

## Aliens' last chance

Must sign up before law expires or be illegal forever

By Ana Rodriguez-Soto  
Voice News Editor

Business hasn't exactly been booming at Catholic Immigration Services — at least not until a few weeks ago.

Then, with the May 4 cut-off date looming ever nearer, more of South Florida's undocumented immigrants began walking into the Archdiocesan-sponsored agency seeking to legalize their status in the United States.

Since mid-March, the number of applicants "has tripled," said Shirley Hart, the attorney who directs the program under the auspices of Catholic Community Services (CCS).

But the total still falls far short of what Church officials predicted a year ago when the legalization program took effect. Close to 10,000 immigrants were expected to apply for legalization through the Catholic Church here in South Florida. So far, about 600 have. Perhaps 300 more are expected to do so before time runs out next week.

It's a pattern that has been repeated throughout the country. The Immigration and Naturalization Service initially predicted that between two and four million immigrants would take advantage of the once-in-a-lifetime legalization program. So far, about 1.5 million have. Florida accounts for nearly 100,000 of those.

Church officials blame the low turnout partly on INS, partly on the legalization provisions themselves, and partly on fear among the undocumented.

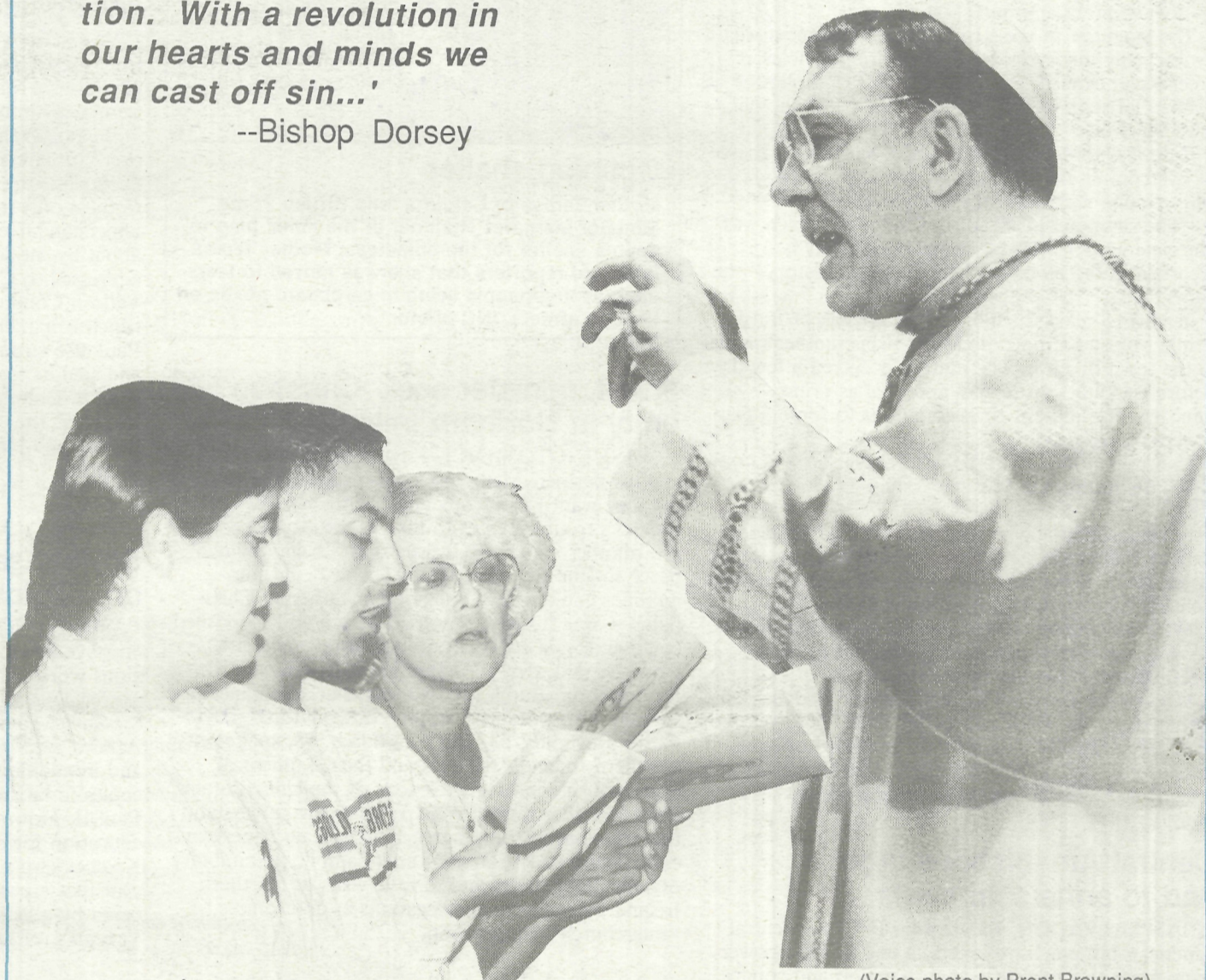
"The feeling is among everybody that [INS] didn't do a good job of educating and publicizing" the program, said Hart. "And people just were fearful, not having any trust in immigration."

"They're very much afraid of showing up at anything that has to do with immigration," said Patricia Stockton, director of Rural Life Ministry for the Archdiocese. She is working with the South Dade Immigration Association, a coalition of churches and immigrant groups which is processing the legalization applications of farmworkers in the Homestead and Perrine area.

Both the South Dade Immigration Association and Catholic Immigration Services are recognized as "qualified designated agencies" by INS, which

**'We can stop AIDS from passing to another generation. With a revolution in our hearts and minds we can cast off sin...'**

--Bishop Dorsey



(Voice photo by Prent Browning)

Bishop Norbert Dorsey praises social workers (above) who reach out to AIDS patients. Story page 15.

means immigrants can apply for legalization there instead of going directly to INS. However, once their application is completed, they still must appear in person before an INS examiner.

There are actually two legalization programs. The one which ends May 4 is for all foreigners who can prove they have been living in the United States illegally since before Jan. 1, 1982. The

second program is for farmworkers who can prove they have worked 90 days picking perishable crops during the year ending May 1, 1986. The cut-off date for farmworkers is a little further off, Nov. 30.

So far, about 250 farmworkers have applied through the South Dade agency, even though volunteers there completed nearly 1,000 preliminary applications last summer, before the program began.

"A big problem is people don't have the documentation," said Stockton. Immigrants must show utility bills, rent receipts, or W-2 forms to prove eligibility.

But the crew leaders who employ farmworkers generally work on a cash-only basis, said Lisa Levine, director of the South Dade agency. "They just don't have the records."

(continued on page 10)

## Archbishop: Some women's issues open

Says bishops' letter within Church teachings

National stories.....Page 6  
Women's reactions...Page 11

By Ana Rodriguez-Soto  
Voice News Editor

Are the U.S. bishops disregarding the Pope's teachings when they ask that girls be permitted to serve at the altar and that the Church study the possibility of ordaining women deacons?

No, says Archbishop Edward McCarthy, one of the U.S. bishops who in June must approve the proposed "pastoral response to women's concerns," the first draft of which was released by the bishops earlier this month.

"As I see it those two issues are still open," the Archbishop told *The Voice* this week.

"I'm quite sure he hasn't closed the

deaconate issue," and the restrictions on altar girls are a matter of Church law, which can be changed, Archbishop McCarthy said.

He stressed, however, that Pope John

**'As I see it, those two issues (altar girls and women deacons) are still open. I'm quite sure he hasn't closed the deaconate issue'**

--Abp. McCarthy

Paul II has spoken clearly on the subject of women priests, and his answer has been "no." The Pope views that as being an

"immutable" theological principle, not a simple matter of Church law or tradition.

It doesn't mean, however, that the Pope is not "concerned about the proper role of women in the Church," said the Archbishop. "After all, that's 50 percent of the Church."

In fact, the Pope has frequently insisted "that the general area of women's life and ministry in the Church should be recognized," Archbishop McCarthy said.

The important role of women in the mission of the Church cannot be limited to the single issue of whether they can be ordained priests, he added.

"Look at all the essential things that have been done and led by women," he said, pointing to their work as founders, administrators and workers in most of the

Catholic hospitals, schools and social service programs in the United States.

Although the Archbishop had yet to read the entire draft of the bishops' letter, he said "generally, we can take pride in our Archdiocese."

He noted that 17 women hold high-ranking positions in the Pastoral Center, running the Offices of Lay Ministry, Evangelization, Family Life, Rural Life, men and women Religious, Young Adults and Respect Life. Several oversee large housing and family programs for Catholic Community Services, whose board of directors is headed by a woman.

A woman is also the editor of *La Voz*, the Spanish-language newspaper of the Archdiocese, another one is acting director.

(continued on page 11)



## Terrorist threat 'explicitly' aimed at Catholics

VATICAN CITY (NC) — A terrorist organization's statement justifying its assassination of a Christian Democratic senator is "precise and explicit" in threatening all socially active Catholics, a Vatican newspaper editorial said.

Calling the Red Brigades terror group "the party of Cain," the April 24 front-page editorial in L'Osservatore Romano also criticized calls to pardon jailed terrorists.

The editorial followed the April 16 assassination of Sen. Roberto Ruffilli, a close adviser to Italy's new Christian Democratic prime minister, and a Red Brigades' statement — found in a Rome bar April 21 — defending the murder.

The language of the Red Brigades' statement was "wretchedly mediocre, but the inspiring concept is precise and explicit," the paper said: "Catholics of strong Christian identity — religious, cultural, civil — must be struck."

Catholics to be targeted are, like Ruffilli, "capable of overcoming narrow-minded political compromise and opening wide horizons," it added.

"The shameful insult 'dirty Catholics,' which was one time written with paint on walls, today is recorded in the blood of Abel in Italian history," the paper said.

Terrorists killed Ruffilli, a close adviser of Italian Prime Minister Ciriaco de Mita, at his mother's house in the town of Forli. The murder occurred a few days before de Mita won formal approval as prime minister after months of negotiations to forge a new governing coalition.

In a telephone call to de Mita April 17, the pope called the murder an "insane gesture of violence and hate."

A person claiming to represent the Red Brigades told an Italian newspaper the murder was "an attack at the heart of the nation" which came "at a decisive political moment (of) democratic harmony."

With the murder of Ruffilli and a fear that a new wave of terrorist violence may be about to begin, "perdonismo" has lost momentum.

Italians call the most violent years of Red Brigade violence, in the 1970s and early 1980s, "the years of lead." The terrorist organization wounded or assassinated political, judicial and intellectual figures as a way of destabilizing and weakening a society they considered corrupt.

## Central Am. bishops urge end to arms shipments

SAN SALVADOR, El Salvador (NC) — Central American bishops have urged an end to superpower arms shipments to their war-torn region and condemned interests which are obstructing peacemaking efforts for financial or ideological gain. The continuation of war, the statement said, "favors the profit of some" and "is due to the ideological obstinacy of others," all the while causing "the great suffering of the majority." The bishops also expressed concern for the suffering in Panama caused by economic sanctions aimed at toppling Gen. Manuel Noriega, who has been accused of drug trafficking.

## Cardinal Sin's criticism brings storm of protest

MANILA, Philippines (RNS) — Cardinal Jaime Sin generated a storm of protest from activist Christians following a series of statements denouncing human rights advocates and critics of the government of Corazon Aquino and supporting the continued presence of the American military in the country. In written statements and interviews, the cardinal's critics accused him of betraying human rights efforts and of being an apologist for the Aquino government. "Cardinal Sin is a public traitor, like the collaborators of the Pharaoh of Egypt of old in enslaving the Israelites," said Garbiel M. Francisco, a spokesman for the Union of Progressive Philippine Seminarians.



## Opening shelter

Mother Teresa of Calcutta tells British Prime Minister Margaret Thatcher of the nuns' plan to open a shelter for the homeless. Mother Teresa later told reporters that she was moved to tears upon seeing people living in cardboard boxes on London streets. (NC photo)

## Priest, minister seek 'Christian' unity in Northern Ireland

WASHINGTON (NC) — Father Gerry Reynolds and his partner, Methodist minister Rev. Sam Burch, say they want Protestants and Catholics in Northern Ireland's troubled cities to take the risk of accepting one another as fellow Christians and begin living in peace for the first time in 300 years. If the communities could accept one another "as truly Christian," a long history of mutual hatred and bloodshed could end, said Father Reynolds, a redemptorist. Now, he said, they're fighting as if it were still the Reformation. Burch says without that acceptance, the country will continue "slipping down into the abyss." Father Reynolds, 53, and Mr. Burch, 58, spoke on Northern Ireland's troubles and their ecumenical efforts during a three-week tour of the United States. They said they hoped to help Americans understand the situation, to campaign against private American contributions to Protestant and Catholic paramilitary organizations there, and to urge visits to Northern Ireland by ecumenical delegations as an example of "interchurch" cooperation.

## Money spent on health care a moral issue, ethicist says

ROME (NC) — Although the dollars-and-cents aspect of health care might not attract as much attention from ethicists and theologians as genetic research or the conception of life in the laboratory, Dr. Edmund Pellegrino said he believes the issues challenge Christians. The allocation of financial resources for health care involves answering the question, "What kind of country do we want to be?" Pellegrino said during an interview with National Catholic News Service in Rome, where he attended an international bioethics congress. The 67-year-old doctor and ethicist is director of the Kennedy Institute of Ethics at Georgetown University in Washington. He acknowledged that "there are limits" to what any health care system can provide, "but I don't think we've reached those limits." Before restricting health care, he said, Americans must look at their expenditures. The nation spends \$22 billion on "junk food" every year, he said, and bets billions of dollars on weekend sporting events. Yet it would cost only \$2.8 billion to provide dialysis for every person in the country who needs it, he said.

## U.S. Bishops seek release of Lithuanian priests

(RNS) — The general secretary of the U.S. Catholic Conference has called on the Soviet Union to immediately release two Lithuanian Catholic priests who have been in prison for five years to allow a Lithuanian bishop to return from internal exile in the town of Zagare, where he has lived since 1961. Msgr. Daniel F. Hoye made the appeal in a letter to Konstantin Karchev, chairman of the Council for Religious Affairs of the USSR. He mentioned Father Alfonsas Svarinskas, 63, and Sigitas Tamkevicius, 49, who were founding members of the Catholic Committee for the Defense of Religious Rights in 1978, and Bishop Julijonas Steponavicius, 77, who was reported appointed a secret cardinal by Pope John Paul II in 1979.

## Pope criticizes excesses of conservatism, progressivism

VATICAN CITY (NC) — Pope John Paul II, in a letter encouraging efforts to reintegrate suspended Archbishop Marcel Lefebvre, criticized what he said were excesses of "progressivism" and "conservatism" in the post-Vatican II church. The pope said the overly progressive view seems to value only what is new, while the overly conservative trend "sees correctness only in what is 'ancient.'" He said both understandable reactions to the renewal brought about by the second Vatican Council. The letter was addressed to Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, which is handling the archbishop's case. Pope John Paul also strongly defended the work of the council, and said its teachings mark the future path of the church. Despite some abuses in practice, he said in his letter, the council on the whole was "authoritative" and part of the "living reality" of church tradition.

## Soviets say they're easing up on religious restrictions

ROME (NC) — The Soviet Union is seeking to improve its legislation regarding churches and religious worship, according to a top communist official for religious affairs. Konstantin Karchev, chairman of the Soviet government's Department of Religious Affairs, said his department was printing more Bibles and in addition the government would allow 50,000 copies to be imported at the request of Pope John Paul II. However, current laws forbidding religious education for children are likely to continue, he said. Karchev also reiterated a statement he had made last year that a papal trip to the Soviet Union was hampered by a lack of diplomatic relations and the Vatican's refusal to accept the Soviet Union's borders.

## Cardinal: Norms for colleges ensure 'Church's freedom'

ROME (NC) — Vatican efforts to provide norms for Catholic universities would preserve Catholic values while allowing academic freedom and autonomy, said Cardinal William W. Baum, head of the Vatican agency preparing draft norms for Pope John Paul II's consideration. "These are very important values and must be preserved," he said in an April magazine interview. The purpose of the norms is to clearly define the Catholic nature of universities so that church freedom to express itself is also protected, he said. "What has happened in many places is that, in the name of academic freedom, the church's freedom to be itself and express and live its faith has been taken away," said Cardinal Baum, head of the Vatican Congregation for Catholic Education. "The values and faith of the church must also be allowed a space within the Catholic University, no less than the values of the contemporary culture," he said. The interview appeared in the April English-language issue of 30 Days, monthly magazine of Communion and Liberation, an Italian-based international lay Catholic movement.



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## Pope in S. America will hit drugs

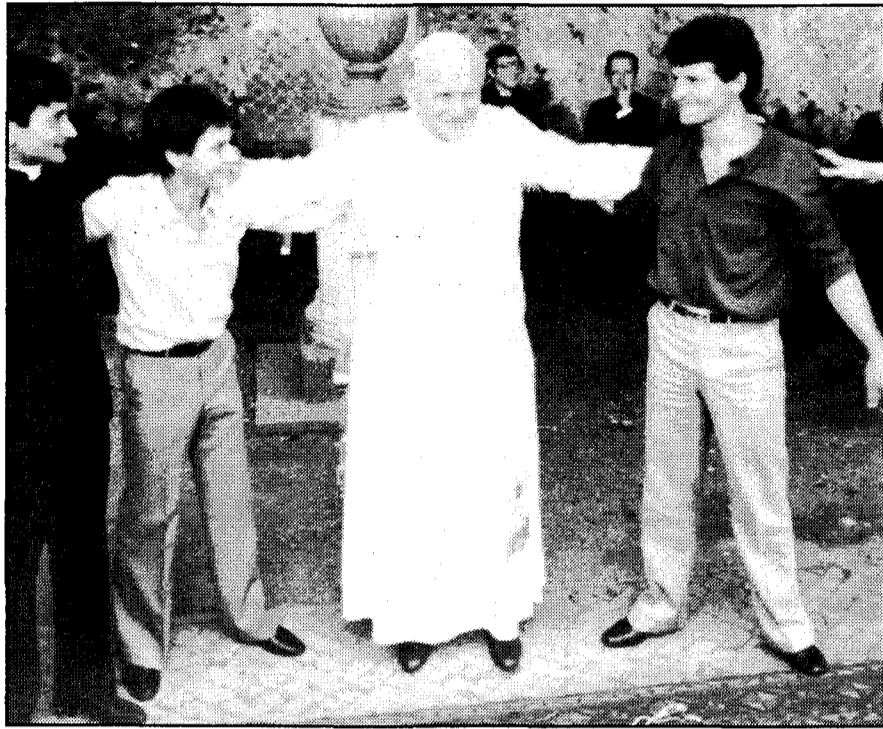
VATICAN CITY (NC) — Pope John Paul II's concern for Latin America's social, economic and religious health is expected to dominate his ninth visit to the region with the world's largest Catholic population.

Social themes high on the agenda, according to Vatican officials, are drug trafficking in Bolivia and human rights in Paraguay. Throughout the May 7-18 four-country trip, the pope will link these to the overall problem of the region's chronic underdevelopment, said Vatican officials involved in trip planning.

The other countries on the pope's schedule are Uruguay and Peru. It will be the pope's second visit to Peru and Uruguay and his first to Bolivia and Paraguay.

All four countries are hobbled by big foreign debts, low prices for basic exports and rising prices for imported goods from the developed world. Only Peru in recent years has had a steady annual economic growth rate, averaging about 2 percent. Decline has marked the economies of the other countries on the papal itinerary.

The trip also gives the pope a chance to tackle the delicate question of the church's past and present evangeliza-



Pope John Paul meets in Rome with former addicts, will talk of drugs in Bolivia during South America trip May 7-18. (NC photo)

tion of Indians. Except for Uruguay, the pope will be visiting countries with

predominantly Indian and mestizo populations. Mestizos are people of mixed Indian and Spanish or Portuguese heritage.

Throughout the pope's 37th trip outside Italy he will intertwine sacramental theology with the need to apply church social doctrine, said Joaquin Navarro-Valls, Vatican press spokesman.

"The pope always emphasizes two things: respect for man through human rights and respect for God through the sacraments," said Navarro-Valls.

Despite Latin America's overwhelming Catholic population — which makes the church a major cultural, social and political force — the number of Catholics who regularly participate in the sacraments is low.

The problems of Latin America, where about 41 percent of the world's 866.7 million Catholics live, have been a major preoccupation of the pope's almost 10-year rule. Except for Europe, it is the part of the world he has traveled to most as head of the Catholic Church.

### Bolivia and drugs

Bolivia, the second stop on the trip, is one of South America's leading producers of coca leaves, the raw ingredient from which cocaine is ex-

tracted. The May 9-14 visit gives him the chance to repeat his strong 1986 condemnations of drug trafficking issued in Colombia. At the time, the pope compared drug traffickers to the slave traders of earlier centuries.

"The greed for money seizes the hearts of many people and transforms them, through the drug trade, into traffickers of the freedom of their brothers," he said in 1986.

The U.S. government has been working with Bolivian authorities to eradicate coca plants. Despite a program which destroyed more than 2,500 acres of coca plants in 1987, the effort has been unsuccessful.

For many Indian farmers in South America's poorest country, producing coca plants is much more lucrative than the barely subsistence living they had in the past growing traditional crops. This, plus bribery of local authorities, keeps the coca plants and the drug trade thriving.

Bolivia has an annual per capita income of \$400. This is less than two-weeks' per capita income in the United States, where annual per capita income is \$14,461, or \$278 per week.

### Foreign smugglers

The bulk of the drug money is not made by the coca farmers looking for a better income. It is pocketed by the smugglers, mostly foreigners, who slip huge quantities of refined cocaine into the economically plush U.S. market.

Another difficulty is that cultivating coca plants is a time-honored tradition among the Bolivian Indians of the Andes Mountains. They chew coca leaves regularly because it numbs the pains of hunger, cold and physical activity at high altitudes.

Navarro-Valls noted that any strong papal language in Bolivia against drug smuggling will not be aimed at the people listening to him at the site of the speech.

"The drug traffickers are in Miami," he said.

"The persons listening to him are not the drug traffickers. They are also victims of the drug traffickers," he added.

"The drug traffickers did not attend the pope's speeches in Colombia," said the Vatican spokesman.

## Cardinal to Castro: we're one world church

HAVANA, Cuba (NC) — New York Cardinal John J. O'Connor said he and Cuban President Fidel Castro talked about "building bridges for peace" during a late night meeting April 20 at Castro's presidential palace.

"I feel that the mission was accomplished, that the president recognized clearly my primary purpose for coming here, and that was to show my solidarity with the bishops of Cuba and to show that the church in the United States and the church in Cuba and throughout the world is one church," the cardinal told reporters April 21 in Havana.

Cardinal O'Connor was in Cuba April 18-22 at the invitation of the Cuban bishops' conference. He participated in celebrations marking the 200th anniversary of the birth of Father Felix Varela, a Cuban hero who served in the Archdiocese of New York after his exile in the early 1800s.

The cardinal said that one of the topics he and Castro discussed was church-state relations. Relations have improved in the last five years with dialogues between Cuban bishops and government officials, the easing of

restrictions on granting visas to foreign priests and women Religious, and the release of political prisoners.

He said Castro agreed to continue work in those areas.

Cardinal O'Connor also told reporters that he has "never met anyone who believes more deeply in what he is doing and in himself" than Castro.

The Cuban president also had words of praise for the U.S. church's efforts on behalf of the poor, Cardinal O'Connor said.

Almost 2,000 people packed into Havana's cathedral April 20 for a Mass at which Cardinal O'Connor presided. Giving his homily in Spanish, the cardinal told worshippers that the church "must be permitted to develop its role as a bridge, communicating openly with the faithful and the rest of society."

The cardinal was greeted with cheers when he entered the church and his homily was punctuated with applause.

