room partners to meet with others in the same situation.

"Everybody is most welcome. Bring a friend," suggested Ian Herold. He added, however, that time is running short and arrangements will need to be finalized soon.

The dates of the pilgrimage are from May 28 to June 11. Cost is \$2,298 per person (double-occupancy), including airfare, daily continental breakfast and most meals.

Brochures are available at the Pastoral Center and in many parishes, or can be obtained by calling The Catholic Pilgrim at 274-6817.

Parish honors 95-year-old black Catholic

St. Francis Xavier's Daisy Neal recalls days of segregation in S. Florida churches

By Prent Browning
Voice Staff Writer

A testimonial dinner was held at St. Francis Xavier parish recently for Daisy Neal, 95, one of the oldest black Catholics in the Archdiocese.

The dinner was a tribute to her efforts as one of the founding members of the church, as well as for her continuing contributions to the Overtown parish. It was also a successful fundraiser for the St. Francis Xavier School Scholarship Fund, raising over \$10,000.

Neal is still an active member of the development board of St. Francis Xavier School and is a longtime member of the Council of Catholic Women. Her civic activities include serving as president of the James E. Scott Senior Citizens Association and many years of working for the YMCA. She was awarded the "Women of the Decade" prize by the YMCA in 1980.

Born in 1893 in the Bahamas, the 12th of 14 children, Neal came to Miami in 1913. At that time blacks had to sit in the back of the church and they were not allowed to receive the sacraments alongside whites. Neal can remember receiving communion at the Gesu rectory or taking part in a separate service for blacks in the basement of the church. Sometimes Mass was held in people's homes.

She recalls that one of her brothers "just got tired of going from place to place" to celebrate Mass and with a group of half a dozen other men worked hard to start their own place of worship. The first Mass was celebrated in 1928 at what was then a

mission of Gesu in a storefront on 11th St.

Subsequently a wooden frame building was constructed on the current site of St. Francis parish, and this was followed ten years later by the stucco building that became the present church.

"We sold stones for eight cents apiece (for the permanent church)," she says. "But nobody gave us eight cents; they gave us 25 cents so we could buy three stones and that's how we built our church."

Once the parish was established, Neal visited homes and hospitals and was known for her evangelizing efforts on behalf of the Catholic faith. "Most black Catholics at that time were from the Bahamas," Neal recalls.

In the next decade a school was built for kindergartners and then grades one thru five. Neal established a cafeteria program for the school, working along with other faculty members for little or no money. "The kindergarten was 25 cents a week which some people couldn't afford."

In addition to being a great-grandmother, the pioneer parishioner has been godmother of 37 children in St. Francis parish alone.

"At 95 she is always looking for new challenges. She can spot a potential convert from miles away," says Sister Rose Martin, principal of St. Francis Xavier school.

The most recent challenge was getting to see the Pope during his Miami visit. With help from the parish community she was able to get a ticket to St. Mary's Cathedral. After all her work for the church, it was an unexpected and intense pleasure to get to see and touch a Pope.

"God answers all my prayers but I never thought he'd answer that one," Neal told people at the time.



Daisy Neal is still active in the Overtown parish she helped establish, says Sister Rose Martin (above with Neal), principal of St. Francis Xavier School. A testimonial dinner in Neal's honor recently raised over \$10,000 for the school's scholarship fund.

Priest's sister 'traumatized' after abduction by rebels

By Marjorie L. Donohue
Voice Correspondent

An Irish nun, whose brother is a priest in the Archdiocese of Miami, was abducted in February for 20 days by the Tigre Peoples' Liberation Front to whom she was giving medical aid in the Ethiopian northern province of Tigre.

Sister Jacinta O'Sullivan, R.N., 50, a sister of Father Sean O'Sullivan, director of the Substance Abuse Division of Catholic Community Services, was abducted on Feb. 7 from a clinic in the village of Idaga Hamus near the border of Eritrea and taken by a landrover to an undisclosed destination. Also kidnapped with her were six other medical personnel.

During the 20 days that they were held by rebel forces a Northern Ireland newspaper, *The Irish Independent*, speculated that the six had been abducted from their primitive clinic to help in ministering to

the wounded. The clinic is 12 miles from Adigat, a garrison town which has been the scene of violent fighting between guerrillas of the TPLF and government forces. Several hundred people were wounded and killed.

The TPLF claims it is fighting the Soviet-backed Ethiopian government for regional autonomy in Tigre and a more liberal political system for Ethiopia as a whole.

Father O'Sullivan said his sister, former superior at her congregation's convent in Dublin, had volunteered for service in Ethiopia in 1985 at the urging of the Irish government. When they were released on March 5, Msgr. Daniel F. Hoye, general secretary of the NCCB, was in the area and arranged for a helicopter to transport them to Addis Ababa. When they arrived there Sister Jacinta spoke with her mother in Ireland by telephone.

According to Father O'Sullivan, he and his family are concerned for his sister's welfare since "she sounded traumatized by her experience" when she spoke with her mother. He described the area to

(continued on page 21)



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St. Bartholomew students told always to strive for excellence

By Prent Browning
Voice Staff Writer

It was a day for patriotism, looking towards the future, and exhortations to excellence at St. Bartholomew Catholic School.

The Miramar school sponsored a "Celebration of Excellence" March 9 attended by parents, city and Catholic school officials along with the students themselves.



Disc jockey Greg Budell: Drugs only promise death

The purpose was to celebrate not only excellence for St. Bartholomew students but for public school children as well.

The students first paraded in the parking lot with banners saying "Reach for the Stars" and "We are the Future," followed by talks by Principal Thomas Sessman, "Love 94" disc jockey Greg Budell, Channel 7 anchorperson Jill Beach, and Pastor Father Paul Vuturo.



St. Bartholomew schoolchildren get ready to release red, white and blue balloons symbolizing hope for the future of America during "Celebration of Excellence" last week. (Voice photos / Prent Browning)

"We want to instill in you that there is a great deal of love in this community," Sessman told the children. He added that they should feel free to come to him or the teachers if they faced any special problems.

Budell spoke of his own battle with cocaine addiction and cautioned them to never become involved in drugs. "The promises of drugs are death, mental institutions, and jail," he said.

The students were urged by several speakers to excel. Beach said they "should just say no to drugs but don't say no to opportunity."

Before and after the speakers, students sang "God Bless America" and "America the Beautiful." At the conclusion of the program the children joyfully released red, white, and blue balloons symbolizing hope for the future of America.

Teens take in-depth look at life issues

By Lily Prellezo
Voice Correspondent

One teen told how she tried suicide. Others talked of test tube babies.

Indeed, being pro-life means more than just protecting the unborn. Teenage suicide, the homeless, euthanasia, surrogate motherhood, in-vitro fertilization, and world poverty are all life issues.

So said over 60 high school students from Florida's seven dioceses who gathered in Miami recently for the third annual Florida Catholic Youth for Life Congress. Archbishop Edward A. McCarthy welcomed the students to the weekend event at the Archdiocesan Youth Center near Mercy Hospital.

The Congress is co-sponsored by Respect Life and Youth Ministries, as well as contributions from parishes and high schools around the state. Students demonstrating leadership in school or in parish youth groups are selected to participate. Through group discussions and role-playing, they learn to improve their communication skills so as to better educate others on life issues without confrontation or heated discussions.

The Congress also provides a great atmosphere for teens from around the state to meet and exchange ideas. Noel Crown, 15, of St. Bernadette parish in Davie, and Elizabeth Sherman, 17, of St. Oniface in Pembroke Pines, met at the Congress. They say it not only touched on life issues, but also stressed the significance of Christ in their lives and the importance of prayer and communication with others.

During the Congress, each diocese was responsible for presenting one aspect of life issues. The St. Augustine diocese discussed euthanasia, Orlando touched upon child abuse, and Palm Beach dealt with sexuality. Surrogate motherhood was presented by the Pensacola-Tallahassee group, and St. Petersburg's topic was the "Global View of Life Issues," encompassing poverty, child abuse, and abortion.

"Our main points are statistics of what is happening in the world, like in Japan where an abortion costs 35 cents," said Amy Frank, 16.

Suicide is another pro-life issue which affects teenagers. The Miami group's presentation on the subject included the moving testimony of Bonnie Hickey, 16.

"I tried to kill myself twice. I had no

During statewide Youth for Life Congress

concept of the value of life. Suicide was just an issue of whether someone had the right to kill themselves. Twenty-six friends of mine, mostly drug addicts, runaways, and prostitutes, killed themselves — five in a pact," she said. "We would all just bring each other down; it was like dominoes."

Hickey said that teenagers in her position feel hopelessness, neglect from their parents, and peer pressure. "You have tunnel vision, there is not way out, nothing can get better, you cannot talk to anybody."

Her first attempt came a result of trouble with her parents, poor grades in school, and \$3,000 in phone fraud. She

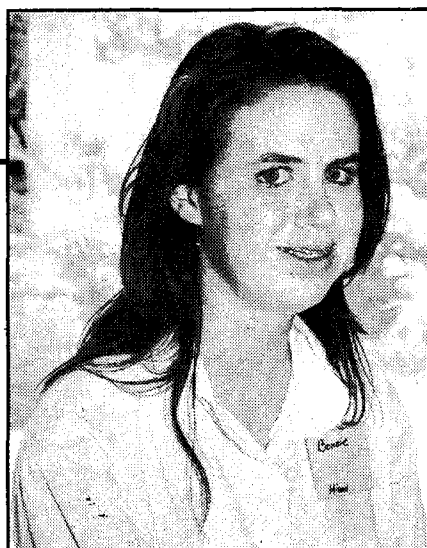
'I had no concept of the value of life. Suicide was just an issue of whether someone had the right to kill themselves.'

Bonnie Hickey, 16, tried twice to kill herself

that help themselves."

Instead, she believes one must give his/her problems over to the Lord. "My parents think I have been brainwashed, but I feel the Lord is talking to me, so I know I'm doing the right thing."

Crisis pregnancies, the main focus of both life and teen issues, was presented by the Venice diocese. Father Mark Heuberger, director of Youth Ministry for that diocese, retold stories of the scared girls, guilty young men, and angry parents



(Voice photo / Lily Prellezo)

took 20 bottles of aspirin. She was found four hours later and rushed to Miami Children's Hospital. After being in a coma for a month with an eight-percent chance of surviving, followed by rehab for one and a half months, Hickey was released — and she wanted to commit suicide all over again.

An acquaintance mentioned a youth group meeting at St. Louis Catholic Church, and "not to have a confrontation," she went. A retreat followed.

"Amazing things happened. I committed my life to Jesus on that retreat. I got out all of the anger and hurt, but I still have guilt," said Hickey. She has subsequently attended a "Life in the Spirit" retreat where she was baptized in the Holy Spirit.

"Jesus is the only way," said Hickey, "but you can't tell people in that situation [suicidal] that they have so much to live for or that Jesus died for them. You just have to tell them what happened to you. It's a crock of bull that God helps those

dealing with teenage pregnancies.

"The greatest impact you can have on someone is to be a good listener," he said.

Leslie Stephenson, 17, of St. Petersburg, said she believes fear is at the core of all crisis pregnancies, and that the greatest fear a pregnant teenager has is caused by lack of education about her own sexuality. "Also, abortion is the easiest way out. No one knows, just you and the doctor."

Although the adoption alternative is easily accessible, very few teenagers ultimately give up their babies. "By giving it up, you would be forced to have everyone see your mistake and how you deal with it," said Stephenson.

"The important thing is not to condemn, but to console [teens that have abortions] after the fact," said Mary Teresa Miyares, 15. "We want to make people aware of how we can change things by starting at home, in our own area. Start with yourself, believe in yourself, and change yourself, and it will have

a domino affect."

Parents are also difficult to reach in cases of crisis pregnancies, according to Joan Crown, associate director of the Archdiocese of Miami's Respect Life Apostolate. She and Tim Colbert of the Youth Ministry office directed the weekend activities.

"We try to encourage parents to come in [to the Respect Life office], but it is very rare that they do," said Crown. "Teenagers respect their parents; they have abortions to protect them [the parents] from the hurt."

Respect Life hopes to one day develop a program aimed at preparing all parents to handle this type of situation. "But right now there is so much need out there, that we have to reach the students first," Crown said. Society is also responsible for leading teenagers to have abortions. "Society teaches them that while it is okay to be sexually involved, it is not okay to be pregnant," added Crown.

Ingrid Sánchez, 17 and a senior at Our Lady of Lourdes Academy, has been involved in the Right to Life Club there since freshman year. She and 15 other Lourdes students raised \$800 through bake sales to attend the last March for Life in Washington, D.C. Although she has never been confronted with someone with a crisis pregnancy, she feels prepared enough to act.

