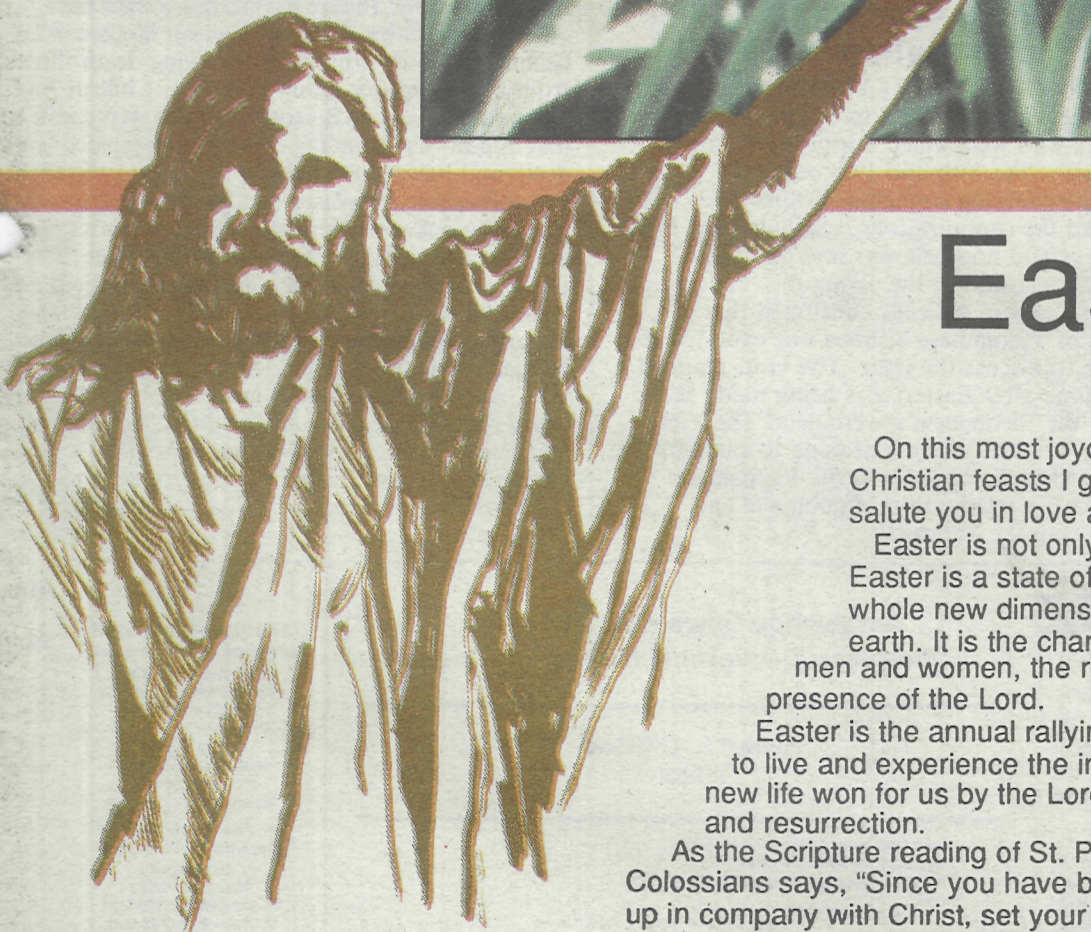


'Thus it is written that the Messiah must suffer and rise from the dead on the third day. In his name, penance for the remission of sins is to be preached to all the nations...

You are witnesses of this'

Luke 24:46-48

**I
AM
THE
LIFE...**



Easter

Annual rallying call

On this most joyous of Christian feasts I greet you, I salute you in love and joy.

Easter is not only a date, Easter is a state of being, a whole new dimension of life on earth. It is the change among men and women, the redeeming presence of the Lord.

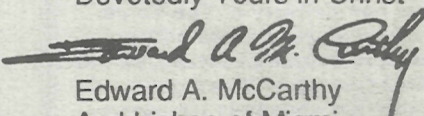
Easter is the annual rallying call for us to live and experience the incredible new life won for us by the Lord's death and resurrection.

As the Scripture reading of St. Paul to the Colossians says, "Since you have been raised up in company with Christ, set your heart in what pertains to higher realms, where Christ is

'Easter is not only a date, Easter is a state of being, a whole new dimension of life on earth'

seated at God's right hand. Be intent on things above rather than things of earth... When Christ our life appears, then you shall appear with him in glory."

Devotedly Yours in Christ


Edward A. McCarthy
Archbishop of Miami

Pope reaffirms priestly celibacy

VATICAN CITY (NC) — In a letter to the world's priests, Pope John Paul II reaffirmed priestly celibacy "for the whole of our lives" and told priests to find strength in Mary "when we meet difficulties along our chosen path."

"We freely renounce marriage and establishing our own family, in order to be better able to serve God and neighbor," he said.

To make their pastoral ministry more effective in today's world, priests were also asked to re-examine the role of women in church and society.

The pope did not restate the church's prohibition of women priests, but he kept the door closed to reconsideration of the church's position by quoting New Testament passages used by the Vatican in the past as the theological basis for limiting the priesthood to men.

"The church's mission, from apostolic times, was taken up in different ways by men and women," he said in a 20-page annual Holy Thursday letter to the world's 400,000 priests.

The letter, noting the current Marian year, asks priests to look to Mary as the example of perfect fidelity to Christ and "unite ourselves with her in a special way."

Priests should seek strength in Mary when "threatened by the danger of being unworthy ministers" and when "not presenting ourselves with sufficient fidelity" while celebrating Mass, the pope said. "Our priestly choice of celibacy for the whole of our lives should also be placed within her heart. We must have recourse to the Virgin Mother when we meet difficulties along our chosen path."

Papal letter marks Christian millenium in Russia

VATICAN CITY (NC) — Pope John Paul II called on Catholics and Orthodox Christians in the Soviet Union to celebrate the millennium of their faith in an ecumenical spirit, for the good of world peace. In a 40-page apostolic letter, the pope exhorted both communities to "repeat for Christians of our time the ecumenical message" of their ancestors' baptism in 988, which occurred before the definitive split between the Eastern and Western churches. "More than anything else, this would have a beneficial influence also in that process of detente in the civil sphere which is evoking such great hopes in those working for peaceful coexistence in the world," the pope said. The letter, titled "Euntes in Mundum" ("Go Into All the World"), marks the 1,000th anniversary of the baptism of the ancient Russ, a land which now is part of the Soviet Union.

Pope not invited to Soviet celebrations

VATICAN CITY (NC) — Pope John Paul II plans to send a Vatican delegation to the Soviet Union for Russian Orthodox ceremonies commemorating the Christian millennium, said the Vatican's top ecumenical official. There had been speculation for months that the pope himself would be invited to the celebration, but that did not happen. A Soviet diplomat said his government had no role in the Russian Orthodox Church's decision against inviting the Pope to the celebrations. Cardinal Johannes Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, who announced the plan to send representatives, said "the pope doesn't look for a ceremony [sponsored by] another church as the reason for making a pastoral visit to a nation's Catholics."

Pope: Christianity key to European unity

VATICAN CITY (NC) — Pope John Paul II told members of the Council of Europe that European unity depends upon a return to Christian values. "It is my profound conviction that if Europe wishes to regain its fundamental unity, it must turn to the values which Christianity caused to emerge in European society and culture from the beginning," he said. "With its achievements and failures, Europe has left an indelible mark on the course of history. Today the region must discover the "common patrimony and civilization of its peoples and nations" despite "physical, political and ideological" divisions.

Pope praises progress in Catholic-Lutheran talks

VATICAN CITY (NC) — Only by deepening Christians' spiritual foundations can the churches hope to achieve "full communion," Pope John Paul II told a delegation of the World Lutheran Federation. The pope also praised progress in Lutheran-Catholic theological dialogue, and efforts to "bear common witness on pressing social concerns."

Teachers protest Church takeover of high schools

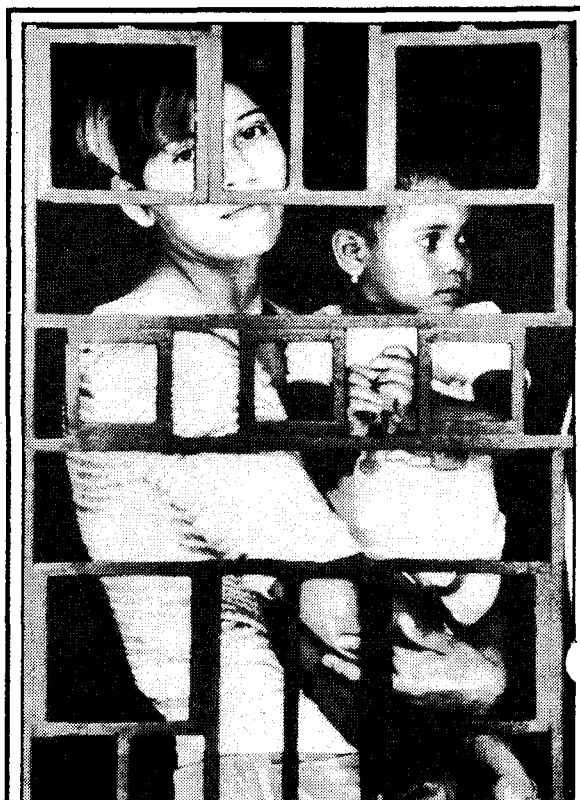
TORONTO (NC) — Ontario's decision to transfer some public schools to the Catholic school system is a "form of apartheid" that will split communities, angry public high school teachers have told Ontario Education Minister Christopher Ward. "Are you ready to accept the responsibility of the increasing societal strife that this form of 'apartheid' is causing?" Raymond Connolly, a high school teacher from Sudbury, Ontario, told Ward in a recent meeting. Apartheid is South Africa's policy of strict racial segregation. The teachers were responding to a recent arbitrators' ruling — upheld by the provincial cabinet — that the public school board in Hamilton must transfer three high schools to the Catholic school system. In Ontario, Catholic schools are fully funded by the government. Many public school facilities are underused in the province, while Catholic schools are often overcrowded and lacking up-to-date facilities.

Clemency urged for six black South Africans

PRETORIA, South Africa (NC) — The administrative board of the Southern African Catholic Bishops' Conference and an international Catholic relief organization were among those appealing for clemency for the Sharpeville Six — black South Africans sentenced to death for the murder of a black township official. The execution has been postponed by the Pretoria Supreme Court. The Rome-based Catholic relief agency, Caritas International, as well as President Reagan, the European Community and the South African Council of Churches appealed for clemency for the five men and one woman convicted of complicity in the 1984 lynch-mob killing of Deputy Mayor Jacob Dlamani of Sharpeville. The Supreme Court granted a four-week stay of execution after lawyers for the six presented evidence of alleged perjury by one of the prosecution's main witnesses. The bishops' administrative board said that "refusing clemency in these circumstances and in the face of the great volume of pleading from many parts of the world has a heartless and incomprehensible ring about it."

Vietnam rulers oppose martyrs' canonization

VATICAN CITY (NC) — Vietnam has strongly protested the Vatican's plans to declare as saints 117 martyrs who were killed during Vietnamese persecutions in the 18th and 19th centuries. A statement by Vietnam's religious affairs commission said the canonizations, scheduled for June 19, would offend non-believers and damage church-state relations in the communist country. Meanwhile, Vatican officials confirmed that a delegation of Vietnamese bishops was expected to visit Rome to discuss the issue. The visit, planned for some time after Easter, was being made at the request of the Vietnamese government. The Vietnamese government said the decision to canonize the martyrs "creates an obstacle to the Vietnamese desire to have a relationship of good will and friendship with the Vatican."



Panamanian poor

A Panama City resident and her daughter wait in line outside an emergency food distribution center administered by the Catholic Church in the working-class neighborhood of San Miguelito. Thousands of poor and working-class Panamanian families have suffered food and cash shortages during the general strike led by opposition groups demanding the ouster of Panama's strongman, Gen. Manuel Noriega. (NC / UPI-Reuter photo)

Guatemalan army accused of abuses against Indians

ZALQUIL GRANDE, Guatemala (NC) — Religious and lay refugee workers in the Guatemalan highlands have accused the army of serious human rights abuses in the course of moving Indians who fled the fighting in the country's civil war to refugee centers. Religious sisters and lay volunteers said that many in one group of 600 refugees were forced into squalid living conditions and some were forced to work without pay on army projects or on private plantations. Additionally, some men in the group have disappeared after being taken away for questioning by the army, said the workers, who asked to remain anonymous. The abuses, they said, have coincided with a new phase of the military's strategy to deny local civilian support to anti-government rebels. Troops began last fall to comb the mountains, rounding up people who had fled their villages in the early 1980s to get out of the way of army counterinsurgency operations.

Chilean bishop seeks protection after death threats

SANTIAGO, Chile (NC) — Bishop Tomas Gonzalez Morales of Punta Arenas has joined nine other people in his southern Chilean diocese in appealing for court protection following death threats from a paramilitary group known as Chilean Anti-Communist Acliton. Bishop Gonzalez wrote in a formal appeal that "finding ourselves threatened with death and having our right to life and to physical and mental security disturbed by arbitrary acts committed by unknown persons, we are... [turning] to the justice system to solicit the proper protection: Earlier, Cardinal Raul Silva Henríquez, retired archbishop of Santiago, received a similar threat from the group following a trip to Europe during which he made statements criticizing Chile's president, Gen. Augusto Pinochet. A government spokesman called the threat against the cardinal "reproachable" and said the government has no link with the anti-communist group. Bishop Gonzalez and other Chileans have accused the military of backing the organization.



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Sandinistas splitting the Church?

Exiled bishop in Miami says yes

By Prent Browning
Voice Staff Writer

The Sandinistas are pursuing a policy of penetrating and manipulating the Catholic Church in Nicaragua, two well-informed speakers said last week during a conference about religion and revolution in their native country.

Bishop Pablo Vega, former President of Nicaragua's Bishop Conference, and Humberto Belli, a former editor of the editorial page of *La Prensa*, revealed a pattern by the Nicaraguan government towards the church that is both more subtle and more sinister than outside censorship, persecution and harassment alone.

The conference, held March 22 at the downtown Miami Hyatt Regency, was sponsored by the Graduate School of International Studies of the University of Miami. Speakers included two former ambassadors, several college professors and a missionary, all addressing the relationship between Marxism and Christianity.

"They (the Sandinistas) are conscious that they cannot directly divide the church, but they want to penetrate the church... and confuse the people," said Bishop Vega who was expelled from Nicaragua in 1986.

Whether or not the communist regime has deliberately followed a divide and conquer strategy both Bishop Vega and Belli agree that the church is at least partly divided and the government is taking advantage of that fact.

Belli called these two basic factions the "revolutionary Christians"—those who support the Sandinistas—and the "progressives," often identified with the Catholic hierarchy who, he said, reject both laissez faire capitalism and marxism.

A former Sandinista who converted to Christianity and became a close associate of Cardinal Miguel Obando Bravo, Belli said that both these groups seek to alleviate the suffering of the poor and both could be described as liberal.

The radical or revolutionary Christians, however, early in the revolution identified the cause of the poor with that of the new marxist government

that was promising to champion the interests of the people. "If you were for the poor you had to support the Sandinistas," was the outlook of this group, Belli said.

While some priests and nuns accepted positions in the new government, the Catholic bishops were more wary.

This issue goes to the root of a larger controversy in the Catholic Church involving "liberation theologians" who seek to change the political and social structures that create extreme poverty as a precondition for spiritual growth for the destitute. Many followers of liberation theology saw in the new government hope for a more fundamental change in Nicaragua.

"The bishops were more sober about

'They are conscious that they cannot directly divide the Church, but they want to penetrate the Church ...and confuse the people'

-Bishop Pablo Vega

themselves from the Sandinistas they became indirect participants in human rights violations, Belli said, such as the persecution of the Miskito Indians.

"For Christians the purpose is not to gain the power of the government," Bishop Vega told *The Voice*, paraphrasing the attitude of the Catholic



Nicaraguan Defense Minister Humberto Ortega (seated left) and Cardinal Miguel Obando Bravo sign preliminary peace accord March 24. (NC photo)

the potential of politics to bring about a radically different world," Belli said.

Although, the Nicaraguan bishops at first welcomed the new regime as an "opportunity to build a new Nicaragua," they never gave it the full endorsement of the church.

"What the revolutionary Christians did was to really become apologetics for the new government," said the former Sandinista. "They refrained from criticizing the politics of the Sandinista regime. Many gave full support to nearly all the policies of the regime in a way that you don't find perhaps in any other Latin American government."

By not sufficiently distancing

hierarchy. "Our Christian responsibility is to implement and develop the scriptures that would guarantee the social and political participation of the people."

He cited indications that the goal of the Sandinistas is to ultimately discredit the church.