"Your bishops want peace, your priests and sisters want peace, and you pray every day for peace," he said.

### Devotedly Yours

## Breakfast with the Gov.; talk of many issues



### My Beloved:

I am flying high again. This time I am at 21,000 feet aboard a Piedmont flight from Tallahassee to Miami. The Bishops of Florida met there for one of the regular meetings of the Florida Catholic Conference. The previous evening we celebrated a "Red Mass." The Eucharist follows an ancient tradition of offering a Mass of the Holy Spirit at the beginning of a session of the legislature to ask God's blessings on our civic leaders and on all members of the legal profession.

Governor Martínez and his wife were present, as were many judges and members of the legislature. I was pleased that they were present as well members of our Council of Catholic Women. They had been in Tallahassee visiting the offices of the legislature to express their positions on some of the issues being considered.

In our afternoon meeting the Bishops discussed such issues as chaplaincy services in our prisons, religious education throughout the state, respect for life issues, a statement on the morality of withdrawing sustenance from the terminally ill, capital punishment, liaison with other faiths, a planned state conference on human sexuality, compensation of women religious, guidelines on Church and political activity, and the introduction of the cause of early Florida martyrs for sainthood.

Governor and Mrs. Martínez invited us to breakfast at the Governor's mansion. The Governor is an early riser. He had been out jogging at 5 and the breakfast was scheduled at 7. We had an opportunity to speak of many concerns for the welfare of the people of our beloved state. The governor identifies crime and education as the issues of highest priority.

Among other topics, we spoke of our concern for the homeless in Florida, drugs, overcrowded prisons, our opposition to capital punishment and our dissatisfaction over the parochial schools of Florida not getting even the tax aid that is available in other states (e.g. textbooks, bus transportation).

The Governor spoke of his concern over the deplorable condition of some Florida nursing homes and of his efforts to provide economical housing, and care and education for deprived children.

While we did not always agree with the Governor's positions (e.g. the high number of executions in Florida), we were impressed by his familiarity with the great number of complex issues with which he must deal and by the thought he has given to them.

Later in the day, we met with representatives of other faiths in Florida to discuss our common concern about the homeless in Florida. We also discussed at length capital punishment—the fact that it does not seem to deter crime, the unequal imposition of the death sentence, the fact that a number of people on death row have been subsequently found innocent, the estimate that the legal process costs the state about \$2 million per execution, the false impression that those opposing the death penalty are proposing that criminals be freed to prey on society, the concern that when the state takes a life it lessens society's respect for human life, which can contribute to less concern for abortion or for euthanasia, the concern that executions may feed unchristian attitudes of vengeance rather than the intended prevention and punishment of crime.

Flying home after discussing so many issues of trying to live our the Gospel, I am not quite sure whether my head is swimming or whether I am light headed because I am up in this airplane!

God bless you!

Edward A. McCarthy  
Archbishop of Miami



## OK, we'll take poor students, bishop replies

NEW ORLEANS (NC) — Archbishop Philip M. Hannan of New Orleans told U.S. Educational Secretary William J. Bennett that New Orleans area Catholic schools are prepared to answer his challenge to educate the most disadvantaged students.

During a visit to Xavier Prep in New Orleans, Bennett repeated his call for Catholic schools to help educate the bottom percentile of public school students and said he supports a voucher system to meet that goal.

Archbishop Hannan said that if funding were available, "we'd like to do it on a large scale. We're willing to have a partnership with the public schools."

"Some people have interpreted the plan as pro-Catholic and anti-public schools, but I'm in favor of good schools," Bennett said at a press conference following his Xavier Prep visit.

"If the Catholic schools do take in those kids and educate them, they should be compensated for it," Bennett added. "There are constitutional ways it could be

done, like educational certificates or vouchers. The voucher idea is a very good idea."

Bennett cited a study of two Chicago inner-city schools, one public and one Catholic. The educational cost in the public school is \$5,000 per student, with a 50 percent dropout rate. Fifty percent of the remaining students ranked in the bottom 1 percent nationwide.

"That's not a good investment for \$5,000," Bennett said.

The graduation rate at the Catholic school in the same neighborhood was 96 percent, with 90 percent attending college. Xavier boasts of a 98 percent graduation rate, of whom 85 percent go on to college.

"My concern is to educate all children. All are part of the public," Bennett said. "Catholic schools are able to provide at least as good an education as public schools. And the Catholic Church has a legacy of responding to people's needs."

### Baptists 'struggling' with abortion dilemma

WASHINGTON (NC) — The American Baptist Churches in the U.S.A., a founding member of the Religious Coalition for Abortion Rights, is "struggling with the painful and difficult issue of abortion," according to a task force studying the issue. The churches' policy-making General Board will vote in June on a statement opposing abortion in some cases and urging member congregations to support alternatives to abortion. The General Board's last statement on abortion — approved in 1981 — acknowledged a "dilemma" caused by the churches' "defense of the sanctity of human life and the sanctity of conscience." But the 1981 statement also strongly affirmed respect for "the integrity of each person's conscience" and the right of individuals "to make personal decisions based on religious principles" without state restrictions. The proposed statement opposes "abortion as a means of avoiding responsibility for conception, as a primary means of birth control (and) without regard for the far-reaching consequences of the act."

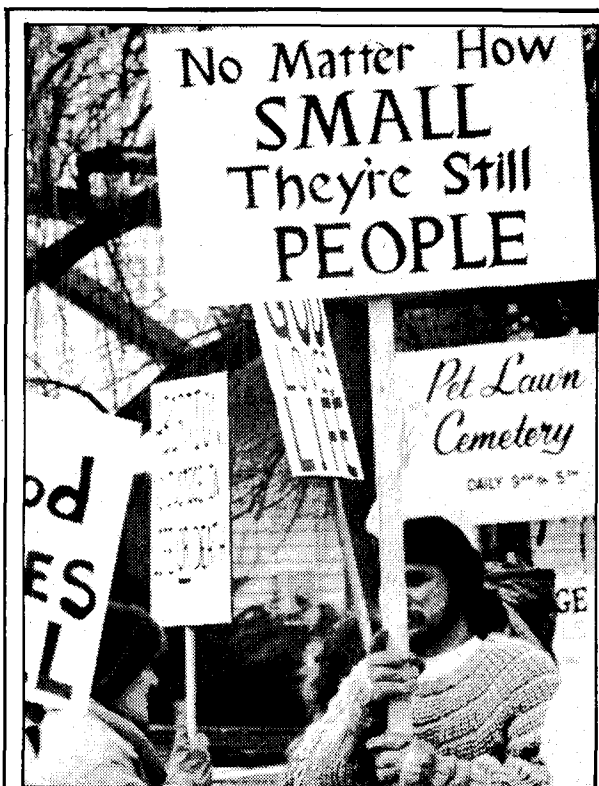
### Bishops oppose direct killing proposal in California

SACRAMENTO, Calif. (NC) — California's 22 bishops said they were "unalterably opposed" to a proposed state euthanasia initiative advocating "direct killing" as the only solution to human suffering. The proposal, called "The Humane and Dignified Death Act," the bishops said in a statement, "in no way serves the legitimate rights to refuse disproportionate treatment or to receive comfort and relief from pain during a terminal illness — rights which are already well-established in California law."

The bishops, who have been outspoken in their opposition to the proposal, said in their joint statement that "to kill persons who need our love and support can be called neither 'humane' or dignified." Their statement was issued by the California Catholic Conference in Sacramento. Many of the bishops already had expressed their opposition individually.

### Secret Service: Pope got more protection than candidates

WASHINGTON (NC) — Protection for the presidential candidates at 1988 political conventions is apt to involve "complicated security and a lot of work," but will not compare to that given Pope John Paul II during his U.S. visit last September, said a Secret Service spokeswoman. It cost the federal government \$4.9 million to guard the pope during his 10-day visit last September, said Jane Vezeris, the spokeswoman. In testimony before Congress, John R. Simpson, director of the Secret Service, and Francis A. Keating, assistant treasury secretary for enforcement, called the pontiff's 1987 visit to the United States "the single most demanding protective event in our history." Vezeris said in the case of the pope's trip "the popularity of the protectee increased the logistical problems" for the Secret Service. "There were thousands and thousands of people around him at the motorcades alone."



### Fetuses and dogs

Pro-lifers in Milwaukee protest incineration of aborted fetuses in the crematorium of a pet cemetery where animals are cremated. The cemetery has agreed to halt the practice. (NC photo)

### Study of 'unchurched' to target Hispanics, blacks

(RNS) — The Gallup Organization has launched a comprehensive study of unchurched Americans with special emphasis on Hispanics and blacks. The \$163,000 study of 2,400 unchurched Americans is being funded by a broad-based coalition of Protestant and Catholic church bodies, according to Father Alvin A. Illig, director of the Paulist National Catholic Evangelization Association and coordinator of the study. Father Illig said the participating bodies include the National Conference of Catholic Bishops' Committee on Evangelization and seven national Catholic organizations, as well as such Protestant groups as the Southern Baptist Convention, American Baptist Churches, the United Methodist Church, the Salvation Army, Mennonite agencies and the Reformed Church in America.

### Bishops wary of proposed change in immigration quotas

WASHINGTON (NC) — U.S. Catholic Conference officials have expressed strong reservations about a bill to revamp the immigration preference system, calling it "premature" and likely to produce a "brain drain" in Third World countries. They also voiced concern that the bill might at some future date be used to control the makeup and "complexion" of the U.S. immigrant population. The bill, S2104, approved in the Senate by an 88-4 vote, would keep modified provisions for immigrants with family connections in the United States but extend visas to a new category of "independent" immigrants who would be admitted because they have education and skills deemed to be in short supply.

### Church scholars complain of low morale, alienation

WASHINGTON (NC) — Catholic scholars are feeling alienated from the church and abandoning "research and publication in controversial areas" because of an atmosphere of "mistrust" and "disregard" for scholarship in the church, said an interdisciplinary committee report commissioned by three of the major Catholic scholarly societies in the United States. The "low morale" among scholars comes from "restrictions imposed on some of their colleagues" and a "general failure of the church to understand the pastoral task of theologians," the report said. It was drawn up by the Intersocietal Committee on Academic Freedom and Ecclesial Responsibility, a group formed in 1986 by the executive boards of the Catholic Biblical Association, the Catholic Theological Society of America and the College Theology Society.

### 40 Years later: Senate urged to make genocide a crime

WASHINGTON (NC) — The U.S. Catholic Conference urged Congress to pass legislation, delayed 40 years, that would make genocide a crime in the United States. Msgr. Daniel F. Hoye, USCC general secretary, wrote to members of the Senate and House of Representatives calling on them to make the United States the 98th country to implement the Genocide Convention. He also urged that a death penalty provision not be included in the legislation. The United States signed the treaty in 1948 but it remained mired in the Senate from 1949 until the Senate voted in February 1986 to ratify it. However, that ratification required the enactment of legislation to make it a federal offense. Bills to accomplish that are before Congress.

### Father Curran retains tenure, but must stop teaching theology

WASHINGTON (NC) — The Catholic University of America board of trustees stripped Father Charles E. Curran of his church license to outside the university's Vatican-accredited theology department. The board said it instructed top university officials "to enter into discussions with Father Curran concerning an alternative teaching assignment within an area of his professional competence." It said he is barred from "teaching in the university's department of theology," where he has been a professor for 22 years, but his "tenure with the university" has not been removed. The board action came nearly two years after the Vatican's Congregation for the Doctrine of the Faith declared that Father Curran is unfit to teach Catholic theology because of his continuing dissent from church teachings on the indissolubility of marriage and a number of moral issues.

### Bishop: make room for more Blacks at the top

HOUSTON (NC) — It is time for the Catholic Church to "make room at the top" for blacks, who "without apology ... are serious about our role and our place" in the church, Auxiliary Bishop Joseph A. Francis of Newark, N.J., said in Houston. Black Catholics have a great need right now for "a God-centered place to be somebody," and the church can be that place, he added in a keynote address that opened a workshop for pastors in black parishes.

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# Bishops reject SDI moral claims

Question costs, technical feasibility, instability

WASHINGTON (NC) — Backers of the multibillion-dollar Strategic Defense Initiative have tried to “capture the moral high ground” with their goals, but their argument limps badly, says a report by a national committee of Catholic bishops evaluating U.S. nuclear deterrence policy.

“The moral character of SDI cannot be determined apart from” hard ethical questions about SDI’s high costs, uncertain technological feasibility and probable risks to nuclear stability, the committee said.

It disputed optimistic Reagan administration views that all the technological breakthroughs needed to put SDI in place will be forthcoming. A number of high-level scientific studies have reached far more pessimistic conclusions, it noted.

The Strategic Defense Initiative, often dubbed “Star Wars,” is a plan Reagan announced in 1983 to develop a space-based system of defense against nuclear missiles. Originally described as a total defense that would make nuclear deterrence unnecessary, it has since been modified to a form of partial defense which would enhance rather than replace nuclear deterrence.

The bishops’ committee challenged the money being spent on the program — some \$5 billion in the last two years alone — “in a time of continuing

budget deficits and in a decade which has seen deep cuts in programs for the poor at home and abroad.”

It said the questions about the cost, feasibility and risks of SDI, particularly the risks in transitional stages of deployment, lead to a conclusion that any movement toward deploying the space-based defense system is unacceptable at present.

For now SDI should be maintained only “as a research and development program,” the committee said. It called for careful moral analysis before any future changes in that posture.

The report was written by the National Conference of Catholic Bishops’ Ad Hoc Committee for the Moral Evaluation of Deterrence, led by Cardinal Joseph L. Bernardin of Chicago.

The report comments that “the case made for the moral superiority of SDI is primarily an ‘ethic of intention’... But the complexity and the stakes of the policy debate on SDI require that the moral argument be pressed beyond... An ‘ethic of consequences’ should be used to test the ‘ethic of intention.’ ”

Citing studies of the technological possibilities of SDI, the committee concluded that some of the approaches being considered bring with them some risks.

## DETERRENCE

### Bishops report neither accepts or rejects it

WASHINGTON (NC) — The Catholic bishops of the United States should neither condemn nuclear deterrence outright nor “accept it as self-regulating or ‘normal,’” says a draft report by the U.S. bishops’ Ad Hoc Committee for the Moral Evaluation of Deterrence.

The report says the U.S.-Soviet summit last December has raised “cautious hopes” for arms control, but some nuclear policies and strategies of the superpowers must still be changed.

The nation’s bishops, are to make recommendations on the report in writing to the committee, then debate and vote on a second draft of the report when they meet in June in Collegeville, Minn. The committee writing the report is headed by Cardinal Joseph L. Bernardin of Chicago.

Here are highlights of what the Ad Hoc Committee said about the current state of nuclear deterrence in their draft report to the nation’s bishops, which was released April 14:

- Condemning nuclear deterrence as immoral is “too drastic,” but embracing it is “too simple”: The U.S. bishops should maintain a stand of “strictly conditioned acceptance.”

- Moral judgments made by the bishops in their 1983 peace pastoral — calling for deterrence based only on sufficiency and balance, no counter-population use, no first use, no lowering of the nuclear threshold and no destabilizing new weaponry — remain valid.

- New nuclear deployments by the United States and the Soviet Union since the peace pastoral “run contrary to” the pastoral’s conditions for a morally acceptable policy.

- The Reagan administration’s space-based Strategic Defense Initiative is too costly, risky and technologically questionable to deserve any funding beyond research. Despite its claimed moral superiority over deterrence, its actual moral value must be judged on the basis of costs, risks and feasibility as well as goals.

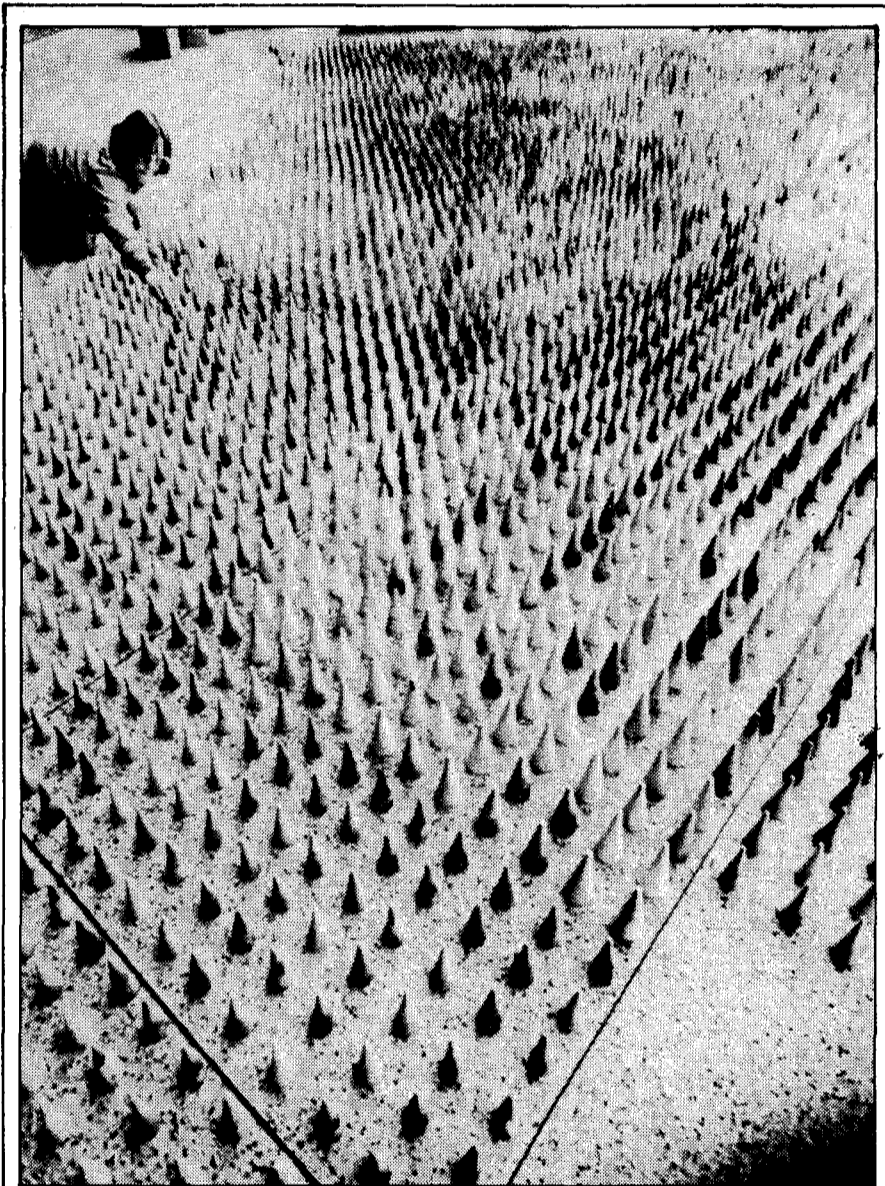
- The U.S.-Soviet agreement in 1987 to eliminate all intermediate-range nuclear forces offers a “new opportunity” to reverse the arms race, and the U.S. Senate should ratify the treaty.

- Current U.S.-Soviet negotiations for mutual deep cuts in strategic nuclear weapons deserve support.

- In the meantime existing treaties should be observed and a comprehensive test ban treaty should be “vigorously pursued.”

- Nuclear deterrence is a political problem requiring political solutions. While arms control agreements are needed, they will not be effective without sustained efforts to reduce U.S.-Soviet tensions in regional conflicts.

- The superpowers must do more to restrain nuclear proliferation around the world. They must also find ways to reduce the growing global competition in conventional arms.



Nuclear exhibit

Artist Barbara Donachy of Boston is surrounded by spikes of “weapons,” cones she is installing to illustrate the enormity of the nuclear arsenal. (NCUPI photo)

## Priest: Churches must evangelize together

WASHINGTON (NC) — The number of unchurched Americans is so massive that little will change unless Christians work together, said a Paulist priest who has spent the last 15 years promoting evangelization.

Father Alvin A. Illig, director of the Paulist National Catholic Evangelization Association, said the figures are staggering: 90 million Americans are unchurched; 16 million of those are baptized — but inactive — Catholics.

Seeking effective ways to cooperate in reaching the unchurched and addressing social concerns, Father Illig and leaders of more than a dozen denominations have pooled resources to sponsor a “national festival of evangelism.”

Chicago Cardinal Joseph L. Bernardin will be the keynote speaker at “Congress ’88,” the national gathering planned for Aug. 4-7 in Chicago. Up to 15,000 people from more than 100 church bodies are expected, said

Father Illig, treasurer of the event.

Within the Catholic Church “evangelization is not a burning issue,” he said during an interview.

“Only about 2 percent of American Catholic lay people engage in evangelization,” Father Illig said. Last year “only 2 percent extended an

**With 9 million of the U.S. population unchurched, there is no room for denominational squabble.**

**Father Alvin Illig**

invitation to someone and offered their services to help someone find their way into a Catholic church.”

Father Illig’s mission is inspired by Pope Paul VI’s 1975 apostolic exhortation, “On Evangelization in the Modern World.” It urged Catholics “in this time of uncertainty an confu-

sion” to proclaim the Gospel “with ever increasing love, zeal and joy.”

Research conducted by the Gallup Organization showed that 90 million Americans “voluntarily worship less than twice a year, not counting Christmas, Easter, weddings and funerals,” Father Illig said. Those “unchurched” include people with a Catholic background.

The importance of regularly joining others at a church or synagogue has effects in this life as well as the next, Father Illig believes. “By not allowing themselves to be influenced in a community which affirms love not hate, peace not war, truth not lies, life not death,” they eventually “will be sucked into a hedonistic view of life.”

Priorities become skewed, self becomes all-important and, especially in the United States, consumerism runs rampant, he said.

That is one reason why 21 Catholic organizations and 33 Protestant

groups have helped fund the Chicago gathering.

Another reason, he said, is that they know “the scandal of disunity” in Christianity makes the problem worse. Love for one another is supposed to be the emblem of Christianity, yet “we keep cutting each other down.”

At “Congress ’88,” Christians will affirm the faith they have in common, they will worship together and hear speakers from the Methodist, Episcopal, Baptist and Presbyterian churches and the international head of the Salvation Army.

“Obviously as a Catholic priest, I wish all 90 million (unchurched Americans) would join the Catholic Church,” he said.

Every Christian involved in evangelization feels the same way about their own community, he said. But with 41 percent of the U.S. population unchurched, there is no room for denominational squabbles.



## Sexism denies woman's personhood

(First of a series on each of the documents' four parts)

By Jerry Filteau

WASHINGTON (NC) — "The sin of sexism depersonalizes women," says the first draft of the U.S. Catholic bishops' pastoral letter on women's concerns, "Partners in the Mystery of Redemption."

"No one has the right to rob people of their personhood," it adds.

But "acknowledging the subtle presence of sexism and affirming the equality and dignity of women is only a first step," it says.

"We must and do pledge to reject clearly and consistently human structures and patterns of activity that in any way treat women as of lesser worth than men... We call the people of God to join us in personal and corporate contrition for the sins of sexism that violate the basic tenets of our faith."

Chapter 1, which condemns sexism and pledges the church to fight against it, forms the heart of the draft pastoral.

The draft, the first published result of a process begun by the bishops in 1983, was written by a com-

mittee of six bishops and seven female consultants, headed by Bishop Joseph L. Imesch of Joliet, Ill.

The nation's bishops are to discuss the document when they meet June 24-27 in Collegeville, Minn. They are being asked to hold consultations in their dioceses later this year. A revised draft, based on comments from the bishops and diocesan consulta-

***'We pledge to reject human structures and patterns of activity that in any way treat women as of lesser worth than men'***

tions, is tentatively scheduled to be given to the bishops for debate and vote in November 1989.

Chapters 2, 3 and 4 of the 164-page draft document focus on concerns of women in their relationships with others, in society and in the church. But the first chapter, on the personhood of women, sets the framework for the rest.