"First, I would ask about her spiritual life, then try to establish a relationship, and finally try to lead her to Christ, the ultimate goal in life," Sanchez said. She feels that although abortion laws might never be changed, some could be amended to be more restrictive. She also dreams of a Right to Life Civil Liberties Union.

Bishop Thomas Daily of Palm Beach joined Miami Auxiliary Bishop Agustín Román Saturday morning for the liturgy and to express his support for the students. Bishop Daily is spiritual director of Florida's Pro-Life Coordinating Committee.

The Youth for Life Congress received the blessings of the National Conference of Catholic Bishops and Pope John Paul II at their first gathering in 1986. The hope is that through such programs, Catholic youth will be prepared to live up to their calling, as the U.S. bishops' put it: "Today's youth are the hope of the world. The future belongs to you."



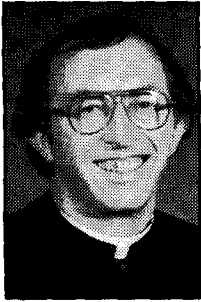
Synod near

Financial accountability

Ten priority issues as selected by the Synod Commission on Temporalities (finances).



Temporalities Commission Chairperson Frank McDonough



Commission Executive Secretary Father John Vaughan

- 1) That the Archdiocese of Miami and that each parish communicate more effectively the status and use of its resources by publishing a comparative balance sheet and a statement of income and expenditures by approximately December 31.
- 2) That the Archdiocesan Development office and each parish work in concert to provide ongoing educational programs in effective stewardship for the faithful; that the faithful be encouraged to review, and where appropriate increase, their current giving of time, talent and treasure.
- 3) The ABCD dinner concept should be continued as it has proven effective even though some perceive the dinners to create an image problem; that the Development office continue to expand their efforts to secure corporate gifts and individual bequests, wills, and annuities.
- 4) That Archdiocesan building projects continue to involve laity in the planning, design and construction; that the maintenance of Church property be improved where required; that under-utilized buildings be put to better community use; and that individual parish construction projects be in keeping with their income and the community standards.
- 5) That the Church establish a long-term goal — based upon practical fiscal policies and current resource practices — [of setting] pay standards that allow it to attract the best talent, avoiding any kind of discrimination, with justice prevailing.
- 6) That the Archdiocese evaluate investment policies to assure as nearly as humanly possible that the investment does not violate respect for life, human rights, peace efforts and decency.
- 7) That the Archdiocese advise the faithful to contact the Catholic cemetery of their choice in advance for arrangements and to learn of the options and opportunities available to them, including aid to the indigent and needy, cremation information, and Christian burial procedures.
- 8) As a principle of personnel policy, that parish and Archdiocesan ministry programs continue to involve lay and clergy participants to collaborate and hold each other accountable in their shared responsibilities.
- 9) That the Archdiocese review its commitment to the parochial schools system and to the potential of funding the system in keeping with providing students with a quality education and teachers with a fair wage. It was felt that to continue adding more schools, without such a review and plan, could lead to an improper use of resources.
- 10) That in light of the Archdiocese's opposition to the introduction of legalized gambling, and the criticism which the Church endures for permitting games of chance on church grounds, a firm statement be issued from the Archdiocese, giving firm guidelines on how such games are to be conducted in cases of genuine financial needs.

The end of the Synod is near. After almost three years of hard work — meetings, parish hear collating the 19,000 issues raised by parishioners, studying them at hoc committee is now working fulltime on writing the final do Archdiocese for years to come.

The 100 priests, Religious and laity who make up the Synod body v on this final draft at a meeting set for April 9. After those revision on May 7. Archbishop Edward McCarthy will promulgate, or mak May 22 at St. Mary Cathedral.

Some time in April, a summary of the main points of the Synod do and *La Voz*, the Archdiocesan newspapers. Parishes are encourage reflection, said Marsha Whelan, Secretary to the Synod.

Whelan, Zoila Diaz, and Sister Mary Mullins are the members c is director of Lay Ministry and a Synod member. Sister Mary Mul now chairperson of the Synod Secretariat on Scripture.

In this edition, *The Voice* is publishing the 10 "top priority" iss seven Synod commissions.

Quality, totality in e

Ten priority issues as selected by the Synod Commission o 1) TOTALITY: Christian formation should be seen in its totality add and coordinated effort through: doctrinal awareness; moral convictions; s celebration.

2) QUALITY of formation programs needs to encompass all of the al



Christian Formation Commission Chairperson Sister Josephine Sherry

3) PERSONS: Christian formation is a universal Those in leadership positions should have thorough in Christian formation should be warm and caring rc communal witness to the Gospel message. A collab prevail. There should be ongoing updating and prof must be considered a reputable, recognized ministry

4) FINANCE: Adequate financing must be prov essential for Christian formation, e.g. schools, CCD diocesan and parish level, fund be secured an programs.

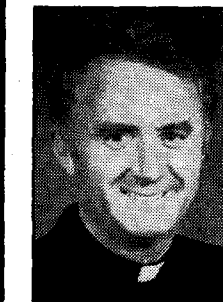
5) ADULT FORMATION / FAMILY: Priority all adults through: RCIA process; parental involver Bible study; study of our faith; family enrichment; s imaginative programs; in order for adults to live the loving manner.

6) OUTREACH: A comprehensive effort must faith to "all the people of God" through all written : 7) YOUTH AND CAMPUS MINISTRY: Rene the faith of our youth at all levels. Specific program family, parish, institution and diocesan levels.

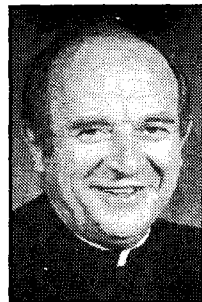
8) SCHOOLS AND UNIVERSITIES: Catholic service in the mission of the Church and are a prod Parents have a legitimate request in asking for a Ca children. Schools are called to provide quality Faith local and diocesan Church must consider accessing

9) CULTURAL ETHNICITY: The Church is c cultures. All formation should reflect a sensitivity t multi-racial differences which exist, and dialogue s language understood by each.

10) IMPLEMENTATION: The present Church structure anticipat areas. His reflection of the validity of the program sets the tone for com therefore, must positively and actively support the authorized programs procedures for accountability must be established.



Commission Executive Secretary Father Vincent Kelly



Commission Executive Secretary Msgr. Bryan Walsh

'Love is not an option'

Ten priority issues as selected by the Synod Commission on Christian Services (charity).



Christian Services Commission Chairperson C. Clyde Atkins

- 1) [Service] is the duty of every baptized Christian; "love is not an option"
- 2) Witness through service and daily living; evangeliza-tion
- 3) Youth involvement in service; emphasis on service as part of education/formation
- 4) Communication: [tell public] what services are available now
- 5) Family values and strength
- 6) Ethnic and cultural sensitivity, a satrength not a weakness: within and without the Archdiocese; key role [of Miami] as cultural bridge to Caribbean, Latin America
- 7) [Create] a structure for peace and justice advocacy
- 8) Children and elderly away from home; [need for more] Catholic health care facilities
- 9) Parish social ministry
- 10) Special needs: AIDS, unwanted pregnancy, substance abuse

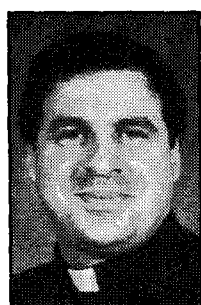
Every Christian has a vocation

Priority issues as selected by the Synod Commission on Persons (priests, Religious, laity).



Commission on Persons Chairperson Bishop Norbert Dorsey

- 1) DEFINITION of Ministry and Mission based on Sacraments of Initiation and needs of the people.
- 2) FORMATION oOF MINISTERS (laity, clergy, Religious):
 - needs of poor as highest priority
 - cultural diversity as a blessing
 - ministerial and incarnational spirituality
 - human relations
 - ability to empower many (all vocations).



Commission Executive Secretary Father Pablo Navarro

3) QUALITIES OF MINISTERS:

- Laity: clear sense of mission in Church and in "market-place"; communication skills.
- Clergy (priests and deacons): celibacy for priests, appreciation of celibacy; excellence in preaching; sensitivity and skills to relate to colleagues and laity; clarification of deaconate; releasing priests from administrative positions.
- Religious: contribution of their own distinctive charism for the local Church.

4) ROLE OF WOMEN: affirmative action to include women at all levels of ministry.

d nears end

work — meetings, parish hearings, conducting a scientific survey, by parishioners, studying them and making recommendations — an all-time effort on writing the final documents that will set policy in the

who make up the Synod body will be making amendments and voting for April 9. After those revisions are made, a final vote will be taken. Carthy will promulgate, or make the documents official, at a Mass on

the main points of the Synod document will be published in *The Voice* papers. Parishes are encouraged to use these documents for study and secretary to the Synod.

Mary Mullins are the members of the ad hoc writing committee. Diaz is a Synod member. Sister Mary Mullins is former Vicar for Religious and Pastoral Services.

publishing the 10 "top priority" issues that were identified by each of the

totality in education

by the Synod Commission on Christian Formation (education). This should be seen in its totality addressing the needs of all persons in a united and total awareness; moral convictions; service orientation; community

aims needs to encompass all of the above.

S: Christian formation is a universal responsibility of all within the Church. All involved should have thorough and consistent preparation. All involved should be warm and caring role models who give both individual and access to the Gospel message. A collaborative and community mentality should be ongoing updating and professional preparation. Fulltime teaching should be a reputable, recognized ministry of the Church.

E: Adequate financing must be provided for programs which are considered Christian formation, e.g. schools, CCD, adult education. Therefore, at the parish level, funds should be secured and earmarked exclusively for formation

FORMATION / FAMILY: Priority must be given to Christian formation of the family. RCIA process; parental involvement in sacramental programs for children; liturgies; and other programs; in order for adults to live their Christian faith in a mature, moral and

ACH: A comprehensive effort must be made to communicate the message of the "people of God" through all written and spoken resources.

AND CAMPUS MINISTRY: Renewed emphasis must be given to nourishing youth at all levels. Specific programs and efforts must be made available at the parish and diocesan levels.

S AND UNIVERSITIES: Catholic schools provide an intense and valid mission of the Church and are a productive means of forming the total person. Legitimate request in asking for a Catholic school opportunity for their children. The Church must consider accessing youth at the post-secondary level.

AL ETHNICITY: The Church is enriched by the contributions of many cultures. Differences should reflect a sensitivity to the multi-cultural, multi-ethnic and differences which exist, and dialogue should be established in a way and a method by each.

present Church structure anticipates the pastor providing leadership in all of the program sets the tone for community acceptance. The pastor, parish support the authorized programs of the Church community. Specific programs should be established.



Evangelization is 'essential mission'

Ten priority issues as selected by the Synod Commission on Pastoral Services (evangelization, outreach).

- 1) EVANGELIZATION: All structures and ministries should be organized around evangelization since this is the essential mission of the Church.
- 2) MARRIAGE AND FAMILY LIFE: That the Church in all her levels give public and effective support to marriage, family and parenting, and to programs, initiatives and movements designed to celebrate, improve or enrich them.
- 3) That we recognize and address publicly the pain and concern of the people of Miami on issues not presently in conformance with the teaching of the magisterium so that an effective pastoral response may be offered.
- 4) YOUTH AND YOUNG ADULTS: That the Church in Miami re-evaluate its approach to programs so that youth and young adults will be dealt with in the highest priority in attention to support, both spiritual and financial.
- 5) That concrete steps be taken to ensure that the Gospel mandate of peace and justice becomes a reality as responsibility at the individual and corporate levels.
- 6) CULTURAL GROUPS: That given the multi-cultural richness and challenge of all ethnic groups, we commit ourselves to shape a church that celebrates and responds to this diversity without becoming polarized.
- 7) That present structures be re-examined to ensure that they listen and respond to the needs of the people, reflect on this reality, promote community spirit and establish goals and objectives on diocesan and parish levels.
- 8) That small communities be created within the parish, under the direction of committed Christians, to allow for the formation of a better sense of community. New parish models could be developed and/or studied as needs arise.
- 9) ORGANIZATION AND STRUCTURES: That the parish apostolic movements, organizations and diocesan structures be more conducive to community-building both within the structure itself and within the larger society, with the emphasis on the Church's missionary dimension.
- 10) That the complete commission documents and recommendations approved by the Synod be published in addition to the summary document.



Pastoral Services Commission Chairperson Bishop Agustin Roman



Executive Secretary Patricia Stockton

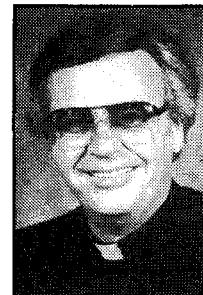
Celebrate diversity

Priority issues as selected by the Synod Commission on General Services.



