



## 'Protect each other'

No

### Red Ribbon Day at Cathedral

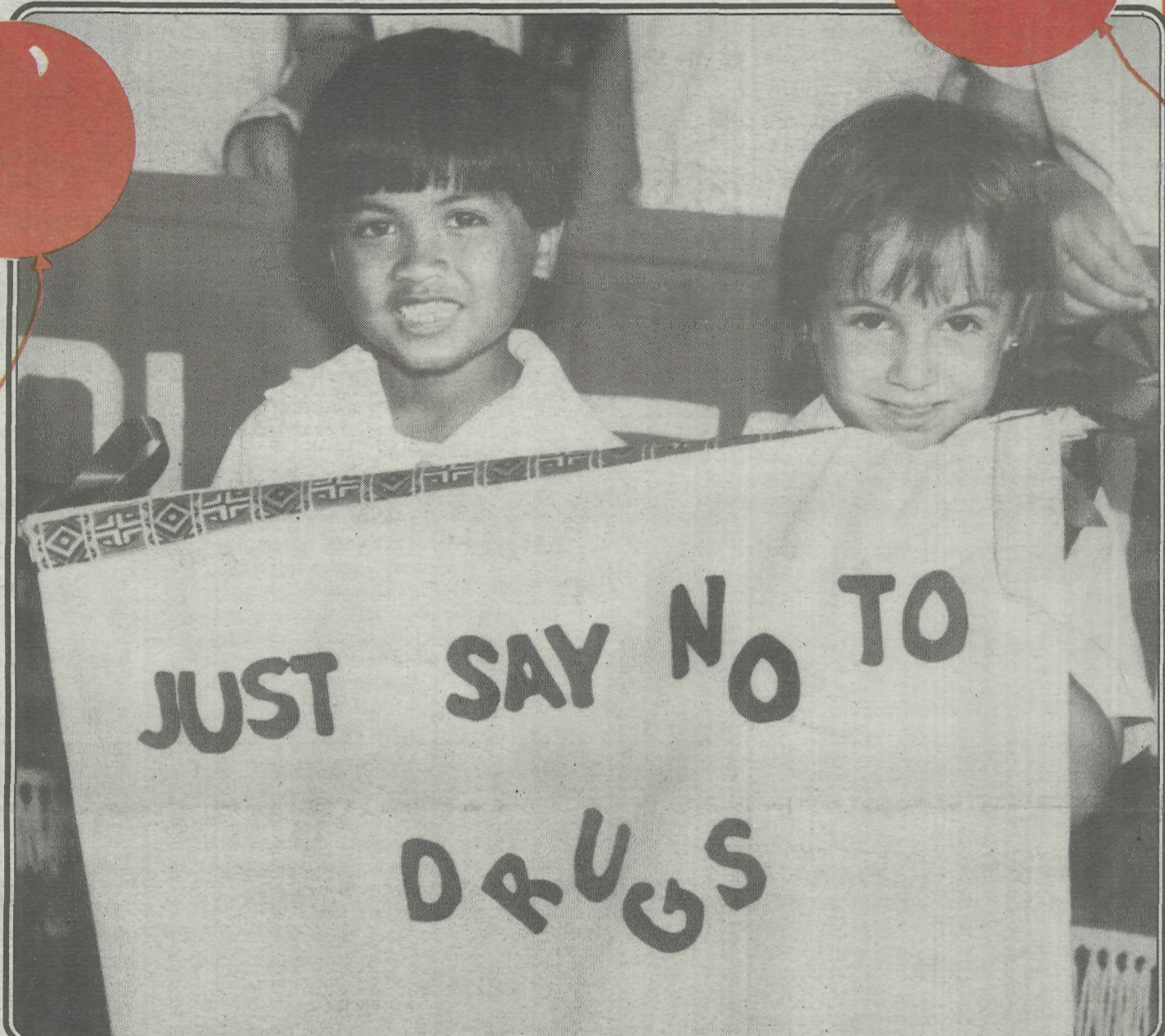
By Prent Browning  
Voice Staff Writer

"If we really love each other we will protect each other from drugs." That, in Archbishop McCarthy's words, seemed to sum up the simple but moving theme of the Red Ribbon Day celebration held at St. Mary's Cathedral last Wednesday.

The annual event which this year was observed statewide drew representatives of many different civic organizations, leaders of the major religious communities in South Florida, and over 1500 Catholic, Jewish, and Protestant students from throughout the area.

The interfaith prayer service was a time to show the solidarity of all religions in their battle against the root causes of substance abuse.

Leading prayers and making  
(Continued on page 10)



Ryan Dalisay, 6, and Jacqueline Moskos, 5, display banner during rally at Cathedral Wednesday.

(Voice photo by Marlene Quaroni)

### Annual convention here

## Church women told: be politicians

By Ana Rodriguez-Soto  
Voice News Editor

A Dade County commissioner has urged Catholic women to run for office and make their mark on South Florida politics.

Speaking at the 30th annual convention of the Miami Archdiocesan Council of Catholic Women, Commissioner Clara Oesterle said South Florida would be a better place if Catholic women would bring their value-laden, caring approach to the community's most pressing problems.

"There is certainly a place for inspired women of faith in South Florida politics," Oesterle told the MACCW members, who represent more than 5,000 Catholic women in Dade, Broward and Monroe counties.

Nearly 400 of them had gathered May 1-3 at the Biscayne Bay Marriott Hotel near downtown Miami for their annual convention, a springtime rite of prayer, learning and fun among old friends.

Oesterle told them the time "has never been better" for women in politics — and the need has never been greater. She listed more than a dozen South Florida judges who are women, two dozen who sit on city commissions, three who are city man-

***"Your value-laden approach is the most effective way... We're going to count on you to do what government can't do"***

**-Clara Oesterle,  
Dade County  
Commissioner**



ers, and two who are city attorneys, as well as Dade State Attorney Janet Reno.

"Women really know how to handle politics," said Oesterle, referring to their traditional role as the care-givers and reconcilers in the family. She herself is the mother of five and grandmother of six, and has served on the county commission since 1974.

"Our society needs our abilities," she stressed, listing some of Dade County's

most pressing problems:

- One-quarter of Dade's children live in poverty;
- Ten percent of all juveniles are arrested;
- Fifteen percent of all the babies are born to teenage mothers.

"We must redouble our efforts or the future of our community will be bleak indeed," Oesterle said. "Your value-laden approach is the most effective

way."

She noted that the county and the Archdiocese of Miami have "an excellent working relationship" and complimented the Church's child care centers and drug rehabilitation programs, as well as its homes for the elderly, who "require help based on love, not efficiency."

"It's the Catholic Church that we in government turn to when trying to address some of Dade's most pressing needs," the commissioner said, noting that government cannot impart values because of the Constitutional separation of Church and state. "We're going to count on you people to do what government can't do."

Oesterle, now a practicing Lutheran, also recalled her Baptist upbringing in Tennessee and expressed a deep appreciation for the Catholic Church. She said she converted to Catholicism as a young woman, but gave it up when she got married to a committed Lutheran. "I still miss [Catholicism]," she noted.

Recalling the spirit of brotherhood that pervaded South Florida around the time of the Papal visit here, she urged the women to strive "to bring the blessings of

(continued on page 15)

## 'Reflect' on AIDS statement, Pope tells American bishops

ABOARD THE PAPAL FLIGHT TO URUGUAY (NC) — Pope John Paul II said in answer to a question during an in-flight press conference May 7 that the U.S. bishops should "reflect" on their controversial AIDS policy statement to "find their own expression for that which is in accord with the universal doctrine of the church."

But the pope added that he will not dictate what they should say on the topic. "I am not a dictator. I am the successor of Peter," he said when asked if the U.S. bishops should change their controversial statement, issued in December.

At the same time, "they should reflect" on the issue, he told journalists during a press conference on his way to Uruguay. "The American bishops know what the doctrine of the church in this area is. And they should find their own expression for that which is in accord with the universal doctrine of the church."

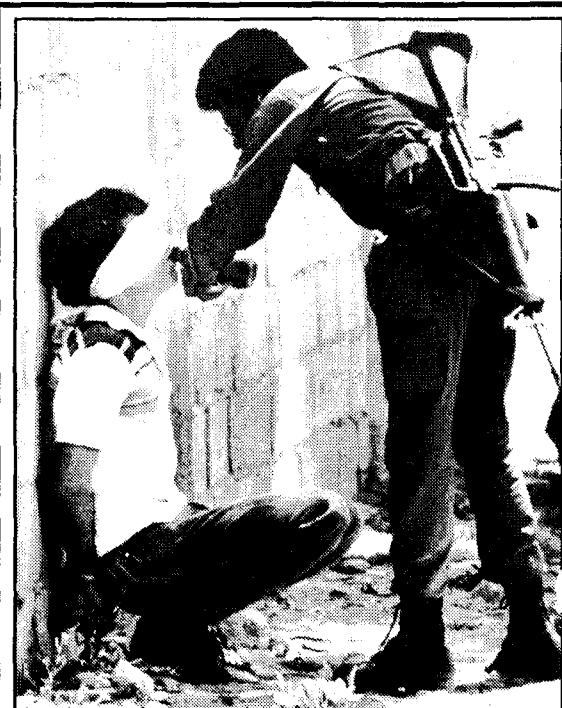
The bishops were already scheduled to discuss the statement at their June meeting in Collegeville, Minn., along with other issues. In St. Louis, Archbishop John L. May, president of the U.S. bishops'

conference, said he thought the pope's comments would make the bishops reflect on the statement "more fully."

Archbishop May said he believes Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, had discussed the statement with the Texas bishops during their "ad limina" visits, but "he did not ask for any changes that I know of."

The statement, issued by the 50-member administrative board, said the bishops would not oppose factual information about condoms in public AIDS-prevention programs that contained a "moral vision." It said abstinence outside marriage and fidelity in a marriage are the only "morally correct and medically sure ways to prevent the spread of AIDS."

The condom section of the statement was criticized by some prominent U.S. bishops who said they would not have voted for it. The section can be perceived as going against church teachings that all artificial means of contraception are immoral, argued the critics.



### Soldier's compassion

An Israeli soldier shares the water in his canteen with an arrested Palestinian youth after uprisings on the Gaza strip, part of contested territory where Israelis and Palestinians have repeatedly clashed. Israel's reaction to the Palestinian disturbances will test Christian-Jewish ties, says Atonelement Father Elias Mallon, who thinks "respect, love and honesty" can mark mature interfaith relations. (NC/UPI-Reuter photo)

### Pope asks Poles to seek 'Gospel solution' to labor crisis

VATICAN CITY (NC) — Pope John Paul II expressed his concern about the spreading labor unrest in his native Poland, saying workers and the communist authorities should seek a Gospel-based resolution to their differences. "Labor in Poland should be for man and should help him advance in every sense. Looking at the situation of the last few days, I recall thoughts about work and the responsibility of work, a responsibility that belongs to the whole nation and to its authorities," the pope told a group of Polish pilgrims. It was the pope's first direct comment on strikes that began in Polish steel mills and later spread to Baltic shipyards. The unrest represented the most serious challenge to the government's labor policies since the independence trade union Solidarity was outlawed in 1981.

### Cardinal: Scientific mentality threatens human freedom

VATICAN CITY (NC) — The Vatican's top doctrinal official, Cardinal Joseph Ratzinger, told a bioethics congress that reducing humanity to a series of problems to be solved in the laboratory would mean the end of human freedom. The cardinal criticized efforts "in the name of progress and freedom" to make technical feasibility the "only law of science" and called for a "new synthesis between science and wisdom." Cardinal Ratzinger, who heads the Congregation for the Doctrine of the Faith, last year declared in vitro fertilizations illicit.

### Thailand's bishops reject proposed Vatican statement

BANGKOK, Thailand (NC) — The Asian bishops' top theological advisers have recommended rejecting the Vatican's draft statement on the authority of episcopal conferences, saying the document is unrealistic and lacking in its presentation of church structure. "The bishops would be justified in responding that this text, as it now stands, should not be used as a basis on which to continue the study of the status of episcopal conferences," said the Theological Advisory Commission of the Federation of Asian Bishops' Conferences. The commission, composed of theological advisers appointed by the federation's member conferences, said the draft adopts positions "difficult to reconcile" with the development of bishops' conferences since the Second Vatican Council and which could "foreclose" their further development.

### Canonization set for nun who worked with American Indians

VATICAN CITY (NC) — A consistory of cardinals approved the canonization cause of Blessed Rose Philippine Duchesne and set July 3 as the date she will be declared a saint, the Vatican announced. Along with Blessed Duchesne, the consistory voted to promote the sainthood causes of six others, all members of religious orders. Blessed Duchesne was a 19th-century French missionary who spent the last 34 years of her life in the United States. A member of the Society of the Sacred Heart in France, she decided to work among American Indians. In 1818 she arrived in New Orleans with four other nuns to pursue that goal.

### Prominent Maronite priest found murdered in Lebanon

BEIRUT, Lebanon (NC) — The bullet-riddled body of prominent Maronite Catholic Msgr. Albert Khoraihe, a nephew of former Maronite patriarch Cardinal Antoine P. Khoraihe, was found by hunters near a mountain resort town a week after he was reported missing. Police said they had no clues in the murder. They said Msgr. Khoraihe's body bore more than 30 bullet wounds and scarring on his face indicated he had been tortured. The body was lying in a pine woods near the town of Ghazir, 14 miles northeast of Beirut. His auto was found abandoned with a flat tire near the mountain resort town of Brummana, about eight miles east of Beirut. No individuals or groups have taken responsibility for the killing.

### July Anglican conference important to ecumenism

VATICAN CITY (NC) — When the world's Anglican bishops meet at the Lambeth Conference in July, Catholic leaders will be looking for the direction taken on women's ordination and a more detailed response to other ecumenical issues, a Vatican official said. The conference, held once every 10 years, is scheduled to finalize the Anglican reaction to a report on the Eucharist, ministry and authority, written in 1982 by the Anglican-Roman Catholic International Commission. Because it will "define the Anglican response" to the report, the conference is viewed as a "very important" step in the dialogue process, said Father Kevin McDonald, an official of the Vatican's Secretariat for Promoting Christian Unity. The conference also is expected to grapple with the issue of women's ordination to the priesthood, which has caused strong disagreement among Anglicans and posed new obstacles to Catholic-Anglican unity.

### Father Junipero Serra to be beatified

ROME (NC) — Pope John Paul II will beatify Father Junipero Serra, the 18th-century founder of nine California missions, Sept. 25 at the Vatican, said the postulator for Father Serra's cause, Franciscan Father Giovanni Folguera. Father Folguera, said bishops from Majorca, Spain — Father Serra's birthplace — San Francisco and Monterey, Calif., will attend the beatification.

### Pope appeals for freedom for Ukrainian Church

VATICAN CITY (NC) — Pope John Paul II said the outlawed Ukrainian Catholic Church in the Soviet Union should be given freedom of religion and worship. The pope's remarks, made in a talk to about 80 experts on Eastern Christianity, echoed his message in April to Ukrainian Catholics, who are believed to number several million in the Soviet Union. Church attention has been focused on the region this year because it is the millennial anniversary of Christianity in the ancient Kievan-Russ, an area that now is part of three Soviet republics. The pope said the millennium should be an occasion of "common joy" for Catholics and Orthodox Christians "in full religious freedom, freedom of conscience and the profession of the faith."

### Panama's bishops blame U.S. pressures for hardships

PANAMA CITY, Panama (NC) — Panama's bishops have criticized U.S. economic pressure against their country as unjust and a violation of national sovereignty. The bishops have also criticized local "military and paramilitary repression which violates human rights." The U.S. government has imposed economic sanctions aimed at toppling the government dominated by military strongman Gen. Manuel Antonio Noriega. Closed banks and a general strike added to economic woes. The bishops said the nation's current crisis was caused by "a capitalist economy that does not care for the primary needs of the people," foreign intervention, official repression, and corruption.

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## Pope in Bolivia denounces sects

LA PAZ, Bolivia (NC) — Pope John Paul II denounced fundamentalist sects and urged strong family ties as he began his visit to Bolivia, the second stop on a four-nation South American trip.

Earlier, in Uruguay, the pope engaged in a whirlwind of public religious activities and urged Uruguayans to improve their personal morality.

The pope spent 48 hours in Uruguay before arriving in Bolivia May 9. He is scheduled to visit Peru May 15 and Paraguay May 16-18 before returning to Rome.

In La Paz, the world's highest national capital, the pope said fundamentalist sects were "sowing confusion among the people" and diluting the Gospel.

Catholics must learn to defend them-

with the Catholic Church, the majority religion.

The pope's talk to the bishops ended his first day in La Paz, located in the

**'These sects, of a fundamentalist cut, are undermining the coherence and the unity of the evangelical message.'**

Andes Mountains, 13,000 feet above sea level. Before the pope arrived, La Paz shopkeepers had said the Catholic Church rented all the available oxygen bottles in the city for the Vatican party.

On May 10 the pope mixed praise and criticism for the customs of the Aymara Indians who dominate the La Paz area.

The pope praised the Aymara moral code: "Do not be a thief. Do not be lazy. Do not be a lair."

But he criticized their practices of concubinage and trial marriage.

The pope spoke on Aymara culture during an outdoor Mass at the El Alto Airport outside La Paz, where he received gifts from Indian men dressed in ponchos and women sporting their customary round-crowned black hats.

The pope criticized "unions contrary to the wishes of God and natural law, such as concubinage."

He also criticized "sirvinacy," a formal trial marriage system involving parental approval and a prior commitment by the couple to protect and aid each other during the trial period.

The Mass theme was the need to strengthen family life, and the pope used it to reiterate church opposition to divorce, abortion and artificial birth control.

Before celebrating Mass, the pope met the diplomatic corps and asked world leaders to lift the "onerous weight of the foreign debt" on poor countries.

"The unevenness between the amount of this debt and the capacity to pay it, the difference between the sums lent to borrowers and the amount of repayment required by creditors are causing grave damage to many poor countries," the pope said.

"The extreme poverty which many countries still are affected by is an affront to all humanity," he said.

Bolivia, with an annual per capita income of \$400, is South America's poorest country.

Earlier in the morning, Pope John Paul stepped out of the official program to greet 300 orphans who serenaded him with traditional Indian music outside the apostolic nunciature, his residence in La Paz.

The pope appeared on the balcony facing the youths and greeted them, then left the nunciature to hug and shake hands with many of them.

In Uruguay, one of the few Latin American countries where the church is not a social force, the pope said Catholics need a healthy interior life if they are to help solve the nation's social ills.

Although almost 80 percent of the 3 million population professes Catholicism, Uruguay has strict separation of church and state. Its government and political structures were influenced by

early 19th-century agnostic and libertarian views which regarded religion as a private matter.

Before the visit ended May 9, the pope made a frontal attack on this view, outlining the need for a "public profession of Christianity."

He backed this by engaging in out-

door public Masses and liturgies of the Word in a whirlwind of public religious activities unknown to the tiny country, about the size of the state of Washington. He celebrated two outdoor Masses, ordained priests and participated in other public ceremonies in less than 48 hours.

## Pope defends strikes

On the May 7 flight from Rome to Montevideo, Uruguay, the pope defended union strikes in his native Poland, saying the "crucial problem" in Poland is "the lack of true democracy."

The pope challenged the communist government to dialogue with its opponents on ways to establish a democratic society. He also opposed the use of force to break up the strikes.

On other issues, the pope said:

- Mikhail Gorbachev might be sincere in trying to reform Soviet society, but the changes that this will lead to more democracy in the Soviet bloc are slim.
- The U.S. bishops should "reflect" on their AIDS policy statement and "find their own expression for that which is in accord with the universal doctrine of the church."
- The U.S. government should not cut off aid to Paraguay, Peru and Bolivia because of drug trafficking.
- Paraguayans, living under a dictatorial regime since 1954, have the right to self-determination.
- The church's 500-year effort in Latin America has been to evangelize, not colonize.

## Mrs. Reagan said to cut pro-life words

WASHINGTON (NC) — Nancy Reagan reportedly told then-White House chief of staff Donald T. Regan she wanted no mention of abortion in the President Reagan's 1987 State of the Union message, saying, "I don't give a damn about the right-to-lifers."

Regan quoted the first lady in his just-released memoirs, "For the Record: From Wall Street to Washington."

According to the book, Mrs. Reagan, in a telephone conversation with Regan Jan. 24, 1987, demanded that all mention of the abortion issue be removed from the draft text of the address. She had phoned Regan in Washington from Camp David.

Regan also wrote that he told her the president "particularly wanted some language on this subject included in his address."

In 1987, pro-lifers noted the omission from the State of the Union address of two staples of the Reagan agenda — opposition to abortion and tuition tax credits. They went unmentioned for the first time in years.

Abortion was back in the State of the Union speech for 1988.

ives from the evangelizing of sects while continuing ecumenical activities with other Christian churches wishing good relations with the Catholic Church, he said May 9.