"Women ask when they will be valued for their

personal attributes," not for their "sexual roles," says a report from the Archdiocese of Milwaukee quoted in the draft.

The draft also quotes a woman who spoke to the committee at a hearing it conducted: "When I answer the phone in the construction business I own, I often hear, 'Can I talk to someone who knows something?' They automatically assume that only men 'have the smarts.' ... It is very frustrating for many women to deal with that day in and day out."

The woman added: "I don't think most men are trying to put us down... They act unconsciously."

Sexism, the draft says, "creates barriers to communication. It hampers collaboration and contributes to pornography, violence and prostitution... It degrades dignity. It dismisses women as unimportant."

It says that although the church has traditionally upheld women's dignity, it has not been consistently applying that principle and has fallen into tendencies to regard women as "naturally inferior to men, weaker in the face of temptation, and as such rightly subject to male domination."

The draft declares that "it is a profound sin to label women as the source of evil in the world, as intellectually inferior, psychologically unstable and inclined to sensuality. Yet sexism does just that."

"When our actions do not conform to our ideals, all suffer," the document says. "We, therefore, regret and confess our individual and collective failures to respond to women as they deserve..."

"We ask God to grant us the grace of proclaiming anew the teaching of Jesus that will help us eradicate sexism and promote a concerned partnership among men and women for the good of the whole church."

"In this light we renew our commitment to respect and call forth women's gifts, to trust their wisdom and listen to their voices."

"We further commit ourselves to support legislation that fosters the efforts of women to achieve professional roles and to have access to public functions on a basis equal to that of men."

It warns against sexual stereotyping of either women or men in language, thought or expectations of roles and responsibilities.

It calls for more awareness of "the contributions women make in a multitude of positions... despite the forces that have repressed women throughout history."

It calls for "an effective process of education" in the church's preaching, counseling, religious education, schools and formation programs to "instill a Christian understanding of the dignity of each person."

## It's 'realistic document'

JOLIET, Ill. (NC) — The man behind the bishops' pastoral on women's concerns, Bishop Joseph L. Imesch of Joliet sees the first draft as a realistic document that forcefully "says things that needed to be said" about topics such as the feminization of poverty.

Bishop Imesch is chairman of the U.S. bishops' committee on women in the church and in society and the bishops' writing committee responsible for the first draft of the pastoral, "Partners in the Mystery of Redemption."

The bishops are to discuss the document when they meet June 24-27 in Collegeville, Minn., and a revised draft is tentatively scheduled to be given to the bishops for debate and vote in November 1989.

"I would not call it a radical document, but I would call it a realistic document," he said in an interview with the *Joliet Catholic Explorer*, newspaper of the diocese.

The letter is not going to please everyone, the bishop said. "There is no way that it could. There is no way we would want [it] to."

Some feminists, he said, "will probably say 'so what?' For them it will not be enough." For others, what the pastoral says — urging full quality of lay women in the church, asking for the study of the possibility of women deacons, affirming women in professional choices and in motherhood and home-

making as vocations — "will be too much."

"But for the wider church I believe it says things that needed to be said and that have not been said before in our church. And I believe it addresses them powerfully, forcefully."

Bishop Imesch predicted that much of the reporting on the document will sensationalize certain issues — female altar servers, the ban on women priests. But, he said, if people limited themselves to such reports they would "miss much of the real depth" of numerous other themes that the letter treats.

One of these topics, he said, is the feminization of poverty. Based on statistics from a wide range of sources and from women's personal accounts, the document "presents some statistics that are really kind of shaking" regarding women and poverty in the United States, he said.

"The number of women who do not receive child support," the bishop said, "that's astounding... That's all in the letter, and we address it."

Bishop Imesch noted that the section calling for a study of the diaconate for women "is not new, and it didn't originate with us."

The idea, he said, is discussed in the 1976 Vatican document, "Inter Insigniores."

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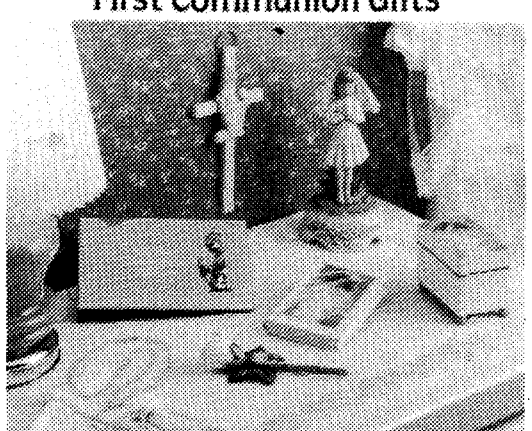
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# Prepare for year 2000, Pope tells U.S.

By John Thavis

VATICAN CITY (NC) — Pope John Paul II called on U.S. bishops to prepare for the third millennium of Christianity by promoting individual confession, the Eucharist and clear church teaching on social and moral issues.

In the period leading up to the year 2000, the pope said, the church should renew itself in order to meet the "great challenges of holiness, evangelization and service."

**Proclaim Christ's teachings on social justice and chastity without 'fear at the prospect of displeasing the world'**

It is a time for the church to proclaim Christ's teachings on such issues as justice and chastity without "any remnant of fear at the prospect of displeasing the world" and to proclaim the value of priestly celibacy, he said.

The pope made his remarks to bishops from Arkansas, Oklahoma and Texas during their "ad limina" visit to the Vatican. The consultative visits are made every five years by heads of dioceses.

The jubilee of the year 2000, the pope said, represents "the most important anniversary that humanity has ever known." It should be seen as a "pastoral initiative, an ecclesial event (and) a response of faith," he said.

"This vision must be captured by the whole church in the United States and expressed in each diocese, each parish, each community," the pope said. He urged long-range planning, combining theological reflections, Christian traditions and the effective use of mass media.

The preparations should include a "total concentration on Jesus Christ," the pope said, especially through the sacraments.

"I ask all the bishops of the church — and today in a special way the bishops of the United States — to do everything possible, in preparing for the millennium, to promote the faithful observance of the centuries-old practice of individual confession," Pope John Paul said.

Individual confession, he added, guarantees the person's "right" to a personal encounter with Christ, and "the right of Christ to meet each one of us in the key moment of conversion and pardon."

The pope said lay Catholics, in carrying out their role in the church and in the world, should draw their main strength from the Eucharist.

"During the millennium there must be an ever more generous actuation of everything that the post-synodal document on the laity will propose for the life and mission of the laity," he said without elaboration. The papal document, based on the 1987 synod of bishops, is expected to be made public later this year.

The pope cited the Texas bishops' recent pastoral statement on human sexuality as an example of such clear teaching and said it was "much appreciated."

The pope encouraged the whole church to "find ever greater strength to proclaim the value of celibacy that is lived for the kingdom of God." He described this celibacy as one of the purifying experiences of a "church living in expectation of glory to be revealed."

Catholic universities have a public role to play in the preparation for the millennium, the pope said, in "enun-

ciating ever more clearly the Gospel heritage in its relationship to all human learning."

The millennium, the pope said, should be seen as "the hour of our Christian identity."

The Christ of the millennium, he said, "is not a weak and ineffective Christ but a Christ who has triumphed throughout 20 centuries," uplifting cultures and transforming the destinies of peoples.

## Shroud samples cut for age testing

VATICAN CITY (NC) — Samples were cut from the Shroud of Turin and handed over to scientists, who hope to determine the cloth's age through carbon-14 testing, the Vatican said.

In a videotaped operation April 21, experts removed a rectangular strip of material totaling about one square-inch from the shroud, revered for centuries as the burial cloth of Christ. The samples were consigned to representatives of three laboratories selected to carry out the tests.

The cutting was overseen by Cardinal Anastasio Ballestrero of Turin, Italy, where the shroud is kept. The Vatican said April 22 that a "blind" testing procedure would be followed, using other dated material as a control.

The shroud, measuring 14-feet-3-inches by 3-feet-7-inches, bears the image of what appears to be a crucified man. Even if the cloth is dated back 2,000 years, the tests will not verify the identity of the image.

The sample belongs to the "main body" of the shroud, but was removed in a way that did "the least possible damage to the cloth," the Vatican said in a statement. No part of the image was expected to be removed.

The three laboratories, including one at the University of Arizona in Tucson, each received three sealed, unidentified containers, the Vatican said. One held the shroud sample, while the two others held bits of cloth from the 1st, 11th or 14th centuries.

The control samples of cloth were furnished by the British Museum, which is supervising the tests. Experts from the Turin-based Italian National Institute of Measurements and the Historical Textile Museum of Lyons, France, supervised the cutting of the shroud.

The other testing laboratories are Oxford University in England and the Federal Institute of Technology in Zurich, Switzerland.

According to Douglas Donahue, a University of Arizona professor who will participate in the tests, the radiocarbon dating will not take much time and should be accurate to within 300 years. Some hope the tests will eliminate the possibility that the cloth might be a medieval fake.



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## Baltimore O's really need a major miracle

BALTIMORE (NC) — Well, how 'bout them O's?

For years that's been a standard greeting to friends in the streets of Baltimore, the city whose Orioles baseball team holds the winningest record on the diamond over the last 30-plus years.

The question used to have a large hint of pride and thrill at the latest victory. But with this year's Orioles, holders of the worst starting record in baseball history, the undertone is despair: They've started calling "them O's" the "0-for-'88 O's."

The team's decline has been reported regularly on national newscasts and even President Reagan, a sports fan who calls to congratulate winners, phoned to sympathize with manager Frank Robinson.

And the Orioles' plight has led to talk in Baltimore of prayer vigils and novenas, and even exorcisms or magic charms.

Father Martin Schwalenberg, Orioles chaplain, said he prays for each Oriole every day "but I never pray for them to win."

Father William Au, Baltimore archdiocesan public relations director, said he received a call from a local radio station asking if the church could perform an exorcism to help the Orioles.

"I told them I'm not sure we'd have anyone with that kind of power. We'd have to send out of the country for a spiritual hit man with that power," he said. "Some demons can only be expelled with prayer and fasting."

But there was an ecumenical dimension to the plight of the Orioles, Father Au said. "I understand there are a lot of people praying, but it's not organized along denominational lines."

Father Theodore Rowan, pastor of Blessed Sacrament Parish, right behind Memorial Stadium where the Orioles play, said, "When the Orioles are winning, it's very noisy. You can tell when they are winning. When they are losing it is deathly quiet."

"It has been deathly quiet around here."

Father Thomas Malia of Sts. Philip and James Parish near Memorial Stadium, said he knows of no novenas that have been held for the downtrodden team.

"Maybe someone will come up with a new ritual for this kind of thing. We'd be happy to hold an all-night vigil," he said.

Back on April 19 the O's tied the 1904 Washington Senators and the 1920 Detroit Tigers for the record of 13 straight losses at the start of the season. The next day they took sole possession of the record.

By April 25 they were still sitting at the starting gate, 0-18. People began thinking about the O's as real contenders to beat another all-time worst, the 1961 Philadelphia Phillies' 23 straight losses during a season.

Archbishop William F. Borders of Baltimore, at a speaking engagement in Lake Buena Vista, Fla., following the Orioles' 18th loss, told the group an apocryphal story about a Baltimore policeman who came across a little boy running away from home.

The boy told the policeman he was running away because his mother and father wouldn't stop beating him.

The policeman asked the boy where he would go, and the boy answered: "To Memorial Stadium."

"Why?"

"Because the Orioles never beat anybody."

Patty Waters, representative from the Orioles public relations office, said she's been inundated with thousands of calls and letters offering "winning" secrets.

"We had a faith healer come in this morning," Ms. Waters said April 25. "He gave our director of media relations a ring to carry with him to Minnesota where the winning streak will begin — or so he said. We had a man send us a video of himself giving the team a pep talk. Someone else sug-



### Cardinal's visit

Cardinal Henryk Gulbinowicz of Wroclaw, Poland, visits St. Hedwig's Church, Newark, N.J. The cardinal said that there are no restrictions on worship in Poland because 95 percent of the people are Catholic, but that religious education must take place at home, not in the schools, which are atheistic. (NC photo)

gested sticking gum inside the players' gloves so they won't fall off.

"Another man from Florida said the losing spell would be broken if each of the Orioles put the name of an opposing team's player on a piece of paper, put the papers in their shoes and stomp on them. I could go on and on."

Father Au said the only thing he

could recommend locally was a novena to St. Jude, the patron saint of hopeless causes.

There's a St. Jude Shrine of some national reknown on Paca Street in Baltimore. Undoubtedly some devout Oriole fans are stopping in these days to talk to him.

Their plea could be short and simple: "Well, St. Jude, how 'bout them O's?"

### RETIREMENT

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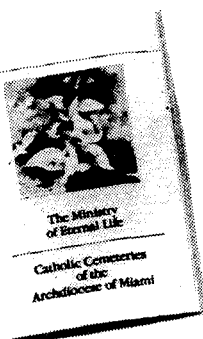
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## Priest: Fight 'evil system'

*Social justice advocate says charity is not enough, Christians must reform society, themselves*

By Sisty Walsh  
Voice Correspondent

Christianity is in need of redemption, according to Father Richard Rohr, acclaimed international lecturer and social activist. But do not look for it to happen anytime soon and do not expect it to go over big in Miami.

The Franciscan priest spoke at a recent conference held at St. Thomas University to mark the 25th anniversary of encyclical "Pacem in Terris."

The true meaning of Christianity, he said, lies in the realization that we are all in this together, responsible and caring for each other — not strangers struggling in isolation with our personal foibles and failings.

"It will take several generations to redeem Christianity and even then I don't think it will occur in this country because we are too individualistic. We think of sin as little individualistic nasty behaviors. But sin is darkness, blindness and illusion which is agreed upon by all."

The group attending the conference, "A Reunion for Humanity," included many clergy and lay ministry people involved in the struggle for social justice. It was sponsored by the University's Center for Justice and Peace, an adjunct to the Institute of Pastoral Ministries.

Although Father Rohr's talk was low key, non-judgmental, even questioning, the participants all commented on the power and authority of his message. His experience and conviction come from an apparently steady vocation in the field of social advocacy, strengthened and matured over the years. He is the publisher of "Radical Grace," a bi-monthly newspaper which explores the issues of activism and reports on the work of the Center for Action and Contemplation which he founded in Albuquerque, New Mexico.

He speaks widely across the nation and has a series of religious cassettes as well. His center is described as "a school of the spirit, a training ground for prophetic workers in ministry, a formation center where both spiritual and social questions are addressed."

### Evil, pure and simple

According to Father Rohr, evil — pure and simple, old fashioned and all consuming — is at the root of all our problems and injustices.

"We have institutionalized evil. We are so trapped in this institution that we end up with individual nice people and individual goodness. But I have no hesitation in telling you this: we are all giving our lives to an utterly evil system and we will continue to do so until we can recognize this."

Citing Miami as one of the nine most conservative American cities in his experience, he told the group that strong socio-economic considerations and materialistic values which are rampant here prevent a full appreciation of the Gospel message. We are up against a huge problem, he continued, confounded and trapped in our illusions.

"When institutional evil is operative, a reaction occurs. People get chewed up by the system and believe it when they are told that they are no good. We've trivialized evil for so long, there is almost no way of approaching it. We don't even understand the character of evil. We can't recognize massive sin, massive evil. We want something we can measure or control, some little, defined sin like missing Sunday Mass or sex.

"We settle for that and we tell ourselves if we can just get the Playboy magazines out of the Seven-Elevens, everything will be all right. But once we define sin that way, we have failed. We lose the power to face the lies and the system. St. Paul tells us that sin is the power of death and if we don't accept that we are all prisoners of necessity, worshipping an illusion. Sin is when life and truth freezes," Father Rohr said.

He told conference participants that to try to change ourselves and the system is no easy task, either person-

***'We've trivialized evil for so long, there is almost no way of approaching it. We don't even understand the character of evil. We can't recognize massive sin, massive evil. We want something we can measure or control, some little, defined sin like missing Sunday Mass or sex... But once we define sin that way, we have failed.'***

Father Richard Rohr

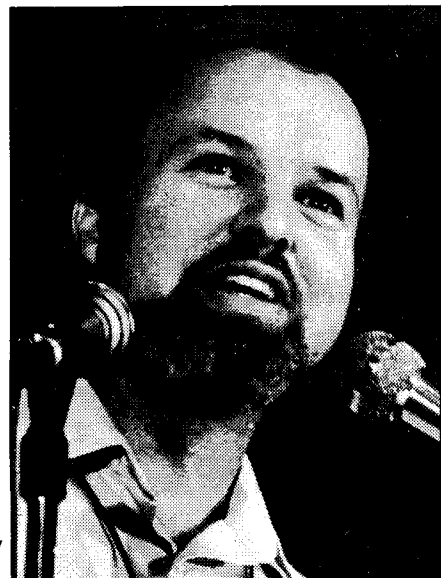
ally or communally.

"If you are going to face the lies and the system, you'd better be prepared to suffer. The world and the system will fight you every step of the way to perpetrate and protect itself. Get ready to suffer. Get ready to be persecuted."

Personal efforts to follow Christ, individual evangelization, Father Rohr termed it, is not working. In a sense, the Catholic and the Protestant faiths reinforce this narrow vision of salvation. We even feel, he suggested, that we own God and lay claim to a personalized Saviour. This is a stumbling block to achieving the community consciousness which was practiced in the early Christian Church.

"You don't become children of God," Father Rohr

Father Richard Rohr, spoke at conference marking the 25th anniversary of Pope John XXIII's peace encyclical, "Pacem in Terris." Other speaker was local author, peace activist Susan B. Anthony. See story, page 12.



said. "You are children of God."

Throughout his talk, he stressed the importance of returning to the ideas and ideals of the New Testament. He urged the group to listen to the Gospel's primary call for the common good.

"God is the center and to live in part of that center, you must recognize your identity as part of the whole and take responsibility for all."

He compared commitment to Christianity with the Sacrament of Baptism. The contemporary practice of sprinkling a child's head with water is so very different from the ancient custom of total immersion.

### 'Drowning for Christ'

"It's as if," he said, "that's about as much as we can risk on our faith, just a little sprinkling, not that total immersion, that drowning for Christ. It's a scary thing and it's understandable."

There are ways to heal the problem, Father Rohr said, but you must be careful to heal the reality and not just some illusion. He suggested a three-part process, a service agenda, that could help to establish social justice and ultimately allow charity to blossom. For charity, he said, is meaningless unless it is built on justice.

The first step involves hands-on help for those in distress. Service to those in need should always be an integral part of the Church. He cited the many who work with the indigent, the homeless, the disabled. This work is a sign of Christ and is a necessary prelude to a returning to the basic tenets of Christianity.

But he suggested that people who stay at this first level run the risk of becoming self-serving do-gooders. There is nothing wrong with the self-satisfaction we acquire from helping others, and nothing wrong the sigh of relief which escapes from our conscience when we dabble in altruism, but we must be aware of our motives and keep them in perspective, he said.

"No one does anything for just one reason. They do them for three, four, lots of reasons, but you have to realize it and own up to it or else you are trapped again."

The second step in the service agenda involves the re-

(continued on page 12)

## Chaminade, Madonna schools to merge

By Marjorie L. Donohue  
Voice Correspondent

For the first time in the almost 30-year history of the Archdiocese of Miami, an Archdiocesan high school will merge with a private Catholic high when Madonna Academy and Chaminade High consolidate in the fall. The merger, according to school officials, will help better serve families, maintain quality education for students, and enable school operations to be cost effective.

Robert Minnaugh, presently dean of academics at Chaminade, has been named principal of the consolidated school by the Board of Directors of the Marianist Provincial Council, which presently operates Chaminade.

The Society of Mary's New York Province, with headquarters in Baltimore, will own the consolidated school, according to Brother John Campbell, S.M., Chaminade president.

The name for the consolidated school has not been decided, but a decision will be made after input from the faculties, advisory boards, parents and representatives of the Archdiocese.

According to Sister Patricia Murphy, a School Sister of Notre Dame and principal at Madonna, whose community staffed the school when it opened in 1960, the present faculty includes five members of her community, two Sisters of St. Joseph, and two Sisters, Servants of the Immaculate Heart of Mary, as well as 22 lay teachers.

All will continue to teach at the consolidated school, she said, with the exception of those who had indicated they would not be returning next fall, before discussions of the merger began.

"The survey among parents indicated that the majority were in favor of the merger," Sister Patricia said, adding that the concept of a co-educational school definitely had

influence on the decision. "We're simply reading the 'signs of the times,'" she explained.

Madonna Academy facilities will be used for another purpose by the Archdiocese, which owns the property, she said.

In recent years, awareness has increased of the need for the eventual development of a co-ed program at both schools, and with this in mind reciprocal programs have been provided on both campuses. Included have been advanced academic courses, music and drama courses, Campus Ministry and all social events.

In addition, a one week Spring session or mini-mester has offered special subjects including arts and crafts, career interest programs, sports and even trips abroad to students of both schools.

Minnaugh, a veteran of 18 years as a staff member at Chaminade, which also opened in 1960, is a native of Erie, Pa. and was graduated from Niagara and Barry Universities.

In 1986 he was the recipient of the 12th annual Marianist Founders award in recognition of his significant contributions to the private school.

The new principal predicts no increase in tuition as a result of the consolidation but said several portable classrooms will have to be used to accommodate the increased enrollment.

Chaminade presently has an enrollment of 430 boys including the graduating class, while 407 girls are studying at Madonna.

Faculty and other staff members at Chaminade number 50, including seven Marianist brothers, one Marianist priest, and 42 lay persons.

Seven years ago, the Archdiocese consolidated Notre Dame Academy (for girls) and Archbishop Curley High School (for boys) in Miami, into one co-ed school, now known as Curley-Notre Dame.

***'The survey among parents indicated that the majority were in favor of the merger.'***

Sister Patricia Murphy,  
Madonna Principal



## Immigrants last chance before law expires

(Continued from page 1)

INS recently began accepting affidavits instead, but the damage had been done, according to Msgr. Bryan Walsh, executive director of Catholic Community Services and a nationally-recognized expert on immigration matters.

The agency's "emphasis on so-called fraud" in South Florida only heightened immigrants' fears, he added, especially those of the mostly-Mexican farmworkers.

"Nobody kept records. They were going on memory. That wasn't real fraud," Msgr. Walsh said of the government's case, which ultimately fizzled in federal court.

Msgr. Walsh is also critical of the "anti-family" nature of the legalization program, which makes no provision for families where a father or mother qualifies for legalization but the children don't. "It was simply bad law, contrary to immigration tradition," he said.

Attorney Hart says Catholic Immigration Services hasn't seen too many of those cases, but "we've been assured — as much as we can — by INS that it is

### The agency's "emphasis on so-called fraud" in South Florida only heightened immigrants' fears

—Msgr. Bryan Walsh

going to be taken into consideration and these people are not just going to be yanked and deported."

Still, she said, the legalization program is not exactly generous. "It's spelled C-O-N-T-R-O-L." About five percent of those who come into Catholic Immigration Services are told not to apply, she noted, because they simply won't qualify under the strict provisions set up by INS.

"It's a law that helps some people but not everyone who needs it," agreed Mercedes Campano, director of CCS' Division of Family Services, which oversees the Catholic immigration office.

Both Campano and Hart, along with Church officials throughout the country, are highly critical of the Jan. 1, 1982, cut-off date for eligibility. They say if Congress had been seriously committed to legalization, it would have extended the cut-off date at least to the year the law was enacted, Jan. 1, 1986.

The 1982 cut-off effectively eliminated most of the refugees from Nicaragua who have made their way to South Florida. Their legal status is still in limbo, although the government finally relented and is granting them work permits while their cases for political asylum are reviewed.