General Services Commission Chairperson Joseph Fitzgerald

- 1) That the Synod reflect the need to appreciate and celebrate the rich cultural, racial and ethnic diversity in the Archdiocese as we celebrate God's presence among us.
- 2) That pastoral councils be established on a parish and diocesan level.
- 3) That interfaith documents, especially on Catholic-Jewish understanding, be addressed at all levels.
- 4) That the Archdiocese give guidelines regarding theological and ethical investigation.
- 5) That ecumenical and interfaith awareness be reflected in all Synod documents.
- 6) That awareness be raised regarding the availability of the Metropolitan Tribunal for due process and arbitration as well as for marriage cases.
- 7) That every available means of social communication be used both for education and evangelization.
- 8) That the Synod be sensitive to those divorced and remarried and to their pain at not receiving the sacraments.

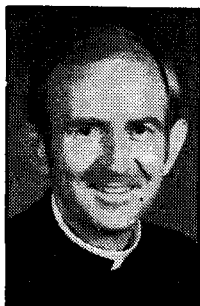


Commission Executive Secretary Gerard LaCerra

Increase in holiness

Ten priority issues as selected by the Synod Commission on Worship and Spiritual Life.

- 1) That opportunity be given the faithful to increase in holiness through the promotion of Scripture study, private prayer, retreats, movements, traditional devotions, ecumenical/interfaith dialogue and prayer, experience of the Sacrament of Reconciliation, and education in popular religiosity.
- 2) The scheduling and celebration of the Eucharistic liturgy should reflect the multi-cultural needs of the faithful and the vision of the Sacred Constitution on the liturgy promulgated by Vatican II.
- 3) The communal aspect of the sacraments should be evident from the liturgical celebration of the Rites for those sacraments, and such celebrations should be sensitive to and respect the cultural values of the faithful.
- 4) Each parish, under the direction of the pastor, form a parish liturgical commission comprised of those with interest in liturgy, music, art, etc., who will be offered opportunities for training in these areas.



Worship and Spiritual Life Commission Chairperson Father James Murphy



Commission Executive Secretary Father Juan Sosa

- 5) Continued liturgical catechesis and training of the faithful for the proper exercise of their expanding liturgical roles should be promoted by all pastors.
- 6) Liturgical signs and symbols should be artistically tasteful and the use of various art forms should be employed to enrich the complete worship experience.
- 7) Quality liturgical music must be promoted and liturgical musicians be affirmed and given the opportunity to improve their skills and deepen their understanding of the liturgy.
- 8) The liturgical celebration of the RCIA must be implemented in all parishes.
- 9) Those charged with preaching in the Church should be provided with the best possible, compelling opportunities for assistance in achieving excellence in homily content and delivery.
- 10) The Church in Miami needs to pay particular attention to the celebration of the Rite of Christian Burial, both with respect to cultural issues and taking full advantage of the riches in the rite itself.

ABCD goes over goal - again

(continued from page 1)

total of \$2,822,598 was raised. In Broward County, with 27 out of 43 parishes exceeding their goals, the total was \$2,355,503. In Monroe County, all six parishes went over their goal and raised a sum total of \$150,061.

The Archbishop mentioned other optimistic figures at the luncheon. A total of 42,000 more Catholics registered last year, and 80 building projects are currently in progress in the parishes.

There are also three residences for the elderly and a large nursing home in various stages of planning and development, he said. And the Archdiocese is moving closer to funding its own radio station, as well as planning two new cemeteries.



Celebrating the final ABCD figure with Archbishop McCarthy are, from left: Charles Starrs, executive director of ABCD; Raul Masvidal, Dade ABCD chairman; Lawrence Dion, Monroe chairman; and Jack Kennedy, Broward chairman. (Voice photo / Prent Browning)

Priest's anti-drug ideas get national attention

Might bring First Lady Nancy Reagan to Cathedral for Red Ribbon Day

(continued from page 1)

Miami Archdiocese.

The RLC document outlines ways that clergy can become involved in integrating substance abuse issues and information into existing church organizations and creating additional structures for addressing addiction problems.

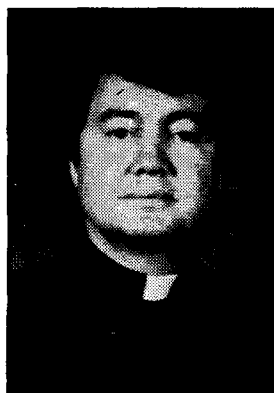
After he called the nation's churches "a sleeping giant" in the fight against drugs during a Jacksonville speech in December, Father O'Sullivan attracted the attention of the White House Conference for a Drug Free America. The congressionally mandated conference decided to incorporate a portion of the RLC document in their soon to be published report that will deal with solutions to America's drug problem.

Father O'Sullivan has frequently spo-

ken out about the absence of religious leadership in solving the problem of drug and alcohol abuse. As a result of his efforts and those of Miami Archbishop Edward McCarthy, the Religious Leadership Committee was created in 1986 as part of ex-Governor Bob Graham's commission examining the substance abuse problem in Florida.

The first part of the RLC report issued last year gives reasons for clergy to become involved in this problem.

"Addiction is a disease," said Father O'Sullivan, summarizing his basic philosophy and that part of the report. "It's physical, emotional and social but primarily it's a spiritual disease and this is the insight that self-help groups (such as AA and NA that emphasize the importance of faith in God) have given back to



'Addiction is a disease. It's physical, emotional and social but primarily it's a spiritual disease and this is the insight that self-help groups have given back to the Church.'

Father Sean O'Sullivan, director of Substance Abuse programs for Catholic Community Services

the Church."

The rest of the report delves into ways the churches and synagogues can help. Some of those suggestions include:

- assigning someone in the parish or synagogue, perhaps a recovering alcoholic, to refer a substance abuser to appropriate agencies.

- finding passages in the scriptures from which sermons on drug and alcohol abuse could be developed.

- integrating substance abuse issues into the ongoing religious education of young people, parents, elderly and others.
- holding retreats for recovering persons and their families.

- creating support groups for families of recovering substance abusers.

The Greater Miami Religious Leaders Coalition headed by Archbishop McCarthy is working on setting up similar coalitions throughout the state who could address the substance abuse problem in their region.

Correction

In the article on the Legion of Mary which was published in the last edition of *The Voice*, the assistant secretary of the Miami Regia was mis-identified. Her name is Barbara Walsh (not Barbara Hoffman). *The Voice* regrets the error.

OFFICIAL

Archdiocese of Miami

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

The Rev. Pablo Navarro — to Archdiocesan Coordinator of the Rite of Christian Initiation of Adults, effective February 23, 1988.

The Rev. Jorge Perales — to

Temporary Associate Pastor of San Juan Bosco Church, Miami, effective March 1st, 1988.

The Rev. Jose Luis Menendez — to Temporary Administrator of Corpus Christi Church, Miami, effective February 26, 1988.

The Rev. Rolando Medina — to Associate Pastor of Our Lady of the Divine Providence Church, Miami, effective March 1st, 1988.

The Rev. Jesus Saldaña — to Associate Pastor of Our Lady of the Divine Providence Church, Miami, effective March 1st, 1988.

The Rev. Patrick O'Neill — to Chancellor of St. Thomas University, Miami, effective March 7, 1988.

The Rev. Mr. Anthony D'Angelo — to Deacon of St. Mark Church, Fort Lauderdale, effective March 3, 1988.

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Has God run out of miracles?

Maybe we Catholics would find it easier to spread the good news if we believed it was happening to ourselves

By Kally McEwen

A few years ago I taught CCD to a group of affluent eighth graders who told me that miracles don't happen anymore. When I questioned them further, they vehemently agreed that God has no intention of healing people anymore, much less multiplying loaves and fishes. After all, they asked me, when was the last time I saw someone walking on water?

Jesus, they explained, performed miracles because he was down on earth as God; and the Apostles got to heal people because, well, maybe Christ wanted to give the early church an extra boost to get started. As for Christ saying that the "good news" of the Gospel is to "proclaim release for the prisoners and recovery of sight for the blind, to let the broken victims go free," my students assured me that Christ was speaking in "sort of theoretical terms." In other words, he didn't mean it.

My 4-year-old niece would prefer a dime's worth of bubble gum to a million dollars' worth of theoretical "miracles" she couldn't see, touch, or enjoy; and so would I. Miracles either happen or they don't. And if they don't let us Christians admit it and be done with the subject. But if they do, I don't want to be so cynical that I miss out on what God's trying to give me.

My former roommate, Mickey, worked for nine years at a local radio station as a music librarian and executive secretary. One New Year's Eve she stayed home and wrote God a letter, asking for the help to decide what she really wanted to do with her life. A week later she asked God for help in starting a '50s-'60s rock band. *Chicago* magazine says "Mickey & the Memories"—the eight-person band that Mickey founded, produces, and sings for—"puts on one of the best stage shows anywhere." Is that a miracle? She thinks so.

Through Mickey, I learned that some of the best miracles God gives us humans come slowly and with our participation. But not always. One woman told me she had escaped being raped several years ago by praying out loud to Christ and thanking him for saving her in advance. Her assailant saw something behind her—she still doesn't know what—and fled out of the empty office building where he had her cornered.

But it would have been hard to convince my CCD class that God had anything to do with these incidents. They all were quite sure God had no intention of "interfering" with the world—especially "their" world. "He's done that already," one girl said. "The rest is up to us."

For all its nice sentiments, that idea expresses what we humans have been trying to do, one way or another, since Creation: star in our own production. "The responsibility is all on our shoulders," one student said proudly. "Surely, you don't expect God to get involved." Well, yes I do. And that's what I like about miracles. Admittedly, not all of them are big; what's a miracle to me may be a coincidence or even a hoax to you. It's easy to rationalize away a miracle.

But I found that the more cynical I got about the possibility of big miracles, the less I privately believed that God would act in my own life. That's one of the dangers of modern skepticism. I'm not suggesting that Catholics hurry over to every weeping Madonna we

hear about; but, for example, if the Shroud of Turin is really the burial garment of Christ, are we to assume that Christ left it on earth by mistake? Or if Mary is appearing to children in Yugoslavia, that she means it to be a secret?

It was only when I mentioned the Shroud of Turin that my students began to wonder if maybe there were more things on heaven and earth than they had thought possible. For a few sessions we read up on the Shroud



'I don't know if the Shroud of Turin is the actual burial garment of Jesus, and I know my salvation doesn't depend on which way I answer'

and had heated discussions on it. For several, it was the first time they started to look at the Resurrection as a real event. A parish priest, however, cut our speculations short by telling the kids that no, he didn't believe in the Shroud as a Catholic; he "had to" believe in. A stony "that's what I thought, it's all a bunch of hokey" sullen skepticism settled over my students.

Now, in a way, that priest was technically right. It's a thousand times more important to believe in Christ than in some cast-off garments he may have worn 2,000 years ago. But what is most important to believe about him? That Christ lived, died, and is safely resurrected in heaven; or that God lives, loves, and acts today in real, discernible ways?

I don't know whether the Shroud of Turin is the actual burial garment of Jesus, and I know my salvation doesn't depend on which way I answer. I believe that Christ's mother wants us to pray for the peace of the world even if she hasn't been appearing for the last few years in Yugoslavia. But as best I can figure out—from praying about them—the Shroud of Turin and the apparitions in Yugoslavia are genuine.

Maybe I'm wrong; maybe they're full-blown frauds. But the faith to believe that God uses direct power here

on earth gives me a vivid sense of his majesty and goodness. And without that sense, I can be just as removed as my eighth graders.

The other problem I find in not believing in big miracles is that when the small ones come by, we humans aren't ready for them. When my girlfriend's brother left his wallet and his cashed paycheck in a cab, my friend told him he would get the money returned and then confidently prayed for it to happen while he roamed the house in anguish. One hour later when the cab driver contacted him—and then later wouldn't even take a tip for bringing back the money—my friend's brother didn't connect it with answered prayers. How many people go unhealed—whether physically, mentally, or spiritually—because we Christians soft sell the power of God to act beyond us and through us?

The woman in the New Testament who went through twelve years of hemorrhaging was just naive (or desperate) enough to imagine that Christ had a miracle for her, even if he didn't know she existed. We moderns might call her gullible, but she was open to believing that God would heal her through this unlikely looking Messiah. Today, aren't we supposed to bring this same unlikely looking Messiah to each other?

Sure, there are phony "faith healers" walking around. But there have always been phonies, just as there have always been people who God works through to heal the sick and multiply the loaves. In fact, according to Christ, "miracle-working" is supposed to be an ordinary result of being one of his disciples.

Healing the sick and multiplying the loaves rarely stir up a controversy, as long as healing comes for the doctor and loaves from the baker. But what about those times that miracles arrive at our doorstep marked Special Delivery?