Some Cubans in Nicaragua have been using chapels for rendezvous with girls, he said, "in order to keep out of people's minds that the church is sacred."

Some clergy and laity who have visited Nicaragua have been misled into sympathy with the Sandinistas, the exiled bishop said.

"You have to consider the situation in its totality and not just receive



information that is already scheduled and prepared."

This January Bishop Vega spoke before the Human Rights Committee of the House of Representatives condemning "the brutal and totalitarian nature" of the Nicaraguan government.

He also painted a bleak picture of human rights violations at the conference. Many Catholic lay workers, he said, have been threatened and jailed and some have been killed in prison. He told of one lay worker who was asked to become an informant for the government. When she refused, she was arrested along with her husband and a neighbor. Their dead bodies were found near a construction site the same day.

But it is the idea that a communist government is capable of using elements in the Catholic church itself in order to crush opposition that loomed as the most menacing image at the conference.

"Now with liberation theology you can be labeled (by the Sandinistas) as an enemy of the people and also as an enemy of Jesus Christ as well," said Belli.

"This new theological interpretation can make these kind of regimes potentially more dangerous because they have a better tool to deal with the Christian community."

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Between the churches

Castro says he wants more religious links

NEW YORK (NC) — President Fidel Castro of Cuba told a visiting interfaith delegation that he favored contact between the religious communities of Cuba and the United States as a means of improving relations between the two countries, members of the delegation reported.

Speaking at a press conference in New York March 25, the delegation reported that Cuban religious leaders hoped for more contacts as a way of overcoming the isolation they have felt much of the time since the communist revolution of 1959.

The delegation, which was in Cuba March 13-17, was sponsored by the Appeal of Conscience Foundation, an independent agency founded and led by Rabbi Arthur Schneier of New York.

Archbishop Theodore E. McCarrick of Newark, N.J., a delegation member making his first visit to Cuba, said Castro acknowledged that "subtle

harassment" of believers sometimes occurred but told the delegation he opposes it.

In an 11 p.m. to 2 a.m. session with the delegation, Castro attributed the "petty" difficulties encountered by believers to lower levels of the Cuban bureaucracy, the archbishop said.

Among the positive steps already taken, Archbishop McCarrick said, was recent permission given by the government for 21 Catholic priests from Spain and Latin America to serve in Cuba. He said they were expected to enter within a month.

Archbishop McCarrick, who chairs the U.S. bishops' Committee on Migration, said Castro promised — despite "bureaucratic snags" that had developed — to fulfill agreements he had made on allowing migration of Cubans and releasing some prisoners. "He gave us his word," the archbishop said.

Some of Mother Teresa's nuns have been admitted to work in Cuba, Archbishop McCarrick noted. And he said Castro told the delegation that other communities of Religious would be welcome if they would work with the aged and needy.

"We asked him for more priests to be allowed in and for renovation of some church buildings," Archbishop McCarrick said. "He took note of these requests, but made no promise." He said they "just about" got a promise from Castro to consider building churches in new communities.

Although the recent approval for entry of 21 priests is thought to be a record number, others, including a few Jesuits, have previously been allowed entry, and the Jesuit superior general, Father Peter-Hans Kolvenbach, happened to be visiting them at the time the U.S. visitors were in Cuba.

Jesuit Father George Hunt, editor of

the Jesuit magazine *America* and a delegation participant, said the group met Father Kolvenbach, who was making the last stop on a tour of Latin American Jesuit communities, at a reception given by the Vatican pronuncio to Cuba. The Vatican has maintained relations with Cuba without interruption.

Rabbi Schneier said he and Archbishop McCarrick had already reported to State Department officials on the delegation's impressions. He also said Castro had asked the delegation to assist in one sensitive humanitarian matter they could not yet talk about.

Rabbi Schneier said the Appeal of Conscience Foundation, which has sent delegations to many countries, mostly in Eastern Europe, had not previously gone to Cuba, but planned to make other trips and carry out a program of activities to assist the religious community there.

Bishops hail civil rights 'victory'

WASHINGTON (NC) — The congressional override of President Reagan's veto of the Civil Rights Restoration Act was praised by the U.S. bishops' conference as "a significant victory for civil rights and our nation."

The Senate and House voted to override Reagan's veto of the major civil rights bill. The override votes were "important steps forward in strengthening federal civil rights protection," said Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference.

Msgr. Hoye earlier had expressed disappointment with the veto of what he called "one of the most important pieces of civil rights legislation to come along in many years," and had urged Congress to override the veto. Reagan had proposed an alternative version of the bill. Hoye said the new law ensures "that no institution will be required to provide abortion services or benefits as a condition of receiving federal funds" and also "accommodates our legitimate concerns in the area of religious liberty."

The Civil Rights Restoration Act overturns the 1984 Supreme Court ruling in the Grove City College case. The high court had ruled that only the federally funded program in institutions, not the entire institution, could be penalized for civil rights violations.

During the four-year battle over the bill the USCC originally expressed concerns but later supported the bill after it was amended to include a provision to prevent it from being used to demand abortion coverage and a "religious tenets" exemption to prevent religious organizations from being unduly burdened.

U.S. Bishops to discuss AIDS at next meeting

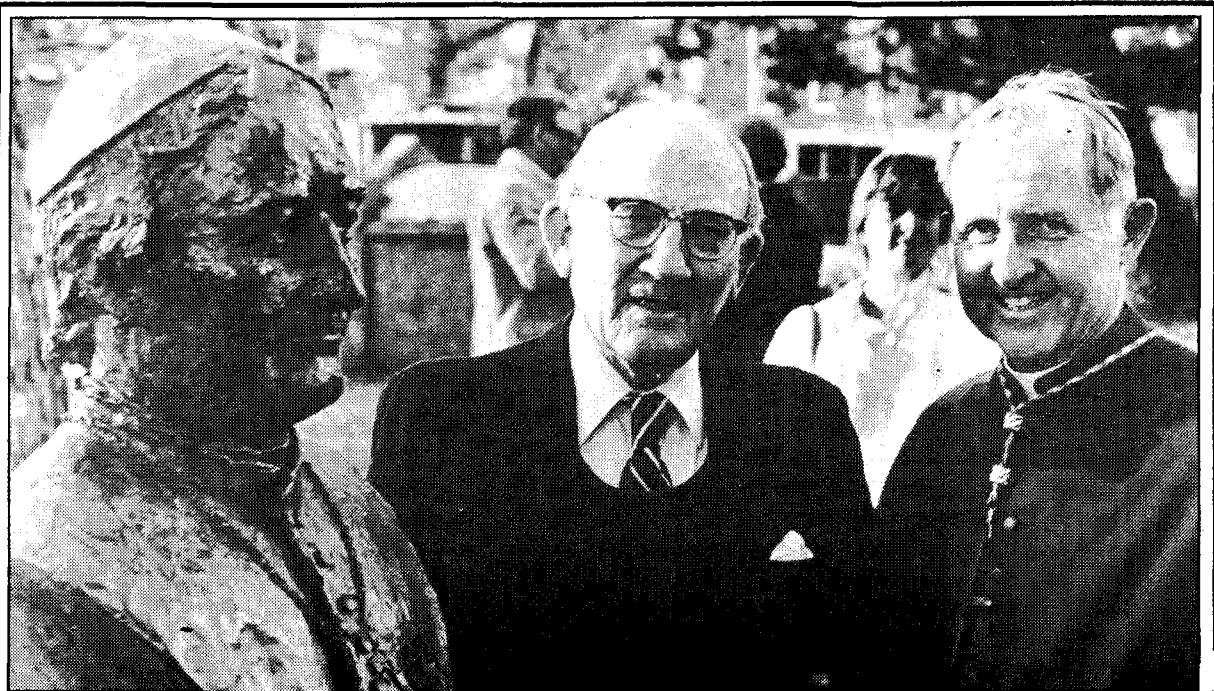
WASHINGTON (NC) — Facing a highly publicized dispute over condoms and AIDS education, the U.S. bishops are to discuss AIDS issues when they meet June 24-27 in Collegeville, Minn. The discussion is to be held in an executive session, from which the press and other observers are barred. Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, announced that the closed-door session in Collegeville will feature an "open-ended" discussion of AIDS issues, "with its direction determined by the will of the bishops." Last December a number of bishops publicly opposed or expressed reservations about some portions of an AIDS statement issued Dec. 11 by the 50-bishop Administrative Board.

Doctors told they have moral obligation to AIDS victims

NEW YORK (NC) — Dr. Edmund Pellegrino, professor of medicine and director of the Kennedy Institute of Ethics at Georgetown University, told an AIDS congress that physicians have a moral obligation to treat AIDS patients and that Christian physicians and institutions have an even higher obligation in charity to serve those "outside the pale." He said physicians should treat patients without "moralizing" about their behavior, and should apply this principle to AIDS patients just as they do to those who have caused suffering for themselves through smoking, alcohol abuse or other harmful behavior.

San Francisco archbishop returns to work after time off

SAN FRANCISCO (NC) — San Francisco Archbishop John R. Quinn will return to work April 9 after a five-month sabbatical taken for "reasons of accumulated stress," the Archdiocese of San Francisco announced. The archdiocese also announced Archbishop Quinn is to undergo surgery for removal of a benign parotid tumor located in the parotid gland behind the earlobe. No date has been set for the surgery, which will be performed at Stanford University.



New crypt

X. L. Pellicer and Bishop John J. Snyder of St. Augustine, Fla., admire the bust of Bishop Augustin Verot, first bishop of the Diocese of St. Augustine, which adorns Bishop Verot's new tomb. Bishop Verot's body was recently moved to a crypt from a chapel vault where it had been interred for more than 100 years. Pellicer's family helped with funding for the new tomb. (NC photo)

Legalization effort aimed at Irish in New York

NEW YORK (RNS) — The New York Archdiocese will seek up to six more Roman Catholic priests from Ireland in a last-ditch effort to get more undocumented Irish in the New York City area legalized, said Cardinal John O'Connor. While most of the legalization efforts under a federal amnesty program have concentrated on Hispanic undocumented aliens, Cardinal O'Connor estimated there are "about 120,000 undocumented Irish" in the New York City metropolitan region. "We believe there are far more Irish, Hispanics and others who can get papers than have come forward," he said.

Fighting 'stereotypes,' liberals sign pro-life ad

WASHINGTON (RNS) — In an effort to counter what they regard as "stereotypes" of right-lifers, more than 100 noted liberal activists have signed a statement affirming their opposition to abortion. The statement, which is to appear as an advertisement in the April issue of *The Progressive* magazine, links opposition to abortion with opposition to war and poverty. "We the undersigned are committed to the protection of life, which is threatened in today's world by war, abortion, poverty, the arms race, the death penalty and euthanasia," says the statement, which was organized by a national advocacy group called the Seamless Garment Network.

Vatican sets limits on bishops' conferences

WASHINGTON (NC) — A draft statement from top Vatican agencies on the limits of the authority of bishops' conferences has been sharply criticized by several leading U.S. theologians and church law experts. The 30-page document was sent to the world's bishops in late January or early February by Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops, and was not immediately made public. The document soon circulated among theologians and others. *America*, a Jesuit-run national magazine, featured critiques of the draft by prominent Catholic University of America theologians and canon lawyers in its March 19 issue. The scholars said the document must be taken seriously but does not give a balanced picture of the place of bishops' conferences in the church. In a letter to bishops, Cardinal Gantin emphasized that the draft was a working paper, not a final document. He asked the world's bishops to submit comments and criticisms by the end of this year.

Cardinal: Parents must have say in sex education

ARLINGTON, Va. (NC) — Catholic parents have a duty and a right to control what their children are taught, particularly in the area of sexuality, said the president of the Pontifical Council for the Family. "I'm amazed that the country which speaks so much about freedom would not recognize the freedom of anyone to say what he thinks about certain textbooks," said Cardinal Edouard Gagnon in an interview with the *Arlington Catholic Herald*, diocesan newspaper. The cardinal, a Canadian, created a stir in 1986 when he described as a "travesty of sex education" a textbook series used in many U.S. dioceses. "Our intervention has not always been well understood," the Cardinal said. But as the Vatican agency charged with upholding the family values expressed by the church, "it is our duty to protect families."

'Difficult times' predicted for poor, charities

WASHINGTON (NC) — With a mild recession likely and the federal deficit still looming large, "difficult times are ahead" as the government tries to meet society's needs, U.S. Rep. Thomas Foley told Catholic Charities USA diocesan directors. Foley, D-Wash., who is House majority leader, addressed the annual diocesan directors meeting held in Washington March 21-23. Foley said it would be "extraordinary" for the country to avoid at least a mild recession in two or three years. He said Congress was under "great pressure" to meet federal budget deficit reductions as targeted by the Gramm-Rudman-Hollings budget law and still meet its obligations in the areas of education, food programs, health care and extended care for the elderly as well as to the homeless and disadvantaged.

Tuition pre-payment plan gets IRS approval

WASHINGTON (NC) — Two Catholic colleges are looking at an Internal Revenue Service ruling that will allow parents to pay lump sums into a prepaid tuition program without paying taxes on the investment. In the ruling, announced by Michigan Gov. James J. Blanchard, the IRS said that while the state of Michigan must pay taxes on funds deposited in its prepayment program, families who take part in prepaid tuition programs have no tax obligation on the investment. The tuition prepayment programs at the University of Detroit and another Catholic college, Canisius College in Buffalo, N.Y., had been suspended while waiting for the IRS to rule on the tax implications of the Michigan program.

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Cdl. Bernardin hits all anti-life acts

ST. AUGUSTINE, Fla. (NC) — Jesus is still in agony today because of such threats to life as abortion, famine, risk of nuclear war and capital punishment, said Cardinal Joseph L. Bernardin of Chicago.

"We are not witnesses to the terrible passion of that first Good Friday. But the Lord's agony continues," he said in a homily March 20 at the 10th annual Respect Life Pilgrimage in St. Augustine. "Wherever life suffers, Jesus suffers."

The event, sponsored by the dioceses of Florida, drew nearly 3,000 to the historic Mission of Nombre de Dios, part of what is believed to be the site of

'My God, my God, why have you forsaken me' continues today in all those persons and situations where life is threatened'

—Cdl. Bernardin in St. Augustine

the first Mass and the oldest colonial site in the United States.

"The anguished cry of Jesus on Golgotha, 'my God, my God, why have you forsaken me,' continues today in all those persons and situations where life is threatened, diminished or destroyed," said Cardinal Bernardin, chairman of the U.S. bishops' Committee for Pro-Life Activities.

One example is that "since the U.S. Supreme Court legalized abortion in 1973, more than 21 million lives have been destroyed in the womb," he said.

Furthermore, "even as we mourn the death of the unborn, efforts are openly being mounted today to place the lives of the elderly and the infirm in jeopardy," he said.

The word "euthanasia," he said, is no longer unspeakable. "There are those who would have us believe it is an act of mercy. However, this heinous disregard for the sanctity of human life

is, in reality, nothing other than murder or assisted suicide."

There are other threats as well, he added, citing starvation in Ethiopia and the nuclear arms race.

He also noted the U.S. bishops' opposition to capital punishment. "While

Catholic teaching holds that the state has the right to use capital punishment, we are convinced that that right should not be used at this time when assaults on life have become so pervasive in our society," Cardinal Bernardin said.

He also said that while all life-related issues are not the same and may not be equally urgent, they all are linked. "Because of that linkage," he said, "no one of them can be eliminated from our overall vision of life and our responsibility toward this great gift."

But abortion, he said, "requires special attention at this moment in our history as a nation."

Anti-Semitic plays called unChristian

WASHINGTON (NC) — Passion plays which blame the Jewish people for Jesus' death not only are anti-Semitic and historically inaccurate but ignore the Christian belief that Jesus accept death to atone for the sins of all people, said a new U.S. bishops' committee document.

Titled "Criteria for the Evaluation of Dramatizations of the Passion," the document says "Any presentations which explicitly or implicitly seek to shift responsibility from human sin unto this or that historical group, such as

the Jews, can only be said to obscure a core Gospel truth."

For the sake of drama, the new document said, some passion plays "resort to artificial oppositions in order to heighten interest or provide sharp contrasts between the characters."

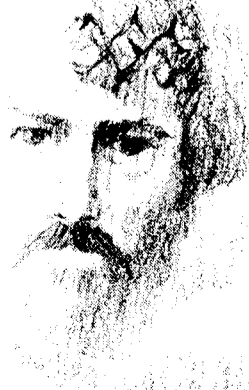
Rather than constructing a tension between Jesus and the Jews, the statement said, in presentations of the passion "it is important to portray Jesus and his followers clearly as Jews among Jews, both in dress and actions, such as prayer."

ARE YOU NOT AWARE THAT WE WHO WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH?