Cubans and Haitians, two other large immigrant groups in South Florida, were covered under special provisions of the

new law, which perhaps accounts for the surprising statistics gathered by Catholic Immigration Services:

- By far the largest number of immigrants served by the office were Canadians, with Colombians close behind, followed by Jamaicans, Peruvians, Nicaraguans and others from Latin America;

- The office also has seen a surprising number of immigrants from places less near to South Florida, including Bangladesh, India, Indonesia, Pakistan, South Africa, Ireland, France, Scotland, England and Greece.

"I just wish we had this turnout when the law was enacted," said Hart, referring to the recent pick-up in applications. "Then I could really say it was a success."

Church leaders are still hoping for an extension from Congress on the May 4

deadline, but nobody gives it much chance of passing.

In the meantime, Campano said, Catholic Immigration Services is "willing to open Saturdays and Sundays and nights" if necessary to help immigrants apply before May 4. After May 4, they'll concentrate on reaching the farmworker population before their Nov. 30 cut-off date.

"This is a once-in-a-lifetime thing," noted Stockton of Rural Life Ministry. She urged all immigrants who may qualify to put aside their fear and apply before it's too late. "Go to a qualified designated entity, a Church outfit or something that could give you some orientation and help you prepare an application," she said.

"This is the last chance," echoed Ms. Walsh.

### What to do, where to go

□ Immigrants who can prove they have lived in the United States since before Jan. 1, 1982 have until May 4 to apply for legalization. Those who can prove they have worked picking perishable crops for 90 days during the year ending May 1, 1986, have until Nov. 30 of this year to apply. They can go directly to an INS office or to a "qualified designated agency" which is recognized by INS. Two such Church-related agencies are open in South Florida:

□ Catholic Immigration Services has a staff of six, including four attorneys, and is located at 970 SW 1 St. in Miami. A staff member also goes to Broward twice a week. Call 326-8400.

□ The South Dade Immigration Association is a coalition of advocacy and religious groups, including the Rural Life Ministry of the Archdiocese, which handles mainly farmworker applications. It has a staff of five and others who volunteer and is located at 19 South Krome Ave. in Homestead. Call 247-4779.

□ INS charges a fee for legalization: \$185 per individual and \$50 per child under 18, not to exceed \$420 per family; the cost of a medical exam and fingerprinting is separate. The church agencies also charge a fee (\$75 to \$95) to cover the cost of processing the applications, but this shouldn't discourage anyone from applying.

□ Doctors willing to perform medical examinations for a nominal fee also are being sought. Call Patricia Stockton at 757-6241.

### Official

#### Archdiocese of Miami

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

**The Rev. Federico Capdepon**—assigned in residence to the Archdiocesan Youth Center, effective May 3, 1988.

**The Rev. Christopher Figuero**, O.F.M.—to Associate Pastor of St. James Church, effective May 3, 1988.

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# Women differ on bishops' letter

By Ana Rodriguez-Soto  
Voice News Editor

According to some South Florida women, the U.S. bishops have taken a step in the right direction. According to others, they may have gone too far.

The Voice this week obtained reactions to the first draft of the U.S. bishops' letter on women's concerns. Only one woman had read the draft in its entirety, while the others were reacting to press reports.

Those who consider themselves equal partners with men, and not restricted only to roles as wives and mothers, applauded the bishops for acknowledging that sexism — viewing women as inferior to men — is a sin that offends the dignity of women. They also praised the bishops for admitting that sexism exists both in society and in the Church, and for urging that sexism be taken to eliminate it.

These women say they understand that the bishops cannot call for the ordination of women right now — but they fully expect it to happen in the future.

On the other hand, women who view their primary role as that of wives and mothers worried that the bishops are trying to fix something that isn't broken. For them, sexism is not a problem, and women already are capable of wielding great power and influence in the Church and society — generally as helpmates, in a behind-the-scenes but tenacious and effective way.

They suggested that women shouldn't aspire to equal roles in the Church — as priests, permanent deacons or altar girls — because, as in nature, God has given both men and women separate and distinct roles to play.

"God established the human race by appointing a man to head it. He didn't say Eve was the head of the human race. He said Adam was," said Marie Palmer, a member of St. Mary Cathedral parish in Miami who is practically an institution among Catholic women in South Florida, and who remains an indefatigable crusader against the proposed Equal Rights Amendment (ERA) to the U.S. Constitution.

"Are we telling the Lord that He was wrong?" Palmer asked. "Our Lord never once suggested a woman to officiate in a leadership capacity as a priest."

Palmer doesn't doubt that a woman would make a good U.S. President, perhaps "the best." But she said a woman never could be Pope. "In religion, God made man the head of the house."

"I couldn't bear to see girls on the altar," she added. Besides, what would be the benefits of such a change?

**'Are we telling the Lord that He was wrong? Our Lord never once suggested a woman as a priest.'**

Marie Palmer

**'For them to publicly say [sexism] has been sinful and we can no longer condone this, is being adult and mature...'**

Barbara McLaughlin

"It's always been the boys who were altar boys [that] ultimately became the priests of the future," said Palmer, one of whose sons is a priest of the Archdiocese.

Permitting altar girls would naturally raise the subject of women's ordination, and then the Church would have to spend its time discouraging women from becoming priests and explaining why it couldn't be done. Far better for the Church to concentrate its energies on more pressing issues and "let well enough alone," Palmer said.

## Separate talents

A more moderate view, though one still opposed to women's ordination, was expressed by Margaret Robinson, a member of the Archdiocesan Synod and Eucharistic minister at St. Louis parish in Kendall.

"I personally am not in favor of women being ordained as deacons or priests," she said. "I don't think there should be a big campaign that women should do everything a man can do in the Church. They both have their talents."

Robinson is a career woman who retired from Eastern Airlines with 40 years

of service. Last year, she volunteered to serve as executive secretary of the Papal visit office, which planned every aspect of Pope John Paul II's stay in Miami. The role gave her little decision-making power, but in fact she was the hub which kept the wheel running smoothly, the one who kept track of everything and everyone.

She says women are quite capable of playing important roles both in the Church and society, and their "talents, in many ways, are greater than a man's."

But "we need that variety" of talents and roles, she added, and "I don't think that [women] can ever lose sight of the fact that their primary role is mother and homemaker. That's got to be their first priority."

While not downplaying the importance of mothers and wives, Sister Jeanne O'Laughlin, president of Barry University in Miami Shores, sees the bishops' letter as "a positive step," especially as it concerns women's role in the Church.

"My overriding feeling is that this is a positive step, that women have been officially recognized in a pastoral and their concerns have been addressed, even though we always hope for more," Sister

Jeanne said. "It's inevitable, because a woman is full person, that she will be admitted to the fullness of priesthood eventually."

For the bishops to "confess" openly "that sexism has been practiced... is a major breakthrough," added Sister Jeanne, who was the first woman member of the Orange Bowl planning committee. "The challenge for the Church today, given that document, is for us to put into practice what it says and to truly support the working woman, and the mother who seeks to be mother but is forced to work, and that we somehow find new ways in our Christian community to make it possible for her to fulfill her vocation."

## 'Taking responsibility'

The only woman contacted by The Voice who had actually managed to obtain a copy of the bishops' draft and read it was Barbara McLaughlin, Catholic chaplain with Hospice, Inc., a program that ministers to the terminally ill. She is the first lay person to have been appointed as a chaplain by the Archdiocese.

"I think I like being a Catholic reading something like this," said McLaughlin, who holds a Master of Divinity degree from the Jesuit School of Theology in Cambridge, Mass. "I find it a very balanced, very well thought-out, very articulate document which opens the doors to dialogue... They back up everything they're saying with Church documents, with Scriptures."

She considers the bishops' emphasis on "men's responsibility" in familial, sexual and working relationships with women to be the most outstanding aspect of the draft letter.

"We are partners — that's an equal word," McLaughlin said. "For them to publicly say [sexism] has been sinful, and we can no longer condone this, is being adult and mature and taking responsibility for themselves and for the Church that they lead."

And while the bishops are not saying that the Church should "ordain women tomorrow," at least they are saying "we have a responsibility to sit down and listen and to study."

McLaughlin added that prohibiting girls from serving on the altar and women from being ordained deacons or priests "is sexism even if we don't realize it," because "we stand before God equally as men and women... We limit each other when we force each other to stay in roles."

She urged that women take up the bishops' suggestion to start discussing, among themselves and with priests and other men, this first draft of the letter. "If people were to read it — even the women or men who are afraid and think this is going to change everything — I think if they read it they would find this is eye-opening."

## Archbishop: Women hold key posts in Archdiocese

(continued from page 1)

tor of Communications, which includes Radio and Television, and a third is superintendent of schools for the whole Archdiocese.

Finally, three women have been primarily responsible for editing and molding into shape the final proposals of the Archdiocesan Synod.

That decision "was very deliberate," the Archbishop noted. "Women have been greatly participating in the whole Synod process."

"I think we can pat ourselves on the back," he added. Two Archdiocesan women agreed.

"We felt that even before the bishops' letter went out, that we had been heard by our Archbishop and our bishops," said Dorothy Sacher, president of the Miami Archdiocesan Council of Catholic Women.

Speaking as the representative of its more than 5,000 members, she added "we feel that our Archbishop does listen to us, that he does ask us to do things, and we are very comfortable as women in the Church today."

Barbara McLaughlin, the first lay person to be appointed a chaplain by the Archdiocese, also had words of praise for the Archbishop.

"He is remarkable," she said. "He is a leader in this country in that he has appointed women in positions of responsibility."

However, she said, more remains to be done. This time, it was the Archbishop who agreed.

"There's more progress to make," he said, "and please God we're making it."

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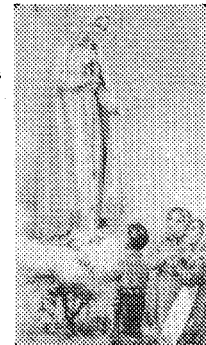
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# Peace decade

Activist describes '80s progress as 'two steps forward and one step back'

By Prent Browning  
Voice Staff Writer

The last 25 years have been filled with change and controversy for the Catholic Church, but when Susan B. Anthony thinks about all that has happened since the early '60s, she is proud to be Catholic.

Anthony, 71, a social activist and the grandniece and namesake of the famous turn-of-the-century suffragist, reviewed the Church's involvement in the peace movement at a conference this weekend celebrating the 25th anniversary of Pope John XXIII's peace encyclical, "Pacem in Terris."

The two-day conference, sponsored by the Institute for Pastoral Ministries, was held at St. Thomas University on April 24th and 25th. Anthony shared the speaker's podium with social justice activist Father Richard Rohr.

"The greatest good of the last 25 years has been the emergence of the Church in the peace and justice movement," the Boca Raton woman said in an interview. "Pacem in Terris" touched off the whole philosophy, the whole feeling of Vatican II, and this brought the Church full steam into the world of peace and justice."

The papal document called for an end to the arms race and a ban on nuclear weapons.

Now in the 80's, partly spurred by the U.S. bishops' 1983 peace pastoral, this involvement has really reached fruition, she said. "More people [Catholics] have gone to jail for what they believe in in the anti-nuclear struggle than any other Church."

Anthony herself is more than familiar with the meaning of suffering for a cause. Although she has never spent time in jail, she underwent a 15-year period of "captivity" for her beliefs which became the primary trial of her life.

Because of her early peace activism and her refusal to testify before the McCarthy hearings, she was stripped of her U.S. citizenship in 1954 while she was living with her husband in Jamaica. She became probably the only native-born American to experience this fate.

"I was treated like an alien. I had no passport, no right to vote. I had to be fingerprinted once a year... If I traveled from Michigan City, Michigan to South

Bend, Indiana I had to sign in with the immigration department." Immigration officials, she said, threatened her with deportation if she became politically active.

Finally, in 1969, when it looked like Anthony would have to be deported, an immigration board of appeals ruled anti-climactically and without apology that she never lost her U.S. citizenship to begin with.

This is one of the personal difficulties — another was her battle with alcoholism — that preceded a personal encounter with Jesus in 1960 and her conversion to Catholicism a year later.

In 1965, the peace activist became one of the first Catholic women to receive a doctorate in theology. Subsequently, she became involved in teaching prayer and theology. In 1973, she co-founded the Socially Concerned Contemplatives, a group of people who pray on peace and social justice issues.

At the St. Thomas conference, An-



Susan B. Anthony, Boca Raton resident, author, peace activist and grandniece and namesake of turn-of-the-century suffragist.

worked as a reporter and free-lance writer for several major news organizations and pioneered what has been referred to as the first feminist radio series in New York City during the '40s. Wayside House in Delray Beach, a model rehabilitation center for chemically-dependent women, was founded by her.

Not surprisingly for someone with her name, she also has been active in women's groups. She co-founded the Congress of American Women and has been a U.N. representative for the Women's International Democratic Federation.

The Catholic activist believes that peace issues have come into their own in the last eight years, just as the 60's were the decade for civil rights progress and the 70's were the decade for addressing women's rights.

But she views the advancement in this area as "two steps forward and one step back."

Counteracting progress are the powerful interests of the military-industrial complex and the government's predilection for clandestine operations, especially under the current administration, she said.

No fan of the Reagan presidency, she views military intervention as undermining non-violent efforts towards peace and is concerned about recent developments in the Persian Gulf.

"I'm terrified that it [military retaliation in the gulf] might lead to war," she said. "It's horrifying to deliberately take any kind of hostile action with the world on the brink of nuclear destruction."

**The greatest good of the last 25 years has been the emergence of the Church in the peace and justice movement. Pacem in Terris touched off the whole philosophy ... and brought the Church full steam into the world of peace and justice.'**

Susan B. Anthony

thony spoke of her latest of eight books, *Sidewalk Contemplatives* (Crossroad Publishing, New York), a spiritual guide to combining prayer and meditation with social action.

## Prayer, activism

An example of a "sidewalk contemplative," according to Anthony, is St. Catherine of Siena. Although a mystic, St. Catherine was involved enough in the world to administer monasteries and to cajole the Pope to return to Rome from exile in Avignon, France.

She also reveres the work of Gandhi, who frequently held prayer groups and organized non-violent demonstrations, as one of the greatest expressions of this type of devoutness.

Anthony, a lector and eucharistic minister at St. Ambrose parish in Deerfield Beach, is a woman of many accomplishments in the secular world as well. She has

# Priest: Prepare to be persecuted

(continued from page 9)

habilitation and healing ministry which has a long history in the Church. He had high praise for the many counselors and educators, particularly sisters, who have devoted their lives to education.

"They have empowered countless numbers to find themselves" he said. "They have empowered people by giving them back their humanity, their dignity and offering them opportunity. We owe them a tremendous debt."

Advocacy was the third mentioned step and the one which is the hardest to achieve. It demands social analysis and further, appropriate activism.

"It's right here you are going to make the most enemies, be the most unpopular. You are going to bear the cross. When you start to question the system you are going to be called every name in the book, and most certainly a communist."

"It takes wisdom and experience to do it well. So many virtues are needed. It's actually better to start at levels one and two before you jump in or you most certainly will experience burnout."

Dedication to social activism, he continued, demands a special maturity. Recalling the equal rights marches and peace protests of the '60s, he explained that the efforts were doomed because the protesters were too young, too inexperienced, too green. You must grow into this vocation, he said.

"Justice is the foundation of Christian charity and we have to work for honesty in that structure. But it is very, very hard work."

"We are not carrying anything alone, be it awful or wonderful. Our salvation is linked. It is a social salvation. That's why we join

together in the Eucharist. And we have to stop judging each other and comparing our lives. Who I am in God is who I am, not the public image. We have nothing to prove or protect if we stand naked and face-to-face to receive the Gospel."

He also advised that effective social activism must combine the best elements of mind and heart. The process of social analysis is important but the mind cannot stop the spontaneous action of the heart.

"If you are smart from the heart," he laughed "and I did not coin that phrase, you can find those great moments of love."

He told the audience that he thought women were particularly suited to the melding of logic and love.

Women, he suggested, do not put up the resistance which is common in men. They bring a fresh, noncompetitive view which is vital.

They speak to common sense, to the heart and to the subject, instead of mentally whirling around it, he said. The power of women to effect change, he said, is a hopeful potentiality for the future of Christianity.

**'It's right here you are going to make the most enemies ... You are going to bear the cross. When you start to question the system you are going to be called every name in the book, and most certainly a communist.'**

Fr. Richard Rohr

# Catholic

To see Mother Angelica  
South Florida C

By Joan Greco  
Special to The Voice

Few South Floridians have heard of Mother Angelica, or are aware of the unlikely founder of a 24-hour-a-day Catholic cable-TV network by millions of subscribers throughout the United States.

One of the few who has 'discovered' her is Nancy Howard, a member of the Church of the Little Flower in Coral Gables. Through the services of Adelpia Cable Communications in South Dade, she has Mother Angelica's Eternal Word Television Network (EWTN) on her cable. Howard thinks Mother Angelica is "great."

One of her favorite programs is "Mother Angelica Live", which airs three nights a week from 8 to 9. She describes it as a "Johnny Carson" style program, adding that she finds it "very informative, and the last 15 minutes are a call in from all over the country." She feels that the questions posed reflect the condition of the Church today.

Howard, her husband and some of their seven children also saw Mother Angelica during the "Holy Rosary" program, aired every night at 9. The 15-minute half-hour brings viewers a segment of the weekly audience with Howard.

That, some people say, is the kind of television everybody should be watching, especially Catholics.

But the Howards are among the fortunate minority of cable-TV subscribers in the Archdiocese. According to an informal Voice survey of the programming provided by five cable companies to viewers in Dade and Monroe counties, only Adelpia and Miami Tele-Communications (Miami T.C.I.) carry partial or full coverage of EWTN, the only 24-hour cable network in the United States.

The rest of the companies all carry at least one religious program, including some locally-produced Catholic programs. See accompanying page.

The cable companies surveyed were Adelpia (Key Biscayne and Dade divisions); Dynamic Cablevision (Hialeah and Coral Gables); Cablevision (Miami Beach, formerly Harte-Hanks); Miami T.C.I. (Opa-Locka); and Storer Cable Communications (South Dade, North Dade, Hollywood). Together, they have nearly 300,000 subscribers.

## Catholics should speak out

While all cable companies have their own reasons for selecting religious programs they will air, the general lack of Catholic programming is largely attributable to Catholics' own silence on the issue.

The cable companies say they generally try to comply with subscriber requests, as long as channel space is available and they can be sure a significant number of people will be watching. Storer and Dynamic Cablevision surveyed viewers as to their preferences, but the results showed that people asking for Mother Angelica's network.

Howard, and others who share her delight with EWTN, say Catholics should speak out. Single-handedly, she and a few others have embarked on a campaign to make both Catholics and the cable companies aware of the need.

Howard suggests that "people ask their pastors if they can get Mother Angelica after all the Masses."

Violet Samuels, another avid EWTN fan, has made phone calls to her cable company, Storer North, carry the network.

"We have a number of religious interests to satisfy, such as the PTL program," says John Adduci, director of programming for Adelpia, which has about 50,000 subscribers in the Adelpia's South Dade region, which includes Homestead and EWTN shares a channel with the PTL network (formerly owned by Tammy Bakker), which is carried 18 hours daily.

Adduci said "we're trying to find a way to expand Eternal Word. It's hard to satisfy everybody. Adelpia is very pro EWTN, and for the most part, the hours we do have is prime time." He said the company "is optimistic about the future [it] will be carrying EWTN on a more extensive basis."

He added that they "appreciate any feedback from subscribers. Phone calls are good, letters are better," he said. "We have so many requests, we have to pay attention to what. If not, we don't feel it's an issue."

## 10,000 Signatures

Letters do influence programming decisions, agreed Kevin R. Adduci, coordinator for Storer North, which has about 94,000 subscribers in Dade and South Broward, including the area from El Portal north to Hollywood and west to Opa-Locka.

Ryan said a letter would be impressive if it had "five to ten thousand signatures." There should be a "10 to 20 percent response, at least. Storer North got back a 60 to 70 percent response to carry the Mother Angelica channel, it was impressed enough to add it to its basic service, Ryan said.

Storer is one of the largest cable companies nationwide, and in different geographical divisions makes its own programming decisions. In South Florida, all of them carry CBN, but none of them carry EWTN. Storer North and Storer Hollywood carry the Archdiocese of Miami block of locally-produced and syndicated Catholic programs.

Jim Pagano, operations manager for Storer South, which has about 100,000 subscribers in the Kendall area of South Dade, said "Storer South is interested in what the viewing population would like to see."

He said Storer South's most recent survey, tabulated in the last issue, did not indicate a great interest in Catholic programs. More recent surveys "only a few subscribers have written letters, or called to ask about it."

Dynamic Cable also covers a wide area of South Florida, including Miami Lakes, Hialeah Gardens, Miami Springs, the Doral area,



# tholics and cable

Mother Angelica's network, other religious programs, South Florida Catholics need to speak out

By Joan Greco

Special to The Voice

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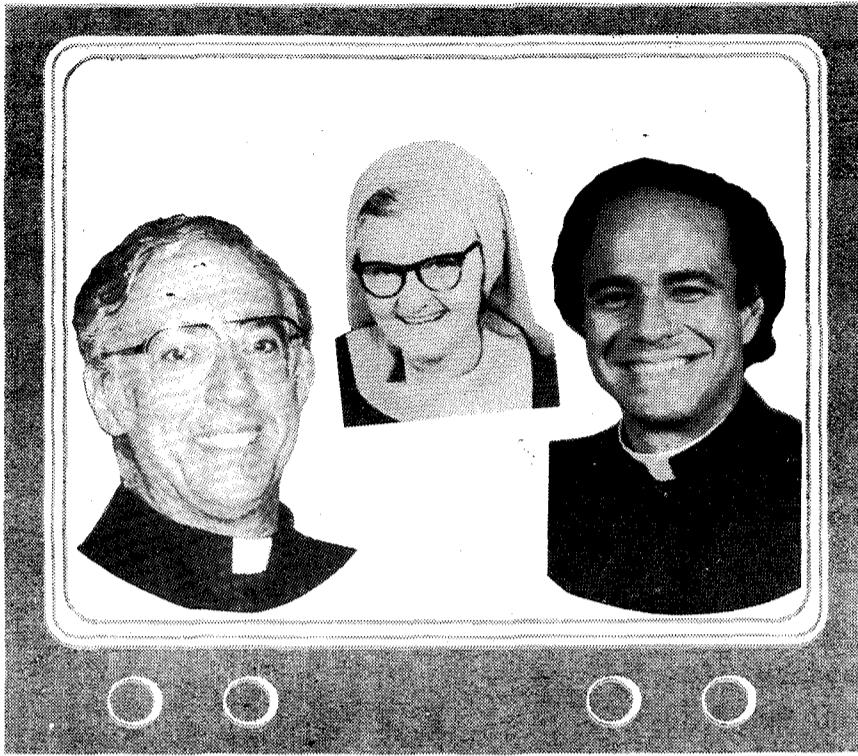
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Father John Bertolucci, Mother Angelica and Father Ricardo Castellanos are three Catholic preachers whose programs are carried by some cable networks in South Florida.

## Guide to Catholic programs on cable

- All cable companies in Dade County must carry Educational Cable Channel 2, which airs the Archdiocese of Miami's "Unity" series. In addition to that:

- Adelpia carries Mother Angelica's Eternal Word Television Network (EWTN), 24-hours a day in Key Biscayne and North Dade; and from 8 p.m. to 2 a.m. each evening in South Dade.

- In most areas it also airs the Trinity Broadcasting Network (TBN), which can be seen in South Florida as Channel 45 (WHFT). Two Catholic programs can be seen on Channel 45: "The New Breed of Man" with Father Ricardo Castellanos of San Isidro Church in Pompano, and "Glory of God" with nationally-known preacher Father John Bertolucci.

- Dynamic carries Channel 45, and one Catholic program on its Spanish-language channel, Miavision.

- Gold Coast Cablevision, with close to 29,000 subscribers on Miami Beach, from 5th Street to the Broward line, only airs several hours of programs from the local Jewish Federation.