Maybe people don't walk on water anymore. After all, Peter did it for just a few seconds before he fell. Maybe people nowadays don't come back for the dead after four days in the grave and a stench in the air. But God lets people do miracles everywhere—and sometimes God does them all by himself. I'm not just talking about the "miracle of living" (although it is a miracle to be alive and conscious), the birds in the trees, or the sunrise on a cool spring morning. It's easy to be eloquent about a sunset or a starry sky. That's safe.

Instead, I'm talking about the elderly once-blind woman in my parish who now has her sight back, or my middle-aged friend who was cured of chronic depression five years ago at a prayer meeting, or the many recovering alcoholics who claim simply that after years of trying to quit drinking on their own—a miraculous "Higher Power" keeps them sober and grateful from one day to the next.

Christ said that the good news of his Gospel would make a concrete, visible difference would make a concrete, visible difference in people's lives, including our own—that the blind would see and the lame would walk." Maybe we Catholics would find it easier to spread the good news if we believed it was happening ourselves.

(From the U.S. Catholic)

2nd Thoughts on anti-porn guy

The Rev. Donald Wildmon is seeming less weird to me all the time.

Wildmon operates an organization out of Tupelo, Mississippi called the National Federation for Decency.

The NFD spends a lot of time arranging boycotts of things like the Playboy Channel, Penthouse Magazine, and other sexually oriented things.

Up until recently, I didn't really think the efforts of NFD were worthwhile. But now, I'm beginning to wonder.

Recently I was watching a movie made back in the 1930's. An unmarried couple was masquerading as a married couple to help solve a crime. They were given the same room to sleep in. Much of the movie was about how the man had to hide his eyes when the woman changed clothes and how he had to sleep out in the yard instead of sharing the room with the woman, who was his fiancée.

It occurred to me that social values have changed a lot since then. One of my favorite shows is MOONLIGHTING. The plotline for the last two seasons has revolved around who the female lead has been sleeping with. That and the fact that she got

pregnant and initially didn't know who the father was.

Another one of my favorite shows is L.A. LAW. Again, much of the plotline deals with who is sleeping with whom. Marriage, or even longterm commitment, is not regarded as a thing to be highly valued.

Another favorite is CHEERS. A feature every week is that the male lead is sleeping with someone new. The female lead has been trying to initiate an affair with her married boss.

While I enjoy these shows, they hardly contain the type of philosophy I want my child to adopt. If that seems hypocritical, so be it. But that's the way it is.

I guess what's beginning to concern me is, where will it end. I remember watching the DICK VAN DYKE SHOW. The married couple slept in separate beds. Now, television shows people having sex.

That, and profanity, I remember one time back in the 1970's a movie received an "R" rating because one four-letter word (which begins with the letter D) was used.

What a laugh. Now they use that word, and others, every day on television.

My son, who turned two last week, now sometimes watches television with me. Among the really great

words he sometime gets to hear are: wh-re, b—ch, b—rd, d—n, and h—l. That and he gets to see people having fairly graphic sex and sustain fairly graphic wounds. I try to find stuff that's not too bad for him to watch, but no TV show seems sanitary these days.

It's easy to say "Just turn off your TV." Ha. You try it. There are some shows we know in advance will be something we don't want our child to see. If we want to watch it, we use the VCR and watch the show after our son has gone to bed.

But there's no escaping the profanity and immorality unless you stick with Mr. Rogers and Sesame Street. There's only so many times you can see Mr. Rogers sing that dopey song about his neighborhood while he changes his shoes before your being to want throw things at him.

As long as there was a choice, I didn't see this as a problem. Now there's not really a choice. You either accept casual sex and profanity, or you don't watch television.

Until now, I've thrown away most of the stuff I've received in the mail from NFD, because I thought they were a little flakey. I'm beginning to think they are not so flakey after all.

Editorial Page

Religion still not free in Russia

It has become the practice for certain U.S. religious leaders to visit the Soviet Union, even preach in certain Soviet churches. Unfortunately, such visits and resulting statements about perceived religious freedom in that land become highly valuable Soviet propaganda.

In point of fact, the churches which such leaders are able to visit and preach in are among the "official churches" to which visitors and dignitaries are taken and which tourists are shown. These are the "Potemkin villages" of 20th century Russia.

According to Evgeny Bresenden, a Soviet emigre and spokesman for Soviet Pentecostals, official church leaders, such as those with whom visiting evangelists and political leaders associate, "are seen by believers in the U.S.S.R. as betrayers... and as executors of the will of the atheists."

Under Soviet law religion can be practiced only under the auspices of religious associations which have been licensed for this purpose by the government. These groups must abide by rules, regulations and orders of the Council for Religious Affairs of the U.S.S.R. in order to remain licensed.

With such a control scheme the Soviets permit believers to attend church, take part in rituals in the church, and pray, but there can be no religious discussions among members or interaction of any kind.

For example, there can be no missionary effort, no evangelizing or proselytizing. Those under 18 are not permitted to attend worship services. No one under 30 can be baptized.

There can be no Sunday schools or Bible instruction of any kind for anyone, nor can there be any groups for youth, men, women, etc.

So, in a word, all that is permitted is church attendance where a priest or minister may lead prayer and deliver a sermon. He may not discuss anything outside the religious realm, but he is expected to support the domestic and foreign policies of the government. Some clergy are indeed KGB operatives.

Any religious activity which occurs outside the authorized church buildings and outside these rules is unlicensed and therefore illegal. Special spy committees exist in every neighborhood to report violators.

Those who refuse to bend their knees to the state in the practice of their religious activities, if caught are arrested and charged under the criminal code for "anti-Soviet agitation." This permits Soviet officials to say no one is persecuted or imprisoned for their religious beliefs.

The First Guidebook to Prisons and Concentration Camps of the Soviet Union by Avraham Shifrin lists over 2,000 slave labor camps in which thousands of Christians are imprisoned for such "crimes" as "reading religious books, posting up notices, or demanding religious instruction for their children."

It is long past time for Christians to speak out on the persecution of their brothers and sisters in the Soviet Union! And to demand that Christians also be permitted to emigrate!



Letters

Waldheim, holocaust comparison out of context

In her letter published in the Florida Catholic February 6, 1988, Joan Dunham condemns me as being insensitive to the feelings of those who have lost loved ones in concentration camps. My record of 33 years interfaith work in South Florida is too well known to need a defense.

I do suggest however that before rushing to condemn, Ms. Dunham might in Christian charity have first inquired if I was being quoted correctly. In fact, I was,

if somewhat out of context. The conversation with the reporter lasted close to a half hour. However, in no way did I compare the President's acting ability with "sending hundreds, perhaps, thousands, of innocent people to the gas chamber." This comparison was Ms. Dunham's conclusion. There never has been any evidence that President Waldheim sent even one person to a gas chamber.

My remarks had to do with the refusal

of the American secular press to even recognize the distinction between private conversations and the protocol surrounding State visits. When the Holy Father publicly, on a State visit calls attention to violations of human rights in Chile, Haiti, Nicaragua or Poland, he is criticizing the actions of these Governments.

But he has no reason to upbraid the Government or the people of Austria,

because of what Mr. Waldheim might or might not have done in his youth. The U.S. Watch list refers to Mr. Waldheim as a private citizen, not as Head of State. This has also been consistently ignored if not suppressed by the secular press.

The Holocaust was a terrible crime not only against the Jews, but against all humanity. It must not be forgotten, as well as never be permitted to happen again. But the best protection is a universal respect for human rights, including that one is innocent until proven guilty and no one is bound to incriminate himself, both which have been brushed aside in Mr. Waldheim's case.

Monsignor Bryan, O. Walsh
Miami

U.S. not same as Soviet Union

Regarding your article of March 4, 1988, "Pope rips East-West Conflict," may I say that I was chagrined the way the Pope treated these United States. Spending on arms in the United States is great but the government has sent many times over food for undernourished people in Ethiopia and elsewhere. Have communist countries given anything to the Third World Countries? They don't even lie about it. They don't.

The U.S. has sent many responsible people through the Peace Corps. Russia has no such programs.

We will never on earth have a perfect government as long as there is original sin or earth. So we must take the next best thing. Capitalist and materialist America may not be the solution to World Peace but it has made capable middle class people to contribute to the Near East

Mission and Salesians Missions located around the world. I, myself, on disability, have given \$15 a month. In Russia, divorced, I would not be able to contribute half that much.

Doesn't the Pope know what Our Lady said at Fatima, "Russia would be the scourge brought to every nation on earth?" She asked the conversion of Russia. She did not ask the conversion of the U.S.

We have more to fear in a nation that practices birth control and abortion such as these two countries than in their armaments. I understand that the U.S. government is corrupted, but God will send the chastisement because of our sins not because of the size of our defense. Did he not destroy Sodom and Gomorrah for that reason?

God will chastise the U.S. more than

the Pope's message because it has forgotten its Maker but thanks to the people who say the rosary every day that chastisement will be forestalled.

I do believe someday the U.S. will turn to communism and then the people will realize what they have been missing.

I read The Voice faithfully every week. And may I say your editorial page is very good. "Pregnant woman is two people" and "Women's power rightly put aside" are two very good letters you have printed. I am sending money to the letter "Marian Year on Central America" by Dorothy Chapel. You should put more of the Blessed Virgin Mary in your articles. She deserves it.

Jocelyne Willard
Miami



Religious groups

Q. I and my friends are more and more confused by what seems like an increasing number of organizations and movements we are supposed to choose from in trying to be active and better Catholics. Some make us suspicious, especially one or two groups tied to appearances of the Blessed Virgin Mary, or so they say. Some others look good. Others scare us because they claim we cannot be

By Fr. John Dietzen



really Catholic unless we belong to their organizations or be "good, loyal Catholics" except the way they tell us. We've had priests involved in some of them and have been told they are the only priests we can trust to hear our confessions or give us advice. How can we tell what to think? (Pennsylvania)

A. Your concern is a healthy one. Apparently it is shared by a good many Catholics these days. It's extremely difficult to deal with this matter in a short column like this, but there are at least a few basic guidelines I might suggest from our Catholic tradition.

First, however, we must remember that ours is a big church. Historically, when it is at its best and most alive, there's always room for a whole rainbow of ways for people to pray, to think, to live out their faith and grow in holiness. Without respect and room for these differences and honest varieties within the appropriate framework of faith, the church stagnates.

But to your question. One danger sign to look for is any position which rejects what the church is doing and teaching today. Many groups, for example, some of them, as you say, related to alleged supernatural apparitions, refuse to accept the teachings of the church since the Second Vatican Council.

We believe on the contrary that the same Spirit who was with the church in the past is with it now.

Another large red warning flag is any claim that this or that group is the "elite" of the church, that they are the real and genuine Catholics, that anyone not with them or who sees things differently from them is somehow a second-level Catholic.

In my 34 years as a priest, I have led or been involved with dozens of spiritual and apostolic movements. All of them have accomplished much good.

But nearly every one went through a stage when it needed to fight the temptation to consider itself something like an eighth sacrament, to believe no one is a genuine, full Catholic until you have done their "thing," or seen things their way. Of course, groups and societies who pursue this course always have the highest motives — to "purify" the church and so on. But, unchecked, such attitudes often have led to gross intolerance and arrogance.

The third and best criterion of all in evaluating the genuineness of these movements and societies is the old standby: What are their fruits, their results? Are they bringing to the Catholic community (parish, diocese, universal church) greater hope, unity, charity, kindness, peace and other fruits of the Spirit listed by St. Paul? (Galatians 5:22). Or do they seem to be causing mistrust, secretiveness, elitism, hostility and bickering, division and oppression?

Infant mortality tragedy

A recent worldwide study ranks the United States 19th among nations in its infant mortality rate. The nation has one of the highest infant death rates of any industrialized country in the world. I've heard this news repeated every year for 20 to 30 years. It is tragic.

The U.S. infant death rate showed little improvement between 1984 and 1985 while the health of many children, infants and mothers has worsened, according to the Washington-based Children's Defense Fund. If we look at black infants alone, the mortality rate puts the United States 28th in the world, behind Cuba, Czechoslovakia and Bulgaria among others.

"Our progress in preventing infant deaths has come to a virtual halt," said Robert Fersh, director of the Food Research and Action Center. The group released a study showing that more than 10 of every 1,000 U.S. babies die before their first birthday.

Deaths among black babies, at 1.8 percent, are twice the rate of those among whites. The mortality rate is highest in the South where poverty is greatest and social services are least adequate.

An infant's chance of survival is worst in the District of Columbia, the nation's capital, where more than 2 percent of babies die. In the United States, 110 babies "will die today, many from preventable causes," said Mary Brecht of the National Commission to Prevent Infant Mortality.

Why doesn't the richest country in the world feel ashamed of such statistics? Probably half the infant deaths could be prevented. Americans pride themselves on ingenuity. Why not put more talent to work saving these lives?