THROUGH BAPTISM INTO HIS DEATH WE WERE BURIED WITH HIM SO THAT JUST AS CHRIST WAS RAISED FROM THE DEAD BY THE GLORY OF THE FATHER, WE TOO MAY LEAD A NEW LIFE.

ROMANS 6:3-4

CATHOLIC CEMETERIES OF THE ARCHDIOCESE OF MIAMI



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Medjugorje: 'Visionaries' lives changed

(Second in a series)

By John Thavis

MEDJUGORJE, Yugoslavia (NC) — One June day in 1981, six children in Medjugorje, Yugoslavia, startled their friends and parents with claims that they had seen and talked to the Virgin Mary.

As the alleged apparitions continued through the following months, the visionaries said goodbye to a normal life. They were treated as trouble-makers by state authorities, as prophets by local priests and pilgrims, and as curiosities by investigating doctors.

Two are no longer involved in visions: one is married and has a baby, while another is a college student. The rest have talked about forming a new religious community based on their visionary experience. Meanwhile, new prayer groups guided by new visionaries have sprung up in the village.

In interviews in mid-February, two of the active visionaries, Marija Pavlovic and Vicka Ivankovic, told what they saw and heard and how the events affected their lives.

Several impressions emerged from the interviews: the young women's apparent sincerity, their modest demeanor and their attitude of complete surrender to "Mary's plans." They said Mary has directed their lives, in detail, from the moment of her first apparition in the woods behind their homes.

"I feel completely normal when I'm talking to Mary — more normal than right now, because I can hide things from you but not from the Blessed Mother," said Pavlovic, a 23-year-old who speaks fluent Italian. Wearing a "Minnie Mouse" jacket, jeans and tennis shoes, she spoke as she walked near the spot that she identified as the site of

the first vision.

Pavlovic said Mary always appears on a cloud, with dark hair and blue eyes, dressed in grey robes. On special days, Mary comes with the baby Jesus or with angels, she said. The apparitions are preceded by a great light and last several minutes.

"Why here? Why me? I've wondered about this many times, but it's God's will," she said with a smile and a shrug.

Pavlovic said the visionaries were

upset by the view of the majority of an investigating commission formed by the local Diocese of Mostar-Duvno that events at Medjugorje were not supernatural. The Vatican later asked Yugoslavian bishops to conduct a second investigation, now underway.

"For us it was a shock," Pavlovic said of the first panel. "How would you feel if you knew you were healthy and people said you were sick?"

She said she bears no resentment toward the local bishop, Bishop Pavao

Zanic, who has called the apparitions a sham.

"Mary told us to pray for him. Even this problem with the bishop is part of God's plan," she said.

Ivankovic, 23, who lives nearby, said Mary once took her bodily to heaven, purgatory and hell.

She has told the story many times to the steady stream of pilgrims who knock at her door.

"Heaven is a great space full of a great light, like none on earth. Everyone is equal — there are no fat or thin people. They sing and dance together. There are many angels," she tells the visitors.

In purgatory, Ivankovic says, she heard the groans of the suffering, who need prayers. In hell, she relates, she saw people turn into beasts as they descended into a "great fire."

Ivankovic's "life of Mary," three notebooks she says were dictated by the Virgin, is to be published when a "sign" is given. It will contain a few differences from the New Testament account, she said, and will be good reading.

Visitors like Ivankovic's cheerful smile and her sharp tongue. She told one priest that there are priests who no longer believe in the sacraments or in Christ's presence in the Eucharist.

All the visionaries say they have received secrets from Mary. Only two visionaries are said to have received all 10. The messages are to be revealed through a priest, one at a time, before fulfillment.

Pavlovic and Ivankovic have dismissed pilgrims' fears of impending apocalyptic events.

"It bothers me when people talk about war as imminent. War and catastrophes can be put off by praying," which is central to Mary's message, Pavlovic said.

Apparitions at 5:40

The claimed Medjugorje apparition events take place in a choir loft in St. James Church where reporters and visiting priests are sometimes allowed to observe.

First, the schedule of events is announced from the pulpit: Rosary at 5 p.m., apparition at 5:40 p.m., Mass at 6 p.m., followed by prayers for the sick, then the rosary again. In effect, the apparitions have been worked into the liturgy.

At precisely 5:40 p.m., visionary Marija Pavlovic kneels on a rug in front of a painting of the Virgin (right) and begins to pray aloud. After a few moments, she stops and looks up for several minutes, her lips occasionally moving in silent prayer.

To the observer, there is nothing extraordinary about the young woman's appearance. She nods occasionally, blinks, swallows and finally lowers her eyes and kisses the rosary wrapped in her hand — signaling the session has ended.

Pavlovic says Mary usually appears without speaking now; the Virgin's



spoken "messages" are reserved for the 25th of each month, or during the hillside apparitions on Monday and Friday nights.

What does Mary look like? According to Pavlovic, she looks like a 20-year-old Croatian woman, with dark hair, blue eyes, dressed in a grey gown and floating on a cloud. Sometimes she is accompanied by angels, who resemble babies with wings, she said.

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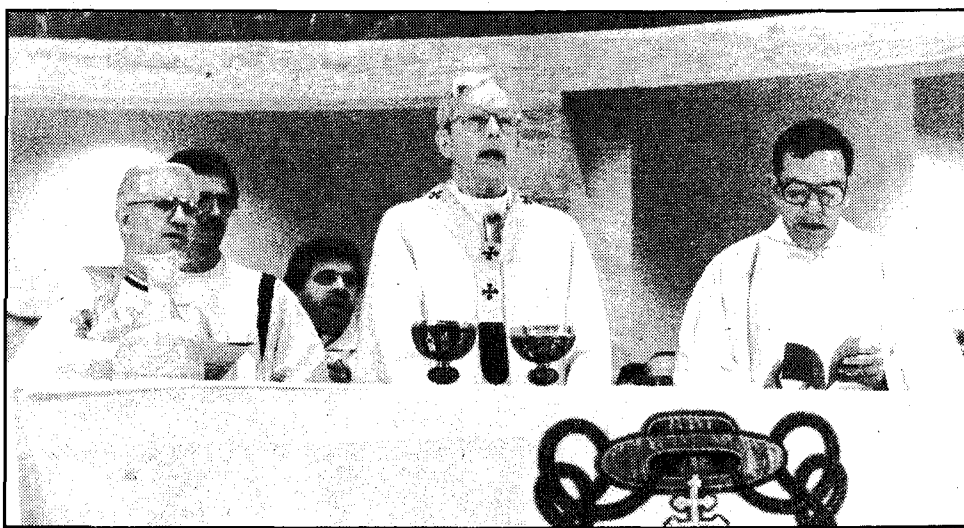
April 1, 1988

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Archbishop McCarthy blows on Holy Oils, blessing them, during annual Chrism Mass at the beginning of Holy Week. At right, the Archbishop concelebrates the solemn liturgy with Auxiliary Bishops Agustin Roman and Nobert Dorsey, as well as most of the priests of the Archdiocese.

(Voice photos / Prent Browning)



Chrism Mass

Priests from throughout the Archdiocese gathered Monday to renew their vows and witness the blessing of the Holy Oils in a ritual dating back to the early Christian church.

The Chrism Mass, named for the Oil of Chrism used for baptisms, confirmations, ordinations, and consecrations, is an occasion where Archbishop McCarthy often emphasizes the unity and fraternity of all priests.

This year, he said, the Mass had the feel of a Christmas eve reunion that "brings together those who truly mean a great deal to each other." He especially expressed his gratitude to 13 priests celebrating the golden and silver anniversaries of their ordination. (Pages 8-9)

After the renewal of vows, the three Holy Oils—the Oil of Chrism; the Oil of the Sick, used for anointing the ill; and the Oil of Catechumens, used prior to baptisms and ordinations—were brought forward in three vessels for Archbishop McCarthy to bless.

"The oils are a sacramental sign of Christ himself acting through our priesthood as we transform, as we heal, and as we minister to the members of the Lord's mystical body," the Archbishop said.

— P. Browning

Catholic, Jewish students share Passover Seder

By Lily Praelzo
Voice Correspondent

It did not matter that around their necks some wore crosses and others wore Stars of David.

To continue the unifying goals set by Pope John Paul II during his historic visit here last September, Jewish and Catholic youth gathered at table last Saturday, March 26, for a Passover Seder at Temple Beth Am in Kendall.

The meal was shared by approximately 70 eighth-graders: part were from Temple Beth Am's Saturday school (currently enrolled in a comparative religion course), and the rest were Catholic public school students who attend religious education classes at Immaculate Conception, St. Catherine, and Sts. Peter and Paul parishes in Miami.

Dorothy Herman, principal of the Temple Beth Am school, coordinated with Marilyn Llanes and Carmen Mora of the Religious Education and Youth Ministries departments of the Archdiocese to

assure the correct celebration of the Jewish Passover from slavery in Egypt.

"Last time Marilyn and Carmen were here they discussed what it was like to be a Catholic. We had so much fun we decided to meet again," said Herman. "Once you get to know each other, then you like each other."

"Our dream is to have joint retreats," said Llanes, who plans to enter a Dominican order this year. These retreats would result in teams of two to three students in each parish co-working with a local syna-

gogue to share beliefs, practices, and history.

Temple Beth Am's youth retold the Passover story, following the Bible's plea that the story be told to each generation, to glorify God for freeing his people. The tenth plague — death of the first born — did not affect those Jews who placed the blood of the paschal lamb on their doorposts, so that the avenging angel would know to "pass over" their homes.

For Catholics, the Mass is the new Passover, Christ is the paschal lamb, and by

His dying we are set free.

"It's important that we get together so there can be unity and so that something like the Holocaust never happens again," said Rikki Hanft, an eighth-grader at Temple Beth Am. "We can be friends. It's okay to believe other things."

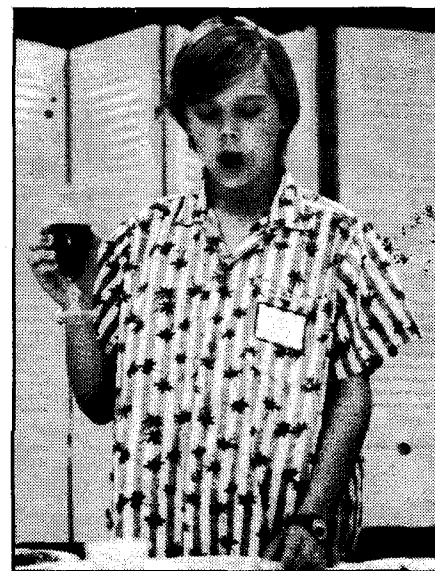
"One of the best ways to reinforce something is through food," said Herman. Saturday's seder was rich in symbolism, from the food on everyone's plate to the Hebrew readings throughout the meal.

(continued on page 17)



Wine in hand, student Frank Mitchell of Temple Beth Am gives the welcome (right), while Vivien and Stephanie, students at Immaculate Conception, prepare to eat their Seder meal.

(Voice photos / L. Praelzo)



3 Schools finalists for excellence award

Ana Rodriguez-Soto
Voice News Editor

Three Archdiocesan elementary schools — St. Kevin's in southwest Dade, St. Patrick's on Miami Beach, and St. Gregory's in Plantation — have been selected as finalists for the '87-'88 National Excellence in Education award.

Winners of the competition, which is sponsored by the U.S. Department of Education, will be announced in late May or early June. The winning principals will travel to Washington, DC, in the fall to receive their certificates and "flags of excellence" from President Reagan.

"Being a finalist is in itself a great honor," said America Novas, principal of St. Kevin School, which was founded only eight years ago. "But we hope to go all the way."

"We're very thrilled," said Sister Marie Danielle Amspacher, superintendent of schools for the Archdiocese. She noted that close to 2,000 schools had applied for the award this year, but only about 200 had been selected as finalists. "Our schools are doing very well."

This is the fourth straight year that Archdiocesan schools have been judged outstanding by the Exemplary School Recognition Project, which seeks out excellence in public and private schools nationwide. Since 1985, every Archdiocesan school that has submitted an application has been named a finalist, and subsequently a winner, in the competition, Sister Danielle said.

St. Thomas Aquinas High School in Fort Lauderdale started the trend, followed in 1986 by St. Rose of Lima Elementary School in Miami Shores. Last year, both Cardinal Gibbons High School in Fort Lauderdale and Lourdes Academy in South Miami were winners in the secondary school category.

In fact, of the seven Florida high schools which were judged excellent last year, five were private, four were Catholic and two of those were from the Archdiocese, Sister Danielle added.

High schools and elementary schools compete on alternate years. First they must submit applications detailing

school policies, programs, student test scores, staff qualifications, degree of parental and community involvement, and more.

Those selected as finalists are then visited by teams of educators from the Council for American Private Education, which organizes the competition. The visitors speak to students, faculty and administration seeking to confirm the written reports as well as get a feel for other, less tangible evidence of excellence, such as "educational climate" and "student-teacher interaction."

St. Kevin's, St. Patrick's and St. Gregory's were visited in late March.

"It was a lot of work," said Novas of St. Kevin. "But we're proud of our school. We're proud of what we've accomplished in only eight years."

Sister Danielle said there's no guarantee that this year's Archdiocesan finalists again will be winners. But if all three schools do get the award, she said, "Gosh, we'll really be on cloud nine."

13 Priests celebrate jubilees

The following Archdiocesan priests marked the golden and silver anniversaries of their ordination during the Chrism Mass celebrated on the Monday of Holy Week at St. Mary Cathedral (page 7).

Golden Jubilarians

Rev. Raymond Beane, O.F.M.

Born June 9, 1911 to William and Ida Louise Beane. Father Beane was ordained on October 9, 1938 in Patterson, New Jersey by Bishop McLaughlin. Father Beane studied at Holy Name College, Washington, D.C. at the Franciscan House of Studies. He arrived in the Archdiocese of Miami in October 1973.

Rev. Angel Gaztelu

Born April 19, 1914 to Joaquin and Angela Gaztelu. Father Gaztelu was ordained to the priesthood on October 16, 1938 by Monsignor Manuel Ruiz in Habana. Father Gaztelu studied at St. Augustine College, Puente Larcina, Spain and Seminario San Carlos, Habana.

Rev. Marcel L'Heureux, C.S.C.

Born July 25, 1912 to Wilfrid and Hectorine L'Heureux in Granby, Quebec. Father L'Heureux was ordained on January 30, 1938 for the Holy Cross Fathers in Montreal, Canada. After 30 years as a teacher and spiritual counselor, he took a one-year sabbatical for spiritual renewal and theological renewal at Institute Catholique de Paris. Father L'Heureux retired in Key Largo, Florida in 1977 and has helped in several of the parishes in that area.

Rev. Dominic Ruscetta, C.S.S.

Born November 25, 1911 to James and

Mary Ruscetta in Pittsfield, Massachusetts. He was ordained on June 11, 1938 in Verona, Italy. Father Ruscetta has served the Dioceses of Boston, Springfield, Worcester, New York, and Vancouver, B.C. Canada. He has been on sick leave since 1973 but continues to help at St. Elizabeth Hungary in Pompano Beach.

Rev. Alois Sterle

Born June 16, 1912 to John and Maria Sterle in Slaritrj-Slovenia, Yugoslavia. Father Sterle was ordained on July 3, 1938 by Bishop Gregorius Rozman in Ljubljana, Yugoslavia. Father Sterle arrived in the United States in 1949 and studied Spanish and English at El Paso Community College. He has worked in many different places such as: Yugoslavia, Vienna, Dobermanns Dorf, Austria, where he worked with the Slovenian immigrants, and also in New Mexico and New York.

Silver Jubilarians

Rev. Francisco Xavier Aracil, S.D.B.

Born September 4, 1934 to Baldomero and Concepcion Aracil in Alcoy, Spain. Father Aracil was ordained on February 11, 1963 by the Cardinal Bishop of Turin, Italy. Among his many assignments, he has been a high school teacher, guidance counselor and an assistant pastor in parishes in New York, Boston and Miami. At

Silver Jubilarians



Fr. Francisco Xavier Aracil, S.D.B.



Fr. Fernando Compaired



Fr. George E. Duffy



Fr. Ernesto Garcia-Rubio



Fr. Donald Joseph Ireland



Fr. Daniel R. Kent



Fr. Gary Steibel

present, Father Aracil is a counselor at La Salle High School and the religious superior of the Salesian community of Miami that is connected to seven parishes from the Bahamas to Belle Glade.

Rev. Fernando Compaired

Born July 4, 1949 to Pedro and Emerenciana Compaired in Malpica, Spain. Father Compaired was ordained on June 29, 1963 by Dr. D. Angel Midalgo Ibanez in Jaca, Spain. He has been in Miami for 11 years and has worked in parishes such as: Corpus Christi, St. Michael's, St. John

Bosco, St. John the Apostle. He is presently assigned to Our Lady of the Lakes.