- Miami T.C.I., serving 34,000 subscribers in Miami and Opa-Locka, carries Mother Angelica's network 21 hours a day, except between the hours of 5 and 8 p.m.

- Storer in North Dade and Storer Hollywood air 15 hours a week of syndicated and local Catholic programming provided by the Archdiocese of Miami on the ACTS/Public Access channel.

- Storer South carries no Catholic programming aside from "Unity."

- No cable system carries the U.S. bishops' Catholic Telecommunications Network of America (CTNA). PTL, the Christian network formerly owned by Jim and Tammy Bakker, is carried only by Adelpia in South Dade.

- The most popular channel, carried by all systems except Dynamic and Gold Coast, is the Christian Broadcasting Network (CBN), which is now regarded as more of a "family entertainer" than a religious network. It airs 24 hours a day on most cable systems and much of that time is filled with reruns of old TV series such as "Bonanza" and "Hazel."

- All of these religious channels and programs are offered as part of the basic cable service to subscribers who pay a monthly fee. There is no extra charge, as there is for some premium networks such as HBO and Showtime, although the networks themselves — such as CBN — in some cases charge the cable companies a set fee per subscriber. Mother Angelica's EWTN network is offered free to cable companies, relying on donations from viewers to meet expenses.

--J. Greco

Fountainebleau, Coral Gables, and West Miami. It has approximately 50,500 subscribers.

In September, it carried the South Florida portion of the Pope's U.S. trip on its Channel 38, "taking a feed from EWTN and doing a voice-over in Spanish. We carried the rest of the U.S. tour in English," said Henry Martínez, regional marketing manager for Dynamic. Some viewers, he added, were disappointed when Dynamic dropped EWTN after the tour, but the coverage was intended to be only temporary.

At present Dynamic does not carry any Catholic networks, but it does air two Catholic programs through the Trinity Broadcasting Network (Channel 45), and

(continued on page 21)

## Diocese produces own programming

By Joan Greco

Special to The Voice

There are several locally produced Catholic series available to many cable subscribers, and one of them, "Unity," can be viewed by all cable subscribers in Dade County.

Mary Ross Agosta, acting director of Communications and director of Radio and Television for the Archdiocese, describes "Unity" as a series that "acquaints the people of South Florida with the different programs within the Archdiocese and how they affect the community."

"Unity" is produced by Agosta and Bernadette Mancini, communications coordinator for the Archdiocese, at WLRN-TV, Channel 17, using their technical crew and studio facilities. Agosta is host for the series.

"Unity" is aired three times a week through Channel 17's Cable-T.A.P. (Television Access Project) service. Viewers should check their channel guide for "Educational Cable Channel 2" or "Dade County Educational Channel 2."

"Every cable company should carry it," said Diana Santos of WLRN. "All the cable companies in Dade County are required to pick up the Educational Cable Channels 1 and 2," and "if a viewer finds a cable outfit carrying something else at that time, he can call the station."

Every week, the Archdiocese also sends Storer North and Storer Hollywood tapes of a three-hour block of syndicated and locally produced programs, including "Unity" and "I Have Reservations," which is produced by Sister Carol Hurley at Barry University. Some of the syndicated programs are Paulist productions, which are nationally recognized for their quality. This package airs on Storer's Channel 14 in Broward and Channel 37 in Dade.

According to Mancini, one of the Archdiocese's goals is to have more locally-produced programs on cable TV. The Archdiocese is also considering the purchase of a radio station that would reach all of South Florida.

A complete listing of Catholic programs, both Archdiocesan and national, and the times they air is published in every edition of *The Voice*, in its Entertainment section. Radio programs also will be listed soon.

## Few Catholics respond to surveys

By Joan Greco

Special to The Voice

Catholic cable-TV subscribers have had a chance to express their viewing preferences during the last several months, when Storer Cable Communications and Dynamic Cablevision sent out surveys.

But according to the results just tabulated, Catholics are not asking in any great numbers for the one 24-hour Catholic network that is available, Mother Angelica's EWTN (Eternal Word Television Network).

Storer North's Program Coordinator Kevin Ryan said "the response to EWTN was low, about 10 percent compared to nearly 60 percent for the Sunshine Network, which offers major league basketball, hockey and tennis games, as well as coverage of college baseball, basketball, and football.

Storer had asked its 94,000 subscribers in North Dade and South Broward to list the three networks they would like to see dropped from that line-up, and name three others they would like to see added. As a result of the survey, the Sunshine Network was added and no others were dropped.

Henry Martínez, regional marketing manager for Dynamic Cablevision of Florida, said "we do two different surveys every year — one for programming and one for customer satisfaction. We have to see what there is a demand for, and what to eliminate. We try to find the right mix."

The results of Dynamic's most recent survey are not in yet. Glenn Schein, regional manager for Dynamic, said "EWTN is part of the survey. We are looking at it very closely," but "nothing is definite at this point."

He said Dynamic has a "limited channel capacity" and there "may not be room for [EWTN] full time," but maybe we could "carry it part time, or partially."



# Youth 'Encounter' their own memories

By Guillermo Fernández  
Staff Writer, La Voz

"It takes a little spark to get a fire going..." is the refrain of a song that tells the story of Encuentros Juveniles (Youth Encounter). The group celebrated their 15th anniversary this month.

Nearly 500 young people gathered at St. Kieran parish for the anniversary Mass, which Archbishop Edward McCarthy concelebrated with a number of priests and deacons.

The night was filled with pleasant memories of the past.

"I remember our first Encuentro," said Jorge Montelongo, referring to the weekend experience for young people. "Encuentro was our way of continuing God's work and helping the young people of Miami," said Montelongo, its first coordinator.

The challenges and obstacles were there from the beginning. "We had to work hard," said José Obregón, who took part in Encuentro #5. "We didn't have money, not even a permanent place. At times we didn't even have someone to cook for us."

But in spite of everything and always with a "smile," the problems were resolved at the last minute, "like magic," Obregón said.

"Sometimes funny things happened," said Clementina Durán of Encuentro #9. She remembered one time when they were in need of a cook for a boys' Encuentro and three girls, Chiqui Cortés, Maritza Farinas and Rocío Ramos, offered to make spaghetti.

"They peeled around 40 onions and 50 garlic cloves, and everybody got sick, including Father [Gus] Miyares, who told me the spaghetti felt like guitars stuck in his belly," Durán said.

Encuentros Juveniles began in 1973 with the support of the Archdiocese of Miami. Other Encuentros had been held before, but only among groups of parishes.

With the support and leadership of Father Orlando Espín, S.J., and Father Ricardo Castellanos, the three-day Encuentros began to function at the Archdiocesan level. The weekend is patterned after the Cursillo, which is aimed at adults.

"One could see the youngsters with problems, 'street' kids, who came in looking for a new direction in life," said Father Espín. Many of the Encuentros were celebrated at the old Emaus house, located in Opa-Locka airport.

Memories of Emaus rushed back as the young people heard the Gospel of the anniversary Mass: "The disciples were in the house, and all the doors were locked... Jesus appeared among them and said: 'Peace be with you' and showed them His hands and His side..."

Nearly 5,000 young people have experienced an Encuentro, according to records kept by the Office of Youth Ministry of the Archdiocese.

"But that is a small number, we must



**'Encuentros made these youngsters aware that any vocation can be a way of serving God'**  
--Maggie Enjamio

Nancy Agras, Gladys Gomez and Sister Ondina Cortez, RMI, enjoy remembering old times looking through a youth publication.

La Voz photos by G. Fernandez

**'It helped me improve my way of life, it made me see how much I could offer God by serving others'**

--Graudelio Nunez

Ani Trujillo and Luis Montono celebrate with music the 15th anniversary of the Youth Encounter.



reach out to all those young people that still need to be evangelized," said Father José Luis Menéndez, who is leaving his position as spiritual director of Encuentros — and director of Youth Ministry — now that he has been appointed pastor of Corpus Christi parish. Father Federico Capdepón, newly-appointed director of Youth Ministry, will be taking his place.

The consensus at the celebration was that Encuentros have produced a rich harvest for the Archdiocese.

"Encuentros helped me in my decision to become a priest," said Father José Espino, the first "encuentrista" to be ordained.

Sister Ordina Cortés: "The whole process of formation that I experienced in Encuentros became a commitment in my life."

"Encuentros made these youngsters aware that any vocation can be a way of

serving God," said Maggie Enjamio, who met her husband at an Encuentro.

Her case wasn't unique, as many others have met their future spouses at Encuentros. Some brought their children along to the reunion, the future "encuentristas."

"It helped me improve my way of life, and above all, it made me see how much I could offer God by serving others," said Graudelio Nunez who, after participating in Encuentro #18, got involved in several activities in his parish.

"That experience of God opened up a hidden talent for me," said Sara Torre. "I had been to an Encuentro in Nicaragua, and after that I started singing and playing the guitar. I realized how music can be used to take God's word to others."

There have been long years of hard work and satisfaction, but "we remain

in the past," said Tony Martínez, 20, current coordinator of Encuentros. "My greatest privilege as coordinator is to continue that pattern of hard work and dedication begun by many people before me."

Martínez spoke enthusiastically about Encuentros' new project.

"It's a concept of small groups, or cells, made up of a dozen youngsters who have experienced an Encuentro, along with a leader and a counselor, that will serve as a prayer and evangelization group," he explained. It will be a way for many youngsters who have experienced an Encuentro to remain active in their faith.

"We have to look to the future and, depending on the changing needs, continue to make Encuentros the Christian answer for young people in Miami."

## Pre-schoolers: Broward parish helps the parents

With so much focus on First Communion and Confirmation, the parents of young children and couples beginning a family often may feel overlooked in their parish. St. Maurice Catholic Church has launched a new ministry aimed specifically at this group called Parents of Pre-Schoolers.

"The Church welcomes a baby at Baptism and introduces him to the Eucharist at the First Holy Communion, but often loses touch with these young families in the intervening years," said Father Sean Mulcahy, pastor.

"Parents of Pre-Schoolers aims at meeting the needs of these families during this very special yet often stressful time in their lives. We want to

be there as a support and to help them meet other families with similar needs and experiences," he said.

Toward this aim, the group is presenting a three-part parenting seminar on Sundays, May 1, 15 and 22, from 11 a.m. to noon, following the 9:45 a.m. Mass at the church at 2851 Stirling Road.

Drs. Joseph and Mercedes Iannone, directors of the Institute for Pastoral Ministries, St. Thomas University in Miami, will present "You're Not in it Alone: The Family Life Cycle," May 1.

"This will give participants an overview of the family experience. We will discuss the various tasks, challenges and rewards involved in each

part of the family's life cycle," Dr. Mercedes Iannone said.

On May 15, Susie Nohava, parenting specialist and director of the child development department at Beth Shalom Academy, will discuss "Coping in the Early Years". She will describe the various stages in a child's life and some of the ways parents can help their children adjust to each new stage.

On May 22, Mary Carter Warren, adjunct professor of pastoral ministries at St. Thomas University, will focus on "Helping Moms and Dads Balance Family and Career." This seminar will address a conflict that men have had to face for years and that women today

increasingly are facing. The seminar will aim at helping parents redefine Super Mom and Super Dad.

The seminars are free and babysitting will be provided. Those interested in joining a family picnic on church grounds following each seminar are invited to bring picnic lunches.

In addition to the seminar program, Father Mulcahy said Parents of Pre-Schoolers is coordinating playgroups for single parents, at-home mothers, working mothers and fathers; co-op babysitting; small social and discussion groups; and a list of available babysitters for hire.

Anyone interested in joining Parents of Pre-Schoolers may call 961-4358.



# Corpus Christi School at 40: Planning to 'work miracles'

*Having fallen on hard times, school appeals to alumni*

By Lily PELLEZO  
Voice Correspondent

What goes around comes around and over 200 alumni came around April 17 to celebrate Corpus Christi School's 40th anniversary.

Lucy Cardet was in kindergarten in 1947 when Corpus Christi opened its classrooms under Sister Lucian Walsh, its first principal. Little did the principal know that she would later become sponsor for Sister Lucy Cardet's entry into the vocational life.

Or that the same Sister Lucy would one day take over as principal and, after six years on the job, welcome back the first principal and over 400 alumni, parents, and students to the alumni reunion of one of Miami's oldest Catholic schools. Located in a mixed Hispanic neighborhood just north of Overtown, the inner-city school has fallen on hard times in recent years and is now working for renewal.

The "alumni program" began one day when a former student called Sister Lucy and spontaneously offered her help. Soon afterward, announcements were released to newspapers and radio heralding the first reunion and the beginnings of an alumni association.

"It was very exciting and adventuresome when we opened 40 years ago," recalled Sister Lucian, "with 50 students in each of the eight grades."

Corpus Christi once boasted over 800 students, but currently enrolls only 224. However, the parish CCD program instructs 400 students.

"This is a transient society; when I-95 was built, many homes were removed and people moved away. There are financial reasons, too [for the low enrollment], but it's not a lack of students," said Sister Lucian, who was principal for 12 years. "But my fondest memories were of this area as a total community, a real family."

"My roots as a journalist began here," said Ana Azcui, class of 1969 and reporter for Miami's WTVJ, Channel 4.

"In seventh grade I was the reporter for the school newspaper. I went on to become editor of the school paper at Notre Dame Academy."

Azcui pleaded for contributions to help restore the school and requested the attending alumni to find others who attended Corpus Christi and ask them to put some-

**'My roots as a journalist began here. In seventh grade I was the reporter for the school newspaper.'**

Ana Azcui, Class of '69, now reporter for WTVJ, Channel 4



thing back in the school that had given them so much.

"Early on we can develop what we will be in the future if we pay attention to what interests us as children," Azcui said.

Before reminiscing through old photo albums, the alumni traveled past freshly painted (by the current students' parents!) blue and aqua walls, peeking in classrooms holding memories of books, detentions, and stolen kisses.

"It was behind those stairs that I got my first kiss," said Bithinia Ines Ruiz, class of 1968. "I told sister I was looking for a lost ring."

The 40-year celebration was a good way to let people know what is needed, said Sister Kathleen of St. Rose of Lima parish in nearby Miami Shores. "Unless something is done, all inner city schools will disappear. We need an endowment fund to keep tuition low."

A "wish tree" was planted in the cafeteria, decorated with ornaments bearing messages of needed small and large items: paint, books, furniture, etc. Everyone was invited to take home an ornament and bring back what was written on it.

As a result of the reunion, one alumnus offered to pay tuition for one child from kindergarten through eighth grade and another offered his time to be a Scout leader for the children.

"Although the Archdiocesan Endowment Fund (A.E.F.) is being built up, it barely keeps the school going," said Sister Lucy. The average tuition of \$954 is too steep for many of the families living in the area, and the tuition costs never meet the costs of educating each child.

Forty years ago, most teachers were sisters; now lay teachers must be paid competitive salaries.

"Everyone can help in their own way," said Sister Lucy. "If anyone was helped by coming to this church or school, are they willing to give a gift from the heart to do something for the next generation?"

"I don't want this school to become a parking lot," said Father José Luis Me-néndez, who took over as pastor of Corpus Christi last month after a successful stint as director of Youth Ministry.

"Take a good look at it today—in one year it will be totally different," said the priest, whose goals include rewiring the school, painting the exterior, and planting the fondly remembered palm trees that once adorned the courtyard. He hopes to do this through the new alumni program, asking each graduating class to take care of specific items.

"Jesus asked a young boy for two fish and seven loaves and worked miracles with them," he said. "We will do the same, because Jesus is with us."

## 'Junior' priests learn from older, wiser peers

By Prent Browning  
Voice Staff Writer

You have junior athletic team members, junior executives, junior law partners, but most people aren't aware there is such a thing as junior priests.

Actually junior clergy, identified in the Miami Archdiocese as priests who have been ordained seven years or less, have been meeting since last fall as a way

to get to know each other and learn from older priests. The small group of about 15 met April 19-20 at the Archdiocesan Youth Center, the second time they've gathered for prayer, socializing, and learning.

"It provides them with an experience of fraternity and an opportunity to reflect on the different dimensions of the priesthood on a personal and pastoral level,"

said Father William Sheehan, director of the Ministry to Priests, which also sponsors Clergy Days for priests in general.

Held about four times a year, the Clergy Days are a way for priests to see each other regularly in a spiritual and social setting and to learn from other priests who are experts in different areas, such as ecumenism or bio-ethics.

Father Sean Hyland of St. Coleman

parish in Pompano Beach, a priest for nearly four years, was impressed with the congeniality of the first junior clergy day last year and helped to organize this month's activities.

"It enabled me to get to know many of my peers where many of them I hadn't really spoken to before, I just knew them as acquaintances. I could safely say that after the convocation we were all friends."

"Senior" priests, rather than give specific advice, share some of their own personal experiences.

Father William Collins, O.F.M., for instance, also an assistant at St. Coleman spoke to the junior priests at their most recent gathering.

"Too frequently in our priesthood we find that we're too busy. It's an important fact to remember that if we're too busy for God, we're just too busy," he said.

You have to open yourself to God's love in order to have plenty of love to give, the Franciscan advised, giving examples from his own work in counseling young people with AIDS.

Being a priest, he said, means "you must be able to go in there and show them you care."

### Bishop urges compassion for AIDS victims

By Prent Browning  
Voice Staff Writer

Miami Auxiliary Bishop Norbert Dorsey praised all the people who have reached out to those with AIDS at a special ecumenical prayer service held at St. Mary's Cathedral April 15.

AIDS counselors, hospital workers, relatives of AIDS patients and concerned members of the homosexual community were among those who attended the service officiated by Bishop Dorsey and Rev. Laurie Reed, a Baptist minister and chairperson of the Clergy Advisory Board of the Health Crisis Network.

"We come from different denominations united in our hearts with one single problem," said Rev. Reed in a pastoral reflection.

Bishop Dorsey spoke highly of those people, some of

whom were participating in the service, who sit at the bedside of AIDS patients "just to pass the time, sit in silence, or pray."

"We can stop AIDS from passing to another generation," he added. "With a revolution in our hearts and minds we can cast off sin... and really learn to live as the sons and daughters of God."

Rev. Reed led the group in prayers for greater compassion for AIDS victims, and prayers that better treatments and a cure would be found. Participants also prayed for the strength not to despair in the face of this tragic disease.

"Let us be assured that God is present," said Rev. Reed, "that God has heard our prayers, and trust that God will show us ways to face the situation."

The service was the first of a series of events of a similar nature that are being planned for AIDS workers and those concerned about the disease.

## St. Philip parish prepares to celebrate 35th anniversary

Parishioners and friends of St. Philip Neri Church in Opa-Locka will gather at the Holiday Inn at Calder Race Track this Saturday, April 30th, to mark the 35th anniversary of the founding of the parish.

The anniversary Mass will be concelebrated on Sunday, May 8, at 9 a.m., by Archbishop Edward McCarthy and former pastors. At that time, the newly-elected members of St. Philip's pastoral council will be installed and pioneer members of the parish will be honored.

Dade County Court Judge Leo Adderly will be the guest speaker at the dinner, whose theme is "A Commitment to the Future," depicting the determination of black Catholics in general — and of the mostly black parishioners of St. Philip's, in particular — to strengthen and spread their faith.

During the dinner, parishioners also will honor the first black pastor ever to serve at St. Philip's, Father Charles Jackson. He led the community from 1978 until his retirement in 1982, and his sister and family are still active in the parish.

St. Philip's, located in the Bunche Park area of Opa-Locka, at 15700NW 20 Ave., began in 1951 as a mission of what is now St. Francis Xavier Church in Overtown, which itself was then a mission of Gesu Church in downtown Miami. For about a year, the people met weekly in homes or the vacant store of an area shopping center, unsure whether a priest would come to say Mass or not.

In 1952, a priest was finally appointed to serve the small community, the late Msgr. Joseph H. Devaney. He

promoted and oversaw the construction of a Spanish-style church and belltower on land donated by Ben Gaines, the builder of the Bunche Park area. The structure was dedicated in 1953 by the late Archbishop Joseph P. Hurley of St. Augustine (the Diocese of Miami had not been created yet).

Until 1968, St. Philip's was considered a mission of nearby Holy Redeemer, and administered by priests from that parish. The first live-in pastor was appointed in 1968, when the parish finally built a rectory next to the church.

Current pastor is Father Kenneth Whittaker, who has been there since 1985. He said the 150-family parish has "a significant number of third-generation families who are still members of the parish, so there is a strong sense of tradition, heritage and continuity."

## 'Oldest House' has Catholic link

By Msgr. Bryan Walsh

Earlier this month, a piece of Miami's history and more specifically a piece of Miami's Catholic past was enshrined at Lummus Park. In a simple ceremony attended by about 75 people, the Dade Heritage Foundation marked the restoration of the Wagner homestead, the oldest home in Dade County. Among those attending was Mattie Wagner, a member of the family that built the house.

For Catholics of South Florida this 130-year-old house has a very special significance. It was in this house that the first recorded Catholic Mass in Dade County was celebrated in January 1872 by Father Peter Dufau, a priest of the Diocese of St. Augustine. He had been sent to Miami by Bishop Augustine Verot, the first Bishop of St. Augustine to open a mission among the Seminoles.

At that time, apart from the Seminoles, there were about fourteen families in Dade county and a few single men. Father Dufau's mission was unsuccessful because he could find no one willing or knowledgeable enough to lead him into the Everglades to deliver a letter from Bishop Verot to the Seminole Chief. Few of the settlers even traded with the Indians.

Three years later, the Wagners, the only Catholic family among the settlers were visited by Bishop Verot. While there, he celebrated Mass in the homestead and confirmed the entire Wagner family. On that visit he mentions in his diary that he met with the Indians, but gives no details. That summer, a small chapel was built on the grounds of the Wagner Homestead and served as a Catholic chapel until its destruction by fire in the 1890's.

It was replaced by Holy Name Church, completed in Jan. 1898, the year Miami was incorporated as a city, with John B. Reilly, a Catholic, as its first mayor.