Our priorities are so skewed when it comes to children. We don't take seriously the need to nourish children so that society can replenish itself.

Already the declining birth rate combined with rising life expectancies is heading the nation toward what some have called "demographic suicide." In another generation, too few young people may be overburdened with supporting too many

By Antoinette Bosco



old people. Twenty years from now, when the baby boomers approach retirement, the nation will have a crisis on its hands. And when infant death becomes a pragmatic problem affecting the nation's economic future, people will be ready to work to reverse it.

What makes infant deaths especially immoral is that so many lives could be saved simply by providing proper prenatal care for pregnant women.

The major reason for the alarming difference between infant death rates in the United States and in European countries is that "no woman in Western Europe ever needs to ask how or where she will get prenatal care or how it's going to be paid for," said Arden Miller, chairman of the department of maternal and child health at the University of North Carolina at Chapel Hill.

Prenatal care at publicly funded clinics, along with public service advertising and education, are relatively inexpensive ways of saving lives.

"Study after study has shown that for every dollar spent on prenatal care, anywhere from \$2 to \$10 is saved on the care that would be required later for low birthweight babies," said Miller.

Another aspect of the infant death rate that seldom is talked about is a parent's pain at losing a baby.

Does anyone discussing deaths per thousand ever stop to think of the parent whose baby had died? Can anybody imagine a mother's or a father's anguish upon losing a baby?

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True Catholicity

What do Catholic liberals do these days in the conservative atmosphere created by Pope John Paul II? Many of them, myself included, were influenced by Karl Rahner who spoke of a futuristic world-wide Catholic church, with a plurality of opposing theological visions, all united under one papal umbrella. Rahner seemed to give us permission to be tolerant and respectful of divergent opinions, even erroneous ones. But as we became more tolerant some of us tended to lose, at least to some extent, our critical judgment.

When Pope John Paul II came on the scene it was clear from the beginning that a new force took over, a counter-force to Rahner's thinking that eventually found expression in the 1985 Synod of Bishops. A key idea in the Pope's thinking is this: The Catholic church is universal but not pluralistic. Diversity of language, culture, and opinion within the framework of orthodoxy is good, but we call that pluriformity, not pluralism."

Understanding the distinction between pluralism and pluriformity is vital for those who are interested in thinking with the church. In the "Report from the 1985 Extraordinary Synod of Bishops," held in Rome, we read, "...it is necessary to distinguish pluriformity from pure pluralism.

"When pluriformity is true richness, and carries with it fullness, this is true Catholicity. The pluralism of fundamentally opposed positions, instead leads to dissolution, destruction and the loss of identity."

On his recent trip to America the Pope stressed Catholic identity as a major theme throughout his travels. He addressed

By Fr. John Catoir



people of every race and color, and insisted that all groups have a home in the church, which is the Body of Christ. But to be a true home, the church itself must be clearly defined as Christ himself would define it.

There are now over 20,000 Christian church judicatories throughout the world, all defining themselves and their beliefs differently. We can dialogue with them and respect them, but we cannot dissolve into some kind of common denominator with them. While this is true, it is also true that the church can never become a monolithic society where one leader does all the thinking for hundreds of millions of his subjects.

Debate, discussion and growth must continue and will continue. It's a sign of life. But so is holding firm to one's identity, which is an essential sign of sanity.

(For a free copy of *Christopher News Notes, A World to Change*, sent a stamped self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

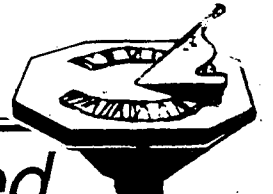
Tobacco-users excommunicated

Neither William Shakespeare's father, mother, sister nor daughter could either read or write. His wife was eight years older than he and although a wealthy man when he died, he left only his second best bedstead to her.

His epitaph is a strange one—
Good friend for Jesus sake forbear,
To dig the dust enclosed here;
Blest be the man who spares these stones,
And curst be he who moves my bones.

Sultan Murad II of the Ottoman Empire decreed the death penalty by impalement for smoking tobacco. The same penalty existed in Luneberg, Germany. Pope Innocent X excommunicated tobacco-users, while Czar Michael of Russia ordered that offenders' noses be cut off. In Switzerland, the Senate of Berne had "smoking" inserted along with "stealing" and "killing" in the Ten Commandments.

By Frank Morgan



The following were American Colonial home remedies:

...For hiccups-swallow a mouthful of water, then close the mouth and stop the ears.

...To cure baldness-rub the bald spot morning and evening with onions until it is red. Then rub it with honey.

...For hoarseness-rub the soles of the feet with garlic and lard that have been well beaten together. Then place the feet before the fire. The hoarseness will be gone by the next day.

Jesuit Gerge Kamel in the 17th century brought the first specimen of a lovely flower from the Orient. In honor of Kamel, the Swedish naturalist, Linnaeus, named the flower the Latinized form of Kamel, camellia.

When Michael de Montaigne, the 17th century French philosopher, was elected Mayor of his hometown of Bordeaux, he said to his fellow citizens: "I am willing to take your affairs and problems into my hands, but not my heart, my liver or my lungs."

A Christian decision?

Dear Mary: Our son, 30 years of age, has purchased a home near us, and his girlfriend has moved in with him. I refuse to treat them as husband and wife. I told him never to bring anyone to our table that he is living with outside of marriage. As a consequence, he rarely comes to our home and generally avoids us.

We told him that as our son he is always welcome and that we completely want his happiness. What we are wondering is how to get him back to our table that he is living with outside of marriage. As a consequence, he rarely comes to our home and generally avoids us. We will not and cannot give away our principles and pretend what is going on isn't. Is there a way to approach him on this?

She is an OK girl as far as we know, but we are afraid that should they marry, things can never be good because of our feelings for their relationship now. Any thoughts on what must be a common problem today will be greatly appreciated. — Florida.

Your son has shocked and hurt you by choosing values contrary to your deepest feelings. You ask how to get him back to a Christian way of living. As painful as this situation is for you, you are asking the wrong question. You are asking how to change the behavior of a 30-year-old man, something which you do not have the power to do. Instead, try to examine what you can do. You have

By Dr.
James and
Mary Kenny



three options.

1. You can accept your son and his girlfriend as adults, not approving the choice they have made but recognizing that the choice is theirs, not yours. So far you have refused to meet them socially in any way as you regard this as compromising your principles. There is a difference between acceptance and approval.

You have judged that living together out of wedlock constitutes un-Christian behavior, and you refuse to associate with someone who acts in this way. Do you apply the same standard to other un-Christian behavior?

Some people knowingly falsify expenses on tax returns in order to pay lower taxes. Others take parts and supplies from their employer for their personal use. Cheating and stealing are also un-Christian. Do you refuse to associate with persons who do these things?

Unless you shun all persons who act in an un-Christian

manner, you have singled out your son, not for un-Christian behavior, but for the sin which bothers you the most.

2. A second possibility is to accept your son but to reject his partner. This is what you have chosen. Your son is welcome, but she is not. In effect, you are saying, my son is OK. All this is her fault." Since you recognize that she seems to be "an OK girl," this position appears rather unfair to her. It takes two to form a live-in couple.

3. Finally, you can refuse to have any social contact with either of them until and unless they change their behavior. You have already recognized the real danger in such a position. Not only do you lose your son now, but in the event that they later marry, you may not be able to re-establish a relationship. You may lose your son for good.

As an adult, you have a right to make any one of the choices above. As an adult, your son also has the right to his choices. He cannot tell you to change your principles. You cannot tell him to change his lifestyle.

If you look to the Gospels, you will find that Jesus never condoned sin, but he did not refuse to associate with sinners. He did not reach others by shunning them or by condemning them. He ate and drank with them and loved them. When behavior between generations has changed so much and parents are so confused about how to react, we are not likely to find a better model.

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Becoming people who bless

We sneeze. Someone says, "Bless you." We do something thoughtful for another and she says, "Well, bless you. Aren't you nice?" We hear about another's misfortune and say, "God bless them." Grandmothers look fondly on a crude homemade gift and say to grandchildren, "For me? Bless your little heart."

We bless people all the time only we don't realize it. When I was teaching in Ireland last summer and encouraged parents to bless their children at bedtime, many were stunned and asked, "You mean parents can bless their own children?" They were thinking that only priests can bless.

Of course, we can bless each other. What is a blessing but calling on God to favor another? We can bless each other, gardens, rooms, animals and food.

"God bless you," is one of those warm loving phrases that says, "I care about you. I want God to keep you in His care." The phrase is absent in many families, though. It just isn't said.

If your family is one of these, why not consider a bold move this week in Lent? Make an effort - everyone in the family - to bless another each day. Just this week for starters. Perhaps it will initiate a trend. Once we become comfortable with the phrase, it gets easier to say and mean.

Parents might bless their children at bedtime, saying, "God bless this imp tonight and keep her safe and well."

By
Dolores
Curran



Other non-threatening blessings might be:

"God bless the cook."

"God Bless the breadwinner."

"You're a blessing to have around."

"It's a blessing to live in a warm home like this."

"Bless your little pointed head."

"Bless us, Oh Lord. . ." and slow down the grace so we actually hear what we're saying.

Lent is also a good time to bless the home together as a family.

It can be done by gathering together and asking God to keep our home safe and to bless all of us who live in and visit our home.

We can make a sign of the cross in each room or in a central locale and end with an "Our Father" and "Hail Mary." The whole ritual takes only a few minutes but it's

one of those religious observances that tells us.

"We're not alone here. God lives in our midst."

Some Christian cultures have a tradition of setting an empty place at the table for God or for those strangers who might be God in disguise.

It's a lovely reminder that God is part of the family. At grace time, they ask God's blessing on all those we meet in His guise.

Another method of blessing is by the written word. A little note on the pillow or tucked into a lunch sack saying, "Hope your day is going well. God bless you. Love, Mom." can give a lift to the most discouraged child - or parent.

The Irish have a lovely custom of entering a home and saying, "God bless all who live here." The first time it happened to us in our little cottage last summer, we didn't know how to respond because it was new to us. But, like all new customs, it soon became familiar and we were able to say thank you with ease.

Nietzsche wrote, "From people who merely pray we must become people who bless." He was making the distinction between prayer as a personal focus to blessing which focuses on others.

When we bless others, whether they're sneezing or doing something for us, we are focusing on them, not on ourselves. And that's not a bad goal for Lent.

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Family matters

By Carol A. Farrell
Director of Family Life Ministry

We all look back with nostalgia on "the good old days" - whatever that may mean to each of us. In that looking back we can experience a stab of pain as we remember what-once-was but is no more: happy times and places in our lives, people who were very special to us. Whether the feeling will be joyful for the richness of the memories, or painful over the sense of loss, depends on what thoughts fill our minds.

For example: As we prepared to move from the house that had been our family's home for twenty-four years I was remembering all the happy times we had experienced there and I grieved over the loss of the house which enshrined those memories.

I cried off and on during our last few days there and was sure I would never be able to remember the house without feeling pain.

But two incidents occurred which helped me see the

move in a different light. The first was on the day of our departure when my oldest son came over to me as I stood in the kitchen, put his arm around my shoulder and said, "Mom, just remember that we've made memories in many places, not only in this house."

He was right, of course, and all the wonderful camping vacations we've had together and breakfasts at the beach quickly came to mind. I could feel my emotional grip on the house lessen a bit.

The second happening took place several days after the move. I had taught a class that evening and as I began the drive home I knew that I would be very close to our beloved home. I debated briefly with myself whether I should drive by it and quickly gave in to my feelings. As I drove by I could see that the draperies on the front windows were drawn closed and the front door was slightly ajar.

I'm not sure why those two things stuck me so forcibly, instantaneously, without thinking, I remembered the night my father died.

When the hospital had called to inform us of his death

we decided we needed to be there. It was two o'clock in the morning. As we walked into his room, I was struck by his appearance. His skin had been ruddy and tanned-looking just a few hours earlier but now he was as white as the sheet. It was his body, but it was not him.

All of that flashed through my mind as I looked at our home. I remember almost hearing the words, "The life is gone out of it." It was true of the house. It was true of my father's body. What was significant about both — the life they had housed — now existed in another place.

Each of these two instances were for me what can be described as "a moment of grace".

The external realities of my life remained unchanged but new thoughts transformed the way I viewed them. As I saw the facts differently, in a broader perspective, I experienced a shift in my feelings. In this case, a most welcome change from pain to peace and acceptance.

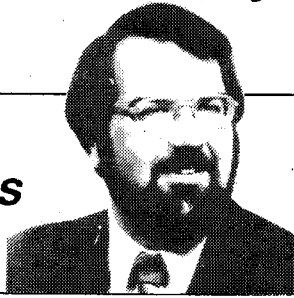
Perhaps that is what Paul meant when he wrote to the Romans saying "...be transformed by the renewal of your mind, so that you may judge what is God's will, what is good. . ."