Rev. George E. Duffy

Born May 20, 1937 to Peter and Katherine Duffy in Brooklyn, New York. Father Duffy was ordained on June 1, 1963 at St. James Cathedral, Brooklyn, New York. He has served at Bishop McDonnell Camp for Children, and Our Lady of Help for Christians in Brooklyn. After his arrival in Miami, he served in several parishes including St. James, St. Ann in Naples, (continued on page 9)

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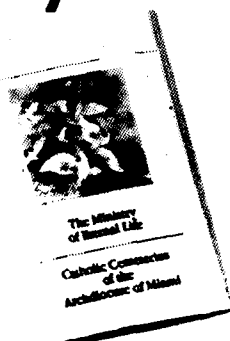
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Priest jubilarians

(continued from page 8)

Nativity, St. Ambrose, St. Malachy, and is presently at St. Pius X.

Rev. Ernesto Garcia-Rubio

Born February 17, 1937 to Ernesto A. and Julieta Garcia-Rubio in Sancti-Spiritus, Cuba. Father Garcia-Rubio was ordained on May 31, 1963 by Archbishop Coleman Carroll in Miami. He attended St. Bernard Seminary here in the States and Villanova University in Havana, Cuba. Father Garcia-Rubio speaks several languages including Spanish, French, English and Italian. He is the pastor of Our Lady of Divine Providence in Miami.

Rev. Donald Joseph Ireland

Born September 14, 1929 to Norbert and Eva Ireland in Auburn, New York. Father Ireland was ordained on June 1, 1963 by Bishop Coleman Carroll at St. Mary's Cathedral in Miami. Father Ireland has served in several parishes throughout the Archdiocese such as: St. Anthony, St. Coleman, St. Mark, St. Richard, St. Francis of Assisi, and St. John Fisher in West Palm Beach. He is presently at Our Lady of the Holy Rosary.

Rev. Daniel R. Kent

Born November 23, 1937 to Robert and Estelle Kent in Greenwich, Connecticut. Father Kent was ordained on December 21, 1963 at St. Norbert Abbey, DePere, Wisconsin. He taught Hispanic culture,

literature and language for 15 years at Archmere Academy, Delaware. From 1979 to 1984 he taught religion and Spanish at Archbishop Curley-Notre Dame High School. Since 1984 he has been the spiritual director and teacher of religion and Spanish at St. John Vianney College Seminary.

Rev. Otto Martinez, S.J.

Born March 16, 1932 to Abdon and Agnes Martinez in Habana, Cuba. Father Martinez was ordained on June 20, 1963 by Bishop Valerien Belanger, Auxiliary Bishop of Montreal, Canada. After his arrival in Miami in 1965, he worked at St. Louis parish. He also worked as a clinical supervisor at the Miami Mental Health Center. Father Martinez served for two years in Rome as regional secretary for the northern section of Latin America under Father Pedro Arrupe, general superior of the Jesuits. During the recent papal visit, he was the priest-commentator and analyst for the Hispanic Broadcasting Company.

Rev. Gary Steibel

Born July 15, 1937 to Joseph and Helen Steibel in Butler, Pennsylvania. Father Steibel was ordained on May 25, 1963 by Bishop Egidio Vagnozzi at Josephinum College, Worthington, Ohio. Father Steibel has served in the parish of St. Kieran and is presently the pastor of St. Charles Borromeo in Hallandale.

Msgr. Calixto Garcia, 80

A Mass of Christian Burial was celebrated on March 26 in St. Agatha Church for Msgr. Calixto Garcia-Rayneri, 80, former Vice Chancellor of the Archdiocese of Havana, and a grandson of General Calixto Garcia, one of the military leaders during Cuba's War of Independence.

Auxiliary Bishop Agustín Román and priests of the Archdiocese concelebrated the Mass for the Cuban-born priest, who came to Miami in exile early in 1961.

Ordained in 1945 for the Archdiocese of Havana, Msgr. Garcia served as a pastor of parishes in Madruga and Quivicán before being appointed Canon of the Havana Cathedral and a member of the Marriage Tribunal. In the late 1950's he served for several years as ecclesiastical adviser to the Cuban Embassy in Rome.

His first assignment in South Florida was as an associate pastor at Epiphany Church, South Miami. He subsequently was an associate in the parishes of St. Hugh, Coconut Grove; St. Brendan and St. Agatha, Miami; and St. Juliana and St. Edward in what is now the Diocese of Palm Beach. Msgr. Garcia was named Defender of the Bond in the Matrimonial Tribunal of the Archdiocese of Miami in 1972, a position which he held until 1981. In 1968 he also was appointed by the late Archbishop Coleman F. Carroll to the Senate of Priests where he co-chaired the committee for the Spanish-speaking.

From 1975 to 1981, when he retired from active ministry, he was pastor of San Pedro parish, Tavernier. Burial was in the Priests' Section of Our Lady of Mercy Cemetery.



Show and tell

Sister Barbara Wetterer, director of the Archdiocesan Catechetical Center, shows posters of the Stations of the Cross to a group of religion teachers gathered for the center's recent "film festival." The goal of the annual event is to acquaint religious educators throughout the Archdiocese with new audio-visual materials, including videotapes, geared for religion classes from pre-school through adults. (Voice photo/ A.R. Soto)

OFFICIAL

Archdiocese of Miami

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

The Rev. Charles Clements — to Health Care Coordinator for the South Dade area with residence at St. Thomas the Apostle Church, effective April 12, 1988.

The Rev. Juan Lopez — to Administrator of Sts. Peter and Paul Church, effective April 12, 1988.

The Rev. Armando Balado — to Administrator of St. Raymond Church, effective April 12, 1988.

The Rev. Gilberto Fernandez — to Administrator of San Pablo Church, effective April 12, 1988.

The Rev. Thomas Mullane — to Administrator of St. Peter Church, Big Pine Key, effective April 12, 1988.

The Rev. Neil Doherty — to Administrator of Holy Redeemer Parish, effective April 12, 1988.

The Rev. Bernard Kirlin — to

Administrator of Holy Family Church, effective April 12, 1988.

The Rev. Fernando Compared — to Administrator of Mother of Our Redeemer Church, a new Parish, effective July 1st, 1988.

The Rev. Jose Luis Menendez — to Administrator of Corpus Christi Church, effective April 12, 1988.

The Rev. Terence Hogan — to higher studies at the Pontifical Institute of San Anselmo, Rome, Italy, effective July 1st, 1988.

The Rev. Enrique Boned — to Associate Pastor of Immaculate Conception Church, Hialeah, effective March 16, 1988.

The Rev. Federico Capdepon — to Director of the Archdiocesan Youth Office and Consultant to the Vocations Office, both effective April 12, 1988.

The Rev. Joseph Valoret — to Chaplain of the South Dade Nursing Home and Congregate Living Facility, effective March 22, 1988.

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'Come home!'

Church reaches out to divorced, remarried Catholics

By Ana Rodriguez-Soto
Voice News Editor

No magic, they were told, no illusions. But divorced and remarried Catholics did hear an apology from the Church, an invitation to "come home" and a promise: No matter what happens, we will "stand by your side, for you are in pain."

The occasion was a day-long gathering at Our Lady of the Lakes Church in Miami Lakes, the Archdiocese of Miami's fifth annual attempt to reach out to Catholics who are away from the Church because of marriage situations.

About 150 people gathered to hear a message of hope proclaimed in two languages: "come home, you've been missed." For the first time, both English and Spanish-speaking sessions were held on the same day. The event was co-sponsored by the Archdiocesan Marriage Tribunal, the Family Enrichment Center and the Office of Evangelization.

"Come home," said Father Andrew Anderson, officialis (head) of the Archdiocesan Marriage Tribunal. "You truly have been missed, and we are honestly poorer without you. And if you cannot come home, come as far as you can, and we, your brothers and sisters, will go out to meet you."

On behalf of the Church, he apologized for giving the impression that divorced, and divorced and remarried Catholics, "don't belong."

"Every human being is loved by God,"

Father Anderson stressed. "No one should ever feel unwelcome in a house set aside for God. And if we have, as individuals and as a Church, given you that impression...we owe you an apology. And we ask you to forgive us, and that you trust us with your lives and your dreams and your hopes again."

'Expanded vision'

The Church has not changed its views on the sacredness of marriage, he noted later in an interview with *The Voice*, but it has

'No one should ever feel unwelcome in a house set aside for God. And if we have... given you that impression... we owe you an apology. And we ask you to forgive us, and that you trust us with your lives and your dreams and your hopes again.'

Fr. Andrew Anderson

"expanded its vision" of what true, sacramental, Christian marriage should be.

"We know more about the human person [today] than we did in 1950, let alone in the 13th century," he said.

In recent years, the Church has expanded

the grounds for granting annulments to include psychological reasons, such as immaturity. Church tribunals also have streamlined the procedures for reviewing marriage cases. (These changes were incorporated into the new Code of Canon Law issued in 1983.)

As a result, many more annulments are granted today than in the past. In the Archdiocese of Miami, for example, between January and December of last year, 765 petitions for annulments were received. Annulments were granted in 611 cases, and denied in 20. (See box for how to apply for an annulment.)

The odds may be better today, but annulments still are not guaranteed, Father Anderson noted.

"We are here not to offer illusion. This will not be a day of magic," he had told participants earlier. "What we will say at times may be a little difficult for [you] to hear... But part of love is the willingness to speak the truth, to speak the truth clearly and compassionately."

The Church has not changed its teaching, for example, that divorced Catholics who remarry outside the Church may not receive Holy Communion. Divorced Catholics who remain celibate are welcome to receive Communion.

Yet even in those cases where annulments are not possible, Father Anderson said, "we are wrong to think that there is nothing we can do. I might not be able to do for you what I would like to do. But I can do something for you. [I can] stand by your side, for you are in pain."

Support groups

Speaking later, Sister Virginia McCall stressed the same thing. "The Church is here for you. We don't want you to feel alone."

Sister McCall, who heads the Family Enrichment Center's ministry to separated and divorced, briefly covered the history of the ministry in the Archdiocese and listed some of the programs and support groups that are available for divorced and separated Catholics. (See box at left)

The programs are aimed both at helping people overcome the trauma of a divorce and enabling them to learn from their mistakes.

"We don't believe in the professionally divorced," Sister McCall said. "The danger is to carry all that baggage from the first marriage into the second marriage."

In describing her own reasons for working with the divorced and separated, Sister McCall eloquently summarized the purpose of the "come home" day:

"I believe in forgiveness. I believe in healing. I believe that life is a journey and that Our Lord is present through every minute of it, regardless of what decisions we've made along the way... Even in the pain, God was there."

'The Church left me. I wasn't leaving the Church.'

Frank Baiamonte



Catherine and Frank Baiamonte told their "coming home" story at the divorced and remarried Catholics

After 34 years, Church welcomed them back

By Ana Rodriguez-Soto
Voice News Editor

At 22, Frank Baiamonte felt the Church slam the door in his face after getting a divorce.

Although the marriage had lasted less than a year, an annulment question. No one in the Church would even talk to him about it. Up to then he had been "a pillar" of Catholicism, an altar boy, a member of the priesthood. Now he felt cut off, guilty, and discouraged but determined, he decided: "The Church left me. I wasn't leaving the Church."

So he continued to attend Mass faithfully, and eventually married a divorced-in-the-wool Catholic. After a five-year courtship they were together.

They continued to attend Mass, even though now their physical form: neither one could receive the Body and Blood of Christ.

Yet "God was good to us," Baiamonte said. The couple eventually settled in South Florida, near St. Louis parish in St. Petersburg. But through all of it, he was not alone. "We were as 150 people listened intently. They were separated, divorced Catholics who were now experiencing the same pain he was. For solace, they had gathered at Our Lady of the Lakes Church in Miami Lakes for the fifth annual "come home" conference sponsored by the Archdiocese. Baiamonte paused to choke back tears. His faithfulness, he said, after 34 years, the Church came out to meet him. Apology came back in.

The Baiamontes attended one of the first "come home" days for divorced Catholics, held at St. Maurice Church in Fort Lauderdale after he applied for an annulment.

"It is a very, very traumatic experience," Baiamonte admitted. "Some very personal questions" and many painful "hurts and revisits."

"The waiting is tough," he added. "The Church could still feel that Jesus knew I had done everything I could to get back in."

A year later, the Church said yes. After careful study, it had concluded that his first marriage had not been a true, sacramental union. Annulment was granted. In short order his marriage to Catherine was validated (witness) and the Baiamontes were asked to become Eucharist recipients.

"Don't hesitate," Baiamonte advised his listeners, his voice emotion. "It's a tough road. But it's worth it. Not making that of it. Remember, too, he added, "there'll be a lot of people pray

Support groups available

The Archdiocese of Miami began its ministry to separated and divorced Catholics in 1978, under the auspices of the Family Enrichment Center. The ministry includes support groups at the parish level, a conference each fall and an outreach or "come home" day each Lent, as well as half a dozen weekend or evening programs.

Currently, 15 support groups for the English-speaking and eight support groups for the Spanish-speaking are active in Dade and Broward parishes. For information on the group nearest you, contact Sister Virginia McCall (English) or Elaine Syfert (Spanish) at the Family Enrichment Center, 651-0280 in Dade.

Periodically, the Center also offers the following special programs:

□ **Beginning Experience**, a weekend for people who need to deal with unresolved feelings, let go of the former relationship and move toward a renewed life. (The next one is scheduled for April 22-24.)

□ **Getting It Together**, a series of five sessions for persons recently separated or divorced; provides information as well as help in moving toward a new life.

□ **Divorce Adjustment**, a series of nine sessions designed to provide information and assist people in dealing with their pain.

□ **Sunrise**, a peer support group for children whose parents are separated or divorced.

□ **Pre-Cana II**, a day of marriage preparation for couples planning a second marriage due to divorce or death of a previous spouse.

□ **Strengthening Stepfamilies**, a five-week program aimed at providing step-parents with information and skills to enhance their relationships within stepfamilies.

□ **Wellspring**, a bi-monthly newsletter not only for separated and divorced persons but for anyone interested in better understanding the experience of divorce and becoming a more effective minister; available upon request.

For more information on any of these programs, please call the Center at 651-0280.

Annulments: No need to fear; compassion strengthens

By Ana Rodriguez-Soto
Voice News Editor

The words themselves scare people — annulment, tribunal. They sound cold and legalistic.

But Father Andrew Anderson says there's no need to fear. Although the terminology is somewhat judicial and frightening, the Church, especially in the Archdiocese of Miami, strives to be "as compassionate as possible" when dealing with broken marriages.

"The law of the Church is meant to give life," said Father Anderson, officialis or director of the Archdiocesan Marriage Tribunal. He spoke with *The Voice* during a break in the "come home" day for divorced and remarried Catholics.

"There's always the fear if the answer [to an annulment application] is no," he said.

People need to "get over that fear" and simply begin the process, which is often referred to as one of healing.

A typical annulment case in the Archdiocese takes about a year, from the time an application is first made to when a final judgment is rendered. Along the way, detailed questionnaires are sent to the parties involved and to "witnesses" who have some knowledge of what happened before and during the marriage.

"The pain and difficulty comes in looking at one's life," Father Anderson said. But the questions the Church asks are themselves straightforward and "not meant to trick people."

Those seeking annulments also are assigned an "advocate" to help them through the process. Advocates might be described as hand-holders and time-keepers: they

'People have a right and we have an obligation to look at a particular marriage in light of what we teach and believe.'

Fr. Andrew Anderson

offer psychological and spiritual encouragement while attending to the bureaucratic details, such as complying with "target dates" and getting the proper forms to the right people at the Tribunal.

Nearly 400 field advocates are active in the Archdiocese. They are volunteers, mostly lay people, men and women Religious and permanent deacons, who have undergone special training. About 90 priests also have received this training, although any priest is qualified to help with an annulment.

In fact, that's the first step in every annulment process: a visit to a parish priest, who may take the case himself or refer it to an advocate. Those who, for whatever reason, cannot find a priest they feel comfortable with, are urged to call the Tribunal directly (757-6241 in Dade, 525-5157 in Broward).

"People have a right and we have an obligation to look at a particular marriage in light of what we teach and believe," Father Anderson said. The Tribunal's task is to determine whether a particular mar-

riage "was binding."

A popular misconception is that annulments cost a lot of money, and that those who pay can receive a favorable ruling. Father Anderson said that is not true.

However, it does cost money. The Tribunal charges \$250,000 a year to those seeking a ruling. Those who cannot contribute a stipend in any way are asked to contribute "all that is asked know beforehand anybody."

Tribunal judges who doesn't, he said, affects their decision. The rest of the stipend judgment has been

All about godparents

And their important role in children's spiritual lives

By Lily Prellezo
Voice Correspondent

Walking up the aisle to receive Jesus for the first time, she tilts her face, smiles, briefly separates the white-gloved hands, the fingers pointing straight to heaven, and discreetly waves at them, those two special people.