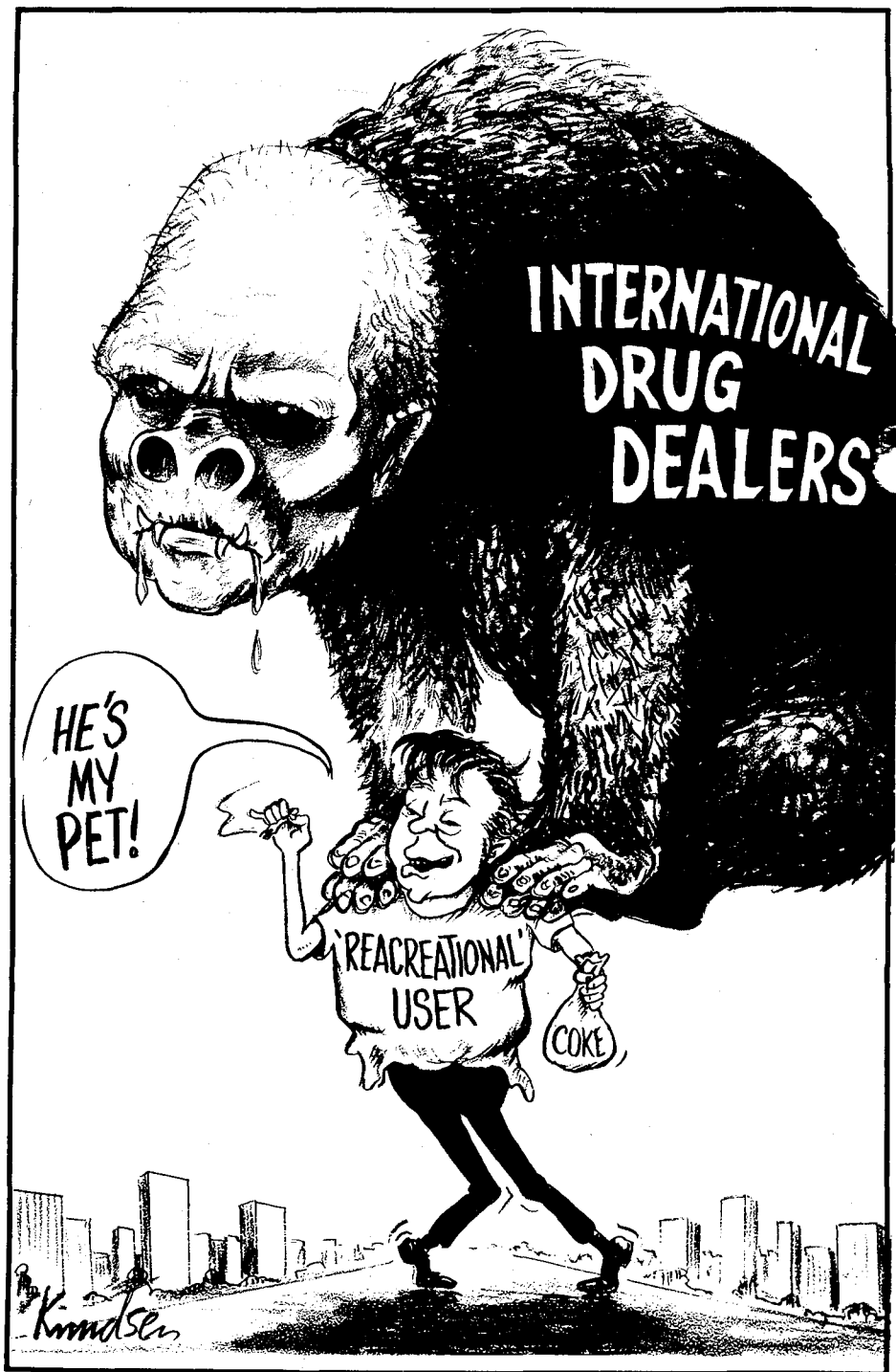
William Wagner had come to Miami from Charleston, S.C. in 1855 and opened a store at Fort Dallas, near the mouth of the Miami River. He built his home at Wagner's Creek, near where Jackson Memorial Hospital stands today.

For 40 years, his home was to be the gathering place for the few pioneer Catholics and occasional visiting priests until the establishment of Holy Name mission served by the Jesuits from West Palm Beach in 1886. Out of this mustard seed of the Faith grew the Church of Miami, 130 years later, some 1.1 million faithful.

Two previous attempts to establish the Church in this area had ended in failure. In 1567, a Jesuit from Havana, Brother Francisco Villareal established a mission among the Tequesta Indians on the shores of Biscayne Bay. The mission had to be abandoned in 1569.

In 1743, two Italian Jesuits from Havana made another attempt. However within a short time, they were forced to give up the effort by the Governor of Havana, who could not guarantee their protection.

There is not doubt but that Mass would have been celebrated at these short lived missions, but no record remains. For this reason, the Wagner homestead had particular significance since it is the earliest documented location of a Mass in Dade County. Now that the building has been restored by the Dade Heritage Trust, a suitable plaque should be placed on the building recalling its significance in the religious history of Dade County.



## Letters

### Women's letter: Act of 'disobedience' to Pope

Editor:

Allow me to make reference to your last editorial "Letter on Women: Give it a Chance".

1. This pastoral letter is a flagrant act of disobedience to the Holy Father and the Church's tradition.

a) Pope John Paul II has many times stated what the role of women is and should be within the Catholic Church.

b) The U.S. hierarchy of bishops, whose dioceses have been and still are plagued with priests' desertions, liturgical abuses and theological departures from Catholic dogma has been hammering on this subject for quite some years already.

The same tactics were used with the aberration of communion in the hands until it became a widely used practice and Rome finally corrected the abuse by approving it and making it legal.

c) It is far from being prudent for the U.S. bishops to accuse the Church of the

"sin of sexism." With friends like them, the Church needs not enemies.

d) These same bishops have been scandalized about Archbishop Lefebvre's accusation for the Church being modernistic. These same bishops, still discussing a matter already defined by the Pope, dare to call Archbishop Lefebvre disobedient.

2. This pastoral letter is an attempt to undermine the Pope's authority and weaken the holy Catholic tradition dismantled by the aftermath of Vatican II.

a) God created man first. Would the U.S. bishops accuse God of the sin of sexism?

b) Have the bishops questioned why God did not create the woman first?

c) The gospels do not mention any woman--not even the Blessed Mother--to have been sitting at the table during the Last Supper.

3. The bishops contradict themselves when they state: "they do not feel author-

ized to pursue ordination of women as priests. . ."

Why do they keep bringing the subject back to discussion?

With this document mainly directed to make them look popular and to bring more confusion and dissension among the faithful, the American bishops seem to ignore the latin axiom: "Roma locuta, causa finita"

Enough is enough and the pope has already spoken about it.

Finally: I would like to know if the Most Reverend U.S. Bishops will accuse Christ of the sin of sexism because He did not recite the Lord's Prayer by saying "Our Mother who art in heaven. . ."

Are these bishops ready to accuse Christ of sexism because He did not choose a man to be His mother?

J.M. Lliraldi  
Miami, Fla.

### Is sexism really such a problem?

Editor:

The front page of *The Voice* says much to its readers. One thing it tells me, is the activity of our Church, at a local and national level. But is it necessary to highlight (so often) the conflicts which are going on?

Is sexism really such a problem in our Church? Isn't our real problem that we have not learned to "walk together"? By together I mean with our Holy Father!

I feel our problem is that we have a big identity crisis. We are more concerned about being "American-Catholic" and less concerned about being Roman Catholic.

End Sexism? I think we, as a Church, have already done a pretty good job. In some dioceses there are women chancellors, in all American dioceses there are female eucharistic ministers, and many other leadership roles are played by women. Must women be ordained to be "Partners in redemption"? Let us walk together as a "universal" Church.

Albert R. Cutié  
Seminarian

### Don't get anything out of Mass?

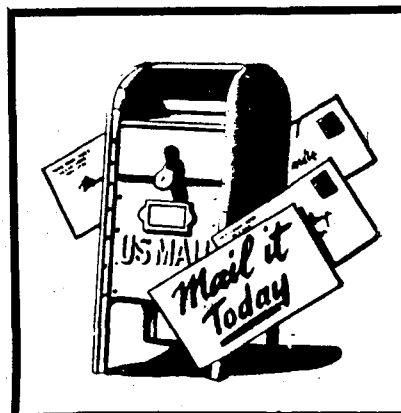
Editor:

"I don't get anything out of Mass," a statement often repeated, is something that only one who knows next to nothing about religion would make. What such a person means is that Mass does not entertain him like TV does. We have become such television addicts that we even have to be entertained in church.

"I don't get anything out of Mass." No--only Christ. Isn't he enough, or

can't we be content without watching a re-run of "Three's Company"? At Mass Christ comes to us in Holy Communion, we pray with Christ and he blesses us wonderfully--but still religious illiterates tell us they don't get anything out of Mass.

Fr. Rawley Myers  
Colorado Springs, Col.



The *Voice* Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, *The Voice*, P. O. Box 38-1059, Miami, FL 33238-1059.



## Is there a Limbo?

**Q.** Recently I became involved in a discussion with a well-educated young minister of a Protestant denomination. He brought up limbo as an example of Catholic dogma which has been "revised." Just how has said dogma been revised? I have been under the impression that dogma is not revisable. Are there any other examples of this kind of revision? (Wisconsin)

**A.** The word "dogma" simply means "teaching." Much confusion has resulted,

By Fr.  
**John Dietzen**



however, from failure to remember that not all teachings of the church enjoy the same level of authority or, if you will, infallibility.

The church once strongly held, for example, that the Bible required us to believe that the sun revolved around the earth. Galileo was silenced and condemned by the official church for teaching otherwise.

Obviously, since not long after Galileo, the church has changed its teaching about our universe and about its understanding of the meaning of biblical truth.

Thus, to answer one of your questions, change and development in the doctrines of the church are not that new or unusual.

As for limbo, most people are amazed to learn that the church's official teaching has not changed all that much: but what many Catholic books, including catechisms, presented as Catholic doctrine was often a less than accurate presentation of official doctrine. Limbo is an excellent example of what I said above about levels of authority—or how closely a doctrine is related to divine revelation.

The teaching about a limbo for infants relates to a question about which we still know very little: What happens to an infant who dies without baptism? For centuries it was simply assumed that God took care of these children in his own way. Some theologians held that unbaptized infants suffered physical pain, but by the 12th or 13th centuries that idea was widely rejected. A few centuries later, limbo again became the subject of heated debate. A heretical group called Jansenists, who harmed the church enormously in many ways even up to our own generation, taught that all infants who died without baptism are condemned to the fire of hell.

In 1794, Pope Pius VI condemned this teaching. One may believe in some sort of limbo, he said, a place of happiness that is not heaven but where there is no suffering and still be a Catholic. This is the only mention of limbo in all the major official documents of the church.

God's plan for infants who die without baptism is one of many subjects about which he has told us little. They certainly do not suffer the painful separation of God that is the result of serious personal sin.

Does God, as some theologians hold, give a dying infant a moment of awareness in which he or she can make a decision for God? Or does God in some way accept the faith of the child's parents, or the faith of Jesus in his church, as the faith of that child sufficient for salvation? We simply do not know. We are certain only that God, in his desire for the salvation of all mankind, has arranged some plan for fulfilling that desire through the merits of our Savior.

A limbo of natural happiness for infants is, therefore, something Catholics may believe. It is not and has not been a necessary part of our faith.

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# Liz's courageous story

Elizabeth Taylor's new book has gotten a lot of media play and drawn an equal amount of criticism.

Her book, "Elizabeth Takes Off: On Weight Gain, Weight Loss, Self-Image and Self-Esteem" (G.P. Putnam's Sons), tells the story of her descent into alcoholism and obesity and her climb back to health and beauty.

Not long ago, at 180 pounds Liz Taylor was any vicious comedian's favorite target. Now she is more glamorous than ever. She also is a hot topic for office gossip. The comment I hear over and over is, "Oh yeah, if I had her money I could do it, too." Some call it a Cinderella story, as if a fairy godmother melted away all those pounds with the touch of a magic wand.

Others are more cynical, calling it a beauty miracle bought and paid for.

"She had her ribs removed to look thinner," said one woman. "She had her jaw chiseled," claimed another.

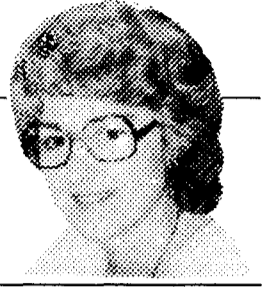
But such comments do a real disservice to a brave lady. Her book is full of practical advice about dieting including menus. But it is much more than this. It is worthwhile reading for anyone who had struggled with self-image problems.

Ms. Taylor has the courage and kindness to share her own vulnerability with us. "In 1979," she writes, "I no longer knew where I was headed. I was falling apart in every direction. . . I lost an essential ingredient of self-esteem: my pride."

She describes her shock after finally forcing herself to look in the mirror after a bath one day. This is a moment of truth we all can relate with. For more than four years she tried and failed repeatedly to do something about her obsessive drinking and eating. Nothing worked, until she entered the Betty Ford Center for Substance Abuse.

Ms. Taylor credits the center with changing her life. "Being there filled me with the desire to live my life to the fullest," she says. "It forced me to pull my life together. . . I had to face things. . . I never had to face before." After a period of painful soul-searching, Ms. Taylor says she began to rebuild her self-image "on a solid foundation of self-awareness." Working on

By  
**Antoinette Bosco**



her mental condition put her into the right frame of mind for the slow, difficult road to weight loss.

Anyone who has ever tried to lose five pounds knows that dieting is one of the hardest things in the world. I must have started a thousand diets in my life. Money doesn't buy willpower. If Ms. Taylor had the self-restraint to lose 60 pounds, she deserves a good "Bravo." We can be grateful that she has talked so sincerely about her struggle to save herself from a personal hell. For her it was alcohol and obesity. For others it might be illness, depression, anxiety or drugs.

Ms. Taylor's story exemplifies the "bottoming out" that can happen but also the possibility of turning our lives around.

If we have the courage to face the truth about ourselves, there always is hope for growth and fulfillment at any age.

I have to admire Ms. Taylor. There is no Cinderella story here, just hard work. She offers some advice for dieters which is good for anyone's mental outlook. "If there's something you've always wanted to do but didn't, I urge you to try it now," she says. She suggests indulging one's creative side by taking piano lessons or writing a story or by signing up for an art or photogra-phy course.

What strikes me most about Ms. Taylor's story is that she is still growing and evolving as a human being.

We should be grateful when someone points out to us what they have learned from weakness, pain, struggle and triumph.

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## Parents teaching love

What is the goal of family life? A husband and wife ought to agree on a strategy if they hope for happiness in their marriage. All parents, even those who are parenting alone, need clarity about their goals.

A goal is the long-range aim or end toward which effort is directed. Objectives are the means chosen to achieve a goal. They are usually concrete actions directed at some specific target. For instance, family loyalty is a goal. Getting everyone to agree that family business is not to be discussed with outsiders is an objective. More specifically, teaching children to button their lips when an outsider is fishing for information is a necessary concrete action to achieve the goal. This immediately points up the importance of self-discipline.

But let's get back to the original question. What, in your opinion, is the goal of family life? What do parents hope to achieve? I think most of them would want a happy, healthy family where the children grow up to be responsible, committed adults who one day will go to heaven. Perhaps there are too many goals all mixed together in that one sentence, so setting some priorities is a first step.

I would think the most important goal for parents would be to teach their children how to love. Developing the capacity to love requires both discipline and spirituality. Getting the children to accept this as their own goal could lay the groundwork for a successful family strategy or game plan.

The first thing to learn about love is that it isn't easy. A good lover is one who has developed the will to bear discom-

By Fr.  
**John Catoir**



fort. Putting others before self takes practice and determination.

Will-training is an objective crucial to this kind of strength. I would try to get the whole family involved in developing the will to bear discomfort. Parents have to lead by word and example. That means self-discipline in swearing, pill-taking, drinking, complaining, etc. It means facing up to one's limitations and turning to God for help.

Jesus Christ is the key to our spirituality as Christians. He is the strength in our weakness. Parents teach best by example, and when the children see that a heavy cross can be carried with the help of God, they will learn about the mystery of love.

"I am the vine and you are the branches," says the Lord.

(For a free copy of the Christopher News Notes, "Parenting Alone," send a self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017)

## Time capsules

By Frank Morgan

### 17th century book describes rockets

Cyrano de Bergerac was a French writer of the 17th century. He was also an excellent swordsman famous for his duels which were fought because of reflections cast upon his large nose. But he was also one of the world's first science-fiction writers. His best work, "Empires of the Moon" describe how men could use rockets to fly to the moon. This was a remarkable prediction because the principle of rocket power is based on Newton's third law of motion (for every action there is an opposite and equal reaction), which was not announced until 1687, thirty years after Cyrano de Bergerac's story was published.

In order that the Portuguese red wine did not spoil before it reached England, 16th century English merchants mixed the wine with brandy and this is how port wine came to be.

Brandy, which is distilled from white wine, is a Dutch word which means "burnt wine". Cognac, the best brandy comes from the Cognac district in France while plum brandy, which is called "slivovitz", is made only in the Balkan countries.

When the Spanish conquistadors ran out of brandy in the new world, they discovered Tequila which had been invented by the Aztecs. It is currently made in Guadalajara from the fermented juice of the maguey cactus. Some brands are sold with a cactus worm in the bottle as a pledge of authenticity.

Eleanor (Nell) Gwynne was an orange seller at the Drury Lane Theater in London until John Dryden began writing plays for her. In time she became the mistress of King Charles. She called King Charles II, Charlie the third, because she had had two boy friends before him who were named Charles. Although Charles had no children by his wife, he fathered 14 illegitimate children, two of whom were with Nell Gwynne.

Just before he died, Charles wrote, "Let not poor Nellie starve." Nellie was left well off by the king but didn't live very long to enjoy it. She died at 37 years of age. In her will she gave 20 pounds annually "for the releasing of poor Debtors out of prison every Christmas Day."

## Family approach on pornography

Dear Dr. Kenny: In your recent column, your attitude of having magazines like Playboy and Penthouse around the house supports the porno industry. You are just condoning lust of the flesh by leaving or even letting this type of magazine in your home.

Our children need access to information on the human body and how it works.

They should not get it from Playboy but from other education sources.

You should be out trying to legislate an end to porno and set good example for your children. My worse fear is that you are advising parents who listen to you.

Please reassess your views. (Iowa)

No need to reassess my views. While I probably would not say it in your same words, I do agree with you. Playboy and Penthouse are degrading to women and they commercialize sex at the expense of caring and love.

Where we disagree is in parental strategy, the means to achieve our goals in raising our children.

You assume that "ignoring" means permitting and doing nothing. Ignoring is not doing nothing. I use ignoring as a rather effective way of getting rid of certain behaviors of which I disapprove.

Haven't you ever been ignored? Remember the last time someone failed to respond to your "hello." If you are

By Dr.  
**James and  
Mary Kenny**



like most people, you probably felt badly all day.

In our recent column, I said that I ignored magazines like Playboy and Penthouse, and focused my attention on the positive side of sex—the pleasure, the importance and the beauty.

I will not give these magazines any time or attention because I don't want to encourage them in any way.

A danger in making a concerted effort to get rid of these magazines is that parental attention will keep them in the spotlight.

Maybe the youngsters simply will hide them or look at them elsewhere.

I wish rather to give my focus not to the tawdriness but to the bright and loving side of sex.

In addition to getting rid of the nude magazines, you suggest that we focus on legislation to end pornography.

First of all, Playboy and Penthouse are not considered

pornographic by our laws.

In fact, these particular magazines are tame compared to others which portray sexual intercourse, sadism and unusual sex practices.

If I found them around the house I would quietly throw them out.

Your response confuses being moral with being negative.

One can be more effective as a teacher by being positive, by stressing the "good."

Your response confuses making a statement with effective discipline.

To say something does not mean you will obtain compliance automatically.

The essence of good discipline is to be effective, raise children to be happy and loving and capable adults.

I am not content as a parent to rest on the assumption that I have done my part by firmly stating what is right. Authoritative statements do not make good parenting. Achieving the desired outcome is the best measure.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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## Reclaiming the family table

Five years ago when I was doing research on healthy families, I was surprised that professionals who worked with families chose "Values the family table" as one of the traits most commonly found in healthy families.

Now, as I read statistics, I realize my colleagues were more perceptive than I was. Living in a family where the family dinner hour is an assumption, I had little idea of how many families sacrifice the daily dinner together to other activities. Since then I have found that many families have stopped eating together, for a variety of reasons. Two-paycheck parents, dinner meetings, children's sports and activities and part-time jobs conspire to make it difficult if not impossible to sit down together at the end of the day.

"I confess we just stopped trying," a mother told me. "Whenever we did manage to get everyone at the table at the same time, we were so rushed because someone had a meeting or game, it wasn't worth it." So what do they do now? They're part of growing microwave-television dining population in America. The food is put out and each person heats it up at will and takes it to the TV set. Many families eat together only once weekly, on the weekend.

Besides overscheduled lives, eating out has become a factor. About 42 cents out of every food dollar in the U.S. is now spent away from home and the average working woman makes 26 more restaurant visits a year than the stay-at-home housewife.

By  
**Dolores  
Curran**



As the trend toward fewer children increases, eating out becomes more popular. "We eat out at least three times weekly," one couple said. "And we munch from doggie bags in-between. Neither of us gets home before six and we don't feel like spending an hour cooking."

What does the disappearance of the family table portend? Less communication, for one thing. It has traditionally served as the time for families to touch base on what's happened during the day and to share thoughts and feelings. If the family substitutes another time daily to achieve this, with television off, the cost of individual dining is diminished. But if the family finds itself going from weekend to weekend without interacting daily, it begins to experience physical and emotional distance. Members forget to share important experiences and messages. Before long the family operates more like a

household of roommates than kin. Relationships suffer.

Eating out as a family has its positive side. It gives us unrushed time to share. We talk while we wait for our food and linger over coffee. Behavior and food struggles are less likely to occur than at home. And there is no after-dinner cleanup to face so we're more relaxed.

With our modern lifestyle, it's unlikely we will return to the "Life with Father" style of family dining. But it's a mistake to give up the family table too quickly. If we set a goal of eating together at least three times weekly with each member agreeing to come home from a sport early or leave for a meeting late, it indicates that we care more about each other than our individual activities. We aren't helpless. Our schedules belong to us.

Priorities come into play. Which is more important, that basketball game, the church activity, television, or family sharing? Which memories will we cherish the most? Will our children remember pleasant times and conversation around the table when they grow up and leave or will they remember the microwave and television instead?

If we have abandoned this valuable time to activities, perhaps we need to look at our schedules with a critical eye and pare back. We don't have to choose outside activities over family interaction, in spite of what our culture dictates is important. It's our choice. And it's our family.

(c. 1987 Alt Publishing Co.)

### Family matters

## The power of sexual expression

Lynda DiPrima  
Director of Marriage Preparation

Those of us who work with marriage preparation in the Church are regularly faced with the issue of pre-marital sex and cohabitation prior to marriage. Few of us may want to deal with it up front, but it is a major phenomenon that cannot be ignored. For years we have stated, as we continue to do, that sexual expression of love belongs within the context of a committed marriage relationship. Our faith tradition maintains unequivocally that sex outside of marriage is morally wrong and that couples should abstain from sexual involvement until they marry.

Yet, at a recent Engaged Encounter survey in the Wisconsin area, 75% of the participants indicated that they engaged in sexual relations monthly, weekly, or more frequently. Another 11% have intercourse less often. Only 8% said they plan to abstain from sexual activity until marriage. This would seem to be reflective of our own South Florida area as well judging from informal discussions at various marriage preparation programs. This reality presents an enormous challenge to parents, educators and pre-marriage ministers who desire to communicate the beauty and goodness of sexu-

ality while at the same time cautioning against its irresponsible practice. If young couples are not heeding the traditional moral teaching regarding pre-marital sex, what other information can we provide to them that may cause them to reconsider their life style? I found it interesting that a psychologist who conducted research among cohabitating couples discovered an underdeveloped ability to resolve conflict situations as effectively as couples who do not live together. He stated that couples who live together tend to solve their problems by having sexual intercourse rather than by enhancing their verbal efforts of good communication and conflict resolution skills. The availability and easy access to sex oftentimes provides a false sense of security of an ability to "get along". In actuality, the real test of compatibility lies in the challenge to listen, to understand, to affirm, to negotiate, to re-commit. Couples who seek to learn and nurture intimacy building skills, apart from the powerful force of sexual expression are investing in a solid foundation for their married future. They will be able to weather the storm by effectively solving problems rather than by using sex as bandaid to briefly cover wound. Latest statistics puts the divorce rate of couples who live together prior to marriage at 80%. This is disturbing news,

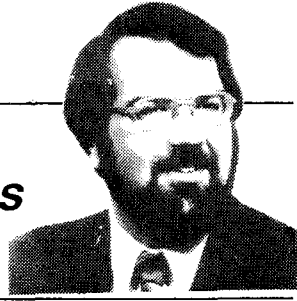
but it stands to reason that if a couple does not really believe in and/or value the institution and Sacrament of Marriage as "pearls of great price" then they will probably not have a total commitment after marriage. Maybe there is a lot of truth in the old adage...sexual involvement before marriage can lead to greater chance of sexual infidelity after marriage. As a married person of almost twenty-four years, I believe that at the same time we discourage pre-marital sex, we need to encourage the attitude that in a marriage relationship sexual expression is not only a powerful gift from God, which we have been stating for quite a while in the Church, but also a way to experience God. In this context, sex and religion are close friends...for the more I am loved and love in return, the more real God is to me. God reveals God's very self in the act of making love...at no other time are we as vulnerable or as giving as when we become one in flesh. It is a holy moment, a joyous moment; it is a prayer of thanksgiving and praise for all that has been and for all that is to be. And in the act of making love we are indeed "making" more love...we are somehow transformed into more loving people. Let us be sure to communicate this to engaged couples, and let us support them in their efforts to "wait until marriage". But let's tell them why.