Thomas Jefferson looks at TV

Hand me your remote control for a few minutes, please. I want to direct your attention to four channels which might contain something of interest to you:

*Channel 1: Thomas Jefferson never watched television, but he know a lot about a lot and one of those "lots" is the value of fiction as entertainment, enlight-

By
**James
Breig**



enment and inspiration. I recently came across a quotation from him about fiction which has application to what we view on the tube. So pretend Mr. Jefferson and you just finished watching the latest episode of your favorite series together. As he dips into the bowl of Doritos, he turns

'Thomas Jefferson never watched television, but he knew a lot about a lot and one of those "lots" is the value of fiction as entertainment, enlightenment and inspiration.'

to you and says:

"A little attention to the nature of the human mind evinces that the entertainments of fiction are useful as well as pleasant.

"That they are pleasant...every person feels...But wherein is (fiction's) utility? I answer, everything is useful which contributes to fix us in the principles and practice of virtue.

"When any signal act of charity or of gratitude, for instance, is presented either to our sight or our imagination, we are deeply impressed with its beauty and feel

a strong desire in ourselves of doing charitable and grateful acts also. "On the contrary, when we see or read of any atrocious deed, we are disgusted with its deformity and conceive an abhorrence of vice.

"Now every emotion of this kind is an exercise of our virtuous dispositions; and dispositions of the mind, like the limbs of the body, acquire strength by exercise..." I never thought I'd be quoting Jefferson in a TV column, but what he says has value if we think at all about why we watch television and what it does to us, positively and negatively. A few moments reflecting on how TV shows exercise our love of virtue and our abhorrence of vice wouldn't hurt any of us.

*Channel 2: Regular readers know about my two recent columns on the ruling on indecent programs by the Federal Communications Commission (FCC). As a follow-up, you might be interested to know that the National Federation for Decency (NFD) is taking action against the ruling.

The group has started a letter-writing campaign to get the FCC to change its decision and the NFD executive director, Rev. Donald Wildmon, has filed a lawsuit to overturn it.

In a letter to NFD members, Rev. Wildmon said he believes the FCC ruling is "a dangerous precedent" which "voids the law without going through the proper channels of government." Calling the decision "a moral outrage," he charges that the FCC, by allowing indecent programming after midnight, will eventually allow it "during any hour."



Young Marrieds

Elizabeth McGovern and Kevin Bacon star as newlyweds in Paramount Pictures' contemporary comedy, "She's Having a Baby." Calling it a "delightful, often hilarious and eventually touching film," the U.S. Catholic Conference classifies it A-III. (NC photo)

Among several religious leaders on the NFD advisory board are three Catholic bishops.

For information about the NFD's efforts, write on the NFD advisory board are three Catholic bishops.

For information about the NFD's efforts, write it at P.O. Drawer 2440, Tupelo, MS 38803.

*Channel 3: A Catholic video and book club called "Christian Masterworks" is offering such tapes as "Prayer for World Peace" with Pope John Paul II, Hanna-Barbera's animated Bible stories, and videos on Mother Teresa of Calcutta and Mother Angelica of the Eternal Word

Television Network.

The toll-free phone number for the club is 800-543-0088.

*Channel 4: I haven't previewed it, but any special starring Milton Berle, Sid Caesar and Danny Thomas has to at least be mentioned. They form a trinity of early television's top comedy performers.

They star in "Side by Side," a CBS two-hour movie, March 6, about three senior citizens who start a fashion business for those over 65...

Okay, you can have your remote control back. But, as you start to flick around the dial, don't forget what Tom Jefferson said.

'Frantic' is a well-crafted suspense thriller

Rock musician launches magazine for young Catholics

LOS ANGELES (NC) — A 25-year-old Californian rock musician has founded Veritas, a bimonthly magazine aimed at Catholic youth.

The magazine's founder and editor is Paul Lauer, a guitarist who decided in 1985 to become "a journalist for God."

The first two issues of the magazine featured articles on Pope John Paul II, teen sex, chastity, church history and interviews with actor Dick Van Patten and his son, Vince Van Patten.

The magazine's motto, "Catholic Youth for the Truth" is "a cry to combat the increasing lack of faith, morality and hope in the world today," according to a news release announcing the magazine.

Anyone interested in subscribing should send \$14.50 for a one-year subscription to Veritas, 2115 Selby, Los Angeles, Calif. 90025. Groups, schools and parishes can obtain bulk rates.

Hairspray

Underground writer-director John Waters makes a successful transition into mainstream with this campy teen-age musical comedy. Traces the rise of a chubby teen-ager (Ricky Lake) as the unexpected star of a 1962 Baltimore TV dance party show. Includes teen rivalry, outrageous stage parents, and a nice subplot about integration. Toe-tapping period music, rousing dance numbers. Some off-color remarks. The U.S. Catholic

Capsule reviews

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

The House on Carroll Street

Romantic thriller set in 1951 New York featuring a gutsy, blacklisted photo editor (Kelly McGillis) who uncovers a politically sanctioned conspiracy aimed at hiding Nazi war criminals in the United States.

Hitchcockian influence poorly realized by director Peter Yates in this stylish-looking but far-fetched film about political hypocrisy, scripted by formerly blacklisted writer Walter Bernstein. Brief nudity and graphic 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.

Switching Channels

Failed adaptation of "The Front Page," updated to a 1980s TV newsroom, that tracks the love-hate relationship between a star newswoman (Kathleen Turner), her boss-ex-husband (Burt Reynolds), and her foppish lover (Christopher Reeve). Weak chemistry between lead actors, clumsily direction by Ted Kotcheff. Some rough language. The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

Frantic

Well-crafted suspense thriller about an American couple in Paris (Harrison Ford and Betty Buckley) who gets caught up in a dangerous game of international intrigue.

Director Roman Polanski plays the game of chills and thrills mostly straight, with appropriately sinister camera work and a strong performance by Ford, but

there are several bizarre scenes involving drugs and a grotesque corpse. Restrained violence, brief nudity, several drug scenes and some street language.

The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

End of the Line

Veteran Arkansas railroad workers (Wilford Brimley and Levon Helm) protest the closing of their town's railyard by commandeering a locomotive to Chicago and confronting the railroad's chairman of the board.

Director and co-writer Jay Russell and executive producer and co-star Mary Steenburgen have collaborated on an authentic and uncloying evocation of life in rural America. Fine ensemble acting, but some rough language. The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

**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



MARIAN MASS. Members of the Legion of Mary symbolically reconsecrated their lives to Mary at the annual Acies Mass last week. Little Karl Willman (above) gets a little help from his father at the reconsecration ceremony. (Photo by Marlene Quaroni)

Bishop Vega to speak at seminar March 22

The Graduate School of International Studies of the University of Miami will be sponsoring a seminar on "Religion and Revolution in Nicaragua" on March 22 (9 a.m. to 5 p.m.) at the Hyatt Regency Hotel featuring a keynote address at 12:30 p.m. by Bishop Pablo Vega, Former President of Nicaragua's Bishop Conference. Bishop Vega will speak on "The Church Under the Sandinistas."

Morning sessions will include a talk on "The Experiences of Christians in Nicaragua Through the Eyes of a Former Nicaraguan Sandinista," by Prof. Humberto Belli, Associate Professor of Sociology, Franciscan University of Steubenville." Afternoon sessions will include talks on "Marxism and Christianity: Theory and

Practice," by Dr. Kent Hill, Executive Director, Institute on Religion and Democracy," and "Christians in Central American Revolution," by Phillip Berryman, writer and missionary. A panel discussion will close the afternoon.

The cost is \$40 (includes lunch). Seating capacity is limited so make reservations now by calling Georgina Olano at (305) 284-6868.

Respect Life hosts workshop

Respect Life is hosting a speaker's workshop at the North Dade Respect Life Office at 18340 N.W. 12 Ave. in Miami on March 26 from 10 a.m. to 2 p.m. Dr. Rolando Deleon will speak on fetal experimentation and genetic engineering; Joan Crown and Sylvie Anne Petrilla will speak about Project Rachel (Post-Abortion Counseling); Rev. Henry Patino will speak on school based health clinics; and Libby Johnson will speak on birth control and Natural Family Planning. A video will be shown on Post-Abortion Syndrome. Those interested in attending should contact Joan Crown at 653-2921 Monday through Friday from 9 a.m. to 2 p.m.

Mariachis to entertain at testimonial dinner

The widely-traveled Mora Arriaga Family of "mariachis" will provide entertainment during a testimonial dinner honoring Miami's Archbishop Edward A. McCarthy at 7:30 p.m., Saturday, April 30, at the Fontainebleau Hilton Hotel, Miami Beach.

More than 1,500 guests are expected at the black-tie event, whose proceeds will be used to establish an endowment fund by Mercy Hospital Foundation for the first hospice program under Catholic auspices in the state of Florida.

Coming from Mexico, the Mora Arriaga Family includes 15 members, musicians who play nearly every instrument, as well as singers and dancers. For more information about the dinner call 285-2185 in Miami.

Organ recital kicks off music series at Cathedral

An organ recital, a "service of darkness" and an all-opera evening will be the highlights of this year's musical season at St. Mary's Cathedral.

This Sunday, March 20, at 4 p.m., Marianne Webb, acknowledged as one of the finest concert organists in the United States, will perform the inaugural recital of the newly-restored Cathedral organ. Webb, professor of Music and University Organist at Southern Illinois University in Carbondale, has toured

extensively throughout churches, colleges and universities in the United States. Her program at the Cathedral will include works by Bohm, Franck, Mendelssohn-Bartholdy, J.S. Bach and Messiaen.

On Wednesday, March 30 at 7:30 p.m., in preparation for Holy Week, the Cathedral will present a "service of darkness," a set of choral meditations on the seven last words of Christ. These will be performed in the context of a

religious service based on the ancient Tenebrae. Dating from the 8th century, the Tenebrae is celebrated during Holy Week and symbolizes the darkness which fell over the earth as Christ was crucified. The performers will be the Miami Camerata, directed by Cathedral organist Matthew Bryant.

On Friday, April 22 at 7:30 p.m., the Cathedral will present its annual opera concert, which has become the most popular event of its musical series. The concert features young artists of the Greater Miami Opera Association performing solos and ensembles from favorite operas and operettas. The concert will benefit the Educational Endowment Fund of the Cathedral school.

Admission to all these events is free. For more information, call the Cathedral at 759-4531.

Lay ministry enrollment open

The Office of Lay Ministry of the Archdiocese of Miami is now accepting applications for the two-year School of Ministry program which begins this fall (September '88).

The School of Ministry is open to all men and women with a demonstrated commitment to Christ and the Catholic Church, whose lifestyle is congruent with Gospel values, and who wish to serve the people of South Florida.

School of Ministry classes are held one evening a week for two hours in Dade and Broward.

After completing the two-year program, those who wish to be commissioned as Ecclesial Lay Ministers must complete an additional six months of field experience.

Ecclesial lay ministers make a five-year commitment to serve the Church in a specified area of ministry. They serve alongside the clergy and Religious of South Florida, and the Office of Lay Ministry provides ongoing training,

support and supervision.

For more information and a preliminary application form, call the Office of Lay Ministry at 757-6241 in Dade or 525-5157 in Broward, Ext. 371.

Vocation nights

The Offices of Vocations, Vicar of Religious, and Youth Ministry announce a bilingual Testimonial Vocations Night at St. Elizabeth Church in Pompano on Friday, March 25 at 8 p.m. for young men and women who are interested in following the Lord more closely. In addition, the second Night of Reflection and Prayer has been scheduled for Tuesday, April 19 at 8 p.m. and it will be held once again at St. John Vianney College Seminary (2900 SW 87th Ave.), having Vocation Discernment as its theme.

For information please contact the Vocations Office at 757-6241 Ext. 270 or Sr. Isabel at 757-6241 Ext. 153.

AIDS prayer service April 15

There will be an ecumenical prayer service for anyone who is concerned about AIDS or touched by the disease on April 15 at 8 p.m. at St. Mary's Cathedral, 7525 N.W. 2nd Ave. Rev. Laurie Reed, a Baptist minister and Chairperson of the Clergy Advisory Board of the Health Crisis Network, and Bishop Norbert Dorsey will officiate together. It is planned that the service will be the first in a series of similar events. For more information call Barbara McLaughlin at 576-9333 or Terry Sunday at 757-5641.

It's a Date

Festivals

St. Helen Catholic Church at 3340 West Oakland Park Boulevard in Ft. Lauderdale will hold its ninth annual International Day on March 20 from 8 a.m. to 6 p.m. Ethnic foods and entertainment.