It was one of his strongest attacks on the inroads which sects are making in the traditionally Catholic population of Latin America. Many Latin American bishops have told the Vatican that the growth of sects is a major danger to the health of Latin American Catholicism.

"These sects, of a fundamentalist cut" are undermining the "coherence and the unity of the evangelical message," he said.

Bishops should "provide your faithful with an adequate capacity for discernment so that, with an attitude of sincere ecumenism with our brothers in other Christian confessions and with respect for all, they nevertheless remain and act like faithful children of the church in which they were baptized," the pope said.

There are about 150 churches and sects legally registered in Bolivia, yet few have sought to develop relations

## Mary good model for today's world

By Julie Crum  
Community editor/  
Diocese of St. Augustine

May is Mary's month. This year it has special significance because Pope John Paul II designated a stretch of time from Pentecost (June 7, 1987) to the Feast of the Assumption (August 15, 188) as the Marian Year of Peace.

**Mary was unwed and pregnant, an advocate for the oppressed, a political refugee.**



Already we have witnessed one dramatic event that many Catholics believe is the result of this Marian Year, says Father Alvin Illig, head of the Paulist National Catholic Evangelization Association.

That event took place on the Feast of the Immaculate Conception, says Father Illig. "On that day, U.S. President Ronald Reagan and Soviet General Secretary Mikhail Gorbachev signed an agreement calling for the most dramatic reduction in nuclear weapons ever proposed since the advent of the Atomic Age."

Whether or not we made the connection between Mary's feast day and the momentous world event, we are not surprised by the idea that Mary can be counted on as a powerful intercessor for peace. In fact, the U.S. Catholic bishops in their pastoral, *The Challenge of Peace*, encouraged prayer to Mary as a potent force.

Mary's image and the quest for peace are examined by Benedictine Sister Mary Lou Kownacki in her introduction to *Mary Wellspring of Peace* by Sister Joan Chittister. (Published by Pax Christi USA, 348 E. 10th Street, Erie, PA 16503.)

"Does a peasant woman from an ancient culture have anything to teach a sophisticated, technological society poised on the brink of annihilation?" she asks.

"We need to re-image Mary," Sister Kownacki believes. "Too often she is identified as reticent, passive and docile; a figurine, insulated from human struggle and pain."

"This distorted and dishonest picture of Mary has been presented as a role model for women. A different image may suggest a new role, a contemporary model."

Serious reflection on the life of Mary as portrayed in Scripture will provoke insights desperately needed in the nuclear age, says Sister Kownacki.

"A closer reading of Scripture reveals a woman immersed in the same pressing issues that echo in our times," she says. She gives the following examples:

Mary was unwed and pregnant, an advocate for the oppressed, a political refugee. She was a single parent and a mother of a condemned prisoner. She was a Third World woman, a liberator, a widow, the first disciple.

And in all these circumstances, Sister Kownacki points out, Mary was a woman of peace.

We are a world threatened by nuclear disaster. Perhaps during this special month of this special year, we should turn to Mary, the role model of peace-seekers, and ask her to intercede for us.

# National Briefs

## Priest: Celibacy causes much loneliness

LOUISVILLE, Ky. (NC) — Celibacy is the main reason men leave the priesthood and a major cause of loneliness for those who stay, Father Frank J. McNulty told priests attending a convention in Louisville.

During the convention of the National Federation of Priests' Councils, Father McNulty, pastor of Blessed Sacrament Parish in Roseland, N.J., addressed many of the same themes he touched on in his 1987 presentation to Pope John Paul II during the pope's meeting with priests in Miami.

Priests are "desperate for help" in facing the demands of celibate life, Father McNulty said at the convention, which drew more than 260 priests. The annual meeting was held in late April.

Although Father McNulty's talk focused on problems facing priests worldwide, he also had praise for recent efforts of the U.S. bishops, including

their controversial statement on AIDS and their recently released first draft of a pastoral letter on women's concerns.

"I see great things happening there," the priest said. "I see a lot of bishops coming around to our side and showing great... compassion."

But the issue of celibacy often is not honestly addressed "by people in authority," he said. When the question of coping with celibacy arises, solutions such as allowing the ordination of married men are not discussed.

"Virtually every study mentions celibacy as a major reason for priests leaving the church," Father McNulty said. "And it's a major reason for the loneliness of those who stay."

The church's insistence on celibacy prevents young candidates from considering the priesthood and causes some older priests to leave their voca-

tions, he said. "That is really scary."

Disillusionment is another problem priests are trying to deal with, Father McNulty said. Pastors, who saw their vocation as an opportunity to serve people and serve God, are especially vulnerable when they become bogged down in the day-to-day routine of running a parish. "The leaks, locks and ledgers" get more time than people do, he said.

Trying to serve parishioners with competing ideologies — those whose faith focuses on social justice and those whose beliefs stress more traditional church roles — is another tension, he said. But "we have to serve both of them."

The growing need for priests, Religious and lay people to work as a parish team can also cause tension, he said. "We are all so different. When we come together to do ministry, we have a lot to work out."

### Bishops support 'end hunger' legislation

WASHINGTON (NC) — The general secretary of the U.S. Catholic Conference has offered support for a bill that he said "represents a beginning of a new national commitment to end hunger."

The USCC official, Msgr. Daniel F. Hoye, in a letter to Sen. Edward M. Kennedy, D-Mass., expressed support for the Emergency Hunger Relief Act of 1988, sponsored by Kennedy. "The increasing number of poor and hungry people, especially children, need the assistance of this bill," Msgr. Hoye said. He said the USCC particularly supports raising basic food stamp benefits levels, the Summer Food Service Program for Children, and increasing the deduction for shelter and child care costs to help families who are hungry because the high costs of rent and utilities or child care leave them without enough cash for food.

### Group: Abortion counts more than other pro-life issues

WASHINGTON (NC) — A politician's vote in favor of pro-life issues such as nuclear arms reductions or social welfare allocations "does not 'balance out' a vote in favor of abortion," said the executive director of the JustLife Education Fund. Ronald J. Sider, who heads the coalition of Catholics and Protestants advocating a "consistent life ethic," clarified the group's rating of U.S. political candidates. Anti-abortion groups have sharply criticized the organization's political rating guide for giving equal weight to votes on abortion, economic justice and nuclear weapons.

### Bishops: School health clinics 'mislead' youths about sex

WASHINGTON (NC) — School-based health clinics mislead youths about premarital sex, contraceptives and abortion, according to a bishops' committee statement addressed directly to young people. The "Statement to Youth on School-Based Clinics" was approved by the National Conference of Catholic Bishops' Administrative Committee and prepared by the bishops' Committee for Pro-Life Activities. The statement said the bishops' committee wants to "challenge local communities across the country to drop the idea of school-based clinics" and wants schools, teachers and parents to teach young people "honesty, moral responsibility, promise-keeping, self-control, commitment, and respect for other persons."

### Pope names second Native American bishop

WASHINGTON (NC) — Pope John Paul II has named Capuchin Father Charles J. Chaput, who is mid-America provincial for his order, as bishop of Rapid City, S.D., making him the second Native American to be named a U.S. bishop. The first to be elevated to the episcopacy was Bishop Donald R. Pelotte, who is coadjutor of Gallup, N.M. Bishop-designate Chaput, who is a member of the Prairie Band Potawatomi tribe, succeeds Bishop Harold J. Dimmerling, who died last December.

### Washington for Jesus

Waving his Bible, the Rev. James Robinson addresses the 'Washington for Jesus '88' rally near the U.S. Capitol recently. The crowd, estimated at close to 125,000, included Catholics, many of whom met in Washington on the eve of the rally for "singing and praising the Lord" and a Mass. (NC/ UPI photo)



### Pro-lifer protests doctors' killing of 'extra' fetuses

WASHINGTON (NC) — A Catholic pro-life official has called it "tragic" that some doctors are using selective abortion to reduce the number of fetuses in women who are pregnant with several. "And it is all the more tragic in light of the advances that could be made if the relentless effort to destroy were rechanneled into an equally relentless effort to help every mother and every child," said Gail Quinn, acting director of National Conference of Catholic Bishops' Office for Pro-Life Activities. Quinn made the comments in response to a report in the *New England Journal of Medicine*. The article by a team at New York's Mount Sinai School of Medicine detailed the "selective reduction of multifetal pregnancies in the first trimester of a pregnancy."

### Bishop, priests arrested at anti-abortion sit-in

WASHINGTON (NC) — New York Auxiliary Bishop Austin B. Vaughan was among more than 30 Christian and Jewish clergy arrested for disorderly conduct in connection with the anti-abortion protest "Operation Rescue." New York police arrested 503 people who blocked the street and sidewalks outside the Manhattan offices of Dr. Herbert Schwarz, a gynecologist who performs abortions. The demonstrators, who included at least 10 Catholic priests and four women Religious, were processed at the police academy and released on their own recognizance, a police spokesman said. Operation Rescue is a weeklong series of sit-ins at abortion clinics in New York.

### Bishop asks for 'intra-Jewish' dialogue on aid to private schools

VENICE, Fla. (NC) — Bishop John J. Nevins of Venice asked Orthodox, Conservative and Reform Jewish leaders to have "an intra-Jewish dialogue" on public aid to private schools. Bishop Nevins spoke to a special joint meeting of the board and the community relations committee of the Sarasota-Manatee Jewish Federation. Catholic and Jewish communities have worked together before on many "important areas of human needs," Bishop Nevins said. But he noted that while Orthodox and some Conservative Jews support aid to parents of children in non-public schools, the Reform community and other Conservative Jews oppose such aid. He asked for an intra-Jewish dialogue "in the hope that, with good will, some way for public assistance may be found within the framework of pluralism and the constitutional system."

### Illinois churches told to do more for farmworkers

CHICAGO (NC) — A Loyola University study has urged Illinois churches to go beyond the "bag of candy" type of assistance it said they currently offer migrants and focus on "empowerment and self-determination of farmworkers." The study said that "right now, life for migrant workers in Illinois holds only two certainties: backbreaking labor at low wages and health problems resulting from unsafe working conditions, including pesticide spraying." The 316-page study was coordinated by Father Charles Kyle, a priest of the Archdiocese of Chicago who is a research associate professor in the School of Education at Jesuit-run Loyola.

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# Pastoral asks men to share load

(From Chapter II of Pastoral Letter Draft)  
By Jerry Filteau

WASHINGTON (NC) — The dignity of women demands that men take more responsibility in marriage and family relations, says Chapter 2 of the draft pastoral letter on women's concerns of the U.S. Catholic bishops.

"The stereotype of a woman who holds down a career and maintains a beautiful home, family and marriage is false and destructive according to many women," the draft says. "Women alone are unjustly held responsible for the success or failure of family life... their husbands expect them to take total care of the home, even when both partners are employed."

The draft pastoral, titled "Partners in the Mystery of Redemption," was sent to the nation's bishops in early April and made public April 12. A second draft is to be given to the bishops for debate and a vote in November 1989.

Chapter 2, on the dignity of women in relationships, is in many ways the most complex and nuanced section of the document.

It weaves an intricate pattern in which the dignity of women and church teaching on "the sacredness of human sexuality" are bound together like the warp and woof of a piece of cloth.

It says that the widespread abuse of women and children can be brought to

an end only with "a proper appreciation of sexuality" and "a rejection of the very temptation to use aggression, power, dominance and control as the basis of male-female relationships."

The draft pastoral defends "the beauty and dignity of motherhood" against "attitudes and trends that appear to devalue (women's) dedication

**'The stereotype of a woman who holds down a career and maintains a beautiful home, family and marriage is false and destructive, according to many women'**

as housewives and full-time mothers."

But at the same time it defends "the gifts of single women...in a climate that celebrates happy couples, nuclear families and mothers who work only in the home." It calls for enhancement of their single life by "appropriate economic freedom, a diversity of professional choices and a mature appreciation of each person's limits and strengths."

It speaks especially of women Religious, calling voluntary celibacy "another way of loving...not as a repression of sexuality but as a healthy, responsible and creative expression of the gift of self in service to the community."

The document says many women see church teaching on "the indissolubility of marriage and the right to life as truly protective of their dignity in the face of

sexual exploitation, desertion and violence."

While extolling permanent marriage, however, the draft also says the church must devote more pastoral attention to the needs of women who have been deserted or are separated or divorced, often trying to raise families as single parents.

It stresses the importance of church teaching on sexuality as a "counter-cultural" message in a society where often "sex is reduced to its genital expression, to an instant of gratification, devoid of responsibility."

But even as it defends church teaching on artificial birth control and praises natural family planning, the draft calls for "a spirit of compassion" toward the "many women (who) experience official teaching on family planning not as liberating but as oppressive."

The draft document calls for extensive pastoral efforts by the church to:

- Promote the sacredness of human sexuality against "secular values" which separate sex from love, commitment and openness to new life.

- Incorporate the insights and experience of women into church programs of marriage preparation and family

planning.

- Encourage husbands and wives to "become partners in parenting."

- Give special assistance to single mothers and their children.

- Provide "ever more careful preparation of engaged couples for marriage."

- Encourage and appreciate the gifts of single women and make their presence "more visible in parishes and support groups."

- "Make the annulment procedures less impersonal and painful for couples and their children."

- "Overcome the fear or prejudice" that leads Catholic priests, Religious and laity to "shun those whose marriages have led to divorce or ended in annulment."

- Educate people in church teaching on family planning and at the same time "foster a dialogue between those who find prohibitions against artificial contraception unacceptable and those who find that the natural regulation of births has enriched and preserved their marriage."

- "Insist that men take seriously their responsibility in the realms of sexuality, procreation and parenting."

- Educate adults and young people in sexuality and family life, to deepen their understanding of sexuality and "to facilitate the practice of sexual abstinence before marriage."

## Women in society

(From Chapter III of Pastoral Letter draft)

WASHINGTON (NC) — Chapter 3 of the U.S. bishops' draft pastoral on women's concerns calls for "affirmative action" to assure women's equality in both the church and society.

Although the chapter deals mainly with social issues, it says the church as a social institution must also assure women just wages and improve their employment opportunities. "We speak to people about justice, we must first be just in their eyes," it says.

The draft pastoral letter, "Partners in the Mystery of Redemption," was written by a committee of six bishops. It was distributed to the rest of the U.S. hierarchy in early April and made public April 12. Following nationwide consultations later this year, the committee plans to refine the document and present a second draft to the bishops for debate and a vote in November 1989.

The first draft's chapter on women in society addresses such issues as:

- "The evil and injustice of sexism its tenacious hold on attitudes and assumptions."

- The growing poverty of women because of "unequal pay for equal work" and lack of institutional protections for women who have special responsibilities at home.

- "The double discrimination of sexism and racism" that makes black and

Hispanic women suffer poverty even more than women in general.

- Violence against women and their exploitation in pornography and prostitution.

- Multiple expectations of women, making them feel "guilt if they stay at home and guilt if they leave for paid work."

The draft says the bishops "support legislation and affirmative action laws that assure women equal opportunity and treatment and that remove sex discrimination."

In a footnote it says that, while supporting women's equality, the bishops cannot back the Equal Rights Amendment to the U.S. Constitution "in its present form without a guarantee that the ERA will not be interpreted as securing the right to abortion as public policy."

The draft says that other church actions in support of women's equality in society should include:

- Forceful denunciation by church leaders of "physical, sexual, economic and psychological injustices against women."

- Increased "pastoral efforts through psychological, social and other services to aid women victimized and exploited."

- Support for maternity leave benefits "which protect both newborns

and their mothers and provide time to create the essential bonding between them" and which allow mothers "to return to their work without financial penalty."

- Education of men and boys that will "stress respect for the personal integrity of women and impress on males the sinfulness of violence and every form of sexual exploitation."

- Training of seminarians and pastoral ministers to make them more aware "of the ways in which women are discriminated against in church and society" and to help them "understand and respond more compassionately to the special problems women face in situations such as sexual harassment or during pregnancy."

(Next: Women and the church.)



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# Living trusts: popularity grows

By Bruce H. Hest

Our last article focused on the subject of wills: assets controlled by a will, who should have a will, and what a will accomplishes. We saw that, in general, every estate will go through probate, unless something is done to avoid probate.

So what is probate? It is the process by which your will is admitted and proven in the probate division of Circuit Court, your personal representative (executor) is "appointed," your assets are collected, you debts and taxes are paid, and your assets are ultimately distributed to your family, friends and/or charities.

Probate is expensive, both in terms of time and money. Depending on the nature of the assets involved, it may take from six months to a year or longer to settle an estate. And the costs, although not set by law, approximate between 5 and 10 percent of the value of the probate assets.

So, for example, an estate with probate assets of \$200,000 may take a year and may cost in excess of \$10,000 to settle. The costs go to legal fees, accounting fees, appraisals, court costs, personal representative fees, etc. Probate is not the same as taxes!

Probate also subjects the estate to the possibility of a will contest. If there's a disgruntled heir, for instance, the costs and delays of probate can exceed your worst expectations.

Further, many aspects of your probate file become a matter of public record and can be seen by anyone down at the courthouse.

That's why more and more people are seeking to avoid probate. The most practical way to avoid probate for many is the revocable living trust. The living trust is a unique estate planning tool, because it is very flexible and can accomplish many objectives.

The trust is a written legal document that you voluntarily create to provide instructions on the management and transfer of assets which have been placed into the trust.

And as the Grantor, you will reserve certain rights in the trust, such as the right to make changes or even revoke the trust. This provides you with all the control you will need and want over your assets.

And a living trust can also serve you during life as well: if you become incapacitated a successor trustee your name, rather than a court appointed guardian, will be able to step in your shoes and manage your affairs for you.

This can allay fears that many have about the possibility of an incapacity associated with the aging process.

Remember, the trust will avoid probate (and will control the assets placed in it) simply because the assets will be held by you as trustee, rather than as an individual.

It almost sounds like a game, and in a way it is. But you and your beneficiaries will be the winners. There will be fewer hassles, delays and expenses for you and your estate!

The next article will discuss: Ways to protect your estate from disability, including a discussion of the Durable Family Power of Attorney.

(Bruce Hest is a tax and estate planning attorney and may be reached through Jack Rodgers at the Archdiocese or by calling 1-800-451-0840.)

# 1st Black archbishop proud, multi-cultured

ATLANTA (NC) — Atlanta Archbishop Eugene A. Marino told enthusiastic crowds at his May 5 installation ceremony that while there had been times when he had been embarrassed by the South, "today I am not ashamed of whence I have come." He was then installed in a multi-cultured ceremony, including Spanish.

"With neither pretense nor apology, like so many of you I am a Southerner," the nation's first black archbishop told those attending the installation Mass at the Atlanta Civic Center.

One of 12 U.S. black bishops and a Josephite priest, Archbishop Marino was auxiliary bishop of Washington in 1974-88. He is the son of a black mother and a Puerto Rican father.

The civic center was filled to capacity with an estimated 4,500, including Atlanta Mayor Andrew Young and Coretta Scott King, widow of slain civic rights leader the Rev. Martin Luther King Jr.

At the new archbishop's request, the liturgy reflected the cultural diversity of the Atlanta Archdiocese. A Negro spiritual was sung, a reading was delivered in Spanish, children in ethnic costumes carried Offertory gifts to the altar, and representatives of the city's Vietnamese, Korean, black and Hispanic communities greeted the prelate during the liturgy.

Archbishop Marino said that while "there can be no escaping" his role as the first black bishop to serve in Atlanta and as the first black archbishop in the nation, these factors "need not affect the quality of my ministry among you."

But, he said, "the good shepherd's heart must also go out to those weakest and most vulnerable members of the flock... those on the fringes, those most likely to stray, those most threatened by danger."

"A widespread attitude of selfishness and immediate self-gratification has produced a flood of por-



'As your ancestors brought the faith to this continent, you belong to the church and in a very special manner the church belongs to you,' said Archbishop Eugene Marino of Atlanta to Hispanics at his installation.

nography and sexual immorality and increasing alcohol and drug addiction," he said, adding that those factors have led to crime and violence.

"Having made our peace with the death of the most innocent and defenseless among us (the unborn), is it any wonder that we are so ineffective in dealing with hunger, with injustice, with the threat of nuclear war?" Archbishop Marino asked.

In the homily the archbishop said he was proud of his black and Puerto Rican background, "just as I am sure that you who are Irish, Italian, French, German, Spanish, Anglo and Native American are proud of your identity," he said to applauding Mass participants.

Speaking in Spanish, he addressed those of Cuban, Mexican, Central and South American heritage. "As your ancestors brought the faith to this continent," he told them, "you belong to the church and in a very special manner the church belongs to you."

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# Local Section

THE VOICE

Miami, FL

May 13, 1988

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## Bishop: Deportations pose 'moral problem'

Following is a statement by Miami Auxiliary Bishop Agustín Román urging the U.S. government to reconsider its plan to deport Cubans who have been detained after committing crimes in this country.

"The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too, are the joys and hopes, the griefs and anxieties of the followers of Christ."