As the Holy Communion class files into the pews, her friend brushes aside her white lace veil and crinkles her nose twice, her expression meaning, "Who were they?"

She whispers, careful that Sister won't hear: "My godparents."

It is a title cherished by all those sharing in the celebration of a newborn, as if there were something magical and mystical about this very important role in the spiritual lives of children.

There is. To remind parents and inform godparents, the Church now requires brief baptismal instruction classes prior to that most special of occasions when children become members of Christ's mystical body. Mystical. What criteria, if any, should couples be using for the selection process?

"At the beginning of the [Baptism] ceremony," said Father Arthur Dennison, pastor of St. Augustine Church in Coral Gables, "the parents and godparents are asked if they are willing to accept the responsibility of raising the child as a Catholic. Couples should pick people that are an inspiration to them, so they will be an inspiration to their child."

A lot should be expected of them, too. "You expect the godparents to be a significant person in your child's life," he said, "to teach them to pray, to be there at Holy Communion, Confirmation, birthdays, and so on. And the best gift they can give is time — it's the hardest to give."

Spiritual welfare

While family members are the most frequently chosen, some couples prefer other, more distant relatives or very good friends. Parents should remember the Church's view on the role of godparents: person or persons who will accept the important role of caring for the child's on-going spiritual welfare if the child's parents cannot do so, as stipulated in Canon Law.

Jerry and Ana Portela, ages 35 and 30, of St. Augustine parish, became parents for the first time at the end of March. "We started talking about it [choosing the godparents] as soon as we found out Ana was pregnant," said Jerry.

"In the beginning, I had a different view of a godparent," said Ana, "and it didn't include the religious aspect. Since the persons we choose will also have secondary custody [after the grandparents] of the baby should we die, I wanted someone that could provide for the child financially. Now, I see it differently."

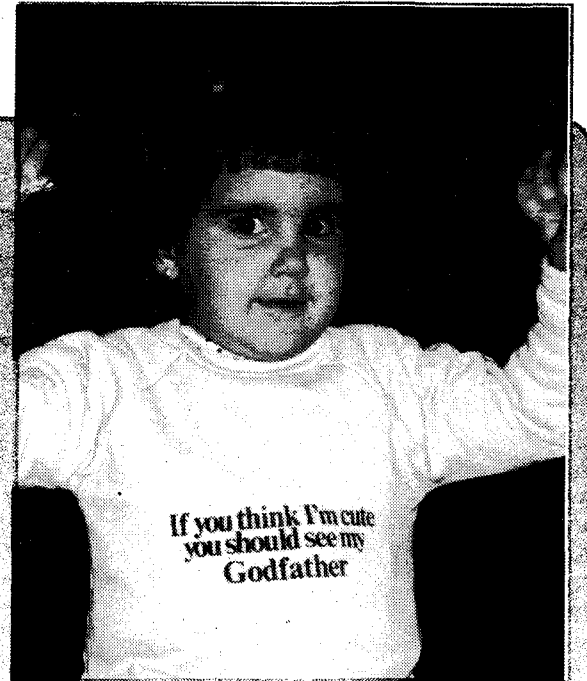
"Baptism is a sacrament; it's not just a social thing," said Jerry. "I feel that whoever we choose should be very close to the Church. Let's face it, how you are raised religiously, in the house where you live, is what counts. Our choice will be close friends that are married and involved in the Church."

How will they confront anxious relatives hoping for this honored role? "We'll just tell them we are not going to use relatives at all. The grandparent has a special role as a grandparent, the aunt a special role as the aunt, etc. But if they don't take that excuse," said Jerry, "I'm prepared to take my stand on the religious grounds." Jerry is also godfather to a close friend's son.

Using friends is not a new idea, though. When Humberto and María Antonia López of Little Flower Parish in Coral Gables had their fourth girl in 1967, they turned to

'You expect the godparents to be a significant person in your child's life, to teach them to pray, to be there at Holy Communion, Confirmation, birthdays...'

Fr. Arthur Dennison



Carolina Prellezo, two-and-a-half: Her T-shirt shows she has high regard for her godparents

friends for a godparent — and chose their 11-year-old son.

"Apart from the close and loving relationship we had with our friends, we wanted someone young, someone Patty [now 20] could relate to when she grew up, so we chose their son," said Mrs. López.

Easter vigil event

When Emperor Constantine legalized Christianity in the fourth century, the first sponsors were usually neither friends nor family. The sponsor would spend a year or more praying, instructing and fasting with the candidate before testifying to the visiting bishop about the person's worthiness. The Easter Vigil marked the yearly event when new Christians were baptized.

During the ninth century, the word godparent, from the Latin "patrinus", was widely used. Sponsors were always baptized adults. The use of children or young adults as godparents is relatively new.

"As soon as I found out my sister was pregnant, I started begging her to let me be the godmother," said Margarita Ortega, 16, of St. Brendan's in west Miami, who became a godmother when she was 12. "Sometimes to bug me she would say she was going to pick someone else and I would cry and cry."

Her goddaughter and niece Cristina, four-and-a-half, loves being with Margarita. "Right now I'm trying to get closer to God by going on retreats and stuff, so that when I'm older I'll be able to help her."

The most frequently chosen godparents are the siblings of the parents, usually one from each family.

"I felt very honored to have been chosen," said Sofia Vilar, 60, of St. Agatha's in southwest Miami. "Luis was my sister's first child and my first godchild. Even though he's far away, he'll always be special in that way."

Her advice: "We live in very difficult

times, and people tend to think a lot differently. Pick someone who will feel honored and who will ensure the Catholic spiritual direction of your child."

Her godson, Luis Fernández, 40, lives 800 miles away from her. "Even now when I go to Miami, Madrina [Spanish for godmother] always has more time to talk to me than my other aunts. She always did," he said.

The more traditional, yet recurring, trend is choosing grandparents as godparents. Asunción Prellezo, 79, a member of St. Brendan's parish and great-grandmother of 12, was overjoyed 31 years ago when her son asked her to be godmother to his first son.

"It was fairly common in Cuba for grandparents to also be godparents. Nowadays, I believe it is better to pick young people, preferably a married couple, because they'll be around longer for the child. Luckily, I've lasted a long time," Prellezo said.

John and Yolanda Lukacs of St. Augustine's are also grandparents/godparents of John-John Lukacs, 3. "I have a special relationship with my sons," said Lukacs. "We're not just father/son; we're buddies."

"Having my parents as John-John's godparents enhances the quality of their relationship," said John and Renee Lukacs, both 33. Their advice: "Select someone who will have direct contact with the child, whose standards and morals you approve of and whom you can depend on when you need them most, which is when you are not around."

Carlotta Ledo, 29, St. Hugh's in Coconut Grove, summed up her experience as a godmother this way:

"One of the greatest days of my life was when my 7-year-old godson told his second grade teacher that his favorite relative was his godmother. That's me!"

Tips for choosing wisely

- Let the godparents know if you wish them to assume custody of your children after your death, and stipulate this in your will.
- If not choosing relatives, assure them of their special roles as grandparents, aunts, uncles, cousins, etc.
- If choosing good friends, whether single or married, make sure both share the same religious beliefs as you and your spouse. Don't confuse a close friendship, valuable in itself, with the role of a godparent.
- When choosing children or teenagers, remember your instructional role in developing their new role.
- Choosing an older sibling of the child is also used, but remember: a sibling relationship contains enough love, and tension, in itself.
- Don't choose someone who already has five or six godchildren. It's impossible spiritually (and financially!).
- Let the new godparents know that the most important and expensive gift is what your child needs: TIME.



Fatherin... Baia... monte of St. Louis Parish, and their 'come home' story at the day for divorced and remarried Catholics

34 years, Church opened them back

By Ana Rodriguez-Soto
Voice News Editor

Monte felt the Church slam the door in his face. He had just

age had lasted less than a year, an annulment seemed out of the

Church would even talk to him about it. He was "a pillar" of Catholicism, an altar boy who had thought of priesthood. Now he felt cut off, guilty, alone.

He decided, "The Church left me. I wasn't leaving. I would attend Mass faithfully, and eventually met Catherine, another Catholic. After a five-year courtship they were married — outside

the Church, even though now their exclusion had taken

one could receive the Body and Blood of Christ in Holy

to us," Baia... The couple prospered, had a son, and

South Florida, near St. Louis parish in South Dade. We weren't fully fulfilled. We were restless," he recalled

ed intently. They were separated, divorced and remarried

now experiencing the same pain he was recalling. Seeking

red at Our Lady of the Lakes Church in Miami Lakes for the

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the Church came out to meet him. Apologized. And helped him

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Annulment stressed

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riage "was binding in the eyes of the Lord."

A popular misconception is that annulments cost a lot of money, and only those who pay can receive them. Not true, says Father Anderson. "It doesn't cost anything to exercise a right."

However, it does cost the Archdiocese \$250,000 a year to operate the Tribunal, so those seeking annulments are asked to contribute a stipend of \$300. "If that is a burden in any way," Father Anderson said, "all that is asked is that they let someone know beforehand, so we don't embarrass anybody."

Tribunal judges don't know who pays or who doesn't, he added, so it in no way affects their decision. In fact, only \$75 is requested at the beginning of the process. The rest of the stipend is sought after a final judgment has been rendered in the case.

Clinic advocate admits they fail

By Richard Glasow, Ph. D.
National Right to Life Center

A spokesman for the primary proponent of school-based clinics has admitted in a speech that a preliminary study of SBCs demonstrate that they have had "no measurable impact" on teen pregnancy rates.

That startling admission undercuts the primary rationale for installing SBCs in schools — facilities which pro-lifers have shown to promote and facilitate abortions. (For an in-depth examination of SBCs, see the forthcoming book, **School-Based Clinics, The Abortion Connection**, which can be obtained from NRL Education Trust Fund.)

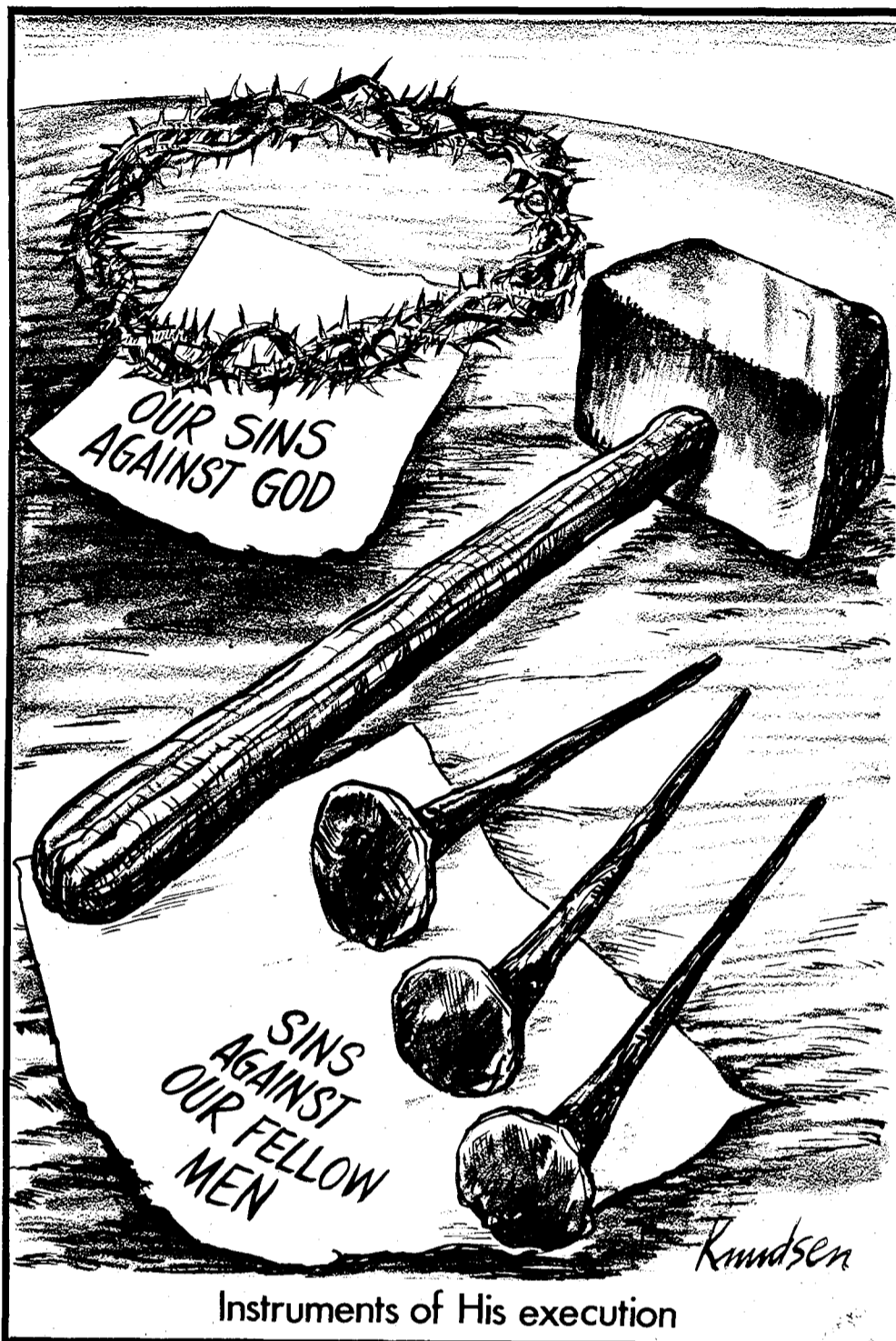
Douglas Kirby, director of research for the Center for Population Options (CPO) candidly unveiled the results of a CPO-sponsored study in a March 2 workshop speech at the annual meeting of the National Family Planning and Reproductive Health Association held in Washington, D.C. Although he prefaced his comments during his speech on the "Effectiveness of School-Based Clinics" with the caveat that they had not "finalized" the results, Kirby stated that "I am reasonably confident that what I am going to say will hold true" when the final report is published in late summer or early fall, 1988.

Reading between the lines, one might perceive that the study did not support the conclusions that the CPO would have wanted. To its credit, CPO apparently will not attempt to either suppress or discredit entirely its own study. Kirby offered some explanations why the study did not show that SBCs reduced teen pregnancies.

But a fair reading of his reasons that the school clinics had too small an impact to measure all come down to the fact that no matter how much SBCs provide in services, it will never be enough. In other words, the proponents will not admit that their program is unsuccessful in achieving its goals. They always argue that success is just "around the corner," if they could only make the program larger and even more comprehensive.

Despite the survey's apparently disappointing results, the Center for Population Options has not abandoned its promotion of SBCs. Judging from Kirby's comments at the workshop about other findings of the research project, CPO will no longer be emphasizing that SBCs can prevent teen pregnancy and will instead adopt an different approach. An example would be to underscore the provision of general health care to inner-city teens, which would be much less controversial.

Pro-lifers may take heart in the fact the SBC proponents have finally conceded that school clinics are ineffective in reducing teen pregnancies. However, this development has no bearing on



Instruments of His execution

the two principal right-to-life objection to SBCs — their promotion of abortion and undermining of parental rights.

Letters

Positive approach to drug abuse

We all should commend the work of Father Sean O'Sullivan (*Voice*, March 18) for his substance abuse program. It takes great courage to get involved with any abuse program with the multitude of confusing problems.

We know that any addiction is a sickness but still we are perplexed with how to deal with all the tensions and stresses in our human lives that lead up to so many abuses which range from bad eating habits, smoking cigarettes and "grass," using sleeping pills and tranquilizers, drinking coffee or alcoholic beverages, using any number of illegal chemical drugs, sniffing "glue" or transmission fluid, and use of fast action, illegal, hard abusive drugs such as cocaine or heroin.

Years ago people worked physically harder. Most people worked off their tensions. Mental work today is more complex. Many people are left out of the mental work plan. Others struggle to keep up with so much change too fast.

Married people are often too tensed up to enjoy that great stress breaker—sex. Mental frustrations from work, traffic, and social problems leave parents unable or unwilling to spend the right frame of mind with their children who in turn feel unloved and unwanted so they turn off on high pressure school life and on to low stress substances abuses, first cigarettes and booze, and later on to "grass" and "coke."

And stop blaming foreign countries for our problems. Paying foreign countries

millions of dollars not to grow drugs by burning poppy fields or marijuana plantations is stupid, ridiculous, and a big joke in South America as it was in Persia 20 years ago.

The politicians grab most of that money and they plant some new fields. This is not funny here. U.S. citizens beg and cry for all types of abusive substances. They do anything or pay any price whether it is coffee or cocaine. Cut the flow and up goes the price. The demand does not stop.