Annunciation Catholic Church will host its Shamrock Festival on March 17-March 20. Friday: 5 p.m. to 11 p.m., Saturday: noon to 11 p.m. and Sunday: 1 p.m. to 10 p.m. Rides, games, home-baked items.

Holy Rosary Arts and Crafts Festival will be held on March 26 from 9 a.m. to 5 p.m. at the Holy Rosary school campus, corner of Franjo Rd. and 184th St. in South Dade. Over 200 artists will display everything from ceramic bunnies to beribboned Easter baskets. International foods.

Spiritual renewal

Fr. Ricardo Castellanos and special guests: Bishop Dorsey, Fr. Dan Doyle, Fr. John Fink, Fr. Sai Miraglia and Catholic Lay Evangelist Charlie Osburn will hold a Praise and Healing Rally on April 29 beginning at 7:45 p.m. and April 30th beginning at 9:45 a.m. at the BCC Omni Auditorium in

Pompano Beach. For tickets send \$5 to Cornerstone, P.O. Box 6220, Hollywood, Fl. 33081.

Our God Reigns Prayer Community will host a Life in the Spirit Seminar sponsored by the Catholic Charismatic Services of the Archdiocese of Miami on April 9th and April 10th at Our Lady Queen of Heaven, 6771 Kimberly Blvd., N. Lauderdale. \$3 registration fee. For information or registration call Peg Baumert at 971-0560 or 735-4136.

St. John Neumann Youth Group presents live stations of the cross on March 25 at 7:30 p.m. in the parish hall, 12125 S.W. 107 Ave., Miami.

Bazaars

St. Boniface Women's Club will hold their annual rummage sale at Fulda Hall, 8330 Johnson St., Pembroke Pines, on March 26 from 8 a.m. to 7 p.m. and on March 27 from 8 a.m. to 4 p.m.

The Columbiettes of K. of C. #4851 will host a flea market on March 19 from 8 a.m. to 1 p.m. at the K. of C. Hall on Johnson St. and I-95. Sellers tables are \$10. Admission free. For more information phone Eileen 981-8289.

St. Joseph's Women's Club hosts a bazaar on March 26 from 10 a.m. to 5 p.m. and March 27 from 9 a.m. to 2 p.m. 8625 Byron Ave., Miami Bch. Table cloths, towels, hand bags, more.

Single/divorced/widowed

The Catholic Widowers Club of Hollywood will hold its monthly meeting on April 8 at 7:30 p.m. in the Disabled American Veterans Clubhouse, 2118 Scott St. in Hollywood. Dancing. Non-members \$3. More info call Mary at 457-9426.

The North Dade Catholic Widow and Widowers Club will hold a meeting on March 25 at 7:30 p.m. at Visitation Church Social Hall, 100 N.E. 191st St. in Miami. All faiths welcome. For more information call 652-0477 or 652-7847.

Entertainment

St. Henry's Church is sponsoring the Copacabana Show, a musical review, on March 26 at St. Henry's Parish Hall at 1500 S. Andrews Ave. in Pompano Beach. Show and dancing from 8 p.m. to midnight. Admission is \$15 per person. Call Louise at 785-2450 for reservations.

Metanoia, a Christian jazz/rock

band will be in concert on March 25 and March 26 at 8 p.m. at Music Studio 777, 11050 Wiles Rd., Coral Springs. For more information call Ceil at 651-6007.

Potpourri

St. Clement Women's Club Annual Fashion Show and Luncheon, Festival of Fashions, will be at the Embassy Suites-North in Ft. Lauderdale on March 19 beginning at 11 a.m. Price: \$20 per person. Contact Carol Zeglen at 491-2244 (daytime) or 971-2867 (eves.).

Corpus Christi School will hold a reunion for former students and graduates and their families for their 40th anniversary on April 17 at the school. Open house from 2 p.m. to 4 p.m. followed by a short program and Mass. All are invited to come back to their roots and relive school memories. For further information call Gerard Kouri at 983-9926 (eves.) and 358-8181 (days).

St. Hugh Church Ladies Guild will present a book review by Nancy Husted on "The Fall of the Peacock Throne" on Saturday April 16 at 1 p.m. at Glorie Hall, 3460 Royal Road, Coconut Grove. For information and reservations please call Louise Carter at 443-4340 or Louise Hewlett at 854-6483.

St. Thomas to become Archdiocesan university

(continued from page 9)

thing is going well."

He also noted that financial struggles are nothing new or insurmountable for Catholic colleges. Boston College, the "largest Catholic university in the world," he said, "almost went under" in 1970, but has survived and remains a prestigious center for Catholic learning.

Di Pasquale has 16 years of experience as a university administrator, all of it at diocesan-sponsored universities. Prior to coming to St. Thomas, he was president of Loras College, which is affiliated with the Diocese of Dubuque, Iowa.

Although neither the Archdiocese nor St. Thomas has immediate plans to change the university's curriculum, both sides expect this "much more formal relationship" to result in added courses and enrollment in the future.

"We would use their resources a little more closely," perhaps to train permanent deacons and teachers of religion, the Archbishop said.

"We'll do everything we can to promote it," said Father Vaughan.

Meanwhile, Sister Jeanne O'Laughlin, president of Barry University, said St. Thomas' new status shouldn't have much effect on Barry.

"I think we all ought to rejoice," she said, at "anything that helps higher education in South Florida, if it's going to help them financially in particular."

She noted that Barry's relationship with the Archdiocese won't change in any way. Because the university is located in his diocese, the Archbishop has always been a voting member of Barry's board of trustees. (Auxiliary Bishop Norbert Dorsey will now take his place.)

However, responsibility for maintaining the school's Catholic identity will remain with the Dominican Sisters of Adrian, Michigan who founded it nearly 50 years ago. And financially, "Barry has to kind of be out there on its own," Sister Jeanne said.

The possible merger of Barry and St. Thomas has been an issue discussed off-and-on during the past decade, and quite seriously recently, when St. Thomas' financial situation appeared bleakest. Sister Jeanne said the merger idea was

discarded then because it would have left Barry with too large a debt, and forced St. Thomas to re-apply for accreditation of its law school.

Both university presidents said South Florida's growing Catholic population should be able to adequately support two Catholic colleges.

"Our main competitor around here is Miami-Dade Community College and the

state institutions," which charge much lower tuition, said Di Pasquale, who noted that enrollment at both Barry and St. Thomas is increasing.

"I don't see it hurting either one of the institutions," added Sister Jeanne. "Our [enrollment] has never been larger and the quality of student has never been better. If we do our missions, God will continue to bless both institutions."

Priest urges letters supporting sister

(continued from page 10)

which the nun returned to continue her work as "The most God-forsaken place that the Church has ever gone."

From letters he received from Sister Jacinta before her abduction, Father knows that it is not unusual for her to find thousands of "desperately ill" persons seeking her attention outside her tent when she rises in the morning.

"She is only able to help and treat a few of them," he said, adding that Sister must determine which cases are the most serious. "In the daytime," he added, "they are indigents—at night they are rebel forces."

"The Marxist regime is responsible for these people," Father O'Sullivan continued, "and they do not care anything about them."

He explained that the medical workers are all under tight restrictions, noting that his sister must receive permission "to drive 10 miles to see her priest-confessor."

Father O'Sullivan is urging U.S. residents to write to Girma Amare, Charge d'Affaires of Ethiopia, 2194 Kalorama Road, N.W., Washington, D.C. 20008 seeking his assistance for the medical missionaries.

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attain my goal You who give me the
divine gift to forgive and to forget all
evil against me and that in all in-
stances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be sepa-
rated 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.
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Is this heaven?

Telling children about the afterlife

By Neil Parent
NC News Service

There is a disturbing scene in the movie "Amadeus." Mozart's funeral has just concluded and his body is being taken to the cemetery. A few family members and friends stand grief-stricken in the rain as the wagon bearing the casket pulls away.

At the grave site, solemnly silent men lift the simple pine box off the wagon and carry it toward an open pit filled with other corpses — a pauper's grave. As the men tilt the casket forward, its front end swings open and Mozart's shrouded body slides out of the black box and into the grave. Before departing, a man tosses a shovel-full of lime on the body.

As we watched that scene on home video, my oldest daughter, a sensitive 12-year-old, turned to me and implored, "Dad, please don't let them bury me like that." Not quite knowing how to respond, I began by saying, "Well, honey, I don't think..."

At that point my 8-year-old daughter who was sitting on my lap quickly clapped her hand on my mouth. "I don't want to hear you say that," she said in an anguished voice.

Her act surprised me and made me wonder what she thought I was going to say. When she removed her hand, I began again. "What I meant to say was that I will probably die before you, and..." Once again her hand was on my mouth. "I told you not to say that," she said even more emphatically.

Death is a disturbing thought for my two older children. And I don't mind admitting that I am not too thrilled about it either.

I know that part of my daughter's disturbance over death is their inability to visualize any attractive notion of an afterlife. When I ask them what they think heaven will be like, they present images closely approximating Hollywood sets: lots of clouds, some angels floating here and there, and people generally sitting around being happy. When I press them on the subject, they admit that heaven seems to appear pleasant at best and incredibly boring at worst.

Adults don't fare much better. The reason Hollywood sets look the way they do is because we don't have any images of what heaven will be like. St. Paul said, "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him" (1 Cor. 2:9)

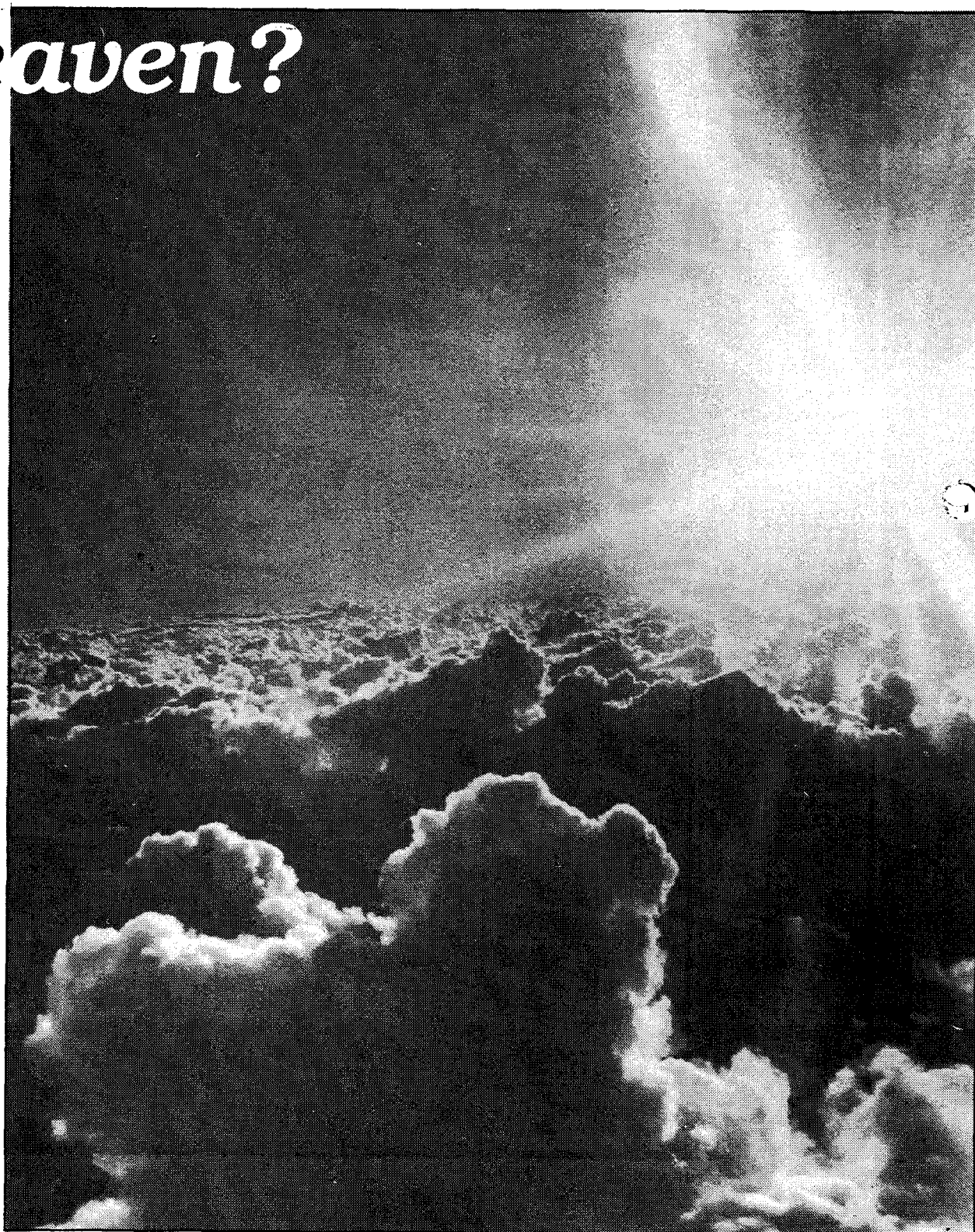
St. Paul let it go at that, which is not a bad place to leave it. Whatever heaven is, whatever salvation means, God and love are involved. St. John tells us that God is love. To die is to be with God, enfolded in a love that is God's very nature.