(Vatican Council II,  
Gaudium et Spes)

We have shared the joys of families who, after waiting for years, have seen the Cuban detainees return home; and we have seen with joy how they have come back with a strong purpose to work for the welfare of our society. But we read with grief the letters we receive from many other detainees telling of their deep anxiety in view of a possible separation from their loved ones because of deportation.

In accordance with the laws of this country, any person who does not have American citizenship, even if the alien is a legal resident of the United States, is subject to deportation if he or she commits any of the crimes listed under some categories in the law of deportation.

The application of this law to individuals has so far depended on the relations that may at any time exist with

**'No one can deny, in principle, the right of a country to expel from its territory those aliens who are justly considered unwanted because of serious illegal conduct. This matter, however, is immensely complicated when the nation to which they are returned is submitted to a regime, whatever its ideology may be, which violates the most essential human rights, particularly in the juridical and incarcerating system.'**

the government of the corresponding nation and the situation prevalent in that nation. It is a fact that, except for the 1985 deportations, these regulations were never applied to Cuban exiles. It seems, however, that the present negotiations between the United States and Cuba are going to change this situation.

Every day dozens of letters reach me from detainees who are threatened with deportation even if they have completed in this country the sentence they received from the justice system.

This is a matter of concern not only for the Cuban

detainees, but rather is a moral problem which has affected and may affect thousands of persons of different nationalities.

No one can deny, in principle, the right of a country to expel from its territory those aliens who are justly considered unwanted because of serious illegal conduct. This matter, however, is immensely complicated when the nation to which they are returned is submitted to a regime, whatever its ideology may be, which violates the most essential human rights, particularly in the juridical and incarcerating system.

It seems reasonable, therefore, in the case of detainees who are nationals of countries where this situation is prevalent, that the Federal Government seriously consider the concrete consequences of such decisions.

To the moral reasons that, as a general rule, can be alleged in the problem of deportations, we can add in many cases the separation of the family, since the spouse and children, for legal or practical reasons, are not able to return to their country of origin.

Let us hope that the authorities of the United States, by reason of their attributions and responsibilities, are able to solve this situation for all who are potentially affected in a way that will combine the rights of this nation and the consideration of the grave tragedies that deportations to certain countries have caused, and may continue to cause, for thousands of human beings.

Most Reverend Agustín Román,  
Auxiliary Bishop of Miami

## Community pays tribute to Archbishop

Proceeds of testimonial dinner will help fund Catholic Hospice

By Robert O'Steen  
Executive Editor

Archbishop Edward A. McCarthy wondered if he was already in heaven last Saturday night.

"I'm going to check very carefully the obituary notices tomorrow morning," he said after a string of religious and civic leaders had mounted the podium to praise him lavishly at a \$175-a-plate affair at the Fontainebleau Hilton. The event was staged to honor his 70th birthday and raise funds for a Mercy Hospital hospice for the dying set to open around Sept. 1.

"People don't normally say things so unashamedly nice and exaggerated except at a funeral," the Archbishop joked to the audience of about 400.

**'People don't normally say things so unashamedly nice and exaggerated except at a funeral.'**

Archbishop  
McCarthy

"The last time I checked, I think I can tell you, there were still some vital signs."

Among those praising Archbishop McCarthy were Pope John Paul II and President Reagan, who sent letters congratulating him for his 12 years of accomplishments in Miami.

Father David Russell of St. John Neumann parish, in his keynote address, traced the Archbishop's background and described him as a bridge-builder bringing peace and love to South Florida's complex ethnic mix.

"He is a man without guile," Father Russell said in summing up Archbishop McCarthy.

The Archbishop said he was proud to be associated with Mercy Hospital's hospice because he felt the Church was at its best in ministering to the dying, a continuing of Christ's healing ministry.

He pointed out that 16 percent of the hospitals in the U.S. are Catholic. He said the Pope during his visit here spoke of the importance of the healing ministry. He said the Pope mentioned the AIDS crisis in America and the need to show compassion to its victims.

"It is true that those who have lived as long as I have have experienced some very eventful years," he said.

"We became familiar with penicillin and Frisbees and frozen foods and microwaves and nylons and Xerox and radar and television and cellophane and Reynolds Wrap and fluorescent lights and credit cards and ball point pens and computers and drip dry clothing and electric blankets...

**Peace on earth**

St. Brendan student Andriana Gonzalez, 11, performs a "peace ballet" she choreographed as classmates sing John Denver's theme "I Want to Live", during the Youth Peace Festival 1988 held recently in downtown Miami. More than 100 St. Brendan students, led by sixth-grade teacher Angie Fernandez, right, took part in the festival along with more than 1,000 other students from area public schools. (Voice photos / Marlene Quaroni)

"We were around before Leonard Bernstein and before yogurt and before Ann Landers and plastics. People got married before they lived together.

"Closets were for clothes, not for coming out of... We thought fast food was a Lenten diet, grass was for growing, Coke for drinking, pot for cooking, crack for patching."

He said the other day he was talking to his niece about the wonderful modern inventions such as air conditioning which took everyone off their porches and closed the windows so "we no longer speak to our neighbors.

"TV...family members no longer pay any attention to each other because they are paying attention to the boob tube. Automobiles, of course, are beautiful. But we now drive an hour and a half home from work in the demolition derby of I-95."

Mercy Hospital is one of three health-care agencies which comprise Catholic Hospice, Inc., the first such Catholic program in the state. The other agencies involved are St. Francis Hospital, Miami Beach, which will provide 15 beds for acute terminally ill patients; and

Catholic Health and Rehabilitative Services, which operates the South Dade Catholic Nursing Home.

Edward J. Rosasco, Jr., Mercy president, said 12 bed spaces in the newly renovated wing which will cost \$200,000 to \$300,000 should be enough.

"The concept of hospice care is that people usually become eligible in the last six months of life. They don't spend a lot of time in the hospice bed," he said, noting that the bed is used for pain management.

Msgr. Bryan Walsh, president of CHRS, said that 80 percent of terminally ill patients, including those with cancer and AIDS, will be cared for in their homes. Home care will be provided by the already functioning Catholic Home Health Services, a subsidiary of CHRS, and Medi-Health, a home health care agency of St. Francis Hospital.

During the testimonial dinner the Mercy Foundation presented the Archbishop with a \$5,000 donation toward Catholic Hospice, Inc.

The program was MC'd by television commentator Ralph Renick and Father James Reynolds of St. Henry Parish, Pompano Beach.

## Proposed bills threaten patients' right to live

By Marjorie L. Donohue  
Voice Correspondent

TALLAHASSEE — Companion bills which would permit withdrawal of nourishment and fluids from terminally ill patients are now on the calendars in both the House and Senate of the Florida legislature.

Amended to eliminate the requirement that the patient have a living will, these proposed measures, if passed, will drastically change the Life Prolonging Procedure Act by amending the definition itself. Assistance would be withdrawn from patients who are "comatose, incompetent or otherwise physically or mentally incapable of communication."

Included would be all incompetents, ranging from the pleasantly senile to the permanently comatose, the mentally ill, alcoholics and physically or mentally disabled people who are not capable of managing their property or caring for themselves.

In addition, the proposed law (HB 406 and SB 501) would replace a recently adopted HRS rule, slated to take effect on July 1, which permits withholding of sustenance only in limited situations where it would harm the patient or do nothing beneficial, or when it is rejected by a competent patient whose death is

### Official

**Archdiocese of Miami**  
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:  
**The Rev. Francisco Santana** — to Temporary Administrator of Our Lady of Divine Providence, effective April 25, 1988.  
**The Rev. Edwin Rauscher,**

S.M. — to Associate Pastor of Nativity Church, effective April 20, 1988.  
**The Rev. Rigoberto Barboza** — to Associate Pastor of St. Brendan Church, effective April 24, 1988.  
**The Rev. Mr. Joseph Plummer** — to Associate Director in the Ministry of Permanent Deacons, effective April 26, 1988.

imminent.

Father Daniel Kubala, director of the Archdiocese of Miami Respect Life Ministry, called on all citizens to become involved in the defeat of the legislation by writing or calling their legislators as soon as possible. He called the measures "immoral as well as dangerous" and emphasized the need for vulnerable patients to be protected.

Thomas Horkan, Jr., executive director of the Florida Catholic Conference, pointed out that the legislation, "goes too far. We need to put on the brakes and preserve as much protection for vulnerable people as possible. Society is on a slippery slope."

According to Horkan, some of the supporters of the proposed bill speak

"glowingly of loving, articulate and committed spouses and next-of-kin dealing with dedicated physicians in reaching a decision to mercifully remove sustenance from the patient."

However, Horkan noted, real life is often different. The Nursing Home Patients Bill of Rights is written to protect vulnerable patients who also have next-of-kin and physicians, but who have not always enjoyed much protection. "By giving some people the ability to make good decisions, many other people are stripped of the legal protection that is in the law now," he said.

"However carefully drawn the Life Prolonging Procedure Act may be, it

necessarily leaves enormous discretion up to the next-of-kin and medical personnel," Horkan added, emphasizing that although the bill requires that death be imminent before sustenance can be withdrawn, it does not define "imminent."

Medical writers speak of imminent death as being within "days or weeks," while others speak of it as within a month or within a year. This is not pertinent to withdrawal of other types of artificial procedures, but is extremely important when stopping nutrition and fluids for a long-term care patient, resulting in death by starvation.

"It is difficult to distinguish between that and the direct killing of a person," Horkan said.

The proposed legislation provides for such decisions to be made by a physician and next-of-kin or by the physician for those patients who have executed Living Wills.

Companion bills which would permit parents to sign Living Wills for minor children declared terminally ill also have been introduced in the Florida Legislature. HB 26 is now on the calendar in the House of Representatives, and SB 609 is in the Judiciary-Civil Committee.

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# Expert: Pesticides harm farmworkers, consumers

By Prent Browning  
Voice Staff Writer

Farmworkers are the "guinea pigs" in the large-scale dissemination of dangerous pesticides, a California doctor charged here last week.

Dr. Marion Moses, a medical consultant to several farmworker organizations, spoke about the improper regulation of pesticides as she met in South Florida with doctors and representatives from the United Farm Workers Union (UFW) and the National Farmworker Ministry.

A faulty system for testing and approving pesticides is costing lives and taking its toll on the environment, Dr. Moses told *The Voice*. Currently, the agricultural chemical companies themselves are relied on to do pesticide testing. The results are then sent to the EPA (Environmental Protection Agency) who sees that the necessary data is filed.

"Companies do them without peer review, some of them fraudulent, most of them are not properly conducted or are inadequate," she said. "The EPA does not have the money, staff or the expertise to give these studies the critical review that they need, so some very sloppy work gets through."

States can pass laws that are tougher than the federal regulations. In California, where the subject of pesticides has re-

ceived a lot of attention, the law requires that medical toxicologists review all currently registered pesticides to determine the adequacy of product studies.

However, the passing of legislation is an uphill battle due to powerful lobbying by chemical companies and the Farm Bureau. "The National Rifle Association is nothing," said Dr. Moses, "compared to the people wanting to continue the use of these chemicals."

In the meantime farmworkers who come into closest contact with the often harmful chemicals continue to suffer. Workers are afraid of losing their jobs if they lodge health complaints, she said, and doctors are inexperienced in diagnosing the toxic side-effects of various pesticides.

Under current law, chemicals that are known carcinogens are not prohibited. One chemical, methyl bromide, widely used in Florida to kill microbes in the soil, has been known to cause permanent neurological damage or even death to farmworkers who come into contact with it.

A fungicide named Captan has been linked with reproductive abnormalities. A California woman who worked with Captan recently settled out of court with a chemical company following the birth of a son with no arms and legs.

## Cops 'rap' against drugs

"Two of the baddest cops in South Florida," Oakland Park Police Officers Lawrence and Brim, recently visited St. Ambrose School in Deerfield Beach to give students from Kindergarten thru 8th grade an unforgettable lesson in saying "no to drugs and yes to life." The



officers performed "Do Crack, Take the Rap", a rap-beat song explaining how peer pressure, alcohol abuse and giving in to the wrong decisions can have terrible consequences for young people. Students also were given copies of the officers' "rap" record for classroom use.

The most effective way now to ensure that dangerous pesticides are not used, said Dr. Moses, is to support the UFW and their boycott on table grapes. The boycott began in 1984 in an effort to have five pesticides banned that have been linked to cancer, birth defects and other illnesses.

The use of pesticides is not just a farmworker issue, since their residue is part of

the food everyone eats, Dr. Moses said. "If the farmworkers aren't protected, the consumers aren't protected either."

Moreover, the continued use of pesticides will eventually exhaust the soil, she said. "What are we doing to this good earth that God gave us? We're 'ramboing' it to death with poison for very short-term gains."



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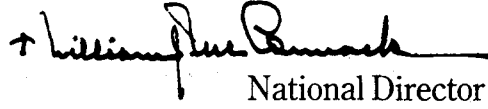
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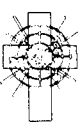
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## Parish commits itself to fighting drugs

*Substance abuse program at Holy Family in North Miami called 'model for nation'*

By Prent Browning  
Voice Staff Writer

Holy Family Church in North Miami has shown its concern about drug and alcohol abuse by setting up its own substance abuse ministry and hosting a Red Ribbon picnic and Mass May 8th.

Father Sean O'Sullivan, director of Substance Abuse Ministry for the Miami Archdiocese, says the parish is the only one in the nation to have set up such a comprehensive program to combat drug and alcohol abuse.

He calls Holy Family a model for every other parish in the country.

The parish has set up four committees under the Red Ribbon umbrella:

- A policy committee for the formulation of rules about the use of alcohol at parish functions;
- A treatment committee for referral and support of those suffering from drug or alcohol abuse;
- A prevention committee to implement programs aimed at educating students and adults about substance abuse; and
- An after-care committee to welcome back and provide support for recovered substance abusers.

At the Mass Sunday, 80 parish families also signed a pledge to make their homes "Red Ribbon Homes."

They promised to "maintain a drug-free environment" within the home; to eliminate any substance abuse in their families either through group discussions or by seeking outside help; and to "build solidarity" among family members by shutting off the television set one night each week and coming together for a

family meal that begins and ends with a prayer.

"Sociologically those are very dynamic concepts," said Father O'Sullivan, especially the emphasis on communication among family members.

Theologically, he said, the pledges are a recognition "of the power of the faith to bring about changes in people's lives."

Father O'Sullivan credits Holy Family's pastor, Father Bernard Kirlin, for his support of the program, and adds: "This is a grass-roots movement that could make a significant change [in the drug problem] in the next five to ten years."

He urged all parishes in South Florida to consider doing the same thing.

At the picnic, hundreds of parishioners, mostly young people, enjoyed the donated food, listened to a choral group from North Miami Junior High School, and watched the mime group "Youth With A Mission."

About \$500 worth of donated long-stemmed red roses decorated the church during the Mass. The Rev. John

Remaly, pastor, First Church of North Miami Congregational, sat in the sanctuary while members from his congregation joined in the celebration.

At the end of the Mass, the two winners of a parish essay contest on "How my Faith Insulates Me From Drug Abuse" were recognized, and read their essays for the assembly. (See accompanying story)

**'This is a grass-roots movement that could make a significant change [in the drug problem] in the next five to ten years.'**

Father Sean O'Sullivan, director of Substance Abuse ministry in the Archdiocese

## 'The biggest challenge is to love ourselves'

(Continued from page 1)

remarks at the service were Rabbi David D. Saltzman, President of the Rabbinical Association of Greater Miami, Rev. Charles Eastman, Executive Director of the United Protestant Appeal, and Archbishop McCarthy.

Representatives of P.U.L.S.E., a grassroots black community organization, the National Conference of Christian and Jews, Miami Citizens Against Crime, HRS and other organizations attended.

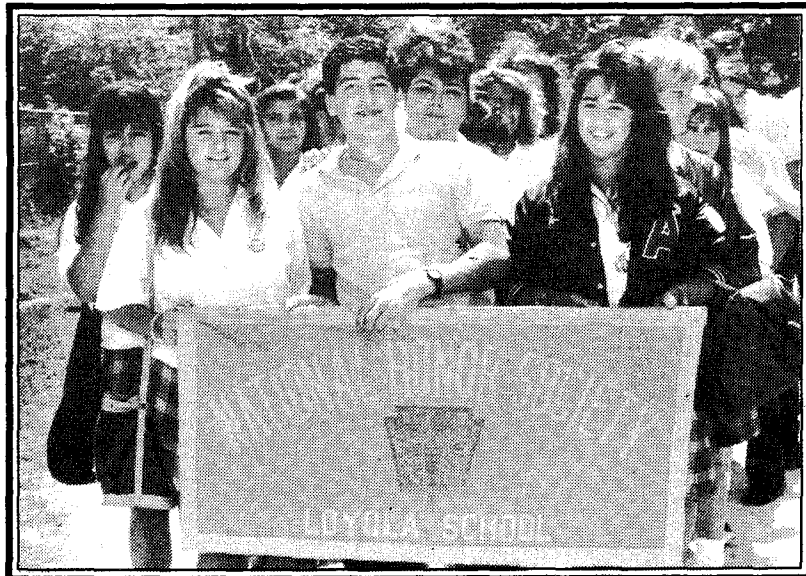
Songs performed by choirs from Temple Beth Am, Lourdes Academy, and the Gulliver Academy Middle School were each followed by readings from the Bible and remarks from individual students.

Several leaders and students spoke of how drug and alcohol abuse robs people of their freedom and how religious faith can restore it.

Mitch Morris, a member of Temple Beth Am and a junior from Palmetto Senior High School, found a metaphor for drugs in the slavery of Jews under the Egyptians.

"Addiction is a kind of slavery," he said, "but if we can have the same courage that Moses and his people had then we will not succumb to addiction and we too shall be free."

"Substance abuse becomes a tyrant that robs you of the freedom to do what you want to do with your life," Arch-



Hispanic students rallying on Red Ribbon Day at the Cathedral included Loyola School's Christina Pinckney, Alex Rodriguez, Maria Soto. (Voice photo by Marlene Quaroni)

bishop McCarthy said.

Touching on the same theme, Fr. Sean O'Sullivan, Director of Substance Abuse Prevention for the Miami Archdiocese, emphasized the freedom of choice exercised by every individual.

"We are all learning to make decisions every day, decisions that lead either to life or to death," he said.

"We are all disciples to something or someone because the human heart is not a vacuum it is always filled with

something."

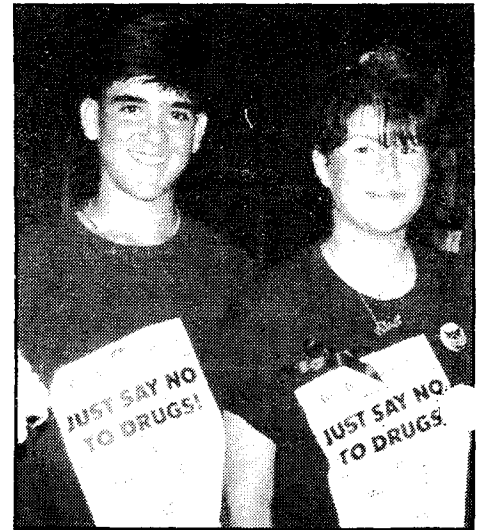
Speakers said that both our religious background and our ability to love are resources to draw strength from to resist the temptation of drug and alcohol addiction.

"By attaching myself to my heritage I have found that I don't need drugs to fill any voids," said Morris.

Rev. Eastman quoted Paul's famous words about love in his Epistle to the Corinthians.

## Students: Why we 'say no to drugs'

Nanci Flores, an eighth-grader at Holy Family School in North Miami, and Darren K. Johnston, a sophomore at Chaminade High School in Hollywood (right) were the winners of an essay contest sponsored by Holy Family as part of the Red Ribbon campaign. Following are their essays:



### Drugs 'can kill'

By Nanci Flores  
Holy Family School

My faith helps me to understand that drugs are no good. It also tells me to stay away from it because it can kill.

God wants us to do the right things and to lead a good life. God did not put us on this earth to waste our lives; he did it so we can live our lives to the fullest and more importantly to know God and his Gospels.

When we take drugs we are throwing away what God did for us; he gave us a chance to be the best we can be.

When someone offers me drugs the only thing I'm going to say to Him is No!

### 'My body is temple of God'

By Darren K. Johnston  
Chaminade College Prep

My strong belief that God made my body so that it might be a temple for Him, is why I personally am drug free. God's desire to fill my body spiritually is enough of a high that some kind of artificial outside influence would ruin the natural excitement. When you think about your body as a gift that was meant for another purpose besides just personal enjoyment it is plainly illustrated that drugs are a hindrance.

I said that your body was meant for something besides just enjoyment, I was speaking about housing God, promoting His word, and spreading His Church throughout the world. To say that substance abuse would not be desecrating a part of God would be a blatant lie in my opinion.

In this essay I was asked to tell you why I don't use drugs. Well first of all I have no desire to, and I feel that drug addicts must not have faith in God, because to know and love God, and then to knowingly hurt him would be ludicrous. My solution to the drug problem is to introduce God to those who are addicted; then how can they possibly go on destroying God's temple.