We must get to the heart of the problem; exercise off that tension headache. Even a few sit-ups or deep knee bends can help: Married people, use that sex outlet, just check your calendar and relax, and don't forget the church. It is not a cure-all but it can help! God can help if you let him. Mom and Dad, quit screaming at your kids and compliment them once in a while. They might think you're crazy at first, but give it a try along with a hug and an "I love you." You might see a miracle.

A lot of people tell me, "I don't go to church because of all those—hypocrites." Well I am sure there are some, but there are a lot of nice people too, willing to admit they are not perfect just like you and admitting that going to church does help cope with those stresses.

"Just say not to drugs! It is just not that simple. We have to deal with the problems first.

Larry R. Price
Ft. Lauderdale

WHO is pushing abortifacient IUDs

Recent disinformation campaigns, notably by the World Health Organization (WHO), are aimed at taking the heat off the well-documented abortifacient nature of IUDs.

An anonymous "scientific group of experts" allegedly claim that the IUDs used by an estimated 60 million women around the world, are "probably the most effective and reliable reversible method of fertility regulation available to women," the report of this phantom group stated.

The change in emphasis—of greatest import here—by the purveyors of the IUD has been that, after years of pharmacological theory to the contrary, it has "suddenly" been discovered that IUDs may, after all, be only contraceptives and not abortifacients. Oddly, the clinical pharmacology explained by, for example, Searle on the Cu-7 and Tatum-T is that "various hypotheses have been advanced,

the most common being that copper placed in the uterus interferes with enzymatic or other processes that regulate blastocyst implantation." (author's emphasis)

The WHO has stated that "this statement (by the "experts") may go a long way toward answering certain philosophical or religious concerns as to the mode of action of this method of contraception." In fact, WHO Planned Parenthood and its agents desire to paint a rosy picture for a device which is clearly abortifacient, attempting to magically make a "contraceptive" where the culture doesn't accept killing its unborn children, even those only a week or two old.

(Interested parties can write for more information: Pharmacists For Life, P. O. Box 130, Ingomar, PA 15127 U.S.A. Telephone: (412) 364-3422.)

Bogomir Kuhar
Ingomar, Pa.

TV listings have wrong info

Since there is so much violence and sex on many TV shows, my husband and I are interested in viewing Catholic programs.

However, in your *Voice* issue of March 4 on page 19 we note some inaccuracies in the Catholic Television Schedule. For example there is no Catholic programming on Storer Cable channel 29 on Saturday and Sunday mornings.

In addition, unless one is associated with television, I doubt that the average viewer understands the trade terms of Cable Tap II which translated is the Edu-

cational Cable channel 2. In the above schedule channel 17, which is yet another channel, is listed with Cable Tap II and should not be there.

On the same page you call attention to ABCD commercials which have not been airing on any of the English TV stations. I called channel 4 to inquire about this matter and they said they were not airing any such messages.

Perhaps someone has done a promotion job on *The Voice*?

Eileen Riordan
Miami

Theories on Easter day

Q. When I was a kid I learned that Easter is the "first Sunday after the first full moon after the vernal equinox," that moment when the sun was directly over some point on the equator in its apparent move northward in the spring.

That astronomical definition is independent of your position on earth, but Sunday is not.



By Fr. John Dietzen

Some years back the full moon happened at 1:58 Palm Sunday morning, March 21. To anyone between Denver and the international date line in the Pacific this was Saturday. That year Easter for them was the second Sunday after the first full moon.

How does church law handle this? Is the first Sunday determined in Rome, Jerusalem or where? I am interested in astronomy and this question intrigues me. (New York)

A. I doubt that many Catholics have lost sleep over your question. It does, however, surface an interesting fact that might surprise those Catholics who learned the same "definition" of Easter as you did. Our celebration of Easter does not, in fact, always occur according to the vernal equinox formula.

During about the first two centuries of Christianity, while Christians always celebrated Easter on Sunday, its date was directly related to the Jewish feast of Passover. In subsequent centuries numerous different cycles and theories set the time of Easter in different places and times.

Even to this day many Eastern churches celebrate this feast on a different date than we do.

In the 16th century (1582) following research and advice from the leading astronomers in the world, Pope Gregory XIII revised the calendar into the form still used in most of the world. Included in this Gregorian calendar was a revised cycle for determining the date of Easter.

While it is based on the vernal equinox it is not astronomically accurate all the time. For example, 16 years ago Easter was on the second Sunday after the equinox, not the first.

This Gregorian cycle is still adhered to by the vast majority of Christians throughout the world, largely to avoid difficulties with the time differences you point out.

Q. My daughter is divorced from her first husband and separated from her second husband.

She would like to come back to the church but is afraid that she cannot come back as a regular parishioner and be allowed to receive the sacraments. I tried to assure her that this is possible. Am I correct? (Florida)

A. From what you tell me nothing in her present situation prevents her full participation in the sacraments as a member of the church.

The only problem would arise should she contemplate another marriage.

If this seems at all a likely possibility some time in the future I strongly suggest she talk with her parish priest about it now.

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Children educating Mom

My kids are always trying to educate me. Never mind that I've probably cooked 30,000 meals for my children over 30 years. Now my son, the vegetarian health-food specialist, tells me I have a lot to learn about nutrition.

My daughter, the fashion designer, has tried in vain for years to teach me how to look chic. I've had lessons in history, politics, dancing, swimming and how to hold snakes — not to mention many a passionate sermon on what's in and what's out and what I have to do to get in touch with myself.

The latest educational material came from my youngest son, Pete, who gave me a "Word of the Day" calendar. Each morning I tear off a page to receive my daily lesson on the derivation of some common English words.

Five months into the year I've learned a lot from it.

One of my favorite trivia bits is how we first raised glasses for a "toast." In Shakespeare's day, the ale people drank had impurities which could be soaked up by placing a piece of toasted bread in the bottom of a beer mug. Eventually drinking to a friend's health became a "toast."

I don't think I'll ever again tell an overly sophisticated acquaintance that he or she is too "jaded" — now that I know that word means "spent like an old horse."

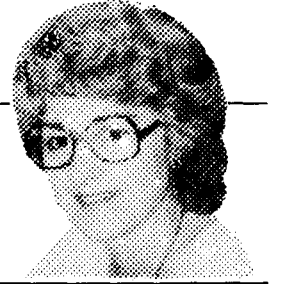
A couple of my children were terribly precocious. The real problem, I see now, was that they were "cooked too early."

A glimpse at how the meanings of certain words have changed through the centuries has taught me something about how people's relationship to society and government has shifted.

In Ancient Greece, politics was considered such a vital part of life that any "private person" who did not take an active role was called an "idiot."

In Ancient Rome, an "egregious" person was a respected leader who stood "out of the flock." Today the same word has turned negative — an egregious person is an outcast who refuses to live by the rules of the group. It appears to me that we may have lost some of our tolerance for independent

By Antoinette Bosco



thinkers.

I hope that in the future, the word "fancy" regains the stature it used to have. It came from the French "fantasie" and meant "to project mental images." Once, it was considered one of the highest qualities of the soul because it carried the gift of imagination.

Now, in an overly rational, technological culture, "fancy" is thought of as child's play. Another word reminds me that good can come out of bad. My favorite color always has been the rich, vibrant magenta. It stems from the countryside of Magenta, Italy, red with the blood of slain soldiers in 1859.

Some derivations prove the wisdom of earlier peoples who were, perhaps, closer to feelings and spirituality in their daily lives.

The Romans seemed to understand that "discord" arises whenever we have a "parting of hearts."

They also understand that we need "religion," or a common set of beliefs, in order to "bind us tightly."

Did you ever wonder what gives "charisma" to a leader or movie star? In ancient times, charisma was simply accepted as "the God-given power to perform miracles."

Some of our most beautiful concepts started with the Ancient Greeks. They could see that people become "enthusiastic" when they have "God within" from "en" (in) and "theos" (God).

The Greeks also knew that the greatest of all "cosmeticians" — so "skilled in adorning" — was the creator who adorned the "kosmos" with order and harmony.

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Jesus' passion and joy

There is a wonderful tradition in the church which finds it appropriate and even desirable to anticipate the joy of Easter during Holy week.

Julian of Norwich, a 15th century mystic, in her book "Showings" (Paulist Press), writes the following: "...it is God's will that we have true delight with Him in our salvation. And in it He wants us to be greatly comforted and strengthened and so joyfully He wishes our souls be occupied by His grace. For we are His bliss, because He endlessly delights in us and so with His grace shall we delight in Him and all that He does for us and has done and will do."

She goes on to speak of the Lord's revelations to her about His passion and death which He considers His greatest gift to us. "Always, the cheerful Giver pays only little attention to the thing which He is giving, but all His desire and His intention is to please and comfort the one to whom He is giving it. And if the recipient accepts the gift gladly and gratefully then the courteous Giver counts as nothing all His expense and His labor because of the delight He has in knowing that He has pleased and comforted one whom He loves... then the Lord showed His passion to me (His bleeding Head, the discoloration of His blessed Face, the copious bleeding of the Body in furrows made deep by the scourging) and for my greater understanding these blessed words were said: 'See how I love you.' Our Lord revealed this to make us glad and joyful."

Viewing the Passion from the perspective of the Risen Lord is a powerful meditation. We tend to isolate the joy of Easter

By Fr. John Catoir



from our Lenten fast, but Jesus has truly risen and our meditation on His Passion and death must in some way reflect the knowledge of Easter Sunday.

Certainly we cannot rejoice to such an extent as to obliterate the horrible reality of Christ's Passion nor can we obscure the fact that Jesus suffers in His suffering people until the end of time. However we can entertain the serene joy of humble gratitude.

How blessed we are to know Him, to love Him, and to serve Him. We become better Christians when we think of His Passion and Death as a gift of love.

Jesus expressed the depth of His love when He described Himself as the Good Shepherd, 'I lay down my life for my sheep.' (Jn. 10:15). There is in this insight more than enough inspiration to fill our Lenten meditations with joy and gladness.

(For a free copy of the Christopher News Notes, Who Is Jesus Christ?, send a stamped self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

By Frank Morgan

The fork originated in France

At the age of 16, Giulio de Rossi joined the Capuchin monks at Venice and took the name Brother Lawrence. He preached the Lenten sermons with such success that he found himself called upon to preach sermons in all the large cities of Europe.

At this time same time, the Turks under Sultan Mohamed III were conquering a large part of Hungary.

To oppose the Turkish armies, Emperor Rudolf sent Brother Lawrence to appeal to German princess to send contingents to oppose the Turks.

Brother Lawrence raised an army of 18,000 men to oppose the Turkish army of 80,000 at Stuhlweissenburg.

Animated by a supreme confidence, St. Lawrence of Brindisi was able to fire the enthusiasm of the soldiers by riding into battle at their head with a crucifix held high in his hand. The attack frightened the Turks into flight.

Rembrandt, who painted 100 self portraits, had a craving for money which his pupils noted and took advantage of, by

painting coins on the floor and then howling with laughter when they saw their master stretch down his hand in vain.

Peter Rubens, the famed Flemish painter, was knighted by Charles I of England because the king could not pay his \$15,000 fee for executing a painting.

English sailors in the 17th century became enraptured by a tangy, tomato sauce called "ketchup", which the natives of Singapore ate with their fish and fowl.

Bringing it back to England, it became an instant favorite. From the British Isles, it was introduced to America, where it has become known as "ketchup" or "catsup". Today, it is one of the most widely used condiments in the world.

To avoid staining his snow-white lace collar when eating meat with his fingers, King Henry III of France constructed a crude two-pronged piece of tin and sent the rough model to his tinsmith, thereby inventing the fork in 1574.



Praying together as a family

Dear Dr. Kenny: Where did family prayer go? We try to get our two teen-age children to say a prayer at meals and at bedtime, but it's like running against the wind.

They complain, and they don't pay attention. They tell us no one else prays. And they are right.

My husband and I have noticed that other Christian families no longer pray either. Should we give up? (Indiana)

No, don't give up. Prayer is an important family activity. You may want to change your tactics or change the type of prayer. But don't give up.

Resisting the traditional way things have been done is a part of growing up. Teens want to do things their own way. This is not all bad.

Certainly the routine "Bless us, O Lord, and these thy gifts" or "Now I lay me down to sleep" can be improved upon.

One possibility is to have formal grace before meals and evening prayers only on special occasions. Another is to make the words personal and original.

Let family members take turns asking God's blessing in their own way.

A third possibility is to sing a song or hymn together. Prayer is contact with God. Words are not always necessary, as is the case in any friendship.

Sometimes quiet moments together are special. Many theologians define prayer as the "practice of the

By Dr.
**James and
Mary Kenny**



presence of God."

There are at least five different types of prayer. All are appropriate in families. Some variation may help to make prayer more attractive in your family.

Formal verbal prayer, like the Our Father or Hail Mary, is the obvious first kind. Teens often resist this, feeling it is too routine and impersonal.

The second type is informal verbal prayer, where someone spontaneously makes up a prayer to express the feelings of everyone present.

"Father, we thank you for your many blessings, but we feel overwhelmed and worn out now. Come be with us. Help us to stop arguing so that we may sleep in peace tonight."

Third, the family can be asked to meditate for a few moments on a particular topic before eating or bedtime. The topic might be a mystery such as the Incarnation or a problem such as poverty or world hunger.

Focused silence can be a meaningful form of prayer.

This is sometimes called centering prayer and is a wonderful way of recalling God's constant presence. "Let us take a few moments of silence to put ourselves in touch with our Creator."

Finally, a family meeting on a serious topic may be thought of as public prayer.

Jesus said that wherever two or three were gathered together in his name, he would be there too.

One family we know has "family religion" for about 45 minutes every Sunday night. They have soda and crackers and discussion on a general theme.

One year it was the Sunday Gospels, then reverence for life. This year they are going through photo albums and discussing their family heritage.

Sometimes they play records and discuss them. On feasts they have a party.

It may be important to individualize prayers in different age groups, especially at bedtime. The age difference can be significant.

Family prayer can be important in keeping a family together. It will be helpful if you think of prayer more broadly than you have done.

* * * * *

Reader questions on family living and child care to be answered in print are invited.

Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978. (Copyright (c) 1988 by NC News Service)

Dealing with college rejection

This is the week that thousands of young Americans receive letters of acceptance from the college of their choice. All over the country there will be elation and rejoicing.

It's also the week that more thousands will open letters of rejection and life will be grim for awhile. I say more because graduating seniors apply to five or six schools and, odds being what they are, they are rejected more often than accepted.

Somehow, it seems appropriate that this tense period begins with April Fool's Day and ends with income tax deadline day. For families with high school seniors, it is a harrowing time.

A few charmed students will receive acceptances from all their schools of application but many receive none or, at most, one. If the acceptance letter arrives before the rejection letters, life is not so bleak. But, for some perverse reason, the rejections seem to arrive first.

One of our children received three rejection letters and was so depressed we went to the mountains for the weekend to get away from the mail. When we returned on Sunday the two prized acceptance letters were there, from schools of first and second choice. We leaped from despair to joy in five minutes.

Another of ours was put on a waiting list which, in essence, says, "If our acceptees reject us, you still have a chance." This extends the anxiety period. He ended up

By
**Dolores
Curran**



being accepted by his first choice school but it was rough for awhile.

The college equivalent of the army's "Dear John" letter begins with, "Dear Applicant: We regret that..." and students don't read beyond that. Later, they go back and read, "We realize your disappointment but hope you understand this does not mean you are not a worthy candidate. Out of 1,500 applicants we are able to accept only 300..."

How can parents help at a time like this? Well, it does help to say, "But we think you're wonderful." It only adds to the hurt. Nor should we show disappointment in them but along with them.

Empathy is our best gift. If we share in the disappointment rather than try to offset it by blaming ("They take the kids whose parents give them lots of money,") or bol-

stering ("Everyone thinks you should have been accepted,") we're more likely to help our young adults through their first major brush with rejection.

"I'm disappointed for you," we can say. "I hate to see you hurt because I know how much this means to you." Another response is incredulity. "They don't know what they're passing up, poor souls." I know it sounds facile but it taps into the student's feelings of, "I'll show them. They'll be sorry someday when I'm famous."

Touching the student's feelings is important at this time, not discounting them with, "You shouldn't feel rejected." They do because they have been. It's right there in the letter.

Parents need to lay off students at this time, also. Their behavior may deteriorate. Because of hurt they may become surely and uncommunicative. Rather than make an issue out of the attitude, it's wise to withdraw until they are able to work through the hurt and realize that rejection of them as an incoming freshman doesn't mean rejection of them personally.

Being a young adult isn't any easier than being a parent today. College rejections are just the first in a long line of future rejections in jobs, grad school and love. By being there supportively while letting them bear the pain and work through the rejection, we are giving them valuable skills for life.

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Family matters

Beginning Experience

By Peg Lucas
Beginning Experience Team Member

My name is Peg and I'm divorced. It has been a most painful journey, but recently I made a Beginning Experience Weekend which brought healing, renewed hope and the beginning of new life. I want to share my story with you.