## 'Should Catholics have HBO?'

Should Catholics have Home Box Office (HBO) in their homes? I use HBO, rather than other pay cable services (such as Showtime), to simplify the question but also because HBO is so pre-eminent in the field. It was the first to bring uncensored movies into family rooms and it

By  
**James  
Breig**



now reaches 21 million subscribers.

While HBO offers American viewers uncut films and uncensored comedy acts, its picture is not all dark; it also carries music specials, documentaries, drama series made especially for cable, children's shows and classic family films.

What HBO-ers see runs a wide gamut, from cartoons in the afternoon aimed at the littlest kiddies to post-8 p.m. movies with R ratings. Take February as an example when HBO offered the following:

\*A heavyweight title fight between Mike Tyson and Larry Holmes.

\*Several showings of "Black Widow," a movie containing nudity and violence, and advertised as "she mates... she kills... then spins a web of fatal attraction for her next victim.

\*Comedy specials starring Jackie Mason, Rodney Dangerfield and Robin Williams.

\*An original documentary, "Do the Guilty Go Free?" produced by HBO under the generic title, "America Undercover."

\*The children's film "The Lion, the Witch and the Wardrobe," based on the "Narnia" books by C.S. Lewis.

\*A set of 10 programs listed under the heading "HBO Family." The set includes a documentary on gorillas and previously aired "afterschool specials" from the networks. One of them, "The Truth About Alex," involves a teenager who discovers that his best friend is a homosexual.

To its credit, when identifying the 50-plus movies it shows every month, HBO does not rely only on the ratings (G, PG, PG-13 and R), which can be misleading; it also gives its own explanation of why a movie has earned a certain rating. For example, two films shown on HBO during February, "Mannequin" and "Nothing in Common," both had PG ratings. But the HBO guide, which subscribers receive as part of their payment for the channel, explains further that "Mannequin" contains "adult language" while "Nothing in Common" features "adult situations, adult language and brief nudity." Besides alerting viewers to the content of its programs, HBO also draws some restrictive lines, according to its own publicity material. A brochure entitled "How Movies Come to Home Box Office" notes that "HBO never shows X-

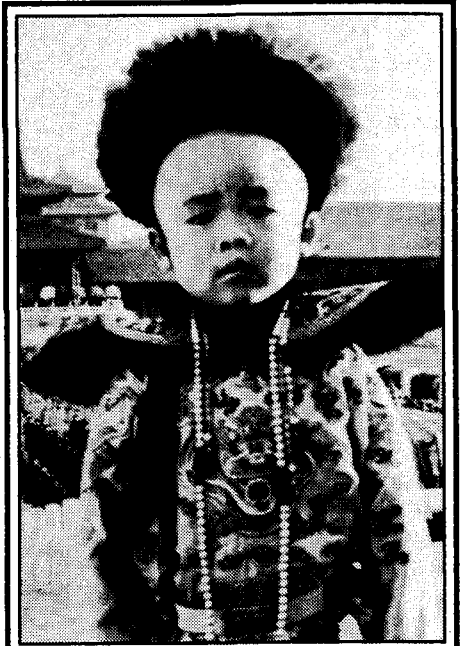
rated films. In addition, our programming department regularly turns down films with excessive violence or explicit sexual content."

The brochure hastily adds, however, that this does not arise from any sense of morality or public concern; it is merely an economic decision: "HBO is not trying to censor. We're not trying to demonstrate our disapproval of a form of expression. But research has shown that such movies only appeal to a very small group of people."

So, back to the original question: should Catholics subscribe to HBO? The service has several pluses which potential subscribers should consider. First, it carries many programs for children and families—all without commercial interruptions. Second, it provides fairly detailed information on its films to guide viewers in their choices.

Third, parents can exercise control over the content through the use of "lock boxes," devices which screen out offensive programs. By federal law, cable companies must provide either lock boxes or scramble systems so that offensive material is not shown in homes. HBO has also launched a new service, Festival, which does not air R-rated films, concentrating instead on classic movies and TV shows. The service was begun less than a year ago; interested viewers should contact their cable systems for information.

With all that, HBO has one final plus: while parents cannot eliminate the major



**LAST EMPEROR TRIUMPHS**  
Winning nine Academy Awards, "The Last Emperor," directed by Bernardo Bertolucci, portrays events in China during the early part of the 20th century and stars, among others, Richard Vuu as the young emperor. (NC photo)

networks without moving TV totally from their homes, they can eliminate HBO once and for all if they do not like what they are seeing by simply canceling their subscription. That's a power which gives viewers total mastery of their television sets.

## '18-Again' is a delightful-humorous movie

Intergenerational role reversal is not new to the current movie scene.

But while the trend so far has focused strictly on father-son transference, "18 Again" (New World Pictures) skips a generation. This time, the spirits and

sensibilities of a grandson and his grandfather are switched, enabling grandpa, a happy, successful man in his own right, to recapture the joys of his youth.

Jack Watson (George Burns) is a contented man. At 81, he's still running his

### Movie Reviews

own business and enjoying a life full of family, friends and a sensuous girlfriend (Anita Morris) of indeterminate age. His only unfulfilled wish is to be "18 again," which he expresses in song after blowing out the candles on his 81st birthday cake.

Immediately thereafter, he and his 18-year-old grandson, David (Charlie Schlatter), are hurt in a car crash. Jack's body is comatose, but David's survives intact except for the addition of Jack's internal voice and spirit. Unfortunately, David's spirit seems to be stuck in Jack's fading body.

This plot device allows David, normally a doormat in his college fraternity house and a wallflower on the social scene, to blossom with Jack's worldly savoir-faire.

With his own voice and demeanor,

Schlatter (David) imitates Burns' walk and delivery quite humorously.

As Jack Watson, Burns is a marvel. Still spry at 92, he carries the film mostly by voice until Jack's body makes a miraculous last-minute recovery.

While this all sounds sweet and innocuous—and Burns and Schlatter are delightful—"18 Again" is marred by off-color, sexist jokes that make it sound as if written by a third-rate lounge comic.

The sophomoric humor is dated and unnecessary and drags down what could have been a fine comedy exploring intergenerational conflicts between Jack and his son Arnold (Tony Roberts) and the special bond that exists between a grandfather and his only grandchild.

Due to many off-color jokes with sexual inferences and the brief nudity of an artist's model, the U.S. Catholic Conference classification is A-III—adults.

The Motion Picture Association of America rating is PG—parental guidance suggested.

### 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 WSVN-CH. 7; next air date is May 1, 1988

#### □ TV Mass in English

every Sunday, 7:30-8 a.m., on WPLG-CH. 10.

#### □ TV Mass in Spanish

every Sunday, 10-10:30 a.m. on WLTV-CH. 23; and 9-9:30 a.m. on WSCV-CH. 51.

#### □ 'Unity'

TV show in English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all cable companies);

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

Topics: Week of May 2: Camillus House

Week of May 9: D.A.R.E. (Drug/Alcohol/Rehabilitation/Education)

Week of May 16: Foster Care

#### □ 'Nuestra Familia'

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

#### □ 'New Breed of Man' / 'El Hombre Nuevo'

TV show with Father Ricardo Castellanos, airs on the Trinity Broadcasting Network (WHFT -CH. 45) on Sundays at 9 a.m. in English and

Saturdays at 5 p.m. in Spanish

#### □ Cable Programming

On Storer Cable

In Broward: channel 14,

Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m.

In Dade: channel 37,

Saturdays and Sundays from 8:30 a.m. to 11:30 a.m.

#### □ 'Glory of God'

TV show with Father John Bertolucci, airs on the Trinity Broadcasting Network (WHFT -CH. 45) on Sundays at 1 p.m.

#### □ Mother Angelica

Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida: check with your local cable company

### Radio Rosary

Members of the World Apostolate of Fatima of Ft. Lauderdale sponsor a weekly rosary program over WEXY, 1520 a.m., at 7:15 p.m. every Saturday. On Saturday April 30 there will be a special half hour program to honor Our Lady during Marian year at noon. Scriptural rosary will be prayed.

Everyone is invited to pray the rosary for peace with the broadcast.

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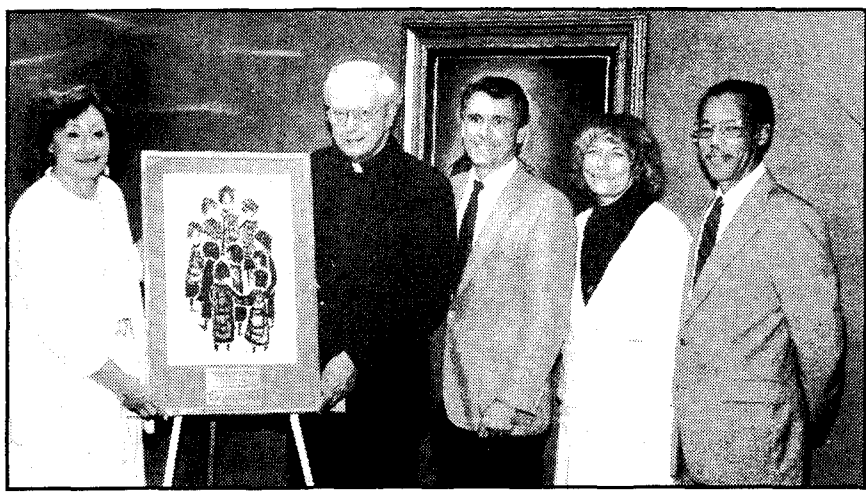
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# What's Happening



**RED RIBBON GIFT.** Pat Carter, newly named chairman of the Red Ribbon Council, recently presented Archbishop McCarthy with a painting received by the council from the Juvenile Judges Association of Florida to honor the Archbishop for his support of Red Ribbon Day and also recognize the involvement of the Greater Miami Religious Coalition which he chairs. Also pictured are (left to right) Douglas Hughs, Director of Substance Abuse Control for Metro-Dade government; Rev. Linnea Pearson, Vice Chairman of the Religious Leaders Coalition; and Rev. Irvin Elligan, Treasurer of the Religious Leaders Coalition.

## ARK center seeks Christian musicians

The ARK Music Resource Center, a non-denominational ministry that furnishes musicians to churches, prisons, nursing homes and street ministry, as well as other organizations in Dade and Broward counties, is in need of more Christian music artists.

The demand for gospel-oriented music on a professional level is increasing in South Florida, and The ARK is a clearing house for those organizations who seek high-quality Christian music of many varieties, but who cannot afford to pay large fees most professional musicians require. Most bands and musicians who are members of The Ark waive the fees. Many

support themselves by selling albums and tapes at their concerts. For more information call Keith at 653-5797.

## Scott inducted into FSU Hall of Fame

Margie Wessel Scott, Pace's Athletic Director, was inducted into the Florida State University's Athletic Hall of Fame making her one of the first females to ever receive that honor. Ms. Scott's career has included a number of other firsts. She was Msgr. Pace's first Silver Knight Winner. She's Pace's first female athletic director and was the first FSU athlete to be named Most Valuable Player three years in a row.

## Catholic women hold annual convention

The Miami Archdiocesan Council of Catholic Women will hold their 30th annual convention beginning Sunday, May 1, and continuing through Tuesday, May 3 at the Biscayne Marriott Hotel in downtown Miami. All Catholic women throughout the Archdiocese are invited to attend.

Speakers at this year's gathering include Dade County Commissioner Clara Osterle and Steve Towle, director of The Miami Project to Cure Paralysis, who will speak on Tuesday, May 3, at 2:30 p.m. Ferdinand Mahfood, founder of Food for the Poor, a Pompano Beach-based organization that aids the poorest of the poor in Haiti, Jamaica and other Caribbean islands, will speak at noon that same day during the international affairs seminar.

The Daughters of St. Paul will describe their work during the family affairs seminar at 10:40 a.m. on Tuesday, and Father Gary Wiesmann,

director of Boystown, the Archdiocesan home for dependent children, will speak about that project during the community affairs seminar at 10 a.m. the same day.

Auxiliary Bishops Agustin Roman and Norbert Dorsey each will celebrate Mass, and Archbishop Edward McCarthy will preside at the closing liturgy on Tuesday at 5 p.m., when the council's newly-elected officers will be installed. For more information and reservations call Pat at 235-1916.

## Eight deacons to be ordained

The following will be ordained permanent deacons on May 14 at St. Mary's Cathedral at 11 a.m.: Manuel Alfonso of St. John the Apostle in Hialeah; Robert C. Binder and Ronald D. Fathauer of St. John Neumann in Miami; Nicholas J. Costea of St. Malachy in Tamarac; Roger Currier of Our Lady of the Lakes in Miami Lakes; Carl W. Hubbell of St. Bartholomew in Miramar; Charles A. Perron of Sts. Peter and Paul in Miami; and Freddy Sierra of St. Ann's Mission in Naranja.

## Blessed Trinity student wins at Dade Youth Fair

A seventh-grader at Blessed Trinity School in Miami Springs received several awards for his science project during the Dade County Youth Fair.



David Valdes won first place in Blessed Trinity's science fair for his project, "The Effects of Chlorpyrifos on Anoles" (the effects of chinch bug spray on lizards). He then went on to receive a Superior award, trophy, and \$15 from the South Florida Science and Engineering Fair; a First Place ribbon, certificate and \$25 from the Sierra Club of Miami; an Honorable Mention and \$25 from the South Florida Agri-Council; and an Award of Excellence from the Florida Game and Fresh Water Fish Commission.

## Seeking prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

## It's a Date

Archdiocese of Miami Office of Lay Ministry will be hosting an art auction at the Miami Archdiocese Pastoral Center at 9401 Biscayne Blvd. on April 29 (Preview at 7 p.m. and auction at 8 p.m.). Lithographs, etchings, engravings, sculptures and more. Includes works by Matisse, Miro, Neiman, Picasso, Dali, and Chagall. Proceeds to benefit the Office of Lay Ministry.

The Red Ribbon Council of Dade County is sponsoring a breakfast to support the "Just Say No to Drugs" Red Ribbon Campaign on May 11 at the Omni International Hotel at 7:30 a.m. H.R.S. Secretary Gregory Coler will be the guest speaker. Cost: \$15 per person. Contact Diane Richardson at 375-2676.

The Dominican Laity will hold a reception and profession at Barry U. on

May 1. Mass at noon in Cor Jesu Chapel. For more information phone 681-1944.

The Queen of Peace Fraternity of the Secular Franciscan Order will hold its regular meeting on May 1 at 1 p.m. and on the first Sunday of each month at St. Richard Parish Center, 7500 S.W. 152nd St. in Miami. Visitors welcome.

St. Henry's Womens' Guild is sponsoring a "spaghetti dinner" on May 12 from 5 to 8 p.m. at St. Henry's parish hall in Pompano Beach. Admission \$6 for adults and \$3 for children. Call 785-2450 by May 9.

New Beginnings will sponsor a dance for the benefit of the St. Maurice Hunger Program on May 21 from 8 p.m. till midnight. \$4 for advance tickets call

Helen Dambrosi at 961-4138.

Holy Cross Hospital in Ft. Lauderdale has a Coping with Loss Support Group which meets the third Wednesday of each month. For more information call 492-5750.

Barry U. Auxiliary will meet on May 11 at 10:30 a.m. in Thompson Hall. For more info call 758-3392 ext. 311.

Remember that *The Voice* is now a bi-weekly newspaper. Deadline for calendar items is the Monday before each Friday issue. Due to postal regulations we cannot print notice of bingo and bunco games or raffles.

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# Catholics must speak out on cable TV

(continued from page 13)

"Miavision," its Spanish-language network, carries one religious program.

"The key to our service is to keep subscribers happy and to provide the community what it wants to see," Martínez said. "We review the channel line-up

does affect us when the community in general requests that channel, or any channel. We look at whether we can provide that service."

But "it's not an easy issue to assess," he stressed. "We are a market provider, and have to have some programs on the

carry networks such as EWTN, they need to become more assertive and communicate their preferences through phone calls and letters. Catholics also have to respond in far greater numbers to the surveys, or the cable companies won't take them seriously.

## Papal music available

Two recordings of the music performed during the visit of Pope John Paul II to Miami on Sept. 10-11 are now available from the Office of Worship and Spiritual Life of the Archdiocese.

One recording is of the music performed during the Papal Mass at Tamiami Park. The other is of the music performed during the reception for the Holy Father at St. Mary Cathedral.

Cost is \$10 each. Orders should be mailed to: **Office of Worship, 9401 Biscayne Blvd., Miami, FL, 33138.** (Phone is 757-6241, Ext. 351).

Please send **checks only**, payable to **Office of Worship**, and specify which recording you desire.

**'Cable companies will not add Catholic programs as long as there appears to be only minimal interest and a handful of subscribers.'**

every year. We try to respond to every letter, hold it on file, and then later look at all the letters when we have our surveys in hand."

This past January, three Coral Gables Catholics, Lourdes Gutiérrez, María Vadia and Sylvia Martínez, requested that the Coral Gables City Commission encourage Dynamic to carry EWTN. They had 1,000 signatures from area Catholics.

"All I can say in regard to that," said Martínez, "was that it was an issue already under consideration, and yes, it

arts, some on sports, news... movies, etc. We have to fill in the appropriate niches."

There is "no question," he added, that strong support was shown for the Catholic network, and "when we make decisions, EWTN will be considered, along with other programs."

In conclusion, cable companies will not add Catholic programs as long as there appears to be only minimal interest and a handful of subscribers for them. If Catholics really want their cable company to

## Aquinas reunion in June

The class of 1958 of Central Catholic High School (now known as St. Thomas Aquinas High School of Ft. Lauderdale) is planning a 25 year reunion in June, 1988. If you know of anyone who graduated from Central Catholic in 1958, please get in touch with the school or preferably: Anne Vroman Goldsmith, 1840 N.E. 54th St., Ft. Lauderdale, FL 33308 (305-491-1499).

## Over 1 million take part in Marian prayer

The Marian Hour of Prayer program, sponsored by the international headquarters of the Knights of Columbus, attracted 1.2 million participants in over 11,500 prayer services throughout the world.

Frank X Scandone of Fort Walton Beach, State Deputy of the Florida Knights of Columbus, reported that 93 services were held in Florida attended by 9,163 persons.

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answered. Publication promised.  
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NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and  
martyr, great in virtue & rich in  
miracles, nearkinsman of Jesus Christ,  
faithful intercessor of all who invoke  
your special patronage in time of need,  
to you I have recourse from the depth  
of my heart and humbly beg you to  
whom God has given such great power  
to come to my assistance. Help me in  
my present and urgent petition. In  
return, I promise to make your name  
known and you to be invoked with Our  
Fathers, Hail Mary's and Glory Be's.  
Amen. I have had my request granted.  
Publication promised.  
Thanks for answering my prayer.

KATHRYN

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and martyr,  
great in virtue & rich in miracles, near  
kinsman of Jesus Christ, faithful  
intercessor of all who invoke your special  
patronage in time of need, to you I have  
recourse from the depth of my heart and  
humbly beg you to whom God has given  
such great power to come to my assistance.  
Help me in my present and urgent petition.  
In return I promise to make your name  
known and you to be invoked with Our  
Fathers, Hail Mary's and Glory Be's. Amen.  
I have had my request granted. Publication  
promised. Thanks for answering my prayer.  
Ana Musso

**5 A-Novenas**  
Thanks to St. Jude for prayers  
answered. Publication Promised.  
R.T.G.

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and  
martyr, great in virtue & rich in  
miracles near kinsman of Jesus Christ,  
faithful intercessor of all who invoke  
your special patronage in time of need,  
to you I have recourse from the depth  
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C.C.

THANKS TO  
ST. JUDE  
FOR PRAYERS  
ANSWERED.  
M.M.J.

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and St. Jude for prayers answered.  
Publication promised. F.S.

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## Ultimate questions

Led to question their faith, adults often find they re-discover it

By Father Robert Kinast  
NC News Service

When I entered the seminary in 1956 the primary goal of the priesthood was described as "saying Mass." By the time I was ordained in 1968, that goal was described as "celebrating the liturgy." Now that I teach seminarians, the same goal is described as "presiding over the assembly."

These are not just word changes. They represent discoveries about the priesthood, the Mass and the church — and rediscoveries about the importance of each, and how they relate to one another.

The same thing happens to all of us. As our lives change, we discover new needs, ask new questions, develop new relationships.

For example, Fred was raised a Catholic but after high school drifted away from church activity. Following a period of military service, he started his own business. Then he fell in love with María.

**When people have been away from the Church awhile, they discover how many things have changed and they tend to ask 'information' questions: How long have women been reading the Scriptures at Mass? What does the Church teach now about...?**

When they began to make wedding plans, Fred discovered a lot had changed in the church. He and María were expected to make a weekend retreat with other engaged couples; they met informally with a married couple to discuss marriage and family life in the church; they selected readings and prayers for their liturgy; and they were asked to participate actively in the parish after their wedding.

When people have been away from the church awhile, they discover how many things have changed and they tend to ask "information" questions about this. How long have women been reading the Scriptures at Mass?

What does the church teach now about...? If these information questions are answered accurately and patiently, they lead to another type of question: Why? This kind of question aims at the "meaning" of what is done. It often is asked by people who are familiar with church practices and teachings, but haven't thought much about their deeper meaning.

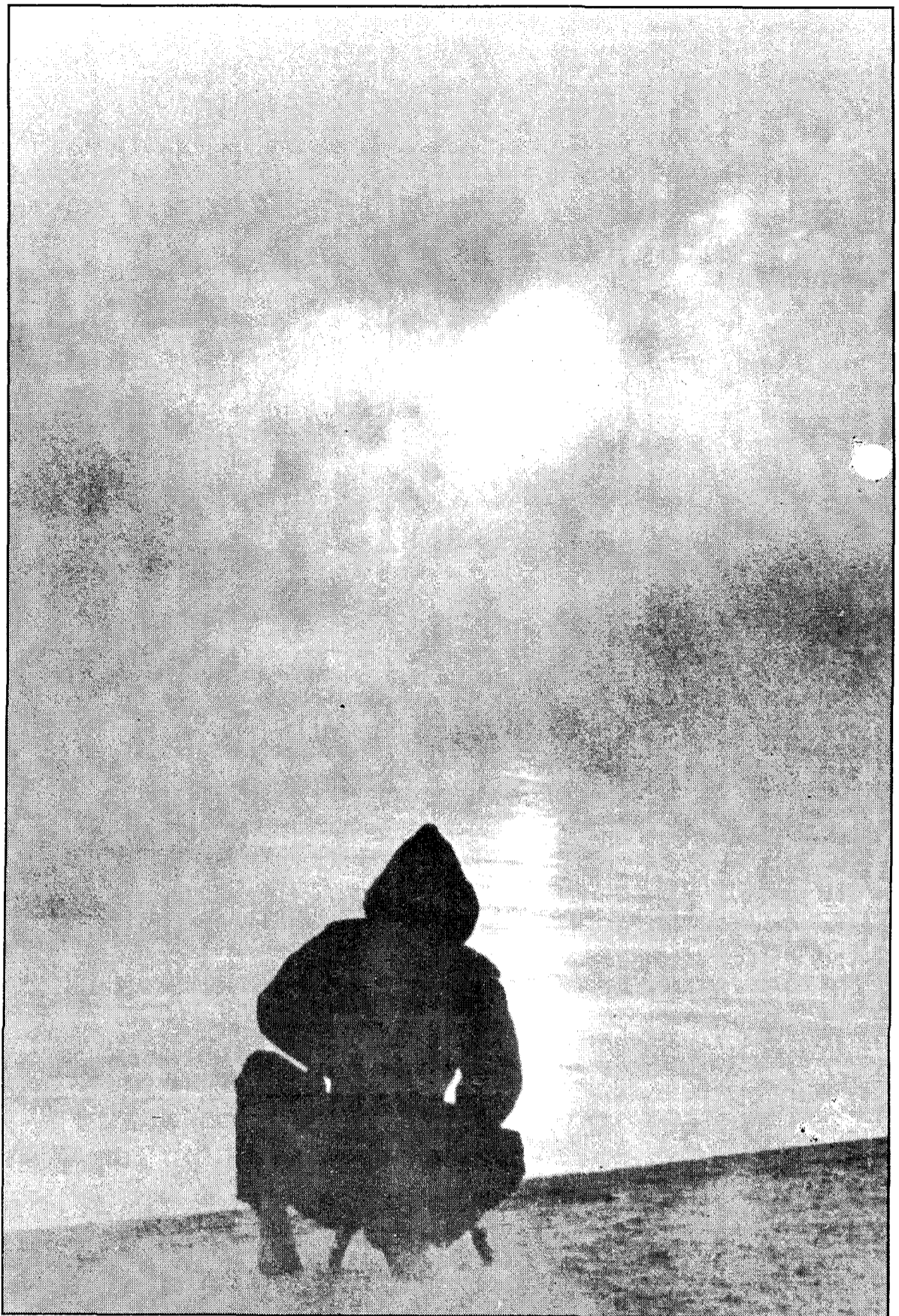
Jane was like that. She had been a devout Catholic all her life. When she was invited to become a Eucharistic minister and take Communion to the homebound, she wondered why she, a lay woman, should do this.