**"Although today is Miami's special day of just say no, the real word today is the word that we all believe in—that word is love"**

"Although today is Miami's special day of just say no, the real word today is the word that we all believe in—that word is love," said Stacy Banick, a junior from Miami Country Day School.

"We are all loved by family, friends, and teachers... but let us never forget that the biggest challenge is to just love ourselves."

"Let us unite in our faith in God and our faith in tomorrow for a drug free environment and let each and every one of us love ourselves enough to just say no to drugs."

# Small but spirited

By Sisty Walsh  
Voice Correspondent

## St. Philip Neri parish celebrates 35 years of black Catholic tradition and deep faith

One song. One voice. One prayer.  
*We've come this far by faith, leaning on the Lord; trusting in His Holy Word, He's never failed me yet.*

The Gospel strains resounded in the small, simple church of St. Philip Neri as parishioners and friends gathered to celebrate the 35th anniversary of the Opa-Locka parish last Sunday.

The celebration included the anniversary Mass concelebrated by Archbishop Edward McCarthy, pastor Father Kenneth Whittaker, and former pastors along with other clergy who have served in the parish. The Mass honored the many who had striven throughout the years to provide a spiritual ballast for the small, 150-family parish.

Speaking to the packed, mostly black congregation, Father Whittaker recalled the beginnings of the fledgling church, which was started before the Diocese of Miami even existed.

The loyalty and spiritual dedication of those early parishioners, some of whom still serve the parish, provided the inspirational and often physical muscle which kept the church moving forward. When the church began as a mission, Father Whittaker remarked, it was an outpost of both St. Francis Xavier Church in Overtown and Gesu Church in Miami. Less hardy souls, he observed, might have been discouraged by the hurdles to be faced.

"The parishioners met for that first year in a dusty storefront to hear Mass. It was not until 1953 that our present church was dedicated thanks to the efforts of Msgr. Joseph Devaney, who was the first of many priests who struggled to establish and sustain the church," Father Whittaker said.

All of the clergy who were involved with St. Philip Neri made an individual contribution while preserving the unique character of the parish and the predominantly black community which it serves.

Traditionally, especially in Southern areas, black Catholics are a rarity and often isolated from the mainstream of Catholic life. Yet, due to the strong faith of the parishioners, and later, to the en-



Archbishop McCarthy greets one of St. Philip's parishioners after anniversary Mass. (Voice photo / Sisty Walsh)

couragement of the diocese, St. Philip's not only survived, it thrived.

"What a friend we have in Jesus," Father Whittaker said during his homily, reflecting on the Gospel of St. John. "Today we celebrate our friendship in Jesus through 35 years of dedication, service and love. In this Gospel, Jesus says that He no longer calls us slaves or servants. I call you friends, He says. And that is what we are — collaborators, partners, all of us living the one great commandment to love one another as I have loved you."

"God's gift of love," he continued, "is manifest in our love."

Archbishop McCarthy also com-

mented on the strength of this faith community. "You have affirmed your belief, your love and your service in God by loving and serving our brothers. You have built a complete fellowship. And it is not just this beautiful physical building that we celebrate," he said.

"As I read the history of the parish, I was struck by the concern that was expressed on every page. Our primary calling is to be a community of love and thank God you have accomplished just that."

The distinctive heritage and contributions of the black Catholic community were also lauded by Archbishop McCarthy.

The parish's future lies in the hands of

these young souls, he said, pointing to the many children who participated in the Mass. "We need more black bishops and more black priests and I am pleased to see that you have taken such care to develop the spirituality of these future leaders."

In fact, St. Philip Neri has two very vital programs — religious education and a day care center — which provide caring, love and spiritual direction to young people in the parish.

Since 1986, Sisters Lucia, Paola and Germana from the neighboring Marian Center have developed a religious education program which teaches some 60 youths from 3 to 13 years of age. They have also trained a volunteer force from the parish who will eventually direct the program.

These volunteers have studied, attended seminars and meet on a regular basis to improve their skills and keep abreast of catechetical directions. The six women are Georgette Sargent, Sandra Knowles, Angelica Baines, Connie Thornton, Alethia Wildman and Irene Sweeting.

St. Philip's Day Care Center operates under the auspices of the Archdiocese and strives not only to provide quality early education for the 42 children enrolled, but also a strong spiritual presence and Catholic character. Because it is open both to parishioners and children from the neighborhood, "the day care produces converts and children to be baptized into the Church," said Father Whittaker.

The program was started by Father Charles Jackson, the first black priest to serve as pastor of the parish from 1972 until his retirement in 1982. Father Jackson was one of the celebrants of the Mass and earlier had been honored at an anniversary dinner for his contributions to the parish.

According to Father Whittaker, the parish has a strong sense of "heritage and continuity," and many of the parishioners are third-generation families who are just

(continued on page 21)

# 'Healed' priest: Turn to Jesus

By Bonnie Fischer  
Voice Correspondent

Physical healing means letting Jesus Christ into your life, says a priest who credits God for restoring his vision after a freak accident.

Six weeks after undergoing four hours of surgery to remove a glass shard that pierced his left eye, Father Ricardo Castellanos stood before 2,000 people at a praise and healing rally as his own testimony of faith.

"Physical healing is nothing but a consequence of the presence of Jesus Christ. Physical healing is nothing but a result of letting Jesus Christ into my life," the priest told the crowd attending the April 29 and 30 rally at Broward Community College. "And that healing is taking place now, will take place throughout my life and will continue to take place everywhere I go."

Sporting dark sunglasses, the only evidence of the bizarre accident that nearly took his left eye, Father Castellanos cited his experience as a chance to go to God. The March 20 accident happened during a taping of his television show "New Breed of Man," at Channel 45's studios in Hollywood. One of the high intensity lights on the studio ceiling exploded, sending a hot shard of glass directly into Father Castellano's eye.

"The first thing I did was call to Jesus," the priest recalled. "So what do you do when you discover you are sick and God is no longer with you? You go to the Lord. Stop sinning and give up your faults. Every accident, every problem, every sickness is an invitation to repent."

Stressing the importance of seeking professional medical help as well as prayer, Father Castellanos said his surgeon, Dr. Jonathan Wise, helped heal him with God's intervention.

"Go to a doctor. Sometimes success is in their hands, since they are working with God. My surgeon is Jewish, but we believe in the same God. I asked God to take

control of the doctor to make me well, and He did."

Father Castellanos' eyesight is slowly coming back, day by day. Although he is under doctor's orders to take it easy, the 45-year-old pastor of San Isidro Church in Pompano Beach preached at the two-day rally and celebrated Mass at its conclusion. The rally was sponsored by The Cornerstone TV Ministry, which produces Father Castellanos' TV show.

Being sick, Father Castellanos told the predominantly Catholic audience, means giving up yourself. Sinners think only of protecting themselves when a storm arises, he said.

"When you first get sick, ask for forgiveness, and I can tell you every sickness in our lives is a reconciliation to God. When you're sick, you think of yourself immediately. Don't worry about yourself. The more you worry, the worse you are going to feel. Be at peace and give all you can. If you can, give to others," he said.

**'Every problem, every sickness is an invitation to repent.'**

Fr. Ricardo Castellanos

Just as faith in Jesus healed the woman with a hemorrhage after she touched His cloak, faith heals us, he said. "Christianity is for people who have no fears, who can go through the crowd and receive Jesus. Physical, spiritual healing — it takes courage, faith, commitment and decision to risk everything we have for Jesus. But unless we do, we will not enjoy the full benefit of His power."

Ironically, the same TV ministry which led to his accident and healing was a calling Father Castellanos originally did not want.

"I felt God had to choose someone else. 'Find an American, I can't speak English well,'" he told the crowd.



Wearing sunglasses to protect his recovering left eye, Fr. Ricardo Castellanos 'praises God' at faith and healing rally. (Voice photo / Bonnie Fischer)

"To be honest, I never envisioned carrying on a TV ministry. I was a reluctant preacher."

The rally, featuring priests and spiritual leaders from around the Archdiocese, focused on healing through the power of Jesus Christ, and on evangelization. But true healing, said Father Castellanos, means being with Jesus in heaven.

"As soon as you are taken into Heaven, that's the day you are truly healed. Paradise is healing — you will go to Jesus," he said.

The priest's own experience has served as an inspiration for his parishioners, said San Isidro parishioner Jackie Pikul, who has been attending Father Castellanos' Masses for two years. "His accident all strengthened us as far as our faith was concerned. About three weeks after it happened, he said his first Mass. I still have chills when I think about it."

But for Pikul, the most difficult aspect of Father Castellano's physical healing, is much more human, more emotional, and personal. "The hardest thing for us now is because of the stitches in his eye, we're not supposed to hug him yet. I can't wait for that day."

# Students 'live out' religion lessons

Thanks to Columbus High's thriving Campus Ministry program

By Lily Prellezo  
Voice Correspondent

Down the corridors of classrooms waiting to be filled, and past the clanking lockers and chuckles over last weekend's dance, they shuffle in to the chapel at Christopher Columbus High School in Miami. The early morning light peeks through the stained glass as the room quietly fills with sleepy students waiting for Father Stephen Hilley to begin 7:30 a.m. Mass.

Afterwards, one student stays behind, not in a hurry for his next class. "I go to Miami-Dade now, but you cannot truly disconnect from Columbus," said Alex Ibarra, an '87 graduate who frequents the early morning Mass and helps out in the school's thriving Campus Ministry program.

"I don't think any other Catholic school has such an extensive program, or is as committed, but they're taking our lead," said Father Hilley, whose day begins at 5:30 a.m. and rarely ends before 11 p.m. "It's just like running a parish, with the same problems — except I don't have to raise money. I see my basic role as pastor."

Father Hilley came to Columbus two years ago from St. James parish in North Miami. He and Marist Brothers Michael Brady and John Venteruella direct the program which began six years ago through the pioneering efforts of Father Arthur Dennison, now pastor of St. Augustine Church and Catholic Student Center in Coral Gables, and the strong support of Brother Edmund Sheehan, then principal of Columbus.

"I remember the first day waiting for the kids to come. It finally dawned on me that they would not — I had to go out to them," remembers Brother Brady. "It's an unreal expectation to think that all our students are practicing Catholics, but unless we put meaning into that, we reduce ourselves to just a very expensive program. This is not a job; it is a privilege to be with young men as they develop academically, physically, and spiritually."

The Campus Ministry program began with a core group of 15 seniors used as group leaders for the weekend "Kerygma" or "Good News" retreat, which was designed for freshmen and sophomores. Later, the Emmaus program prepared sophomores to be the role models for incoming freshmen.

## More popular than football

By its second year, Columbus' Campus Ministry boasted more members than the junior and varsity football teams — **combined**. It was the single largest group of students outside the regular academic curriculum of the all-boys' school.

Today, approximately 75 percent of the 1,300 students at the school get involved in some aspect of Campus Ministry before they graduate. The Student Activities Committee (SAC) meets in Father Hilley's office after morning Mass to plan the ministry's daily activities.

"We've all been involved since freshman year," said Willie Livermore.

The students stress that as members of Campus Ministry they are friends, not just acquaintances.

"Going off to college we are more prepared to face things than people going to public school," said Mike Harris, president of SAC.

"The best thing is the Encounter Program," said Richard Mattox, senior. "It gives you a different outlook on life."

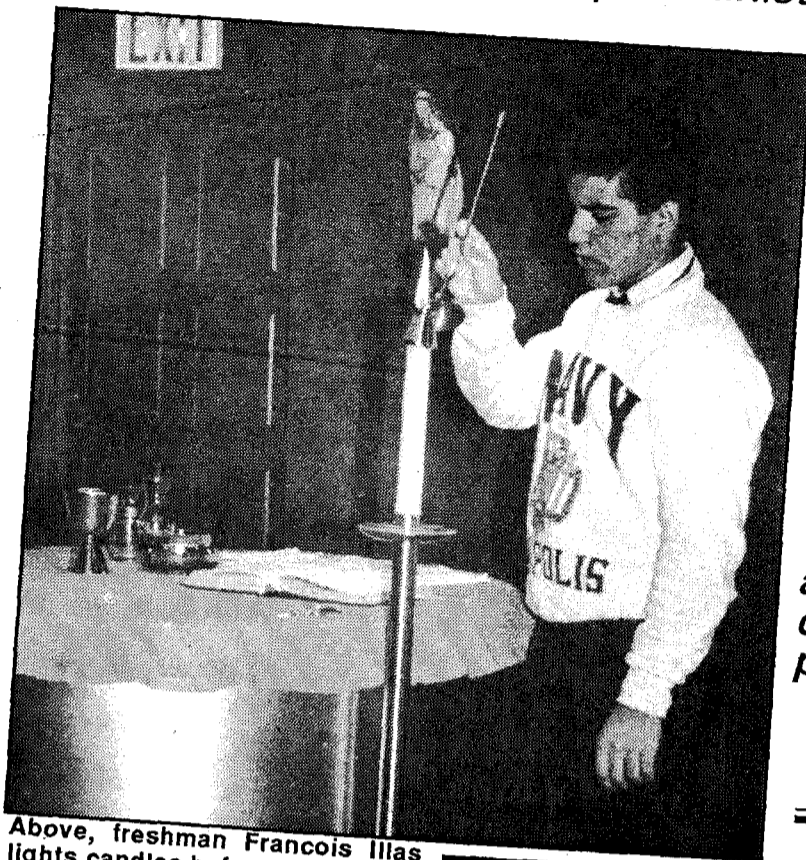
Encounters are held year long for all grades; last year 25 overnight retreats were conducted by junior and senior group leaders for freshmen and sophomores. About 65 percent of Columbus' students take part in the Encounters.

But the retreat program does not end with Columbus. Campus Ministry volunteers ran 14 retreats last year for eighth-graders from St. Michael's, Epiphany, Sacred Heart, and other Catholic elementary schools. They also conducted over 60 confirmation classes for private and public school students, as well as pre-baptismal and Eucharistic instruction.

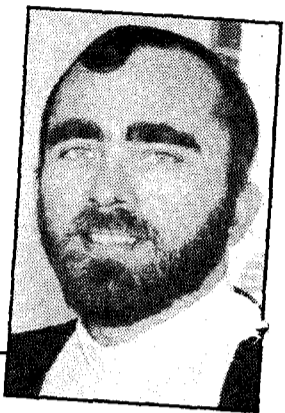
And Campus Ministry does not end with the school day. From Monday through Thursday, each grade meets on a different day for after-school group talks on specific issues.

Friday Benedictions in the chapel — their "new home" thanks to the generosity of Miami philanthropist Anthony Abraham — usually command a full house. Twenty Eucharistic ministers are selected each year from a group of approximately 50 aspiring seniors.

There's also the new "Interact" group, run by Brother Venteruella, which provides orientation on apostolic work such as visiting Camillus House and area hospitals. Other aspects of Campus Ministry include: blood drives, peer ministry, parent/child counseling, and team Masses at the request of the coaches.



Above, freshman Francois Illas lights candles before daily Mass; right, Father Stephen Hilley distributes Communion to students. (Voice photos / Lily Prellezo)

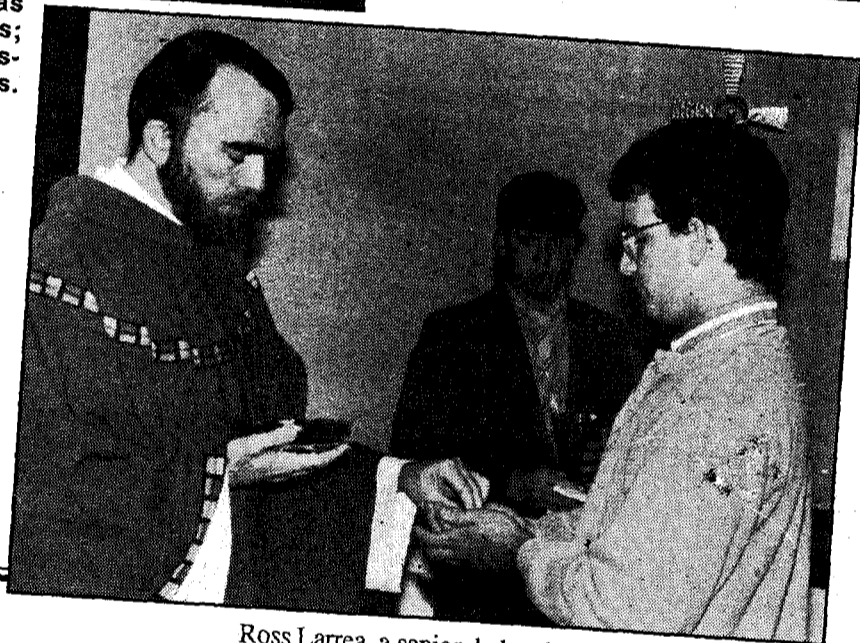


'High school students are particularly spiritual despite what some people might say.'

Father Stephen Hilley, director of Campus Ministry at Columbus

**'In religion they learn what Christ teaches, but in Campus Ministry they have the opportunity to live it out.'**

Brother Francis Garza, Columbus principal



## Tutoring after school

Campus Ministry volunteers also tutor kindergarten to sixth-grade children at The After School House of South Miami.

"We need male role models," said Phyliss LeShane, director of The After School House, which has been operating for 17 years, "and we always need more tutors."

Tutors' goals are to establish a one-on-one relationship with a child and work with him once a week. Children attending The After School House are self-referred — they just walk in.

Thomas Falcon, a junior at Columbus, has been tutoring Mike Brown, a first-grader from Ludlum Elementary, since September. "We always try to have contests so he can be rewarded," said Falcon, who has been involved with Campus Ministry for three years.

"When you're small, you need someone to help you, someone to look up to. I feel so good when I go home, knowing I've helped someone that doesn't have as much as I do," added Falcon. "You just can't explain that feeling."

Ross Larrea, a senior, helps the kids with computers. Larrea, a Eucharist minister who has been actively involved with Campus Ministry for four years, came from a public school "with no religious life at all." He says the Campus Ministry program has helped him keep his faith and strengthen his relationship with God, as well as grow closer to his friends.

"In religion they learn what Christ teaches, but in Campus Ministry they have the opportunity to live it out," said Brother Francis Garza, Columbus' principal for the last three and one half years. "There is no shame in the program; it is accepted as positively as someone who plays football."

"I'm grateful for the 100 percent support I get from Brother Francis, the entire staff, and the parents," said Father Hilley. "The Archbishop was very good for sending me here — taking a man out of a parish and putting him in a school fulltime for Campus Ministry."

"High school students are particularly spiritual despite what some people might say," added Father Hilley. "The Marist brothers are very committed to the spiritual development of these young people; that tradition is what we try to do here."



## Young adults

Young adults enjoy convention banquet Saturday night, during which Eric Olender, selected as "Outstanding Young Adult" for 1988, was recognized.



Two couples preparing for marriage this summer who participated in the most recent Camino: above, Bárbara Pérez and Sergio Herrera; below, Nelson Sosa and Nélide Martínez. (La Voz photos / María Vega)



## 'Camino'

15 Years of putting couples  
'on the road' to happy marriages

By María Vega  
Staff Writer, La Voz

"Love conquers all," goes the old saying, but once married, the road to happiness is not that easy for couples.

That is why for 15 years, Camino del Matrimonio (on the road to marriage) has been preparing thousands of Hispanic engaged couples to deal with the realities of married life.

The weekend program, similar to Engaged Encounter in the 'Anglo' community, is celebrating its 15th anniversary this month.

It originally developed as one of the many Hispanic apostolic movements in the Archdiocese. A few years ago, it was added to the list of programs engaged couples must attend if they wish to be married in the Church. (Depending on their language preference, couples can choose Camino or Engaged Encounter.)

Generally, young couples go to the 'caminos' with a vague idea or idealized concept of what the sacrament of matrimony is all about. They only believe in their love and that nothing will ever happen to separate them.

"Camino wants to make you think of the difficulties of everyday life," Deacon José Martínez told more than 50 couples who participated in the most recent Camino. The aim of the weekend is to show young couples that reality is always better than illusion "because matrimony is a way of growing and

**'We know more about what's essential for a happy marriage and also have more faith and hope in our future together.'**

Nelson Sosa,  
Camino participant  
planning to  
wed in July

learning together," Martínez said.

Rosa Sánchez and José Saengas were sent to the Camino by their parish, Our Lady Queen of Martyrs in Fort Lauderdale. Like many other couples, they had no idea what was going to happen, and "I went reluctantly," said Saengas. Now, "we know it is a road of support and unity that lights the way to our future."

For Nélide Martínez and Nelson Sosa, who are planning to be wed in July, Camino was quite an experience: "I thought I knew it all, but every talk taught us something new," said Martínez.

"We know more about what's essential for a happy marriage," said Sosa, "and also have more faith and hope in our future together."

Camino originated in 1973 through the initiative of a group of couples who were alarmed by the high rate of divorce. "We thought young couples needed orientation," said Pedro Peláez, who after 30 happy years of matrimony offers the best example.