As a child I attended Catholic school and learned to love the Church. I knew what was expected of me and I made every attempt possible to be a good, practicing Catholic. However, being divorced after 24 years of marriage left me feeling guilt ridden and an outcast from my Church. I felt alienated when I most needed spiritual support from the Church and a sense of belonging.

I was angered by the inability of clergy to understand my needs and my pain. For ten years I harbored a great deal of anger as I continually blamed myself, the Church and others for my pain. For this reason I was unable to forgive and so did not go to confession. At the same time my relationship with God strengthened. I knew he was always with me throughout my painful journey.

A turning point for me was when the pastor of my parish said, "Please forgive any priest who has hurt you

in the past." With these words he planted the seed of a new life for me and prepared me to say 'yes' when a friend suggested that I make a Beginning Experience.

As the time for the weekend drew closer I was skeptical because I have found divorced persons often 'stuck in gear', dwelling on their pain. Also, I believed I had resolved my feelings and so really had no need for this experience. When I arrived for the weekend, I wasn't sure why I was there. Perhaps I would learn a way to deal with the stresses of single life. Little did I know how profoundly this experience would touch and change my life. The team of divorced and widowed persons led me through a carefully planned process of healing. Through this process I was able to put my emotions in proper perspective and to gently close the door on my past. I was able to forgive myself and others. Greater yet, I had a joyous reunion with the Sacraments after ten years!

On Saturday night I made a beautiful confession and asked forgiveness for my unavailability to others while I was caught up in the sadness of my life. To my great surprise, the priest hugged me and asked for my forgiveness for the Church's unavailability to me! I then realized that the Church had never left me. She was going through

her own growing pains and priests had responded to me as best they could at the time.

At Mass on Sunday, I was so moved I couldn't read the words of the hymn because of my tears. I will always remember the words, "Long have I waited for your coming home to me and living deeply our new life." I was now ready to once again receive the Eucharist. I had risen from a spiritual death to know the real meaning of the cross and resurrection.

There is a creed of the Beginning Experience, "Those who bear the mark of pain are never really free, for they owe a debt to the ones who still suffer." I am truly grateful for the new life I received and want to reach out to others in the midst of the struggle and the journey.

The bonus of the weekend comes in making many new and loving friends. It certainly lives up to its name, THE BEGINNING EXPERIENCE. I encourage all separated, divorced and widowed persons to make this weekend.

The next Beginning Experience will be held April 22-24 at the Family Enrichment Center, 18330 NW 12th Avenue. For further information and registration contact Sister Virginia McCall, 651-0280 or Conchita Del Portillo, 373-7571.

Accident won't stop TV priest

Extent of eye damage won't be known for weeks

By Ana Rodriguez-Soto
Voice News Editor

A "fiery dart" of glass from an exploding television light may have damaged his eyesight, but Father Ricardo Castellanos' faith remains intact.

"Even if I lose both eyes I will continue to preach the Gospel," he told co-workers as he lay in the emergency room of Hollywood Memorial Hospital, moments after a freak accident had violently halted the taping of his television show, "A New Breed of Man."

True to his word, three days later Father Castellanos was taping the end of that show from his hospital bed.

"He's a man with incredible faith," said Marline Tolomeo, one of Father Castellanos' parishioners at San Isidro Church in Pompano and the director of the Cornerstone Television Ministry which produces the TV show.

"A New Breed of Man" airs locally at 9 a.m. Sundays on Channel 45. The program had just begun airing nationally on the interdenominational Trinity Broadcasting Network.

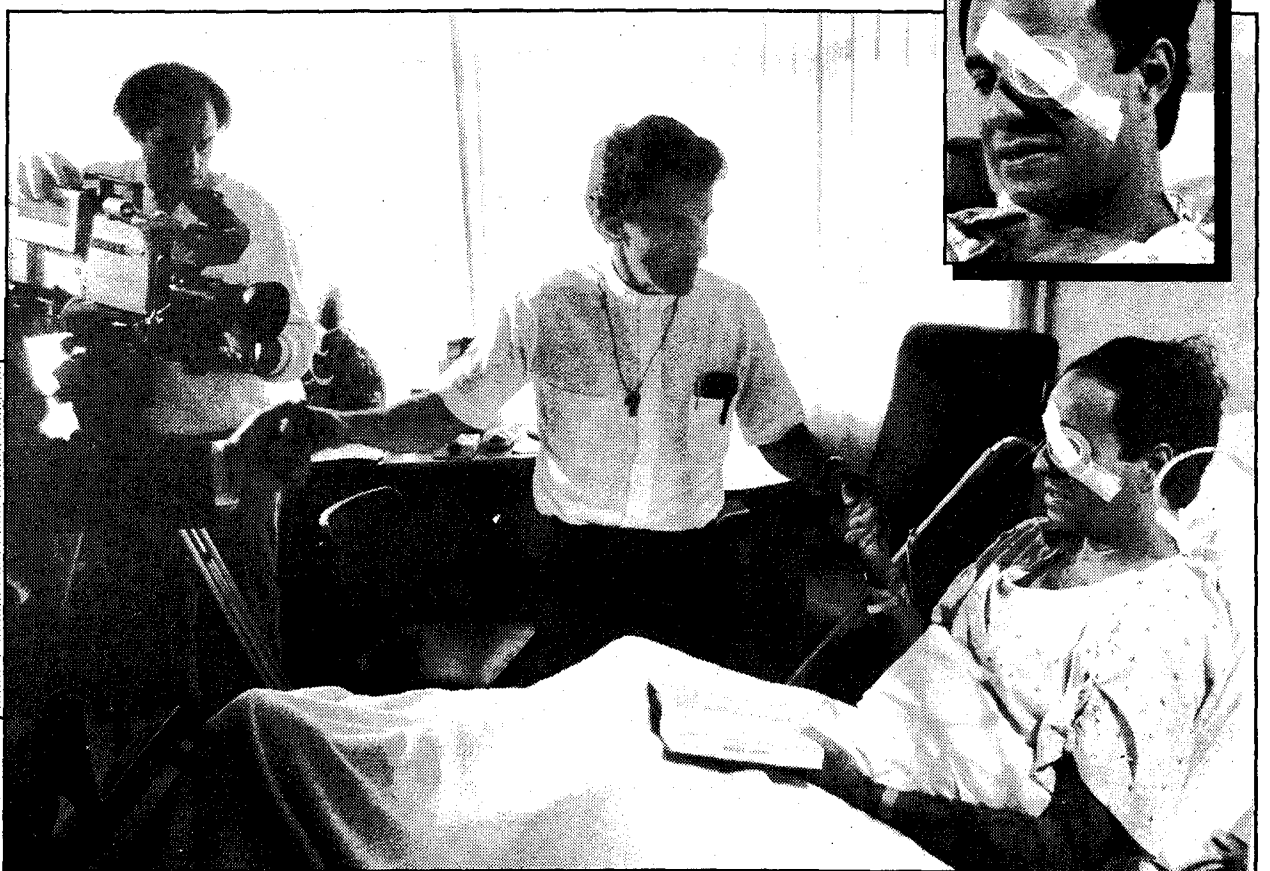
The accident happened during the March 20 taping session at Channel 45's studios in Hollywood. One of the high-intensity lights on the ceiling of the studio exploded, making a popping noise.

Usually, the lights disintegrate when they explode, Tolomeo said, so no one paid much attention. Until Father Castellanos fell to the floor, clutching his left eye.

On the slow motion replay, Tolomeo said, "it looked like a fiery dart" had shot from the ceiling and struck the priest.

'Even if I lose both eyes I will continue to preach the Gospel'

Fr. Ricardo Castellanos



As the cameras roll, Father Castellanos prays with visitors, including Father Sean Mulcahy, pastor of St. Maurice Church in Fort Lauderdale. Father Castellanos finished taping his show "The New Breed of Man" from his hospital room. (Voice photo / Prent Browning)

They later discovered another shard of glass, "so hot it melted the carpet" where it fell.

"Oh, Jesus, help me!" were the priest's first words after the accident, and through the pain and fear, Tolomeo said, "he laid so still and praised God the whole time."

"It was really a moving experience" to see such strong faith, she recalled.

The doctor who performed the surgery, Dr. Jonathan Wise, said the eye would look normal but it would take a few weeks to determine how much sight had been lost.

Meanwhile, family, friends and strangers throughout the Archdiocese and from as far away as Texas and California have been calling and writing to say they are

keeping the 45-year-old priest in their prayers.

Through Tolomeo, Father Castellanos has expressed his thanks to everyone for their concern. Instead of flowers, he has asked that donations be made to the Cornerstone TV ministry.

And he says he has a special motivation

for wanting to get better quickly — to conduct a praise and healing rally scheduled for April 29 and 30 at Broward Community College, and be himself an example of the healing power of faith.

"I'm recovering so well the doctors are surprised," he said sitting up in his hospital bed March 23.

Catholic Television Schedule

□ Rosary

In Spanish with Auxiliary Bishop Agustin Roman, airs every Sunday, 9-9:30 a.m., on Tele-Miami Cable, Channel 40

□ 'Focus on Life'

TV show in English with Father Dan Kubala, airs every third Sunday at 7:30 a.m. on Channel 7; next air date is April 10.

Topic: "Hospice", with Barbara McLaughlin

air date: Sunday, April 10, at 8:30 a.m. on WSVN-CH. 7

□ TV Mass in English

every Sunday, 7:30-8 a.m., Channel 10

□ TV Mass in Spanish

every Sunday, 10-10:30 a.m. on Channel 23; 9-9:30 a.m. on Channel 51.

□ 'Unity'

TV show in English with Mary Ross Agosta, airs three times a week on Channel 17 (Cable Tap II for cable subscribers only);

air dates: Mondays, 8-8:30 p.m.; Tuesdays, 1:30-2 p.m.; Fridays, 9:30-10 a.m.

Topics: Week of April 4: Young Adult Ministry

Week of April 11: Music Ministry

Week of April 18: Respect Life

□ 'Nuestra Familia'

TV show in Spanish, airs at 7:30 a.m. on Sundays on Channel 23

□ 'New Breed of Man'

TV show with Father Ricardo Castellanos, airs on the Trinity Broadcasting Network (Channel 45) on Sundays at 9 a.m. (English)

□ Cable Programming

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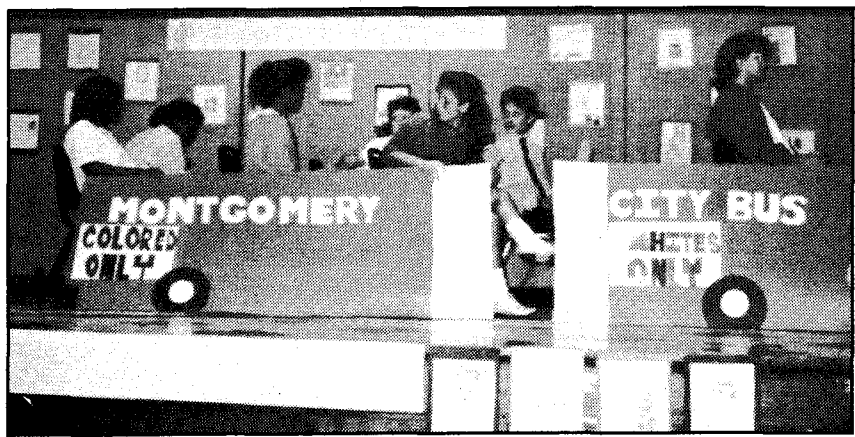
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"In Love There Can Be No Fear!" (1 John 4:18)

What's Happening



BLACK HISTORY. Holy Family Catholic school students celebrated black history month with a play entitled "I Have a Dream," (above) in addition to performing black poetry, African and jazz dances and negro spirituals.

Young adult conference set

"Building Our Tomorrow Today" is the theme for the 4th annual Young Adult Conference of the Archdiocese of Miami, which will be held the weekend of April 29, 30 and May 1 at the Miami Lakes Inn.

Geared for young professionals ages 18 to 35, single or married, the conference will feature workshops in both English and Spanish and a free

St. Martha celebrates 5th anniversary

On April 10th, Saint Martha celebrates the 5th Anniversary of its new church which is located adjacent to the Archdiocese Pastoral Center at 9301 Biscayne Blvd. There will be an anniversary reception after all Sunday Masses in the atrium at the church. Archbishop Edward McCarthy will celebrate the 11 a.m. Mass and Bishop Roman will celebrate the 12:30 Mass. The day will conclude Sunday evening

session on AIDS education, as well as performances by Bob Colasanti of St. Louis parish music ministry and "Metanoia", both contemporary Christian artists.

Participants can attend the whole conference or any segment of the weekend. Preferred accommodation rates are available. Call 757-6241, Ext. 192 for details.

with an anniversary party at the Towers of Quayside in the "Great Room."

Saint Martha's parish started 17 years ago in the Bikini Motel on Biscayne Blvd. It found its home in the motel for 12 years. In the first five years of its existence the new church has welcomed Mother Teresa of Calcutta, bishops and cardinals from all over the world, and Pope John Paul II himself during his visit to Miami.

It's a Date

The Dominican Retreat House will host a holy week retreat on March 31-April 3 and a retreat for women on April 29-May 1 and a retreat for adult children of alcoholics on May 13-15. For further information please call the Dominican Retreat House at 238-2711.

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

Blessed Sacrament will host a rummage sale on March 18 (9 a.m. to 4 p.m.) and March 19 (9 a.m. to 3 p.m.) at the parish hall at 1701 East Oakland Park Boulevard.

The Queen of Peace Fraternity of the Secular

Franciscan Order will meet on April 3 at 1 p.m. for the Rite of Admission and Commitment to the Gospel Life at St. Richard Parish Center, 7500 S.W. 152nd St., Miami. Visitors and those aspiring to membership are invited.

Barry University and the Anti-Defamation League of B'nai B'rith will present the 8th annual Matthew B. Rosenhaus Lectureship April 25 at 7:30 p.m. in Wiegand Hall, room 116 East. The presentation, "Anti-Semitism and Roman Catholicism," will feature a series of lectures describing Roman Catholic and Jewish relations. Admission free. For more information call Fr. O'Grady at 758-3392, ext. 530.

St. John Neumann P.T.A. will host an International Food Festival on April 17 at the South Miami church, 10801 S.W. 120th St., beginning at 3 p.m. Foods from Greece, Poland, Italy, and Cuba to name only a few.

Madonna Academy--

Chaminade Prep School Drama Club presents *Something in the Air Feels like Tomorrow*, a teenage rock musical for and with young people between the ages of 13 and 18 on April 22-23 at 8 p.m. Admission \$3. Performances at the Madonna Auditorium, 3600 S.W. 32nd Blvd.

St. Maurice Women of the Stable Fashion Show, "A Family Affair," will be held at the Ft. Lauderdale church, 2851 Sterling Road, at 1 p.m. on April 17. Call Marie Fortucci-581-6459 or Elaine Marshall at 587-4097 for tickets. Donation \$13.

St. Hugh Church Ladies Guild will present a book review by Nancy Husted on "The Fall of the Peacock Throne," on 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.

services are directed toward alleviating pain, sustaining a normal routine as long as possible, and maintaining a living familiar support system."

According to Msgr. Bryan O. Walsh, president of CHRS, 80 percent of the patients aided by Catholic Hospice Inc. will be cared for in their homes. Acute care will be provided at Mercy and St. Francis Hospitals.

"Bonding local Catholic healthcare facilities together to provide an answer to a complex and perplexing community problem is evidence of both the strength of our system and its concern with our community," Msgr. Walsh emphasizes.

Hospice, a term often heard, but frequently misunderstood, has as its basic premise, that the terminally ill including AIDS victims can receive coordinated medical care with their pain and symptoms reduced or eliminated, and spend their last days in peace and dignity. Hospice teams include nurses, mental health specialists, therapists, social workers, chaplains and volunteers.

To ease the dying process as much as possible, hospice care emphasizes what physicians refer to as palliative treatment. Medications are administered primarily to relieve distressing symptoms and to relieve pain, not to prolong the irreversible.

Emphasis is on preserving the quality of life till the end without turning to heroic efforts to maintain it artificially.

Reservations for the dinner close April 15. For further information call 285-2185 in Miami.

St. Henry Church is sponsoring a "Night in Spring" Razz-Ma-Jazz '88 Musical Comedy Revue on April 16 at 7:30 p.m. followed by dancing till midnight with the Vinny Vincent Orchestra. \$15 per person call parish office at 785-2450 for required table reservations.

St. Henry Church is sponsoring a parish cruise on the Sovereign Seas on April 9-16. Only 2 outside cabins available. Call Anne Marie at Travelonics at 564-8888.