Soon she discovered how much the Eucharist meant to those she visited, how it helped them rediscover their ties to the church. In the process her own questions about the laity's role in ministry were answered.

But soon Jane had another question. Who else feels this way?

After people get in touch with the meaning of their religious practices, they usually want to share that meaning. Jane did this with her husband; now both are eucharistic ministers.

Pat's situation was different. As a single adult, her question reflected the need to discover how she fit into the church, which tends to stress family life. Starting with



With temperatures at minus 24 degrees, a Milwaukee photographer ventures out to take pictures of the sun rising over Lake Michigan. At times in life, alone and isolated, people may find themselves in a dialogue with God concerning life's very meaning. The questions may lead to discovering new answers, and re-discovering faith. (NC / UPI photo)

two or three others, she initiated a group for single Catholics. Now members of the group serve on every parish committee, keeping the parish aware of its single adults.

Questions that lead toward information and meaning, as well as toward actions that share faith, are just three means by which adults discover and rediscover their faith. Sometimes when people arrive at such a discovery, they express regret that they didn't learn more or take advantage of opportunities in the past.

When this happens, it is important to remember the biblical testimony. Whenever someone in Scripture discovers the kingdom of God, there is rejoicing. The farmer who finds the pearl, the widow who finds the lost coin, the vineyard owner who finds workers, the host who finds guests for the banquet, the woman at the well who finds the source of living water: They are models for the Freds and Janes and Pats who discover and rediscover their faith.

### Scriptures

## Job: Facing the whys of life

By Father John Castlot  
NC News Service

The Israelites of old were quite content with the view presented by the Book of Deuteronomy. This stated, quite simply, that fidelity to God's covenant brought success and happiness, while infidelity brought disaster.

That principle turned out to be quite simplistic. It worked well on the national scale and was verified by the varying fortunes and misfortunes of the people. As long as the nation acted out its allegiance to God — to Yahweh — all went well. As soon as they turned to other gods or engaged in practices which violated the terms of the covenant, the bottom dropped out of everything.

However, as time went on, thoughtful people began to realize that what was valid on a national scale did

not necessarily work out in individual lives. About the fourth century B.C., a keen observer of the human scene decided to confront this problem.

He could not ignore the fact that many good people suffered and many evil people seemed to prosper in every way. How could common human experience be squared with the view of Deuteronomy?

He did not tackle the problem as a Greek philosopher would, in abstract, speculative fashion. Rather, he composed a dramatic dialogue with different characters defending different positions.

He used as his mouthpiece a character widely known in ancient Mideastern folklore: Job. In the fictional prologue to the book, Job is portrayed as a wealthy sheik with a large and happy family, camels and cattle beyond counting. And, of course, he is very faithful to God.



## QUESTIONS

### Of life and faith

By Katharine Bird  
NC News Service

□ Andrea is 26, single and working in a career that is rewarding but that barely enables her to buy the necessities of life. She sees her two brothers engaged and happily planning their marriages. Recently, her two best friends moved to distant cities to pursue new career paths.

Andrea finds herself lonely, unhappy and questioning just what she wants to do with her life. Should she concentrate on finding a suitable partner and aim for marriage and a family? Or should she change her career focus, which would mean going to graduate school?

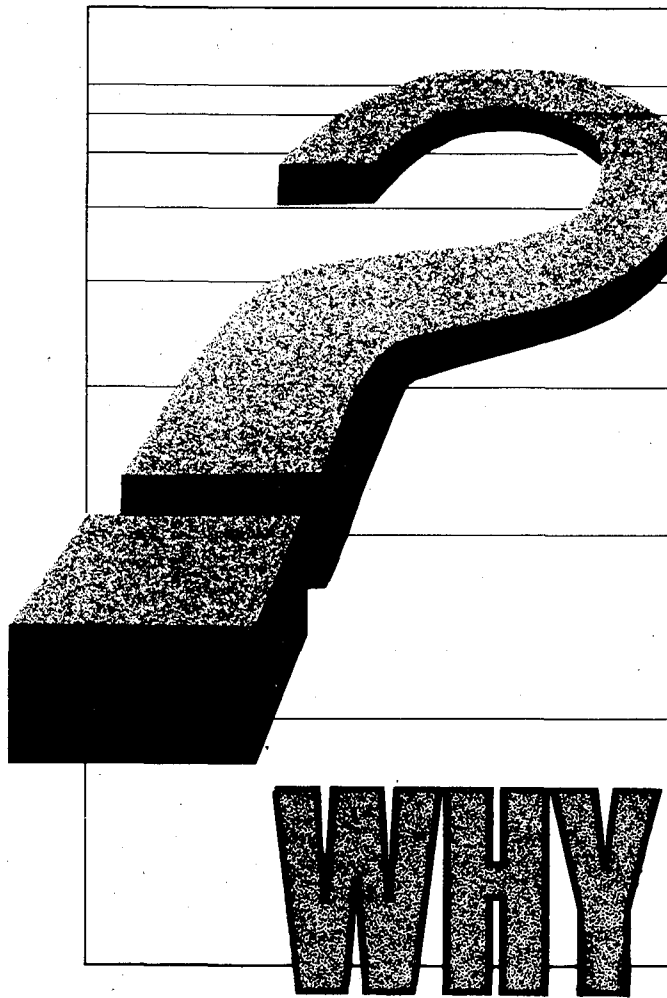
Amanda is a successful career woman whose children are launched in careers and families of their own. Having just celebrated her 50th birthday and somewhat ailing for the past year, she is newly aware of how quickly the years pass and how fragile life is.

Free now to consider her own wants and needs in a way she never has before, Amanda feels paralyzed. Who is she? How does she want to live and where? What is life all about anyway?

Both Andrea and Amanda are struggling with a basic religious question — what will give meaning to their lives? And they are far from unique. People continually find themselves in situations that cause them to reassess their values and beliefs, said Dr. Doris Donnelly, co-director of the Center for Spirituality at St. Mary's College, Notre Dame, Ind.

Sometimes people find themselves asking about their faith after experiencing what theologian Reinhold Niebuhr called "shipwreck" events — times when disaster strikes.

Then people ask, "Why did this have to happen to me? Will I be able to survive and endure



this?...Why didn't God protect me?" Donnelly said.

But "the world can crack in a lot of ways from lesser events" too, she emphasized, for instance when one's child runs into problems in the neighborhood or a first grandchild is born. Then we wonder what our faith "has to say about those events," she said.

Donnelly told of a person who came to her for help in choosing between two jobs. Even though she had attended Catholic schools and was in a parish where such topics were discussed, she said she didn't have the vaguest idea how faith could help with the decision. But "I have an inkling I ought to," she said.

Donnelly helped the person explore her question by asking more questions: "What are your rock bottom beliefs? What is important to you?"

Through such probing, the person began to realize that she wanted a job which was useful to the community, one where she could "feel that I am fulfilling a plan that God has for me."

Donnelly observed that people who are willing to grapple with their faith, recognizing their doubts and resolving or learning to live with them, often succeed in moving into a more mature stage of belief.

But usually people need a community to carry on that process, she said. Being able to turn to others "who live out a strong Christian life" is crucial for people who are questioning their faith or values.

## Everything you always wanted to know about...

By Father Donald Talafous,  
OSB

NC News Service

Little children delight and weary their parents with endless questions about why it is snowing, or why they can't go out, or why their friend Melissa has red hair. Later, when communication between parent and child comes to a difficult phase, parents probably would give anything for a question out of that same child.

Similarly, college teachers facing a lifeless class would delight to have some of that questioning from students in place of an "I dare you to teach me anything" passivity.

To ask questions about life, ourselves, the way things are, what we are learning, our religion, is necessary to some degree. We honor God's message by taking it seriously enough to wonder what it means and how it got that way. The mind too has a right to nourishment, to know some reasons why we should stay with a belief, with Jesus Christ or the church. As 1 Peter in the New Testament says: "Always be ready

to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence" (3:15-16).

The questions people ask about faith vary with their circumstances, background and education. Why is suffering so unevenly distributed? Why is Sunday Mass necessary? Why are there so many different churches?

Some wonder how we know there is a God; others ask what God is like. Is he really old and gray-headed? Is he a he?

Still others wonder about practices they've grown up with: Is confession necessary? Why don't priests marry? Why do people say Hail Marys over and over again in the rosary?

Teaching theology or religion in a college, one often finds that students with no religious background take the

most interest in the subject or ask the most probing questions. They take nothing for granted. One finds, too, in responding to them, how much it often takes to make our religion intelligible to

the world around us. To allow ourselves to be questioned—even grilled—by friends with no religious background is often an incentive to get to know and comprehend better what we believe ourselves. Many, believers or not, arrive at their

questions under the impact of stressful situations in life: the death of a family member or friend, a failure of large proportions, a heartbreaking experience in a relationship.

These situations and many others can lead to questions about faith, beliefs. And we need not fear the search that results. For in a sense, most of us have to "leave home," at least in thought and

**'A faith that goes through the experience of some questioning, some struggle, can grow stronger and more mature.'**

feeling at some time or other, before we can come back to it with any appreciation or recognition of how much it means to us.

Like any trip—to Vancouver or Katmandu or even down the street—the journey into the depths of faith has its frightening aspect. I've often heard of college students who did not want to take a course in theology for fear of having to question and shake faith.

Also, there often are family members and friends who have rejected what we cherish in our beliefs and left what we consider so important and true. That's part of the risk, but we need to continue our respect for the consciences of these people and keep the door to our hearts and homes open.

In many ways their recovery of faith often depends more on our continued love and respect, hurt as we may feel at times, than on our arguments and knowledge.

A faith that goes through the experience of some questioning, some struggle, can grow stronger and more mature.

To get the action started the author introduces Satan, who appears for the first time in the Bible in this prologue. He is portrayed as a sort of a nagging prosecuting attorney who suggests to God that Job wouldn't be so "religious" if he were deprived of some of his blessings. God accordingly gives the devil permission to make life miserable for Job.

The poor man suffers one reverse after another. All of his livestock is rustled by marauders. The roof of the house where all his children are gathered for a party collapses and kills them. To top everything off, he himself is afflicted with an ugly skin disease and ends up in the city dumps scraping his sores with pieces of broken pottery. The inevitable question is: "Why?" If he had done anything wrong he could understand. But he has been so faithful! Why?

Three "friends" arrive to console him, but they are

not much consolation. The author uses them as spokesmen for the traditional view. They insist over and over that Job must have done something terrible to deserve this punishment. Just as vehemently, he insists on his innocence.

At last the author introduces God himself, who tells them all to keep quiet and proceeds to give the answer, obviously the author's. It is in the form of a question, following a magnificent description of the work of creation: "Do you think a God wise enough to create this marvelous universe would allow a just man to suffer without reason?" The answer clearly is no.

That is as far as the author gets. It doesn't seem to be much of an answer and, in fact, it is far from satisfying. Still, it marks an advance. It frankly acknowledges the suffering of the innocent and indicates that such suffering is not pointless; it has a reason.

What the reason is is not explained, but it helps to know that there is a reason. To suffer pointlessly is maddening: Knowing that there is a reason, even if one doesn't understand it, makes the suffering at least bearable.

Job faced a difficult question. In fact, Job struggled with that question. It is a well-known question — why people suffer, especially why good people suffer.

Not only is the question well-known, however. Job's struggle itself is readily recognizable. As people mature and face reality thoughtfully, a similar struggle to understand frequently ensues.

Like Job, people may then find themselves in a dialogue with God concerning life's very meaning. In the process, faith grows, as Job attests.

# Mother writes scripture column

**HATTIESBURG, Miss. (NC)**—Catholic clergy, Protestant ministers and lay liturgists may be surprised to learn that the Scripture commentaries they turn to in Celebration Magazine were prepared by a Hattiesburg homemaker. And she often squeezes in time to do them between dinner preparations or diaper changes.

Patricia Sánchez, who has taught Scripture as far away as Uganda, said writing at home has allowed her to be with her

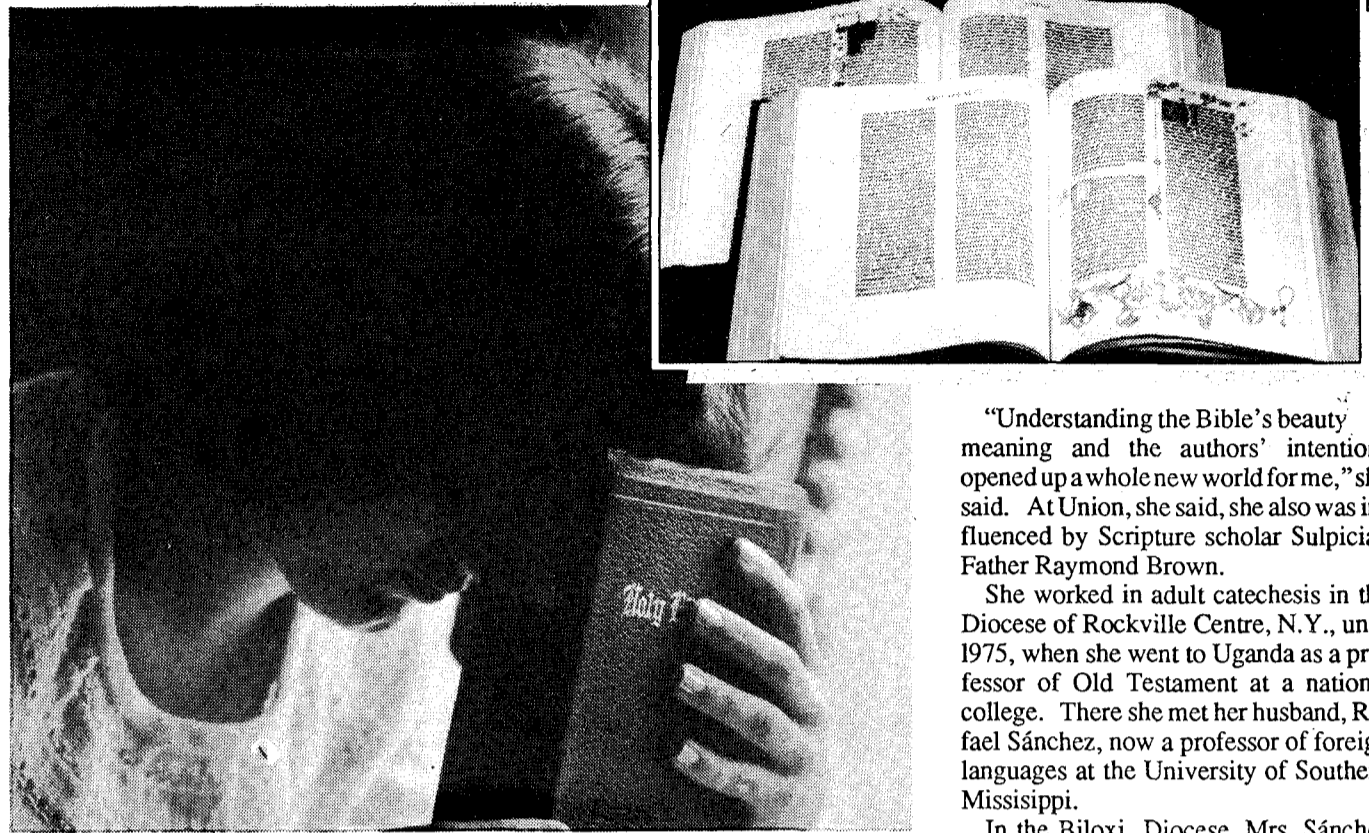
**'Understanding the Bible's beauty and meaning and the authors' intentions opened up a whole new world for me.'**

four children: Paul, 6; Rafael, 5; Madalena, 3; and Patrick, 1.

When she must be away from them and her husband, Rafael, it is to deliver keynote addresses at major liturgical conferences across the country.

In an interview with the Gulf Pine Catholic, newspaper of the Diocese of Biloxi, where Hattiesburg is located, Mrs. Sánchez said she has written the commentaries since 1983. In 1979, she began writing homily suggestions.

Celebration, issued monthly by the National Catholic Reporter Publishing Co., has an estimated 100,000 readers who use its homily, Scripture and music resources to enhance their Sunday liturgies. "Scripture really speaks to us today because it is the living word of a living,



personal and caring God," she said.

But she also offered a caution about the approach of Catholics whose interest in the Bible may be relatively new.

"Even though Scripture speaks to us today, it is necessary to approach that word intelligently, with faith, yes, but also with the benefits of biblical scholarship," she said.

Her own interest in biblical studies, she said, came in 1969 after she received bachelor's degrees in philosophy and science from Old Dominion University in

Norfolk, Va., and while she was teaching science in the New York borough of Queens.

The daughter of an Air Force career family, she was always active as a child in parish life wherever they lived, she said, but an intense interest in Scripture was inspired in lectures given by Dutch priest.

In 1973, she earned a joint master's degree in divinity and literature and in Scripture from New York's Columbia University and the Union Theological Seminary.

"Understanding the Bible's beauty meaning and the authors' intentions opened up a whole new world for me," she said. At Union, she said, she also was influenced by Scripture scholar Sulpician Father Raymond Brown.

She worked in adult catechesis in the Diocese of Rockville Centre, N.Y., until 1975, when she went to Uganda as a professor of Old Testament at a national college. There she met her husband, Rafael Sánchez, now a professor of foreign languages at the University of Southern Mississippi.

In the Biloxi Diocese, Mrs. Sánchez has been a parish director of religious education and president of a diocesan forum of directors of religious education.

She is director of adult catechesis for her parish, Sacred Heart, and at another Hattiesburg parish which serves the city's college community.

"There's nothing I'd rather do than teach Scripture," she said. "It's my way of helping people.

It's my job, but also my way of teaching others to truly understand God's word."

## Proofreader converts to Catholicism

By Elizabeth Welch Johnson

VALPARAISO, Ind. (NC) Teresa Smith's desire to be a Catholic started becoming a reality while she checked for typographical errors in a Catholic newspaper.

"I started out reading for mistakes, then I started to pay attention to what the articles were saying," Ms. Smith said of being assigned to proofread the Northwest Indiana Catholic, newspaper of the Diocese of Gary, Ind. The paper is printed at the Herald Press in Merrillville, just outside Gary, where she works as a typesetter.

"The more I read, the more I liked it," she said. "I saw how the church helped people and how good people felt about their faith."

As Ms. Smith prepared for her baptism during the Easter Vigil at St. Paul's Parish in Valparaiso, she said wanting to be a Catholic started before reading the paper.

"When I was a kid, I was drawn to Catholicism," the 30-year-old woman said. "I had friends in parochial school and they would have pictures of Jesus and the saints to color with captions that said, 'Jesus loves me.' I thought they were so fortunate, and I wished I could be one of them."

Her family was not religious, so Ms. Smith kept silent about her longing. Once, when she told her mother she wanted to go to church, she was sent to a Baptist church where the "fire-and-brimstone" preaching of the minister frightened her away.

As she grew older, her wish to join the Catholic Church kept nudging her. While reading the Catholic newspaper, "I thought, 'This is what's been missing in my life,'" Ms. Smith said.

Although she had made her decision, she was scared to take the first step. "It was a month before I finally got up the nerve" to ask Brian Olszewski, the man-

**'I started out reading for mistakes, then I started to pay attention to what the articles were saying. The more I read, the more I liked it. I saw how the church helped people and how good people felt about their faith.'**

aging editor, about how to become a Catholic. Olszewski referred her to Father James Meade, associate pastor of St. Paul's, his home parish, and "broke the ice" for her with the priest. Her instructions in the Catholic faith began with Father Meade last summer.

Ms. Smith kept her conversion a secret at first, fearing negative reactions from

her family and friends.

She said some people did badger her and questioned her decision to become a Catholic.

The surprise was that many of the negative comments came from Catholics.

"It hurt me that so many Catholics were saying negative things about the church," she said. "For a while I didn't go to in-

structions because of their snide remarks. But I found that many of the things they were saying weren't true, and I decided to go back."

"I think cradle Catholics are so lucky," she said. "They got to be Catholics all their lives. That's what I wanted to do."

Ms. Smith said she finds it hard to describe how she feels about her new faith. But "when I go to Mass and there are all these other people, and we're all there for one reason—to worship God—I feel safe," she said. "I feel a real family atmosphere when I'm there."

The pre-baptism jitters aren't much different from pre-wedding jitters, she said. "I feel the same way I did then. It's such a big step, such an important step. This is something that will last for the rest of my life."

## Do Catholics 'take church for granted'?

By Teresa Coyle

ST. LOUIS (NC)—Catholics in the United States "take for granted what we have," said St. Louis Archbishop John L. May, president of the National Conference of Catholic Bishops.

"There is no place with Catholic schools like this, Catholic hospitals like this, organized Catholic life like this" Archbishop May told 700 people gathered March 20 for the St. Louis Archdiocesan Council of the Laity conference.

Even with all the advantages of being a Catholic in the United States, "you've got certain Catholics writing to the pope, saying how everything has gone to pot in this country," the archbishop said. While some corrections are needed, he said, "on the whole the church in this country is a strong, united church and we shouldn't be selling ourselves short."

Archbishop May, who was a delegate to last fall's world Synod of Bishops on the laity, said that during the synod it was evident that more Catholics worldwide are being persecuted for their faith now than at any time in the past 1,000 years.

Bishops from other countries, some attending the synod despite "very grave peril," reported "so many in prison, so many exiled, so many homeless, so many put to death, 'disappearing people' (in) country after country," he said. In many countries where there are few priests and Religious, "it is a lay life that the church lives," she said.

When asked about voting for pro-life candidates, the archbishop said that neither the Democratic nor the Republican Party platform embodies a consistent pro-life ethic as called for in the U.S. Catholic Conference's statement on political responsibility. However, some candidates come closer to the ideal than others.

"The church has never been in line with any particular political party," he said. When choosing candidates to support, he said, their stand on abortion should take priority over their position on economic policies. But when weighing abortion stands against positions on the nuclear arms race, the decision is more difficult. "It's not the life of millions (of unborn babies), it's the life of the planet, very possibly."

Single-issue voting is not the solution, Archbishop May said. "You have to do your best. Follow your judgment and your good conscience as you look at each candidate."