Peláez was among the founders of another Archdiocesan program developed by local Hispanics, Encuentros Familiares (family encounters). It was there he realized that many of the problems

Encuentro couples were experiencing "could have been avoided in time."

Camino is run by teams of volunteer married couples who share their knowledge and experiences with the engaged couples. Talks center on such topics as psychology of matrimony, finances, Christian life, and sexuality. The married couples also share their initial expectations about marriage, their problems and doubts, their solutions and hopes.

So far, nearly 300 Caminos have been held in the Archdiocese, and more than 4,000 married couples have shared their wisdom with over 10,500 engaged couples. The program also has expanded to Tampa, Atlanta and even Honduras in Central America, and hopes to be in place soon in Los Angeles and Jacksonville.

María and Mariano Rodríguez made a Camino before they got married three years ago. Now they work as volunteers at the weekends. They say Camino has helped them to better understand their marriage. "With God in our lives we can maintain a balance," said María.

Working with Camino couples also helps them stay in touch with themselves and how they felt the first time they listened to the talks. "One is constantly re-evaluating the road already taken," said Mariano, "and trying to make it better."

Because sometimes it is said that certain things can't be forgiven, Peláez asks the couples to write these words on a sheet of paper: "I forgive you now and forever."

If they believe the words and can follow through on them, Peláez tells the couples, they should sign the paper and give it to their partners, then pull it out and read it again during moments of weakness.

Nearly 100 percent of the couples who participated in Camino during the past year said it helped them understand marriage better and face the future with a more realistic mindset.

Although statistics aren't kept on the number of couples who have remained married after going through a Camino, Alberto de Cárdenas, coordinator of the program, says it's "much higher" than among those who have not been through it.

The married couples who lead the Camino seem to have reached a consensus about the best 'road' to a happy marriage:

- Make him or her the most important person, not the children.
- Mutual friendship and communication are essential.
- Forgiveness is something they have to experience.
- God must be at the center of the marriage commitment.

During these 15 years, Camino has accomplished many goals. For organizers, the greatest gratification comes when couples approach them, hug them, and say: "Thanks to everything we learned here, our marriage has been strengthened."

## Young adults meet, learn, have fun

More than 100 Catholic young adults from the Archdiocese of Miami gathered at the Miami Lakes Inn April 29-May 1 for their 4th annual conference.

Keynote speaker Dick Purnell, who works for Campus Crusade for Christ, told the crowd of predominantly single, 18- to 35-year-olds, that self-esteem, feeling good about themselves, was the pre-requisite to having happy, healthy relationships with others.

Archbishop Edward McCarthy, speaking at a breakfast gathering, reminded young adults of their uniqueness and urged them to get involved in their parishes, letting their pastors know that they are available.

"Singlehood or married" was the best attended of nearly a dozen workshops at the conference. Workshop leaders John and Lynda Di Prima, of the Archdiocese's Family

Enrichment Center, stressed that marriage is only one of several life choices which include the Religious life or simply remaining single.

Other workshops dealt with Christianity in the working world, sexuality and morality, vocations, sexism and peace, and migrant ministry. A special workshop also brought young adults up to date on the facts about AIDS.

The closing liturgy graphically illustrated the theme of the conference, "Building Our Tomorrow Today," as the young adults each brought cinder blocks and built the altar where the liturgy was celebrated.

During his homily, Father Dennis Rausch of St. Augustine Church and Catholic Student Center in Coral Gables, compared God to a big tree from which a boy swings and plays in his childhood years. As he grows up, he

distances himself from the tree and eventually moves away. But then he returns one day, and finds that the tree remains just where he left it, and its branches still support him when he tries to swing on them.

"God, like a tree, wants us to be embraced by his branches," said Father Rausch. "He is always there for us to come back to."

"People left the weekend with a renewed sense about themselves. I think the conference raised their consciousness levels," said Paulette D'Angelo, director of Young Adult Ministry in the Archdiocese, who, along with the Archbishop's Young Adult Council, organized the conference.

Currently, 42 groups for Catholic young adults are active in Dade, Broward and Monroe counties. Next year, the Archdiocese will be hosting the annual convention of the National Catholic Young Adult Ministry Association.

## Priest: Lobby state, county for more Catholic prison chaplains

By Araceli Cantero  
Editor, La Voz

More than 70,000 Catholics are undergoing deep spiritual crises, and the Church can't help them.

That's the reality in the jails of Dade County, where, of about 108,000 men and women who pass through every year, 65 percent are Catholic and 55 percent are Hispanic. Yet not one of the fulltime chaplains is Catholic.

For Father Mark Santo, director of Prison Ministry in the Archdiocese of Miami, the situation is a tragedy that Catholics can't continue to ignore. He urges everyone to put pressure on the county commissioners and mayor, and his reasons are convincing.

Two Protestant chaplains work in the six jails run by the Dade County Department of Corrections. One of them was hired only recently, even though a qualified Catholic priest had applied for the position.

Miami Archbishop Edward McCarthy recently wrote to Fred Crawford, director of the county's jail system, asking for equity in the services to inmates and for the appointment of two Catholic chaplains.

Catholic priests do say Mass and hear confessions regularly at the jails, but for Father Santo this isn't enough, since only about 150 of the inmates in the six facilities are affected by each visit, a minuscule portion of the 70,000-plus Catholic population.

A chaplain who works in the jail 40 hours a week, on the other hand, can do much more for the Catholic inmates, who, "at no other time in their lives" have needed the Church more or been as ready

to accept its ministry.

Father Santo says it's a question of justice, not funding, and points to the example of the federal government. He himself is chaplain of a federal prison in Dade, the Metropolitan Correctional Center, where the other chaplain is Protestant. "There's no competition between us and each one is the chaplain of all ... to offer everyone whatever they need."

Discrimination also exists at the state level, Father Santo points out. Of the 49 chaplains who serve the 35 state institutions, only one is Catholic, Father "Skip" Flynn of the South Florida Reception Center.

Father Santo sees a "double-standard" when the state talks about its non-denominational Christian ministry to inmates, since in reality it is nearly a Baptist monopoly which other Christian churches also have complained about.

Recently, the Florida Catholic Conference, which represents all seven Catholic dioceses, wrote to the State of Florida asking it to abolish the current system of hiring chaplains.

The association urged that, instead of hiring fulltime chaplains, the state sign contracts with individuals of many different denominations who would receive no

(continued on page 21)

### Reflection day for prison ministers

A day of reflection for prison ministry volunteers and others who may be interested has been scheduled for Saturday, June 11, from 9 a.m. to 5 p.m. at St. Clement Church, 2975 N. Andrews Ave., Fort Lauderdale, FL 33311.

Those who are interested in attending should send their name, address, phone number and parish to Mary Fowler of the Office of Lay Ministry, at PO Box 141171, Coral Gables, FL 33114-1171. Or call the Prison Ministry office at 757-6241 in Dade or 525-5157 in Broward; Ext. 186.

## Visiting prisoners called 'gift from God'

By Araceli Cantero  
Editor, La Voz

Although they had spent years evangelizing prisoners, this time it was the prison ministers' turn to be evangelized.

More than 70 members of the Archdiocese of Miami's Prison Ministry, who gathered for a day of reflection recently, were told that their mission was to be reconcilers.

"We must be for the prisoners like an embrace from the community who never forgets them," said Father Mark Santo, director of Prison Ministry for the Archdiocese.

"Society separates the prisoners, but the Christian community has to reassure them they are not being rejected," he added during an interview later with *La Voz*, the Spanish-language newspaper of the Archdiocese.

Nearly 100 volunteers regularly visit

the jails and prisons in Dade County, and the day of reflection marked the first time they had had the opportunity to be together. Another day of reflection is planned for Broward volunteers on June 11 at St. Clement Church in Fort Lauderdale. (See box above)

"This is the day for the volunteer groups to get acquainted," said Mary Fowler a volunteer herself for 12 years. She said she was reluctant at first when she began visiting the prisons, and attributed it to ignorance on her part. Now "I try to arrange my vacations so I won't miss my weekly appointment."

"Shortly after I pass the entrance I forget they are prisoners," said Maria Teresa Brizz, 72, who, despite her age, has spent 10 years as a volunteer, visiting the prisons together with her husband Jorge.

She called the ministry "a gift of God." The prisoners, she said, visibly moved,

"see me as the mother, the sister, the aunt... and write me beautiful letters."

Manuel Gándala felt he was called by the Lord to the ministry and said that "by visiting the prisoners we fulfill the Lord's commandment."

The volunteers listened to talks in both English and Spanish by Father Fernando Compaired, Thomas C. Johnson, Mary Carter Warren and Patricia Stockton.

They met Frank Vega, who several months ago was hired by the Archdiocese to work with Father Santo in Prison Ministry.

The volunteers also heard from one prisoner, Pedro Rodríguez, who shared his experience of finding God in jail, and told the volunteers what he and others who are incarcerated expect from them in the spiritual realm.

Rodríguez praised the work done by Rescate, a weekend retreat experience for prisoners patterned after Cursillo. Rescate was begun almost a year ago in the Archdiocese of Miami to minister specifically to Catholic inmates.

It was founded by Catholics who had formerly worked as volunteers with Kairos, another Christian retreat program patterned after Cursillo and geared to the needs of prisoners.

While Kairos is ecumenical, Rescate is mainly Catholic and all in Spanish, although future plans call for the program to expand into English.



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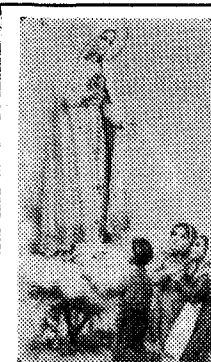
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# Take part in politics, Catholic women told

## Top women's groups cited

The following parish women's groups were recognized by the Miami Archdiocesan Council of Catholic Women for outstanding work during the past year:

□ **St. Justin Martyr**, Key Largo, was named the most outstanding group overall; in addition to running Bible study and teaching CCD in the parish, the women participated in ecumenical activities, helped out Covenant House, Boystown, and migrant farmworkers, made rosaries for missions in the Third World, and donated \$1,300 for mission projects.

□ **St. Matthew**, Hallandale, was honored in the "Church communities" category; the women devoted more than 13,000 hours to Scripture study, ecumenical activities, retreats, caring for the altar, and serving as Eucharistic ministers, choir members and rectory volunteers.

□ **Holy Family**, North Miami, was honored in the "community affairs" category; the women ran clothing and blood drives, regularly delivered hand-made goods to nursing homes, provided transportation for the elderly, donated \$200 in scholarships to students at the parish school, and helped out nearly a dozen local charities, including Camillus House, St. Vincent Hall and the Haitian Relief Center. The group received a second award in the "Stop - ERA" category, for their work against the Equal Rights Amendment.

□ **St. Henry**, Pompano Beach, was honored in the "family affairs" category; the women serve food after parish funerals, First Communion and Confirmations, visit shut-ins, help organize the annual parish picnic, and collect coupons for diapers and baby food which they pass on to the Archdiocese's Emergency Pregnancy Service.

□ **St. Stephen**, Miramar, was honored in the "international affairs" category; the women volunteered more than 1,000 hours to charitable projects, and donated over \$1,000 to housing for the poor in Brazil and a mission for lepers in the Philippines; they also made 100 rosaries and donated 87 pounds of rolled bandages to the missions.

□ **St. Dominic**, Miami, was honored in the "legislation" category; the women participated in petition and letter-writing campaigns, attended workshops and researched current issues.

□ **St. Mary Cathedral**, Miami, was honored in the "organization services" category; the women have faithfully attended all MACCW meetings and spent many hours helping organize the many special activities at the Cathedral.

□ **St. Louis**, Kendall, was honored for increasing membership by more than 600 percent, from 24 last year to 174 this year; other winners in this category were St. Brendan, with a nearly 100 percent increase in membership, and Christ the King, with a 24 percent increase. Overall, 23 women's groups fulfilled the goal of the "Strive for Five" campaign which began last year, adding at least five new members to their groups. As a result, 429 new members were added to the MACCW, an increase of 8.5 percent in one year, for a total membership of just over 5,000.

(continued from page 1)

those days to the daily lives of our citizens."

Politics is a "very challenging" job, she warned. "It really and truly takes a woman who has the sense and the well-being of the people [at heart]."

But "hesitate no longer," Oesterle concluded. "Take an interest in your community... And find a place where you can contribute. You're certainly needed."

Oesterle was speaking to the right group when she mentioned "contributing" to society. That was evident during the annual awards luncheon, where the 60 parish women's groups affiliated with the MACCW are recognized for their work throughout the year. For the first time this year, the MACCW also honored an "outstanding senior" member. (See accompanying stories)

"You really are the key in our parishes, working for our communities," Auxiliary Bishop Agustin Roman told the women. He was one of three South Florida bishops — along with nearly a dozen priests — who celebrated Mass with them and took the opportunity to praise their work.

All together, the women donated more than one million volunteer hours to their parishes, and raised well over \$25,000 for charities in South Florida and missionaries in Third World countries. As a group, the MACCW donated draperies for every one of the dorms at Boystown, the Archdiocesan facility for dependent teenagers.



Members of St. Gabriel Women's Club in Pompano look over the display put together by the St. Justin Martyr Women's Club in Key Largo, which showed the many service activities the group had taken part in throughout the year. (Voice photo / A. R. Soto)

Next year, the MACCW plans to promote the Respite program, which organizes volunteers to take care of the ill and elderly for a few hours a week so that family members or friends who care for them daily can take a break or "respite."

The MACCW also raised close to \$5,500 this year for the Archdiocesan Burse Fund, which helps pay for the education of seminarians. Since they began the fund 10 years ago, the women have contributed more than \$60,000 to it.

In addition, each individual group selects its own service projects. These included conducting Bible classes, running errands for the homebound and elderly, serving as lectors and Eucharistic ministers, organizing blood drives and fundraisers for the parish, and visiting the sick and those in prison.

Looking beyond South Florida to the Third World, the women also rolled bandages, collected medicines for lepers, made socks and rosaries, and raised money to build water towers in parched mission lands.

The defense of human life at all stages is another priority of the MACCW, four of whose officers recently traveled to Tallahassee and lobbied legislators.

The women are pushing for the passage of bills that would require parental consent before a minor can obtain an abortion; ban obscene language from car bumperstickers; stiffen the regulations for abortion clinics; prohibit the withdrawal of food and water from the terminally ill; outlaw surrogate parenting; and prohibit experimentation on fetal tissues.

This last concern led to a vigorous but friendly discussion between the women and one of the guest speakers at the convention, the director of The Miami Project to cure paralysis.

Steve Towle, a former Miami Dolphin football player, defended the experiments, saying the tissues are obtained only from women who have natural miscarriages, not abortions. The women objected anyway, citing the inherent dignity and value of human life at every stage of development.

Other speakers at the convention included Ferdinand Mahfood, director of Food for the Poor, a Pompano Beach-based organization which helps the poorest of the poor in Haiti and the Caribbean; the Daughters of St. Paul, who explained their work as evangelizers and communicators of the Good News; and Father Kenneth Whittaker, general secretary and promoter of the Archdiocesan Synod, who brought the women up-to-date on the subject.

"What we're doing is trying to educate and make them aware of different issues that they might not know of if they're just in their own parish," explained Sue Gomes of St. Louis parish in Kendall, the MACCW's newly-elected president.

She acknowledged the stereotype of Catholic women's clubs as groups of housewives who simply wash the altar linens in parishes. Indeed, MACCW members "still do that," Gomes said. "But they do so much more."

## For 75-year-old, age is no barrier to helping others

By Ana Rodriguez-Soto  
Voice News Editor

You're never too old to help others. That's the philosophy Pat Hogan lives by. The 75-year-old parishioner of St. Michael's in Miami hasn't let her age get in the way of her good deeds. During the last five years, she has helped Cuban refugees apply for American citizenship; worked with children who have cerebral palsy; and collected and refurbished toys for the children of migrant farmworkers.

She is also a Eucharistic minister who takes Communion once a week to nine people in a nursing home and three others who are homebound; she regularly transports the elderly to Church, the grocery store or doctors' offices; she is an active member of the Legion of Mary; and, to top it all off, she recently enrolled in the School of Lay Ministry of the Archdiocese of Miami.

Hogan's work was recognized last week by the Miami Archdiocesan Council of Catholic Women, which named her its "outstanding senior" member. It's the first time the group has given such an award.

Surrounded by her pastor, Father José Paz, and fellow MACCW members, Hogan struggled to hold back tears as she accepted her certificate and corsage. Later, she said what she does is no big deal.

"They're insignificant," she said of her good deeds. "It's just a pleasure to do the things that I do."

She traces her zeal for service to being a member of a religious community "in my young days. This inspired me and I just continued," she said, adding that she has been doing good deeds "most all my life, one way or another."

Hogan also offered some sage advice to others her age: "To be as useful as they possibly can, and they'll always be happy."



Pat Hogan

## Help yourself, make 'contact' with others at conference

Helping ourselves and others will be the topic of discussion when about 500 volunteers, staff, and board directors from 90 Contact USA centers around the country gather for a four-day conference at the Sheraton Bal Harbour here next month.

The public is also invited to the June 16-19 "Expanding Horizons" conference, which will feature nearly 30 workshops by local psychologists, social workers, clergy, university professors and directors of local service agencies.

Among the topics they'll discuss are: Goal-setting; self-esteem and burnout; loss and grief; youth suicide; human sexuality; personal communications; "creative anger"; love addiction; credit addiction; common sense mental health; dependent parents; single parenting; and sibling rivalry.

Contact USA, Inc., is a national network of interdenominational Christian-based telephone helpline centers

that is affiliated with Lifeline International in 11 countries worldwide. In Miami, the Contact center offers a "phone-friend" for latch-key children (893-0733) that will become a 24-hour helpline this month.

Miami Contact Director Sharon Sbrissa saw the need for this service as a teacher who found that most of her students' parents worked fulltime. The students who came home before their parents were sometimes fearful, lonely or bored, she says. "A lot of them get scared, especially on a rainy or windy day when they hear noises. A lot of things go through their minds, like witches."

The Miami Contact center also offers inspirational recorded messages and has TTY equipment for the deaf. The volunteers who man the phones are usually recruited from local churches and community organizations and receive intensive training.

The June conference, which is Contact's 15th annual convention, will focus on personal development and un-

derstanding one's place in the extended "family" of the local community and the world. The uniqueness of Miami as a community of families of diverse ethnicities and cultures, races and religions, will be highlighted throughout.

All the Friday and Saturday programs are open to the public and South Floridians are encouraged to attend. Tom Cottle, TV's SOAPBOX moderator, will speak at the luncheon Saturday on the provocative topic, "All We Want Is Your Happiness... and Other Lies We Tell Our Children." The two other featured speakers will be James Kavanaugh, author, philosopher and former priest, who will lead his two-day SEARCH workshop "for those who refuse to accept mere existence as their destiny"; and Joan Borysenko, author of the book, "Minding the Body, Mending the Mind."

For brochures and registration forms call Jan Gardiner at 232-1366.

# Editorial Page

## Politics and religion: Catholics are being singled out

There is presently pending before the Supreme Court of the United States a suit brought by nine organizations and 20 individuals against the Secretary of the Treasury, the Commissioner of Internal Revenue, and the United States Catholic Conference and National Conference of Catholic Bishops.

The individual Plaintiffs bringing the suit against the Church include two Rabbis and other clergymen and voters who oppose the Catholic Church's teaching on abortion. The present status of the suit centers on the question of the power of the District Court to issue subpoenas and to adjudicate civil contempt for non-compliance of such subpoenas.

The ultimate relief which the Plain-

tiffs are seeking is the removal of the tax exempt status of some 30,000 Roman Catholic churches, Catholic dioceses, parishes, elementary and high schools, colleges, seminaries, hospitals home for the aged or infirm, orphanages, counseling centers, monasteries, retreat houses, refugee assistance groups, etc.

In addition, the Plaintiff's are seeking the payment of *all back taxes from the Church and further seek that church contributors may not claim charitable tax deductions for their contributions.* All this, the Plaintiffs allege, is because the Roman Catholic Church has become involved in the impermissible political activity of taking a position against abortion and urge their

parishioners to do likewise.

The Plaintiff's Complaint alleges:

"... Upon information and belief that Roman Catholic priests and other Church officials have actively and systematically participated in political campaigns in all parts of the country to advance their belief that unborn life is human and must be protected... Upon information and belief that many Catholic priests and other Church Officials... have, from their pulpits, regularly and repeatedly urged their congregants to donate to 'right-to-life' committees and political parties, to obtain (often in the church parking lot following the service) 'right-to-life' campaign literature, to sign the nominating petitions of 'right-to-life' candidates. At least one

church has distributed 'right-to-life' leaflets with the church bulletin..."