A Praise and Healing Rally will be held with Fr. Ricardo Castellanos and special guests: Bishop Dorsey, Fr. Dan Doyle, Fr. John Fink, Fr. Sal Miraglia and Catholic Lay Evangelist, Charlie Osburn on April 29 (7:45 p.m.) and April 30 (9:45 a.m.) at the BCC Omni Auditorium, Coconut Creek Parkway, Pompano Beach. Tickets \$5 send to: Cornerstone, P.O. Box 6220, Hollywood, Fl. 33081.

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Out of the tomb to new life

Easter stories of faith and transformation

By Jane Wolford Hughes
NC News Service

"If belief in Jesus doesn't make me different why bother going through the motions? I don't see my faith dealing with my reality," Tess said as she described to me her troubled, lonely thoughts four years ago right after her friend Liz overdosed.

"That was real," Tess continued. "Liz said she was a river exploring the land. Did she know she was on the edge of a precipice? My river is aimless, teasing me under the guise of freedom. Freedom for what? Maybe freedom means charting a course and freely following it. I don't know."

"Liz's death made me look at life," Liz said. "I began to wonder if I was one of the 'walking dead' Mother Teresa spoke about in a lecture I heard. Where was the Spirit of the Lord?"

Then Tess saw a small notice on campus asking for summer volunteers to work in Appalachia. "Why not?" she said. "I might move myself out of the stagnant pool I'm foundering in. My hope was that in helping others I might find the Spirit of the Lord."

Tess went to Appalachia. "And it happened," she said. "God was there with the women weeding; he was down at the coal mines where crevices of black dust lined the men's faces. He was there in the edges of the small schoolroom where the children and I taught each other games in order to learn numbers."

Tess said she also found God in the music, sweet and sad, from the fiddler's bow and she found God hovering around the elderly.

Her experience in Appalachia transformed her, Tess said, leading her to a new exuberant relationship with



God.

"Liz brought me out of my tomb to new life," Tess said. "I guess I am an Easter person."

Dan is another Easter person. He had a dream and heard a sermon and they changed his life. No mystical visions, no miracles, just plain everyday happenings infused with Dan's openness to the grace of the moment.

Dan told me of the dream.

"I was on a subway, in the back of a train careening dizzily from left to right. One minute the unfriendly crowd pushing me had strange, inhuman faces; the next minute they were all people I know. They were crowding around as the car seemed out of control, going faster and faster."

Dan said he awoke in a terrified sweat and lay there asking himself, "What did I do to bring that on?"

The next morning, at the Sunday Mass before Ash Wednesday, the visiting priest encouraged the congregation to look at Lent through new lenses. Some folks need to look at their lives with microscopes for the things they never see need changing, he said. Others need binoculars to find visions of what they could become before God. Then people can decide what to do for Lent.

After the service, Dan visited a small art gallery. At a corner table with a hot mug of coffee, he began to sort things out.

His greatest problem was labeled "

time." Time had become Dan's relentless master. He was programmed every day, moving from one deadline to another. Even periods with his family were scheduled.

Dan explained that taking a second computer job in the evening had shredded his control over his life. He realized that he wanted the freedom to walk on seashores and ride the ferris wheel, to think about beauty and the mysteries of life.

"But most of all," he said, "I want to be a person giving God my best rather than the straggly edges."

Both Tess and Dan are examples of what can happen when faith becomes a vivid reality that transforms people and gives them new life.

Scriptures

The centurion's confession

By Father John Castelot
NC News Service

An ironic scene in the Gospel of Mark involves the Roman centurion on Calvary. Looking up at the dead Jesus, the centurion's words give voice to the faith of the early Christians in Rome: "Truly this man was the Son of God!" (15:39).

The irony lies in the fact that all through the Gospel up to this point no one had penetrated the full identity of Jesus. Even those closest to him, witnesses of his miracles, daily beneficiaries of his unselfish love and wisdom, had not suspected he might be other than just Jesus of Nazareth.

What did the centurion see to elicit this astounding outburst of recognition? He saw a horribly disfigured

corpse sagging limply from the supports that held him to the cross. It was a most unlikely scene for an acknowledgment of Jesus' divine sonship.

Crucifixion was an instrument of torture. Having originated in Persia, it was adopted by the Romans as a means of capital punishment — but only for a select few. Roman citizens who incurred the death penalty were not subjected to crucifixion; they usually were beheaded. Only slaves or foreigners who committed particularly grave crimes were crucified.

The cross was either T-shaped or dagger-shaped with a projection above the head. The condemned was forced to carry the crossbeam to the execution place. Ordinarily the upright beam was left permanently in place.

Do you love me? Prove it!

That's what God did for us

By David Thomas
NC News Service

Many people will remember the show tune from "My Fair Lady" that questions the proclamation of love in words that are not matched with deeds:

Love...love...love
You say that you love me
Show me!

Like many others, I find that the challenge always to tie words to deeds is downright unnerving.

My wife hears me proclaim my undying love for her at least once a day. Her response sometimes is simple and direct, "Then take out the garbage."

So much for romance.

But the song is right. Certainly no less an authority than God has communicated much the same thing.

God loved and we were created. We in turn questioned and failed to respond to God's love and God did even more. God became one of us, did thousands of deeds of love right here on earth in the full light of day and in the end gave all so that we might live.

Christians remember and connect with that deed of immense love "in the breaking of the bread." And if we are willing to express sincerely an appropriate response to God's love, we go out and do likewise.

Personal Christian life is deep love turned into action. Let me give some examples:

I know a caring adult daughter who has traveled across the country to sit next to her dying mother who probably doesn't even recognize her. That's love.



Easter egg hunts can be fun for young and old as 14-month-old Elizabeth Major finds in Louisville, Ky., at a parish celebration. (NC photo)

I know an elderly man who goes for a long walk each day to pick up aluminum cans discarded along the roadside. He brings them to the supermarket to get a few dollars which he then donates to a fund for the

homeless. That's love.

I know a Catholic priest who has taken over the full care of his toddler nephew. That's love.

I know a young college student who spends more than half his study time

helping other students who have difficulty understanding. That's love too.

We all know of examples such as these. Most who spend time and energy in such loving deeds receive little attention from anyone save those very close to them. Nor do they expect anything else.

Why discuss all this? It's simple. We live in a society where love is commonly described only as an emotional feeling. "That lovin' feeling" is often the quest of the young and the memory of the old.

We are people of feeling and that is important to keep in mind. But feelings are only part of love and they cannot be counted upon to remain constant companions of love.

What stands behind true love is a deep belief that each of us is loved. And then a belief that, ultimately, our own life is the result of Someone who loved — and acted rather decisively on that love.

The love of God for each of us is the foundation of our love for each other. Jesus described true love as giving one's life for friends. And he did just that.

To survive, this kind of love required more than feelings. And it is this special love which we celebrate throughout the Easter season.

So what has changed, really?

By NC News Service

Take a minute or two to think about a time in life when you seemed to be changing in important ways. Was it when you had just completed your formal education and were moving into a career? Was it the time of marriage? The time of a major move to a new community? The birth of a child? A time of disillusionment and questioning that led you in valuable new directions?

Now think what it was that actually changed in you. Maybe it was your self-perception that matured: your sense of self-worth, for example. Or maybe evidence of the change in you was in your behavior: in actions that showed a new kind of commitment to someone or to a cause; actions carried out with a certain peacefulness that hadn't been characteristic of you previously; or actions that reflected a freshened awareness of the interests of others around you.

Maybe people could tell you had changed by the way you spoke. Did you become able to express your convictions more clearly and to worry less about whether others would approve of the real you? Or was it that your ability to enter into conversation with others improved because you now were able not only to speak but to listen?

And perhaps it wasn't just you who changed. Signs of change in people are seen, after all, in renewed family lifestyles and altered patterns of friendship that produce not just a new "you" but a new "us."

Among members of the church, the presumption is that much has changed because of the death and resurrection of Jesus. But what? What has changed? The death and resurrection are not events in the life of one who somehow addressed the human race "in general." The actions recalled so intensely at Easter have meaning for living, breathing human beings.

What changes because of the death and resurrection, therefore, is people. Evidence of the change in them should be found in their self-perception, their words, their actions. And this change is seen not only in individuals, but in the life of an entire community.

Human life, change tends to be ongoing. So it is interesting to note that even on the great day of Easter the church still casts its gaze ahead to Pentecost. On Easter the church begins to anticipate the coming of the Spirit of Jesus who is a continuing, dynamic force for change in the lives of people.

Think about it. What is meant to change because of the death and resurrection of Jesus? What are the signs of this change in people?

First, the victims were laid flat on the ground and their arms were fixed to the crossbeam, usually by spikes driven through the wrists.

Then victims were hoisted up and the horizontal beam was fixed to the vertical. Ropes were tied around arms, legs

and waist, otherwise the weight of the body would tear it loose from the nails.

The condemned "sat" on a projection of rough wood. The fact that they were naked added immeasurably to their discomfort.

Death came slowly; a victim simply was left to die of hunger and thirst. Studies have concluded that the clinical cause of death was asphyxiation. Sometimes

circumstances required the hastening of death, usually by breaking the legs.

What the centurion saw

when he looked up at the cross is all part of Mark's irony. Mark is trying to get across to his community the unwelcome fact that one really penetrates the identity of Jesus by contemplating his unselfish love, especially his self-giving on the cross, not works of power or

amazing wisdom.

Of course, Mark did not concentrate solely on Jesus' death. In the next chapter he has the young man in the tomb announce to the women that Jesus "has been raised; he is not here" (16:6).

But Mark wanted to counteract a certain overemphasis in his community on the resurrection.

Members were so impressed with the transforming wonder of the resurrection in their lives that they risked forgetting they would arrive at the fullness of risen life only by following the same path as Jesus — the path of selfless love, even to death, if necessary.

'What did the centurion see to elicit this outstanding outburst of recognition? A horribly disfigured corpse sagging limply from the supports that held him to a cross.'

"Poverty in America is alive and real and Appalachia is where it finds its home."



Father Ralph W. Beiting visits one of his isolated flock living deep in an eastern Kentucky "holler."

Pioneer Priest Battles poverty, bigotry in Appalachia

By Prent Browning
Voice Staff Writer

Imagine that you're a newly ordained Catholic priest who has just been assigned to a parish that covers all of four rural, economically depressed counties in Eastern Kentucky.

In this 1,000 square mile area there are less than 40 Catholics (individuals, not families). There is no church, no rectory. Even if there were more Catholics, there is no money to buy land and build churches.

Now travel forward in time 38 years to find many priests, brothers, and lay volunteers in that same area (and more) administering an amazing array of over 80 services, from schools to medical clinics — all founded by that same priest.

What happened in between is a true story of Christian service by laity and the determination of one priest, now Msgr. Ralph Beiting. The stocky, dynamic priest told that story himself to students of Belen Jesuit Preparatory School in Miami on a recent visit to South Florida. The teenagers listened intently as he first impressed them with the sad poverty of the region.

"Poverty in America," he said, "is alive and real and Appalachia is where it finds its home." "You find people who are cold and miserable; you find people who don't have enough water to clean up with; you find people who can't get out of that holler (narrow valley) for a month at a time."

It's no wonder that Appalachia, with its impenetrable mountains and its grinding poverty, where priests crisscross as many as 50,000 miles a year saying Mass at tiny chapels, is sometimes referred to as America's mission land. If that region can be called mission territory, Msgr. Beiting, like his hero Daniel Boone, may be a pioneer in the great tradition of Kentucky frontiers men.

In 1950, when he first came to the area as a priest, most counties had no Catholic church. Mostly Baptist and unchurched, the people, he soon discovered, "sought food before faith," in the rising tide of unemployment which washed over Appalachia following World War II.

At first he tried to help by giving away food and clothing but, discovering the futility in this approach alone, he gradu-

ally shifted his efforts to starting self-help programs. In 1963 he launched the Christian Appalachian Project (C.A.P.), an inter-denominational organization which puts a special emphasis on increasing employment and educational opportunities so the rural poor can better help themselves.

Anti-Catholicism

As if the challenges of poverty and the sparse Catholic population were not enough, Msgr. Beiting has patiently borne the insults brought upon him by ignorance and religious intolerance. Over the years he's been verbally threatened, shot at, had tomatoes thrown at him, and in one instance faced down a chain-wielding drunk.

Very often, residents of rural Kentucky grew up hearing lies and myths about Catholics. The preposterousness of some of their misconceptions was evident in a story Msgr. Beiting told Belen students, about one lady who was afraid to go inside a Catholic church.

"She was told that purgatory was under the floor boards and when we'd catch a Protestant, we'd throw him in there and burn him to a crisp." "I said, 'lady this is a new place and we haven't got everything installed yet, come on in.'" His approach to this kind of prejudice and the

love that he sometimes encountered in unexpected places was well illustrated by another anecdote.

One day he was giving a talk and needed to use the home of a Baptist minister to plug in an extension cord for an amplifier. "Well he said, 'no, I would never let anyone who is a Catholic preach.'"

"Let me ask you a question," I said, "if I asked you for a cup of water in Jesus' name would you give it to me? All I'm asking you for is a plug of electricity; it's the same thing as a cup of water." The minister thought about it and relented. Surprisingly, he enjoyed listening to the Catholic priest preach, and later complimented him. Four years later, Msgr. Beiting was again in the area and he knocked on the minister's door. His wife answered. "The wife said my husband's dead, but the last thing he said before he died is if that preacher comes back and wants to use the plug, please let him have it." Since Msgr. Beiting first roamed the area as a young, itinerant priest, inroads have been made in these anti-Catholic attitudes. Although prejudice remains, it seems that it's harder to hate people who have become so closely identified with helping those in need.

Last summer, the Monsignor received a good reception when he captained a 68-

foot houseboat named the "Daniel Boone" down the Ohio River as part of an exercise in a new form of "street preaching." The purpose of the trip, an ecumenical event with two Protestant ministers sharing the ride, was also to publicize deteriorating conditions in Appalachia.

"For 520 miles we preached and sang and generally tried to leave a good impression that God was worthwhile and that we ought to be part of it," he said.

\$16 Million operation

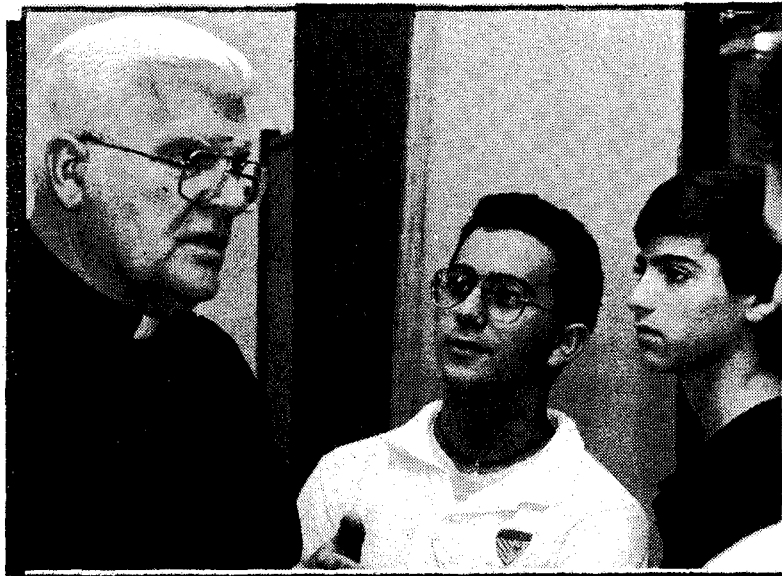
Street preaching may be his first love but much of his time as Chairman of the Board of C.A.P. is spent on the road giving interviews and talks. Raising funds for the always-expanding Christian service programs is a fulltime job in itself. C.A.P., with headquarters in Lancaster, Kentucky, is now a \$16 million operation involved in work in 49 counties.

The Christian service organization runs several schools and operates programs that are aimed at reinforcing self-reliance. One project, for instance, teaches parents how to teach pre-school or handicapped children, another gives seeds and fertilizer to small farmers. There is a wreath factory (Belen students sell C.A.P. Christmas wreaths), a broom factory, a sewing operation that provide jobs for people while at the same time bringing money into the organization.

Volunteers, in fact, are a mainstay of C.A.P. Over 1,000 short-term volunteers, many of them young people on school breaks, devote anywhere from a week to four months to C.A.P. projects. There are a smaller number of permanent volunteers, often retired teachers or health professionals, who pledge a year's service and live in dormitories. Msgr. Beiting has been sending out the message in his South Florida visit that he needs the skills that senior citizens can provide.

Looking forward to increased involvement by this age group, he envisions starting up something of a "think-tank" where retired people can assess the needs of rural residents, come up with product ideas and ways of producing and marketing them. Retired businessmen could share their expertise and entrepreneurial skills.

"I really feel that it's a group of people that have something to offer," he said.



Msgr. Beiting speaking to Belen students in Miami on a recent visit to South Florida.