For this reason, when the topic of death or heaven or salvation is raised by one of our children, we try to say that what awaits us is God's secure, all-embracing, never-ending love.

Children can understand love. They know how it affects them, thrills them, completes them. Sure, it can come too infrequently and is all too fleeting. But when they experience it, they, like us, get a glimpse of God. We need to help them make that connection.

When we tell children that salvation is all about love, we are letting them know that their most treasured moments — those all too rare experiences of being accepted for what they are — are a piece of heaven already.

And if, as Jesus' disciples, we truly believe this, we should try a little more each day to see if we can bring heaven closer to each other.



A Hollywood image of heaven includes beautiful billowy clouds much like those seen from an airplane flying over the Pacific. But, Neil Parent writes, we really don't have "any images of what heaven will be like." He quotes St. Paul: "Eye has not seen, ear has not heard, nor has it dawned on man what God has prepared for those who love him." (NC photo by David S. Strickler)

Kathy wasn't famous...

By Cindy Liebhart
NC News Service

When Kathy Marshall of Reston, Va., died in January after a long ordeal with cancer, hundreds of people attended her funeral. It wasn't that she was "famous" in the way we think of famous people. But those at Kathy's funeral attested to the profound way she entered into and changed the lives of so many people.

Kathy was a person who for 11 years organized and served a monthly meal at a shelter for the homeless; who dropped by the office of a fellow parishioner on the death of the woman's teen-age son to say, "Let's go to lunch"; who brought her dying mother into her home and cared for her.

Kathy's renown came from being a caring wife, mother and friend; from working tirelessly for the poor; from making herself a gift to others. As one person who knew her well said, Kathy was a "completely credible Christian."

At her funeral, there was the real sense among participants that there was an afterlife for Kathy and that they were celebrating her entrance into it. But there was also the sense that Kathy wasn't really absent from them. As in life, her spirit after death seemed present, active in the community.

She was a sign of the afterlife — but not a sign which distracted people from the here-and-now. She was a sign leading people to see their own commitments and responsibilities to the world and to the people around them more

Scriptures

Salvation the Biblical way

By Father John Castelot
NC News Service

They say that first impressions are the strongest and most lasting. This certainly was true of the Israelites' first impression of God during the Exodus.

As a result of their liberation from bondage and their reflection on its significance, the Israelites looked upon God primarily as a saving God.

This furnishes an insight also into the meaning of that often vague term "salvation." Basically it signifies breathing space, elbow room, absence of constriction and liberation from restriction.

"Save," "salvation" and "savior" are words which recur over and over again in the Scriptures. God saves his people in battle; he saves them from hostile

incursions.

By extension the word also signifies deliverance, help, protection in any threatening situation: a girl who is being assaulted cries out for "salvation" (Deuteronomy 22:27).

God is pre-eminently the Savior and it is folly to look to other sources of possible deliverance: armaments (Psalm 44:7); foreign allies (Lamentations 4:17; Hosea 14:4); horses and chariots (Psalm 33:17); any human agency (Isaiah 26:18).

Of course God uses human beings as instruments in the work of salvation. The history of Israel is filled with examples of people empowered by God to come to his people's assistance.

The charismatic judges were saviors, local heroes

Beyond death



Easter always follows Good Friday

By NC News Service

A sense of loss tends to dominate a person's thoughts after the death of a loved one.

The loss of companionship is part of death's sting for those left behind. Often enough the loss of one whose life bore special meaning for others causes people to feel confused, perplexed. People ask, How could this death be allowed to happen?

This must be how the first followers of Jesus felt immediately after his crucifixion. The loss of one who meant so much for the whole course of their lives left them confused; the sting that accompanied the death of this companion was deeply felt.

At times, forces combine to virtually compel our contemplation of death's reality. The sudden and surprising death of someone close to us is enough to accomplish this. The lingering processes of death from a long illness also draw the spirit within us to reflection.

The death of someone close to us seems to draw that person's entire past life into focus. We find ourselves contemplating the goodness of a lifetime, the events that were difficult, the failures and successes. We may find ourselves asking why this person's life took the course it did. What was the meaning of this life?

Inevitably, the contemplation of death leads to the contemplation of life. But the death of a loved one leads not only to questions about the meaning in the life that went before. There also is the question of what comes after death. Can life simply be stamped out?

The church's contemplation of death's mystery and pain on Good Friday has a way of pulling these questions together — encouraging the contemplation of death in a way that is not dis-spiriting.

It is Jesus' death itself that is contemplated — but not in isolation from his life. Instead, the moment of death points us back into the entire lifetime of Jesus in order to recapture its goodness. And in the process of contemplating Jesus' death, the awareness that Easter is near is never lost from view.

The cross points beyond itself — which is not to suggest that the pain of his death is not real, but to give it a new context. Difficult as it may seem, hope must work its way into the heart of our contemplation of death, the church suggests.

Can mere mortals make sense of death — anyone's death? The awareness of death makes an impact on life and how it is led. Mysteriously, for a person of faith, viewing death in light of the resurrection can lead more deeply into a life of love here and now.

...but she made a difference

clearly. Because of the way she lived, Kathy in her death became a force calling people more deeply into their own lives.

What lies beyond death? It is a question that everyone confronts directly — most often when a family member or a close friend dies, or when one faces a terminal illness.

Certainly the conviction that there is ultimate salvation or fulfillment — heaven — forms the content of our deepest Christian hope. There is the hope, too, that God will bring one's best efforts toward love, charity, reconciliation, justice and peace to completion.

Yet no one can describe the afterlife with precision enough to satisfy our curiosity. So how should Christians think about the afterlife? Should it have any impact on the way they live?

Kathy's life gives a clue. Christians are not called simply to coast through life with their gaze fixed on what comes after. They are called to involvement, commitment, growth, responsibility here and now. Their actions, their choices, their attitudes are of importance.

As Monika Hellwig says in her book "What Are They Saying About Death and Christian Hope?" (Paulist Press, 1978), the Christian teaching seems to imply that the fundamental options taken in a human life "become definitive at death."

Kathy made a difference while she lived. She continues to make a difference now.

who extricated tribal members from threatening situations.

Likewise the early kings were considered saviors, but no one lost sight of the fact that they were so called only as specially empowered agents of the one and only Savior, Yahweh.

Nowhere is the king more truly a savior than in his defense of the poor in which he reflects one of God's prime attributes. The powerless and defenseless can look to the king for salvation because he is the active representative of God's concern for them.

From this came the notion of personal salvation. The nation could count on God's saving love, but so could individuals. Many psalms are prayers of the suffering just, someone in distress calling upon God for justice,

the equivalent of salvation.

The conviction of God's role as Savior was deepened by each successive act of liberation throughout history. God liberated people in the 11th-hour rescue from the armies of Sennacherib in 701, in the almost incredible return from the Babylonian exile in 538.

Herein lay the foundation of the people's indomitable hope for a future salvation transcending all the spectacular liberations of the past.

In the New Testament, the notion of salvation takes a decidedly spiritual turn. It is liberation from moral evil, from sin, from slavery to self.

The very name of Jesus is interpreted to mean one who saves the people from their sins (Matthew 1:21).

However, Jesus' saving activity, a revelation of

God's saving love, is not limited to the realm of the spiritual. Jesus' numerous healings frequently are described in terms of salvation.

In the New Testament the full notion of God's gift of ultimate liberation at the end of time comes to the fore. Like all God's gifts, it must be accepted and gratefully acknowledged by a life in harmony with the will of the Giver.

Salvation is a progressive growing into ultimate liberation from all evil in which the Christian has an active role to play.

Salvation is a gift of God's love and the recipient must go on receiving the gift, using it and eventually growing into full enjoyment of it.

New album 'profoundly Catholic'

NEW YORK (NC) — The "profoundly Catholic" metaphors of Bruce Springsteen's latest album touch people in a way different than the more cerebral message of Pope John Paul II during his U.S. visit, wrote Father Andrew M. Greeley in America magazine Feb. 6.

In his article in the U. S. Jesuits' weekly journal, Father Greeley, a sociologist and pop-novelist, said the work of "Catholic minstrels" such as Springsteen deserve the attention of the church because such Catholic voices are "true sacrament-makers because they revive and renew the fundamental religious metaphors."

He said that as "an exercise in metaphor-making dynamisms" Springsteen's latest album, "Tunnel of Love," is a major Catholic event in this country.

Pope John Paul "spoke of moral debates using the language of doctrinal propositions. . . Springsteen sings of religious realities — sin, temptation, forgiveness, life, death, hope — in images that come (implicitly perhaps) from his Catholic childhood, images that appeal to the whole person, not just the head."

Father Greeley's article, "The Catholic Imagination of Bruce Springsteen," is the third installment of an investigation he began last summer into the relationship between religious imagination and the persistent loyalty of U.S. Catholics.

Religion is more explicitly expressed in the "Tunnel of Love" album, released in 1987, than in any previous Springsteen

album, Father Greeley said.

"Prayer, heaven and God are invoked naturally and unself-consciously, as though they are an ordinary part of the singer's life and vocabulary. . . Religion is invoked to deal precisely with those human (as opposed to doctrinal) problems — love, sin, death, rebirth — that humankind in its long history has always considered religious," he said.

The symbolism of the seven sacraments makes Catholicism "a religion rich with metaphor systems," according to Father Greeley, and Springsteen's "crea-

"Prayer, heaven and God are invoked naturally and unself-consciously, as though they are an ordinary part of the singer's life and vocabulary. . ."

tive imagination is permeated by Catholic imagery he absorbed almost necessarily from the sacraments."

In "Tunnel of Love," Springsteen repeatedly uses light and water as symbols of rebirth, he said. "He sings of renewal, each time using the Easter-baptismal renewal symbols of light or flowing water — usually both of them."



Rock star Bruce Springsteen is pictured during a 1985 soldout concert in Toronto before 50,000 people. (NC photo from UPI-Reuters)

Farm animals help troubled youngsters

By Mary Ann Poust

BREWSTER, N.Y. (NC) — Children from troubled backgrounds often find it difficult to love and trust another human being.

That's why the animals at Green Chimneys School for Little Folk, near Brewster, are important.

Horses, puppies, goats and cows are among the living things the mentally and emotionally disabled children at Green Chimneys learn to love.

And that helps them break through a lot of barriers, according to Benedictine Mother Hildegarde George, a child therapist at the 150-acre school and farm.

"Humans and animals have been working and interacting together since man's been on this earth, and we're finally starting to realize the good that it does, she said.

"If they learn to love an animal, it helps them learn to work up to having a relationship with an adult," she said.

"So many of these children are battered and come from abusive families — they have no sense of ego or of self," she said in an interview with Catholic New York, newspaper of the New York Archdiocese.

"It's not surprising they're distrustful of adults."

Furthermore, she said, the child-animal bond can help a learning disabled child achieve something worthwhile. "Many of them don't do well in the class-

room," the nun said. "But if they can learn to ride a horse, for instance, they realize they can do something."

Since summer 1986, Mother Hildegarde, a doctoral candidate in child therapy, has been working two days a week at Green Chimneys. She lives at the Abbey of Regina Laudis, Bethlehem, Conn.

"It started out as an educational thing for me, I was here to learn," she said. "But I've come to love it."

Green Chimneys was founded in June 1948 by a Manhattan physician, Dr. Samuel Ross, now deceased, and his son, Samuel Ross Jr., who is now the executive director.

As Ross explained, over the years Green Chimneys has doubled in size and evolved from a genteel private school to a "child care agency willing to work with troubled boys and girls."

In addition to the 88 children in residence, Green Chimneys operates various community services, including a program for local children of working parents, a nursery school for up to 50 preschoolers, and a weekend program for physically and developmentally disabled children.

However, if some things at Green Chimneys have changed since the school was established, its emphasis on human-animal interaction and on gardening has not.

"There's a big difference between growing a geranium and putting a widget together," Ross said.

"It's a lot more satisfying to grow something. It's the same as with animals — it allows the children to nurture something."

That's important for children who haven't been nurtured themselves the way they should be."

Said Mother Hildegarde, whose therapy group of 7- and 8-year-old boys has been training Newfoundland puppies: "They're helping each other."



Joey makes friends with a calf at Green Chimneys Farm near Brewster, N.Y. (NC photo by Chris Sheridan)