Assuming the truth of the allegations as contained in the plaintiff's complaint, the question which I would like to have reconciled is simply this: How can it be that the Reverend Jesse Jackson, Pat Robertson, the Reverend Jerry Falwell, the Reverend Oral Roberts, the Reverend Billy Graham, and the Reverend Robert Shuler, all of whom are the heads of tax exempt churches or religious organizations, not only are permitted to speak out on the political issue of abortion and take public stands on such issues, but actively participate in political campaigns or urge their congregants to do likewise?

Rocco DeStefano  
Hollywood

### God put Eve below Adam

*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'*

- U.S. Bishops

The person who gave women their status in life was God Himself.

In Genesis at the expulsion of Adam and Eve, He told Eve, "You will be subject to this man and he will be your master". Look it up!

As Fr. Ritter called these Bishops, "Dunder heads". Truer words never spoken.

John A. Miller  
Davie

(Pope John Paul II has spoken many times of the total equality of men and women. - Ed.)

### St. Luke's project - thanks for help

We appreciated the fine picture in the March 18th *Voice* on St. Luke's/Bethesda Manor.

Special thanks go to Father Art Dennison and eight dedicated volunteers of St. Augustine Student Center, and especially to Marjory Acherson and Barb Humphries who helped to organize the events.

We had so much fun! Our staff and clients were touched by this group, who witnessed the Spirit of Christ in their work.

I am also grateful to the Marian Council of the Knights of Columbus and to Father Sean O'Sullivan, who were instrumental in providing funds to purchase paint and supplies which made this event possible.

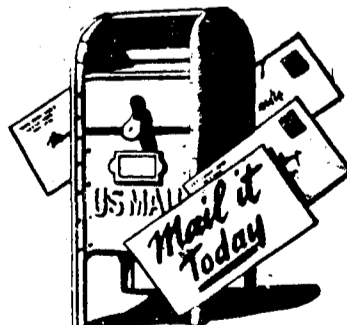
Thanks, everyone, for saying "no" to drugs and "yes!" to St. Luke's Center!

William L. Kintz  
Program Director, Miami



## Letters

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.



### Catholics just not aware of Cable TV

Thank you for Joan Greco's articles "Catholics and Cable" of April 29. It has been my belief that Catholics are not lethargic but simply UNINFORMED! This report and future ones, I hope, will help to enlighten TV viewers and help of EWTN. If any reader has EWTN on cable and has not tuned in, he/she is missing out on programming that could change their life. I urge then to try it.

Unfortunately, I subscribe to Selkirk Communications in Ft. Lauderdale. EWTN air time had dwindled from 4 hours - seven days a week (five years ago), to a few hours - one night a week, at present. Three letters and a number of phone calls to Selkirk, to my knowledge, never advised subscribers that EWTN was available to them by written notice or channel selector! Therefore, little or no audience for EWTN.

The viewing public is restricted to a cable system in their area... in other words, "locked-in". My neighbor is seeing EWTN each day, and I am denied the opportunity by being a subscriber of Selkirk Communications.

Joan H. Mayforth  
Fort Lauderdale

### Southwest needs high school

Open letter to the Priests of Southwest Dade:

I want to express my concern for the immense necessity of a new Catholic High School in this area. This community had grown tremendously in the past 10 years. We have many new Catholic elementary schools, but we don't have the high school for the girls in their teenage years when they need it the most.

I believe that the time has come to open a new Catholic high school in this area of the same caliber as Our Lady Lourdes Academy and Carrollton of the Sacred Heart. I pray for all of you that have to make that decision that it is the correct one

Marta Lista  
Miami

## Catholics are apathetic on Mother Angelica network

I am very disappointed that there was no visible action taken to encourage the Catholic population and possibly other interested Storer Cable TV subscribers to vote for EWTN (Mother Angelica's program) during the last survey that was conducted by Storer Cable early this year, after I had tried so hard to alert those whom I thought could be of help in urging people to vote in the then impending and ultimately ongoing survey.

Such apathy I never expected to receive. A simple notice in the Church

bulletins, or posters reading "VOTE FOR EWTN" would have been better than no response.

For over a period of approximately one year, I have felt very strongly about the need for this program in our community, and there are many people who feel the same way. The people I know who have EWTN are very happy with the program.

Do those of us who strongly desire to have this program need to move to another neighborhood in order to enjoy the

"FREEDOM" to choose what we would like to see?

Why is it that my friend who lives one street away from me can watch this beautiful program, and I do not have the same privilege when I would be willing to pay for it? I get a sense of being somewhat surrounded as it were by the "Berlin Wall." Those on the outside of the "invisible wall" have a choice that I do not have.

I strongly urge all Catholics and people of God who have Storer Cable TV to request the company to air EWTN. Per-

haps we should conduct our own survey to determine how many of us would like to have the program. If I had the time, I would myself go to every house with a note pad and conduct the survey myself.

It is up to us as a community to get the job done. It is better to light one candle than to curse the darkness.

Please do not miss this golden opportunity for evangelization and renewing of our hearts and minds.

Mrs. Violet Samuel  
Miami



## New sign of the Cross?

**Q.** Some time back you had a helpful answer about a "new" Sign of the Cross using the non-sexist words, "in the name of the Creator, Redeemer and Sanctifier."

**You spoke in your answer about two different approaches to God; we think it was "inter" and "extra." For our discussion group could you explain that a little more? We're still a little confused. (Texas)**

**A.** The prayer you quote, invoking God under those titles, can be a good one. Obviously there is nothing wrong with it as

By Fr. John Dietzen



it stands. The point of my response, however, was that a serious problem arises when it is presented as an equivalent or substitute for our traditional Sign of the Cross. The theological reasons I gave in explaining that problem involve the words you are asking about.

Most Catholics and other Christians know that the mystery of the Holy Trinity, three persons in one God, is the fundamental doctrine of our faith.

The fact that there is "within" God an eternal community of existence, a mutual exchange of life and love that is what we call three persons, is something we would know absolutely nothing about unless Jesus himself had told us. Theologians refer to this inner divine life as God's action "ad intra," on the inside.

This inner life of God—Father, Son and Holy Spirit, to use the Gospel's own words—is the core of all Christian beliefs.

Since the beginning, Christians have approached this mystery with the utmost reverence and care. It was in the name of the persons of the Trinity that Christians were, and still are, baptized into the faith of Jesus Christ. It is in their name, as in the Sign of the Cross, that all Christian prayer and important action take place.

In light of the centrality and importance of this great mystery, it is highly significant that this "new" sign of the cross is not an express invocation of the Trinity at all.

True, even our creeds sometimes attribute creation to the Father, redemption to the Son and sanctification to the Holy Spirit. But these attributes or titles all involve actions that theology calls "ad extra," outside of God. As such, they are each and all actions of all three persons, not only of one.

In other words, they are not Trinitarian actions but "God" actions. In fact, one need not even believe in three divine persons to use this prayer. Jehovah Witnesses, for example, reject belief in the Trinity, but staunchly believe that God is their creator, savior and sanctifier.

These differences may not appear significant to many of us; but to equate Creator, Redeemer and Sanctifier with Father, Son and Holy Spirit is theologically and spiritually dangerous, and contrary to Christian and Catholic tradition.

As our bishops recently repeated, we urgently need to study our liturgical texts to eliminate certain expressions which have lost a more general human connotation they once had. Why should we say things like "Christ died for all men," as we often do in our liturgy, when we mean all people, men and women?

Speaking directly of God, however, is something else entirely. The serious pit-falls in this substitute Sign of the Cross, if indeed presented as such, indicate again the extreme care and accuracy we must exercise when we begin tampering with traditional terminology about God.

# Facing adulthood

My youngest son, Peter, is student-teaching at a local high school. He brought home sobering evidence of how drastically the problems of adolescence have changed.

In the 1940s, a survey among teachers listed the top five problems in U.S. high schools as chewing gum, talking out of turn, running in the hall, improper dress code and not putting paper in the wastebasket. The same survey, done in the 1980s, named the top five problems as drug abuse, alcohol abuse, pregnancy, suicide and assault.

Today there is considerable awareness of how serious the problems of adolescence have become. And there is confusion over how the situation got this bad and what can be done about it. The Carnegie Corporation recently took a positive step with the formation of the Council on Adolescent Development. Its aim is to focus on early prevention of crises and the promotion of healthy adolescent development.

"The tortuous passage from childhood to adulthood requires our attention, our understanding and a new level of thoughtful commitment," said Dr. David Hamburg, Carnegie president. "There are just too many casualties now, too many missed opportunities, too little knowledge and too much prejudice." He said the council "will try to interest our society in adolescents and stimulate more concern, caring and knowledge about this age group."

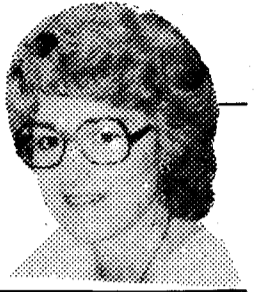
Carnegie's approach is a welcome change from the simplistic solutions to complex problems of the last few years.

The "Just Say No" media campaign against drugs, for example, is a little too easy. Likewise, the "Get Tough" policies against young people, which advocate routine searches, seizures, expulsions and jail terms, reflect a lack of understanding and compassion.

Adolescence is a critical period. Its whole purpose is to begin setting foot in the adult world. But something is preventing teen-agers from making a proper transition.

Carnegie Corporation points out that in the past children had plenty of opportunity to observe their parents and other

By Antoinette Bosco



adults performing adult roles. Children often worked directly with parents daily. Nowadays children usually are separated from adults. Many have no idea what their parents do for a living.

When I was a teen-ager, I had numerous duties in the home while my mother was busy having babies. I'd also go down to my father's store to help out. I was surrounded by aunts and uncles.

Teen-agers then had a great deal of responsibility. We didn't have anything like a separate teen-age culture with our own music or fashion. That started changing in the 1950s and the new teen culture became entrenched in the 1960s.

Now, teen culture is distinct from adult culture and has its own music, films, video, fashion, games, rules and roles. Often teens and adults live in two worlds isolated from each other.

The Carnegie report states that one reason teen-agers start smoking, drinking and having sex is to "acquire credentials for entry into adulthood." We have to change this. We've got to turn our imaginations to the question of how to include teens in constructive adult activities.

One place is in the church. Teens should be invited to serve as lectors, ushers or religious education teachers. Another place might be community service. Teens could work in literacy programs, hospitals or with senior citizens.

The best way for teens to build self-esteem may be to function well in the adult world, effectively helping others. Self-esteem is the best defense against drugs and other abuses.

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## The gift of confirmation

The Christophers have just produced a 22-minute video on the Sacrament of Confirmation to celebrate that special time in the lives of our young people when they come of age.

We also wanted to help teachers galvanize their students' enthusiasm for the special sacrament they are about to receive.

With the help of skilled musicians we've incorporated a contemporary sound in the musical segments, and presented the basic theological concepts in simple understandable English.

As children grow up they are searching for values and attitudes which they will carry with them into their adult life. The strain they are experiencing growing up is at times enormous and we've tried to offer them some ideas to help them along the way.

Everyone wants to be happy, but happiness is not something we can grasp directly. Happiness is the by-product of a meaningful life, and preparing for a meaningful life doesn't happen automatically. Many adults are still struggling to find their way.

In this video we make the case that a meaningful life is a life of service.

Only with God's grace can this truth become acceptable. Just as the winter ice-cap needs the warm spring sun to make it thaw, we human beings need God's grace to subdue our egotism enough to become persons of dignity and worth.

The Sacrament of Confirmation conveys the special grace most needed during the maturing process.

Coping with peer pressure requires courage. Avoiding the

By Fr. John Catoir



temptation to do drugs calls for wisdom and moral strength. Breaking out of depression, and shrugging off the first thought of suicide demands vigilance and hope. In Confirmation, the grace of fortitude is given to protect those who sincerely receive it. Confirmation is about survival.

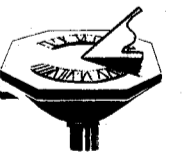
At baptism someone else made the necessary promises for us, but when we come of age, we must confirm those promises for ourselves. "Do you renounce Satan? And all his allurement?" "I do renounce them." "Do you accept Jesus Christ as the Lord of your life?" "I do accept Him."

Putting Jesus first is the most important goal of Christian life. This Christopher video is our way of bringing excitement and joy to the marvelous event of Confirmation.

(For free information on the Confirmation video, write to The Christophers, 12 East 48 St., New York, NY 10017.)

## Time capsules

By Frank Morgan



### 'Jeans' came from Genoa, Italy

Nimes, France was a textile center in the 17th century when English merchants began importing blue cotton cloth from Nimes which they called "Serge de Nimes." Over the years de Nimes became "denim".

Levi Straus, a German immigrant from Bavaria, took bolts of denim with him to San Francisco in the 1840's and sold the cloth for tents. Later gold rush miners asked him to make the cloth into heavy duty pants. He reinforced the pockets with rivets. "Jeans" came from Genoa, Italy where the Genoese sailors wore trousers of the blue canvas. Genes is the French word for Genoa. The Americans later adapted the word Genes into jeans.

\*\*\*\*\*

Galileo, at his Inquisition trial, abjured all beliefs that the sun is the central body of the universe and that the earth is in constant movement around the sun. But witnesses said that after abjuring and upon rising, Galileo murmured softly, "E pur

sin muove", which means, "Nevertheless it does move."

A period of imprisonment was ended by Pope Urban VIII and Galileo was allowed to live out his life in seclusion in Florence.

\*\*\*\*\*

Ben Jonson, the English dramatist, was an intimate friend of William Shakespeare's and visited him many times in Stratford. Jonson enjoyed high favor with King James I and wrote his comic masterpiece, "Volpone" in 1605.

It was in his poem, "To Celia" that he wrote his famous lines:

Drink to me only with thine eyes  
And I will pledge with mine;  
Or leave a kiss but in the cup,  
And I'll not look for wine.

\*\*\*\*\*

William, the Duke of Cumberland, defeated the Scots at Culloden. Both the English and the Scots named flowers after him—Sweet William by the English and Stinking Willie, a weed, by the Scots.

## Teen-agers want more freedom

Dear Mary Kenny: How do teen-ager gain our parents' trust? Our parents treat us like 2-year-olds. Both me and my sister (14 and 16) are A-students, trustworthy, responsible and well-mannered. My mother doesn't want us to go anywhere at night. I can understand her worrying, but such paranoia is ridiculous. (Hawaii)

You sound like model children of whom any parents can be proud. Your parents might be strict with you, not because they do not trust you, but because they want you to stay the way you are.

If such is the case, being good responsible children will not get you any more privileges. It will only indicate to your parents that they are raising you well and nothing should change. If your parents are happy the way things are and change appears very risky to them, you have a difficult challenge. Here are some ideas that might help convince your parents to see things your way.

The first principle in trying to change someone is to start where that person is at the moment. In other words, at this point you do not ask whether you can attend a rock concert. Your parents are not ready for that.

The request which your parents might honor is letting you have friends to your house. Ask if you can have friends over in the evening. Continue to do this until your parents know your friends and are comfortable with them. If you let your parents know your friends, they

By Dr.  
James and  
Mary Kenny



might then let you go to their houses. Obviously, when and if you are permitted out at night, strict honest is the policy. Tell your parents where you are going and let them know if your plans change. In this way you demonstrate that you are responsible and trustworthy.

Attending school activities is another way to begin to get privileges. Some parents are willing to let their children attend school events, but will not permit their children simply to go "out." Church activities also fall into the acceptable category for most parents. Ask to attend specific school or church events, tell your parents where you are going and when you will be home, and stick to your word.

Finally, some parents will let you be with others when they know the family. Start by asking to go places with friends whose parents are known to your parents. Bring your parents to school or community events where they

can meet the parents of your friends.

You and your friends can arrange the introductions and stay with them for a while to be sure both sets of parents meet and get to visit.

If you find you are extremely restricted, go to an adult you trust whom your parents also might trust. Maybe an adult relative will help you. Ask for this person's support in presenting your case to your parents.

First, document your case. That is, write down specific privileges that other youths have which you do not. Saying "I can't go out" is not enough. Find out what rules your friends have: What evenings can they go out; where can they go; when must they be home. Get specific names, places and times. Compare their rules to your rules. Then with the help of your adult friend, explain your problem to your parents.

Arguing and complaining to your parents probably will get you nowhere. Try having friends, attending school and church events, and enlisting the aid of a sympathetic adult. Taking positive, reasonable actions may impress your parents and persuade them that you are able to handle greater responsibility.

(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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## 'She touched the cruets!'

My friend, the liturgist, suggests a solution to the vexing altar girl controversy which won't go away and threatens to disrupt the entire future of our church in some mysterious way.

She suggests that we scrap the whole idea of boys and girls and go back to the early tradition of table ministers. She says that in the early Christian community where Mass was held in homes, the host family served as helpers at the liturgy.

What a great idea—have a family as altar servers. Even if it's all sons, there's usually a mother attached and the church reveres mothers, even if they happen to be women.

And the presence of a family around the altar would give us a sense of unity and do away with sexual distractions, purported to be a great problem for altar boys. Brothers and sisters are rarely so distracted by one another.

I hear the what-ifs coming already. What if a single-parent family applies for the position? Well, it depends. If it's a widow and her children, it's likely to be okay because the church has always honored widows, even if they happen to be women.

If it's a divorced father and his kids, it's also likely to slip by the edicts because the church has always revered single fathers around the altar, even when they happen to be celibate.

The problem gets sticky with a single mother and her

By  
Dolores  
Curran



kids. If her marriage has been properly annulled or if she's old enough not to distract any potential vocations to the priesthood, she might be valid, even if her marriage isn't.

The cases likely to reach the supreme curial court would probably swirl around a single attractive mother and her children or a non-widowed remarried woman with step-children.

Even these might be mitigated by the presence of many boys whose experience around the altar might lead them to the priesthood some day.

But, even though a family around the altar makes good sense, what about canon law that holds that the physical resemblance to Jesus is a requirement for worthiness at Jesus' table. (Not his original table. We presume Mary was acceptable, even if she was a woman.)

My friend, the liturgist, has an answer to this, too. If one reads the canon law carefully, she says, the only forbidden sin for females on the altar is to touch the cruets. (I bet there's a woman in the kitchen washing them, though.)

Now, I don't read canon law for breakfast so I am not prepared to defend this to the letter of the canon. But, if the spirit of the law remains theologically intact, let's pretend that it is correct.

All we have to do is keep the girl-types in the family away from the cruets.

Girls can handle the books, turn the little ribbons in the big book, light candles and hand the celebrant his guest towel. Sort of like home, in fact.

So let's add table minister families to the ongoing dialogue of who belongs on the altar, just to give the issue a bit of refreshing fuel.

My friend, the liturgist, tells me that it is, in fact, taking place all over the country but I agreed to keep names and churches confidential because I protect my sources.

My friend, the liturgist, tells me that while this idea excludes never-married women and nuns, who happen to be women, there are ways of forming groups of single women into canonical families for a week or a Sunday.

That will be the next big challenge, I suppose, but it should continue to serve us as a distraction from issues not nearly so fundamental to church security and unity.

(c. 1987 Alt Publishing Co.)

## Family matters

### Divorced need your understanding

By Sister Virginia McCall  
Director of Ministry to the Separated  
and Divorced

"My sister is getting a divorce. What can be done so that she can marry again?"

This is a common question asked by relatives and friends of persons in the process of a divorce. However, the answer requires an understanding of the recovery process.

It is important to realize that for most persons just divorced, one of the last things they want is to enter into another marriage. The trauma of the first is just too close to their experience.

On the other hand, there are persons who feel so unloveable, so insecure or so lonely that they enter into an intimate relationship with the first person who expresses concern. The danger here is the likelihood that a second marriage for these reasons could end the same as the first.

The divorce experience demands time for healing. The divorced person must pass through the pain in order to arrive at wholeness. Many attempt to avoid the process by constant busy-ness, withdrawal from reality, drink,

drugs, sex or entering too quickly into another marriage.

The process is really two-fold. It takes time for a person to face and deal with their feelings of anger, rejection, failure, etc. The healing begins as one is able to verbalize these feelings. This could take up to a year or more after the divorce.

Secondly, there is usually a need to regain a sense of self worth and self identity. This can only happen as one experiences being accepted by others and is no longer controlled by negative feelings which can be immobilizing.

As people begin to value and appreciate themselves, they can then take a more objective look at what actually happened in the marriage relationship. . . their part in the breakdown of the marriage, their need which were or were not met throughout the marriage, how they 'used' their partner to meet their needs, how they shared in the lack of communication.

It is at this juncture that the divorced person is ready to petition for a Church annulment. The annulment states that from the very beginning of the marriage it lacked the necessary ingredients for a sacramental union.

The annulment process can be a means for helping a

person move through the healing process. What often happens, however, is that the annulment is seen only as a legality. So forms are filled out, questions answered and decisions made without ever really dealing with the unresolved pain hidden below the surface.

However, in the Archdiocese of Miami special effort has been made to train people in the parishes as advocates.

Their role is to assist the divorced person with the necessary paper work of annulment process but he advocate also walks with them in their journey through all that might surface as they explore the most painful part of a broken marriage.

The ordinary way of petitioning for an annulment is to make arrangements with the pastor of one's parish. However, the petition can be made directly to the Metropolitan Tribunal at the Pastoral Center, 757-6241. An advocate will be assigned and the process can begin.

By making an effort to understand what your friend or relative is experiencing following their divorce, you can make a tremendous difference in their life.

It could be your care and support which enables another to pass through the pain to new life.

## Summer Films: comedy--ghosts

The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Department of Communication.

### "Zelly and Me"

Sensitive film about a wealthy, orphaned 11-year-old (Alexandra Johnes) who is emotionally abused by her grandmother (Glynis Johns) and loved unconditionally by her governess, Mademoiselle "Zelly" (Isabella Rossellini). Explores the gentle child's heart-breaking attempts to cope with her grandmother's volatile and irrational demands. Written and directed by Tina Rathborne from childhood experience.

Some intense scenes of emotional abuse and humiliation involving a child that might prove disturbing to very young children.

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

### "Beetlejuice"

Marvelous special effects overshadow a silly plot about a couple of dim-witted ghosts (Alec Baldwin and Geena Davis) who return to their old New England

## Capsule Reviews

home to find it inhabited and grossly redecorated by an eccentric New York family. When all their attempts to scare the family back to New York fail, the ghosts reluctantly use the services of Beetlejuice (Michael Keaton), a ghoulish demon who specializes in people-busting. Some vulgar language and bloody special effects.

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

### "A New Life"

Follows the travails of a workaholic Wall Street broker (Alan Alda) and his wife (Ann Margret) who split up after 26 years of marriage. Writer-director Alda takes full advantage of the serio-comic elements to be found in the couple's nervous entry into the singles' scene and commitment to difficult new relationships. Fine acting and characterizations in a somewhat predictable plot. Some vulgar language and discreet nudity in several sexual situations.

The U.S. Catholic Conference classifi-



Phoebe (Alexandra Johnes, left), and her governess, Zelly (Isabella Rossellini), preside at the garden wedding of two stuffed animals in a scene from the movie "Zelly and Me," the story of a wealthy orphan emotionally abused by her grandmother but loved unconditionally by her governess. The U.S. Catholic Conference calls the film "sensitive." (NC)

cation is A-III—adults. The Motion Picture Association rating is PG-13—parents strongly cautioned that some material may be inappropriate for children under 13.

### "Bright Lights, Big City"

Lurid adaptation of Jay McInerney's best-selling novel tracing the downward spiral of a young, aspiring novelist (Michael J. Fox) into sordid New York club life, drug and alcohol abuse. Boasts interesting secondary characters enacted by a fine supporting cast, but fails to fully develop Fox's one-dimensional, dissipated lead character. The role also does a disservice to Fox's fans who may be led to believe that drug and alcohol abuse are not addictive or lethal. Excessive drug use, some profanity and hedonistic sexual activity within the New York club scene.

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

### "The Seven Sign"

Glossy, ultimately exploitative interpretation of the New Testament's Book of Revelation. Although the apocalypse is close at hand, a pregnant woman finds she has the power to stop it. Several scenes of violence involving the pregnant woman and some brief nudity. The U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America rating is R—restricted.

### "Biloxi Blues"

Coming-of-age comedy adapted by Neil Simon from his autobiographical play about his brief stint in a Mississippi boot camp at the close of World War II. As the self-appointed diarist of his ragtag band of green recruits, Matthew Broderick is constantly in hot water with his brain-damaged sergeant (Christopher Walken) and some of his company's more macho men.

Tight direction by Mike Nichols enhances Simon's perceptive reflections on the milestones and meatheads one is forced to confront in such close quarters during wartime. Much rough language and a sexual situation involving a prostitute.

The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG-13—parents strongly cautioned that some material may be inappropriate for children under 13.

### "Au Revoir Les Enfants"

French writer, director, producer Louis Malle recreates a painful wartime memory in this touching evocation of an event that disrupted life in his Catholic boys' school in 1944. Three Jewish boys hidden at the school by a priest under false names are discovered by the Gestapo. The boys and the priest are sent to concentration camps. One of the boys was Malle's best friend. Restrained, humbling, well-acted dramatization of a privileged Catholic boy's firsthand experience with the Holocaust. In French, with English subtitles. Some rough language.

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

### "Da"

Literate, poignant adaptation of Hugh Leonard's Broadway play and novel about a middle-aged playwright who returns to Ireland to bury his dad and make peace with his ghost. Outstanding acting by Barnard Hughes as Da and Martin Sheen as son Charlie helps the film rise above some confusing use of flashbacks that include appearances by two young actors playing Charlie as a boy and young man. Some profanity.

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

### "The Invisible Kid"

Failed teen comedy about a youth (Jay Underwood) who discovers his deceased father's secret formula for invisibility and uses it for a series of adolescent hijinks, including a foray into a girls' locker room and the bedroom of a pretty cheerleader neighbor. Written and directed by Avery Crouse, the potential for humor in the dull-witted situation is stretched painfully thin. Brief nudity.

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

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

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

## Catholic television and radio schedule

### Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- ☐ **'Focus on Life'** In English with Father Dan Kubala, every third Sunday, 8:30 a.m. on WSVN-CH. 7; next air date is May 22.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 10 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. Topics: Week of May 16: Foster Care; Week of May 23: The Priesthood (A Reflection); Week of May 30: Family Life in the 80s; Week of June 6: St. Thomas University; Week of June 13: Catholic Community Services.

- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.
- ☐ **Cable Programming** On Storer Cable (Acts/Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to

- 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- ☐ **'Glory of God'** With Father John Bertolucci, on the Trinity Broadcasting Network (WHFT-CH. 45), 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.

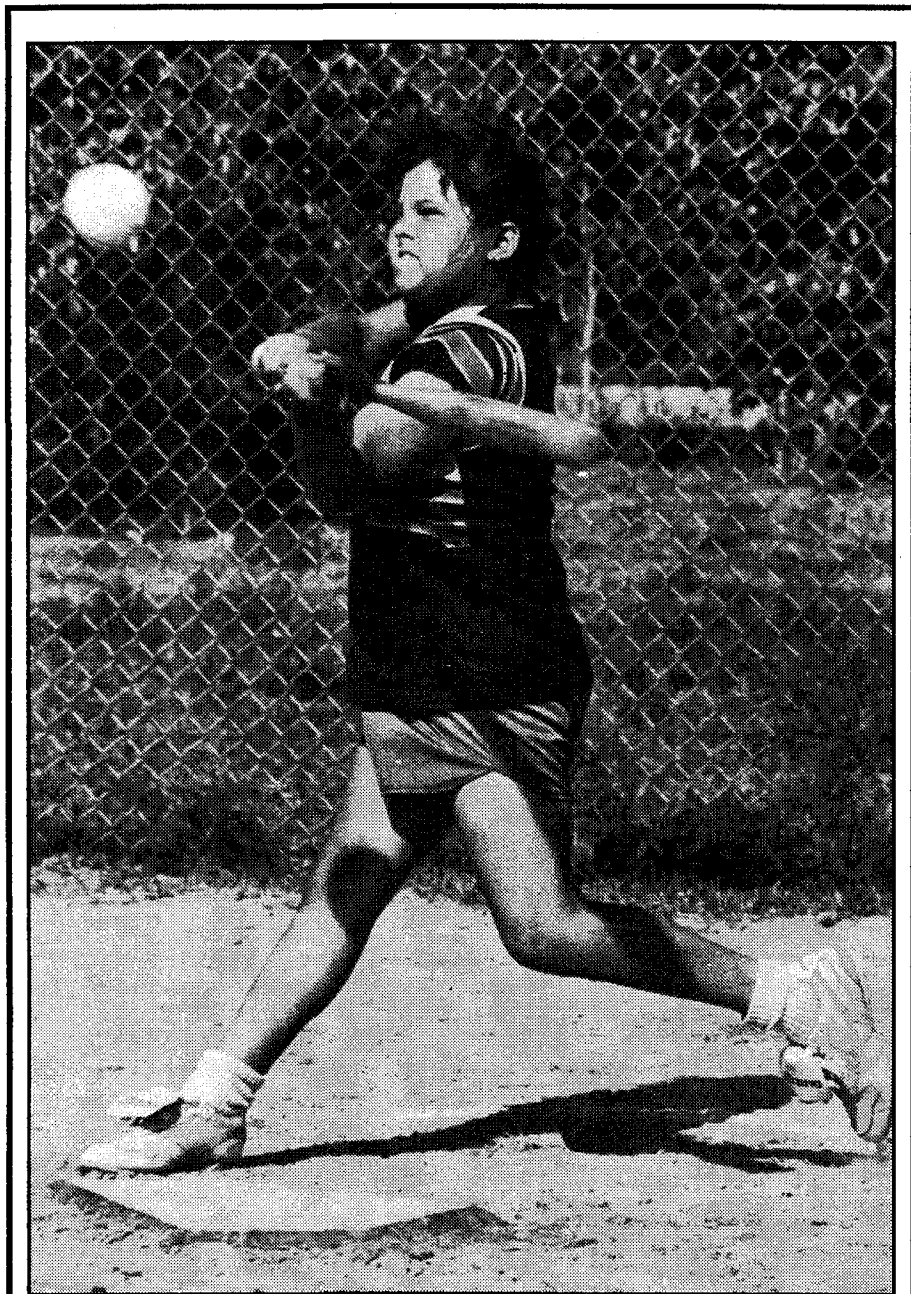
### Radio programs

- ☐ **'Blessed Are the Music Makers'** Hosted by Mary Beth Kunde, Sundays at 9 p.m. on WKAT, 1360 AM
- ☐ **'Life is Good'** Hosted by Dick Mishler, Sundays at 9:30 p.m. on WKAT, 1360 AM

### In Spanish

- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM

- ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM
- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 a.m. on WRHC, 1550 AM



(Voice Photo by Jim Varsillone)

## Home run slugger

St. Gregory 4th grader Tammy Franzales hits a home run during the semi-finals of the Broward Catholic League softball championships May 7. St. Gregory went on to win the championship later in the afternoon and St. Elizabeth finished 2nd in the all-day event.

## Pastoral Institute sets summer classes

Special pastoral summer courses have been announced at St. Thomas University. Each course is one week from Monday to Friday, 9 a.m. to 5 p.m. from June 13-17.

Dr. Linda Rooney, Director of the Ministry to the Sick Program for the Diocese of Orlando and a certified supervisor for Catholic chaplains in the USCC certificate program will teach *Ministries to Healing* which examines the current vision and practice of pastoral care for persons who work with people experiencing suffering whether physical or psychic.

From June 20-24, Dr. Joe A. Iannone will teach *Christology* with a focus on the biblical, historical and current development of the question "Who do you say I am?" and on Jesus in Latin America.

From June 27-July 1, Mary Waren, M.A. will teach a Peacemaker of the Community (P.O.T.C.) course, *Strategies and Theology of Nonviolent Action*, which examines the deliberate organization of nonviolent struggles in a new setting. Call 625-6000 Ext. 141 for details.

## St. Maurice sponsors fast for hunger awareness

The Catholic Christian Community of St. Maurice Church in Fort Lauderdale is planning a 40-hour fast, "Forty Hours in Their Shoes", to coincide with the feast of Pentecost. The purpose of the fast is to evoke community awareness of our hungry brothers and sisters in Broward County, Haiti, and the world.

Beginning Friday night, May 20 at 5, at least 100 parishioners will gather under a large tent on the east lawn of the church grounds for 40 hours of fasting, praying, singing and praising the Lord, culminating with the celebration of Mass at 9:45 a.m. on Sunday, May 22.

Prior to this event, each one of these parishioners will ask at least 10 other people to fast and pray with them for a part of those 40 hours, and to contribute the money saved by missing the meal(s) to this event. Other committee members are contacting area churches for their prayer and financial support.

All will be invited to send delegations to the church during the fast to bring their contributions, be it money or canned goods, and join the parishioners under the tent for prayer and praise.

The proceeds of this event will be

### Memorial Day Masses

On Monday May 30 the annual Memorial Day Mass will be celebrated at both Our Lady of Mercy Cemetery in Miami, 11411 N.W. 25th St. (592-0521), and Our Lady Queen of Heaven Cemetery in North Lauderdale, 1500 S. State Rd. 7 (972-1234).

distributed to Food for the Poor, a local organization which helps the Haitian people, and to area soup kitchens currently supported by the St. Maurice Hunger Program.

The main goal is to provide community awareness of the plight of hungry people. They will accomplish this through prayer, praise, and contributions from the fortunate of our community. For information on "Forty Hours in Their Shoes" call Joan Walter at 977-1211 from 8 to 4:30 Monday through Friday, or 791-5886 other hrs.

### Youth Day May 15

Young people throughout Broward County are invited to join their parish in attending the fourth annual Broward Youth Day to be held on May 15 from 1 to 7 p.m. at St. Maurice Catholic Church, 2851 Stirling Rd., Ft. Lauderdale. This will be a day of sharing and celebration for all the Broward Youth Groups who will come together to swim, play volleyball, have a cookout as well as speaking on the topic "United Together in Christ." For more information call the Office of Youth Ministry, Tim Colbert at 757-6241, ext. 156.

### Radio rosary

Bishop Norbert Dorsey will speak on Marian devotion at noon on May 14 and May 28 on WEXY radio, 1520 a.m. Everyone is invited to listen and participate in praying the rosary.

## It's a Date

A Marian talk will be hosted at St. Catherine of Siena Church, 9200 S.W. 107th Ave. on May 18 and May 25 at 8 p.m. The talk will be given by John Mason.

A gospel, reggae, and calypso concert for the benefit of projects to aid the poor, handicapped, and disabled in Jamaica run by the Brothers of the Poor will be held on May 21 at the Broad Centre for the Performing Arts at Barry University at 8 p.m. and at Plantation High School Auditorium at 5 p.m. Fr. Holung and friends along with the Caribbean Folk Singers will perform. Tickets \$10 for adults are available at all West Indian Stores in Dade and Broward or call 385-4729 in Dade and 974-8453 in Broward.

A meeting of the North Dade Catholic Widow and Widowers Club will be held at 7:30 p.m. on May 27th at Visitation Church Social Hall, 100 N.E. 191st st., Miami. All faiths welcome. Call 652-0477 or 652-3052.

A spring picnic will be held by

the Assumption of the Blessed Virgin Ukrainian Catholic Church at Red Rd. and Flagler on May 22 at noon. Ethnic and American food.

A Memorial Day Charismatic Teaching Retreat will be held on May 27-30. Fr. Greg Comella, C.P.P.S. will highlight the humanity of Jesus and his relationship with the disciples. Call/Write the Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. Phone: 582-2534.

A spring dance is being sponsored by New Beginnings for the benefit of the St. Maurice Hunger Program on May 21 at the St. Maurice Social Hall beginning at 8 p.m. 4 piece band. \$4 in advance, \$5 at door. For more information call Helen Dambrosi at 961-4138.

A dessert card party will be held by Court Holy Spirit #1912 C.D. of A. at St. Elizabeth Gardens in Pompano Beach. Donation is \$1.50. For more information call 941-5546.

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# Small but spirited St. Philip's marks 35th anniversary

(continued from page 11)

as committed to the parish as were their grandparents who founded the church. The Mass especially honored the historians who have not only chronicled the past but helped to keep traditions and collective memories alive. They are: Mr. and Mrs. Charles Gowan, Mr. and Mrs. Albert Davis, Marian Smith, Bernice Bethel, Eloise Livingston, Margaret Roberts, Cecilia Albert and Mamie

Washington.

Parishioners also looked to the future during the anniversary Mass, by installing the new Pastoral Officers of the parish: President, Dale DeShazor; Vice President, Clarence Thompson; Secretary, Etta Kelly and Financial Chairman, Albert Hannah.

St. Philip's is also remarkable for the overwhelming financial support it receives from its members. Given the

smallness of the community, it is a real accomplishment, according to Father Whittaker.

He said the parish has been able to reduce the subsidy it receives from the Archdiocese "by 25 percent each year for the past two years." Members' contributions to the annual ABCD campaign also increased by 350 percent this year.

At the same time, parishioners have embarked on a campaign to refurbish the

church which netted \$15,000 last year, enabling a central air-conditioning system to be installed. The money raised this year will be used to repair the roof and paint the exterior of the church and parish hall.

"They really have done remarkable things," said Father Whittaker, who has been pastor since 1985. "We're very proud of [the parish]. It's absolutely a jewel of a place."

## First-ever 'Rosary Congress' next month

The first American National Rosary Congress will be held June 6-11 at the National Shrine of the Immaculate Conception in Washington, D.C. Plan now to join thousands of your fellow Catholic Americans at this extraordinary event.

The Rosary Congress, which originated in Poland in 1979, has proven to be an extremely powerful spiritual weapon against the powers of darkness in the world. Pope John Paul II said of the Rosary Congresses, "I know about them, I bless them, I rely on them. Do them on a grand scale!"

For information call Ivan Ortiz at (305) 386-1499 or Humberto Velasquez at (305) 662-1694. Travel arrangements have been coordinated locally through Mayflower Travel, 871-3888. Call them or your travel agent.

## Boy Scouts will be seeking food donations

Boy Scouts in Broward, Dade and Monroe counties are attacking the problem of hunger through a door-to-door food drive. Nearly 400 troops are scheduled on May 14th to distribute bags to homes with a request that the residents fill the bags with canned food. The scouts will return on May 21st to pick up the bags. The food will be delivered to the Daily Bread Food Bank, which will distribute it to the needy through the 350 non-profit agencies it serves in South Florida.

## Catholic prison chaplains needed

(continued from page 14)

benefits and work as part-time chaplains. Eliminating those fulltime salaries and benefits would save the state thousands of dollars, Father Santo says, and give inmates a greater choice. The proposal also has been placed before the state legislature.

"Catholics should write their representatives to support it," says Father Santo.

All together, he said, there are 27 jails and prisons within the boundaries of the Archdiocese, with more than 30,000 inmates:

□ Jails, where people await trial and sentencing or serve terms of less than two years: Dade has six, Broward has five and Monroe has one, each capable of housing 2,000 people; like Dade, neither Broward

nor Monroe jails have Catholic chaplains.

□ State prisons, where those who have been convicted of crimes serve terms of two years or more: one women's prison in Broward, one men's prison in Florida City, a minimum security facility in Big Pine Key, and the South Florida Reception Center in South Dade; there are also state facilities for juveniles.

□ Federal prisons, where those who have been convicted of crimes against the federal government are incarcerated: the Metropolitan Correctional Center in Dade is really a federal jail, housing nearly 700 people, most of whom are awaiting trial or sentencing; there is also the Krome Avenue detention center, for immigrants who have entered this country illegally.

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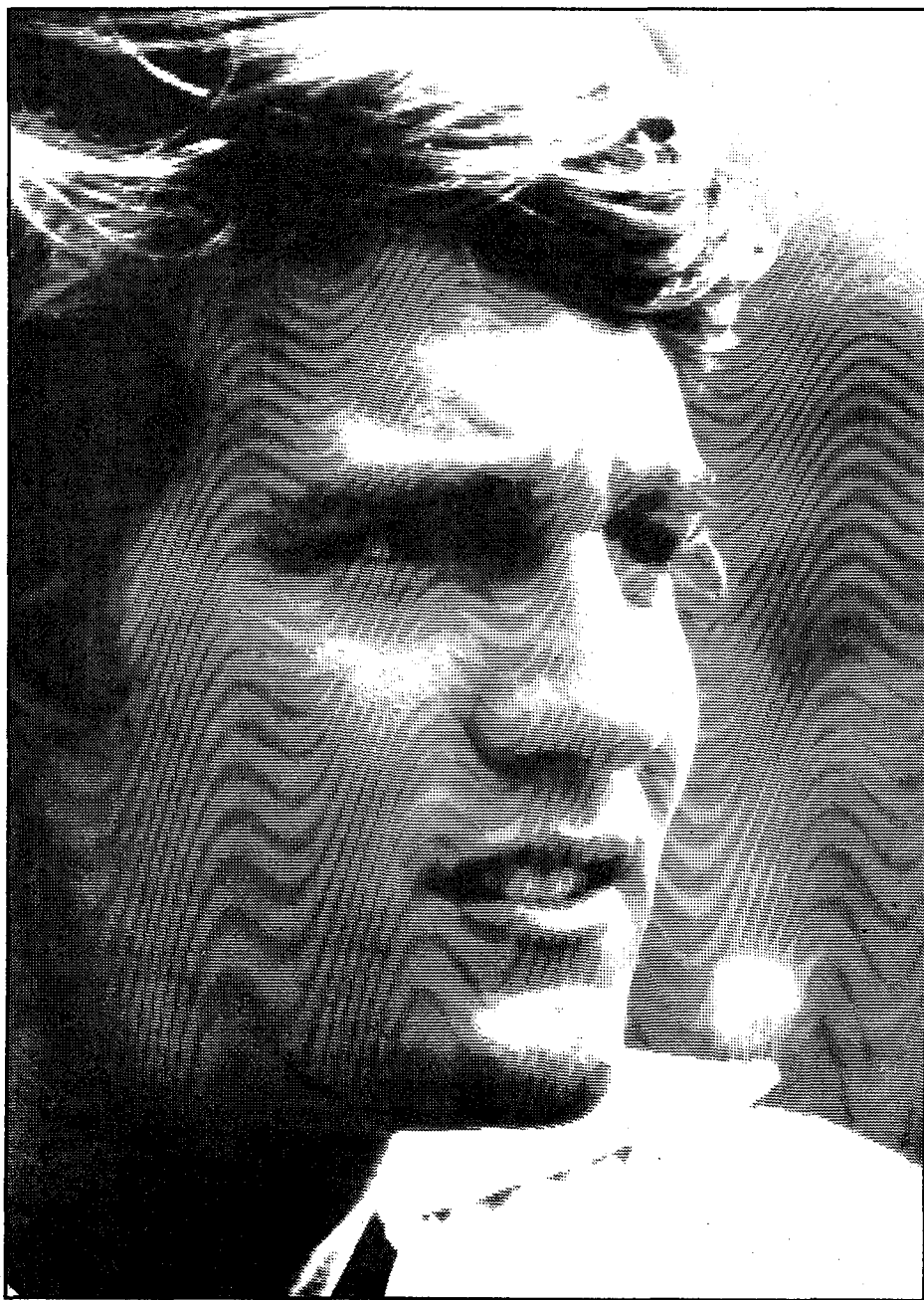
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People ask why there are accidents, violence, drug abuse, homelessness. But those things can "remind us that we are not God," writes Father Eugene LaVerdiere. (NC photo)

## Making sense of the senseless

By Father Eugene LaVerdiere  
NC News Service

A few weeks ago, while returning from a workshop in Brooklyn, I came upon a big accident on one of the expressways. My workshop had been on the Good News according to Mark. Now here I was, the workshop barely over, in the midst of bad news.

The expressway backed up for miles. Ambulances and police cars were trying to get through. The weather was cold and rainy. Here was an ugly situation in every way. People were hurt.

As I inched my way past the accident, people on stretchers were being lifted into the ambulances. My mind was far from the Good News that had filled it all morning and that had come so easily to my lips. As I continued through the winter rain back to Manhattan, I kept asking why.

Why did accidents like this happen? I know the usual answers. Someone must have been careless. But why? Other people were hurt too. I started thinking of all kinds of other things which did not make sense.

I thought of homeless people and the bag ladies who live with their few belongings on the street, in hallways, on warm gratings adjacent to luxurious and beautiful stores and apartments.

I thought too of young people on drugs, and of babies injected with drugs by those who brought them into the world.

My mind drifted to the empty shells of apartment buildings stretching along many blocks in Manhattan only a short

distance from some of the most expensive apartments in the entire world. Why?

There are no answers, at least none that satisfy.

Now that I have a little distance from that day and the accident on the expressway in Brooklyn, I wonder why I kept asking why. I had just been reading and interpreting Mark's Gospel. I should have been able to look at the accident in light of the Gospel, or at

**'Why did accidents like this happen? There are no answers, at least none that satisfy.'**

least say about it with the Gospel in mind.

Mark's Gospel deals with such whys, all of them equally unexplain-

able. But at the same time, the Gospel did make sense of them.

To many in Mark's time things were so bad — there was so much violence, so much war, and disasters of such enormity — that it looked to many as though the end of the world had come.

Mark responded to all this by recalling the story of Jesus. At first many thought that Jesus' life had ended in disaster. His violent death, however, had been the beginning of a new life for him and for all who turned to him with faith and trust. For Mark, people could keep asking why there was so much violence in the world and why so many did such terrible things to their fellow human beings. But their human questioning had to be held up to faith — to the light of Jesus' crucifixion and death.

We might not understand why so many conspired to bring about the death of Jesus and why they succeeded in their efforts, but we do know that somehow, in a wisdom beyond human understanding, his death led to life. Of course, that does not make his death less painful for him or for us.

So too with the accidents, the violence, the drugs, the homelessness. We shall never understand these things. One thing is certain. All these things remind us that we are not God. We are creatures, prone to accidents, violence and all forms of escapism. Nor do we have here a permanent home. As human beings in the world, all of us are transients.

A good human being, a person of integrity, is one who keeps asking these things happen, knowing full well that no answer will satisfy.

A good Christian raises his or her "why" to the cross and looks beyond it to the empty tomb. At that point, to ask why makes sense, even though there is no answer.

## Faith: To reach beyond our limits

By Father David K. O'Rourke, OP  
NC News Service

Ned grew up in a Pennsylvania steel town. During America's great economic expansion after World War II, he grew up believing that his hard-working father would always take good care of the family. After all, steel workers brought home good wages. And Ned's community seemed as solid as the steel his father made. Life was secure and each day for this high school athlete was a lot of fun.

Then the bottom fell out. The steel mill cut back production and finally shut down. Family finances went from secure to chaotic; family life went from fun to fearful. Money saved for Ned's education had to be used for family expenses though his athletic ability got him into a local college. The draw in the Selective Service's draft lottery kept him out of the war, but that didn't help as he watched friends go off to Vietnam. Not all came back.

The undependability and chaos of those years taught Ned their own depressing lesson. As he summed it up for me, "Life is unfair, the system doesn't work and you can trust nothing and count on no one but yourself." The kid who once volunteered happily to serve as an altar boy even on snowy mornings now found no place for religious faith in his life.

Then he moved to California, met Lois and they fell in love. Eventually the question of marriage came up and they came to see me. During one session we began to talk about trust. Ned's lack of trust became a painful issue. Lois brought the issue to a head when she said, "If you don't trust anything or anyone,

how can you trust me?"

Needless to say, Ned was pushed to some hard thinking about his lack of faith and trust. To have faith in God on the one hand, and to trust life and the people around us, are obviously different matters. But they are not completely unconnected. In fact, the unwillingness to trust anything we cannot touch or prove for ourselves through the powers of reason may complicate life greatly.

For a Christian, a basic part of faith is the trust that there are realities bigger than our ability to examine and measure and prove. Chief among these is God. But the acceptance of other important realities at the heart of daily living also reflects faith — faith that good relationships are worth the effort they require; that people have value regardless of how much or little they own or produce; that taking care of those around us is a good thing to do; that life has purpose.

These were the kinds of principles Ned was no longer so sure about. Scars had been left by his experience of some bad years in life. Fortunately, he met Lois and the ideals of a Christian marriage made him weigh these experiences against his half-forgotten faith.

Was the pain of his disappointment the ultimate reality? Was there also cause for hope, reason to trust again?

Fortunately Ned was able to make the effort to adapt a hopeful outlook, despite the voice of his experience telling him not to risk it again. Even this effort, by the way, is an example of faith. It is part of the gift God gives to enable us to lead a life that takes us beyond our own limits.

### Scriptures

## St. Paul: The first pastoral theologian

By Father John Castelot  
NC News Service

Will we have bodies in the afterlife? What kind? Questions, questions, questions! St. Paul had to field them all.

As Christianity's first theologian, Paul didn't really have a great deal to go on, materially speaking — not even the New Testament. His resource was his experience of the risen Christ and its implications. Of course, he supplemented this with information about Jesus gained from members of the first Christian communities and their experience of the risen Lord.

But all of this taken together did not suffice to answer the endless questions the early Christians raised.

Paul had to use his head; he had to be a theologian, one who puts reason to work in the service of truth. Twelve hundred years later, St. Anselm was to define theology as "faith searching for understanding." That was the enterprise on which Paul embarked — or was launched.

He was not what we would call a professional theologian, someone with the genius and time to devote exclusively to study, reflection and writing. Genius he had to burn, but not time. Paul was incredibly busy, walking all over the Mediterranean world several times, founding and instructing communities, all the time working manually to support himself.

This was conducive to becoming a pastoral theologian, one who tries to explain and guide actual



## Faith vs. Reason?

For some people, faith is blind. But a persuasive argument can be made that reason alone also is blind. Most often, reason and faith complement each other, and work together in our daily lives. (NC Sketch)

### NO! They're partners, not enemies

By David Gibson  
NC News Service

Sarah's parents consider her a pretty good kid. Of course, she does the usual amount of bickering with her younger sisters. But when needed she also can be counted on to help out around the house by watching the family's youngest member, a 6-year-old.

It is fun for Sarah's parents to visit with her. They even enjoy the friends she has chosen. They wish she would get a little more excited about the parish's youth ministry program. But they are happy that it is an accepted part of her schedule — and they know through the grapevine that she enjoys it more than she admits to them.

The fact that Sarah is relatively well-organized about school work is a relief to her parents. If there is one thing that concerns them it is Sarah's tendency to sprain herself too thin at school and in her sports and leisure activities. Sarah could keep herself — and her parents — on the run all the time.

It would be fair to say that Sarah's parents have confidence in her. Still, they find that they must at times intervene with a dash of the parental advice that they undoubtedly value

much more highly than she does. They trust her, but also feel they must guide her.

You could say that Sarah's parents have faith in her. To nurture her, however, there are times when they must apply that faith together with the best knowledge and insight they possess.

Knowledge and faith of some kind are frequent companions in the ordinary course of daily life. The nurturing of children is only one obvious example. There are many others:

□ Good marriages don't just happen. If a marriage is to grow, a man and woman must love and trust each other. They need to have faith in each other. In the face of difficulties encountered over the course of time, however, a toll is taken if their faith in each other isn't combined with a lot of mental energy.

□ Schools recognize that a teacher's knowledge is best put to use in the classroom when it is combined with genuine care and respect for the children who are taught. Children flourish in an atmosphere where the teaching is competent and where the teacher

believes in them.

□ Finally, as families and doctors make the difficult decisions required in the world of modern medical technology, they find they must put their best powers of reason to work, all the while maintaining respect for the patient's God-given dignity.

Sometimes it is assumed that faith — whether religious faith or faith of some other sort — can combine only in the most awkward way with the power of human reason.

When people talk about these things they may point to others they have known who were so "rational" that there was no room in their lives for faith. Or they may recall acquaintances who were so "faith-filled" that to them human knowledge and skill were considered of little import.

The tendency to make polar opposites of faith and the powers of reason is present when people suggest that the human mind performs best in some sort of "isolation." Or maybe people just have that feeling that in an age of rapidly unfolding scientific discovery it isn't sophisticated to believe in anything that human intelligence hasn't verified.

To be fair, however, it isn't really that unusual for some scientists to allow their faith to cast light on their work.

And this may be explicitly religious faith. They are pushed along by a desire to discover the meaning behind the world in which their work is conducted.

Or, finding themselves in the position to make decisions that will influence the lives of many other people, these scientists hope that faith's light will help them "see" a little more clearly.

To see clearly — to gain insight into the world and the most fulfilling ways to live in it — is everyone's goal.

But one will sometimes hear it said that if such insight is to be authentically achieved, faith and the powers of human reason must be kept apart.

Still, what people do can be as revealing as what they say. In their ordinary activities — nurturing marriages and children, teaching, making complex decisions about medical care — people readily allow their faith and human reason to call each other into service.

Maybe people instinctively know more about the cooperative working relationship of faith and human reason than they realize.

human experience in the light of faith.

Paul would have been the last one in the world to see a conflict between faith and reason. True, some passages in his letters might give the fleeting impression that he was anti-intellectual. He said, for example, that "Christ did not send me to baptize but to preach the Gospel, and not with the wisdom of human eloquence... The foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength" (1 Corinthians 1:17, 25). But Paul's point is that faith does not rest on human argumentation: it does not lend itself to rational "proof."

This does not mean faith is irrational. Quite the contrary. It is theology's task, as it was Paul's task, to

demonstrate that faith is reasonable.

Many of the questions Paul encountered are quite irrelevant today, like whether to eat food that was used in pagan sacrifices. But the underlying principles have a certain timelessness.

Take the questions asked earlier about the resurrection of the body. They were raised by people in the Greek city of Corinth. They believed in resurrection, but thought of it in terms of the soul, not the body. Death was thought to be an escape from the "prison" of the body.

But Paul reasoned that belief in Jesus' total resurrection necessitated belief in our total resurrection, not simply in the immortality of our souls. Trying to push him into a corner, the people asked, All right,

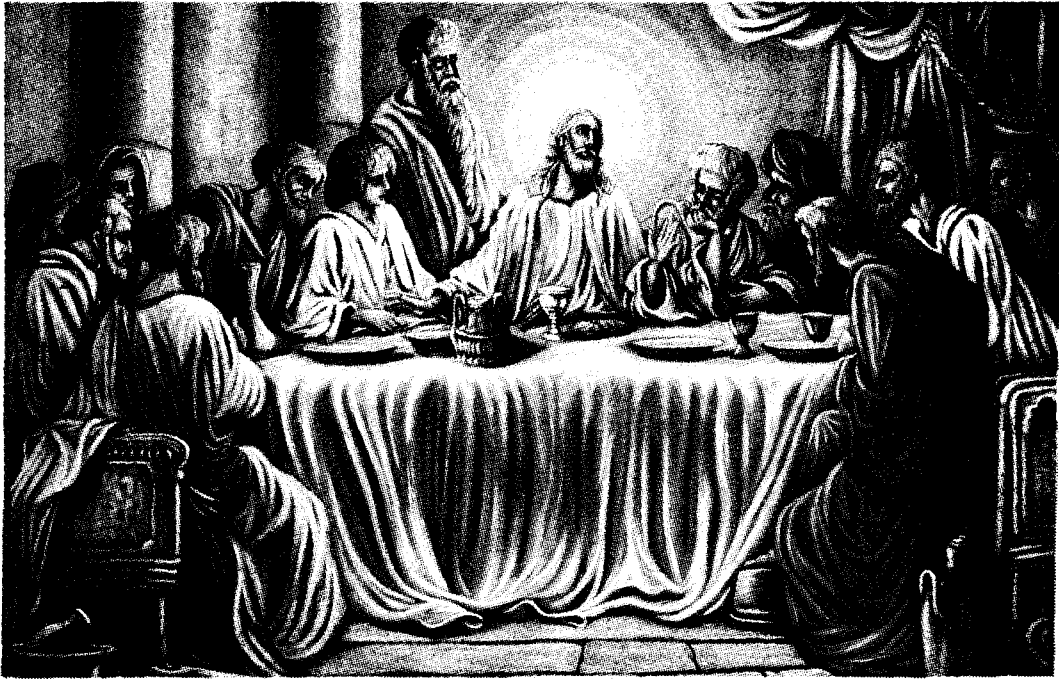
then, what kind of bodies will we have?

Paul refrained from calling this a dumb question. He simply pointed to God's ingenuity. When one considers the amazing variety of "bodies" in the universe, can one doubt that God will be able to provide bodies for his risen children? We call them glorified bodies for want of a better word, but they will be marvelous, patterned after the body of the risen Lord.

In all of this, and in countless other instances, Paul was using his intellect to make clarifications and to point out the implications of faith for actual living. He was, in the finest sense of the term, a pastoral theologian.

# SPECIAL INTRODUCTORY OFFER

## LIMITED TIME ONLY



# 1 - The Last Supper

Many of us in Florida take our existence for granted. Food, a home and decent clothes are all elements of a normal life and too often we do not think about the harsh reality of life that surrounds an unwed teenage mother.

Teenage pregnancy is on the rise and while it might appear to be an accepted thing in today's society, few of us consider the difficult futures of the mothers and in many cases the fatherless children.

The artist **DAN HENNIS**, a native of Florida is fully committed to supporting the Respect Life Ministry and will be donating \$8 from each set to help these women and children through the **RESPECT LIFE MINISTRY**.

Because of the massive size of the original paintings, the scaled down reproductions are quite detailed and highlight the exquisite styling unique to the artist. Only the finest craftsmanship and meticulous precision could achieve such realism.

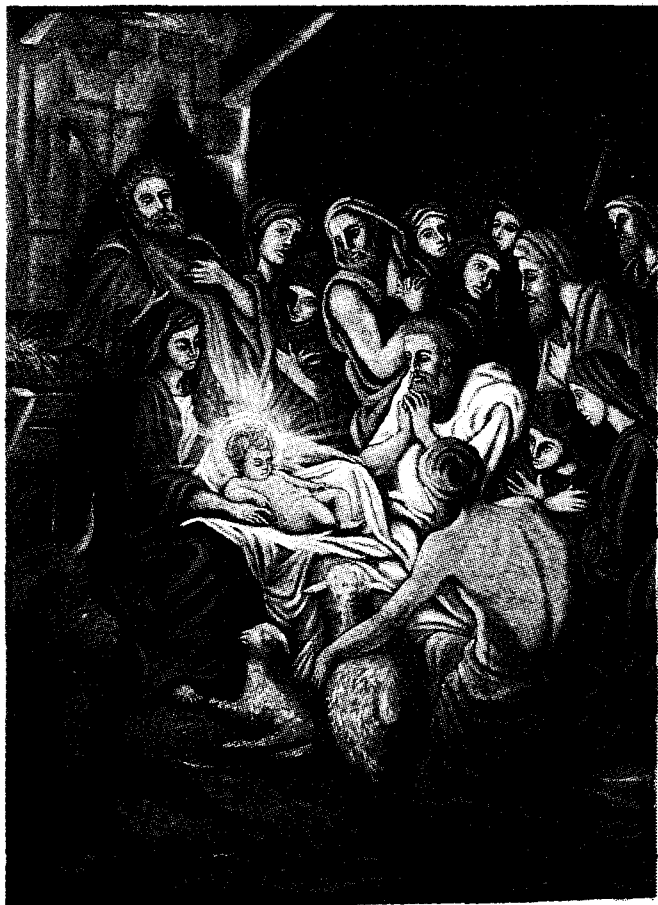
Each reproduction will be 11"x14" in dimension. As a constant reminder of this uncompromising craftsmanship each print from every complete set purchased will be personally hand signed by the artist. These prints would make wonderful gifts. Please support this charity drive.



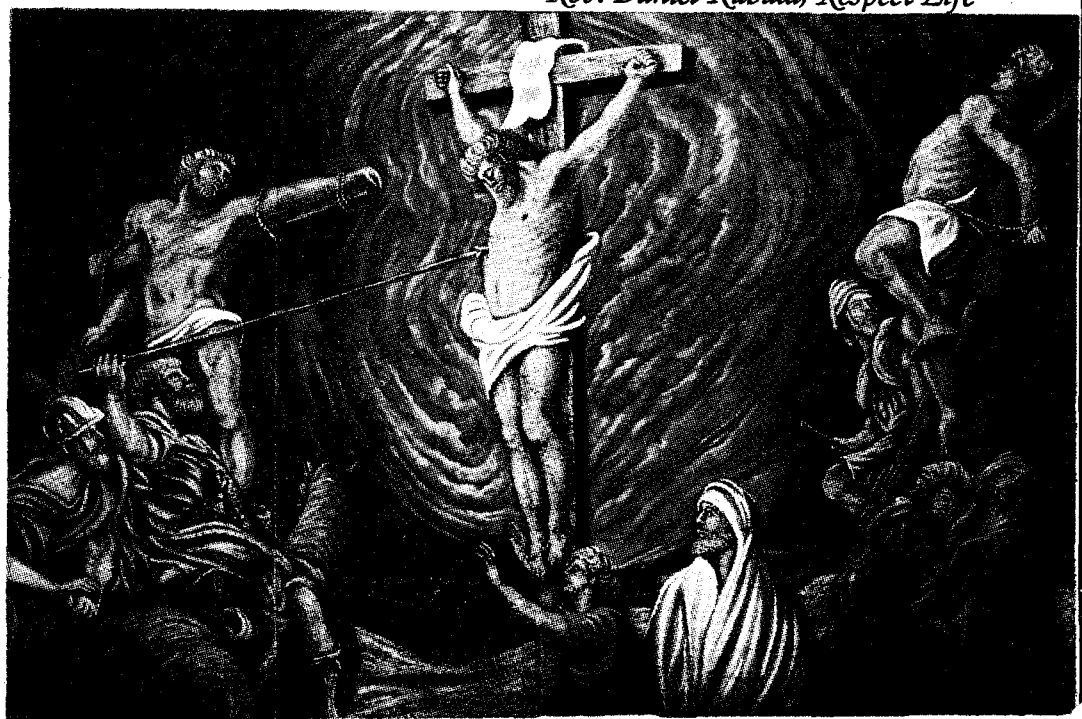
# 2 - The Ten Commandments

*'I encourage you to support this beautiful endeavor on behalf of LIFE.'*

*Rev. Daniel Kubala, Respect Life*



# 3 - The Nativity



# 4 - The Crucifixion (Triptych - 3 Panels)

To enjoy the beauty of these fine prints, fill out the order form by June 15, 1988 including postage and tax. Make check payable to TROMPE L'OEIL INC. MAIL TO: TROMPE L'OEIL INC. P.O. Box 694765 Miami, Fla. 33269-1765

QTY.	Set of 4 prints	PRICE \$
_____	#1 - The Last Supper	_____
_____	#2 - The Ten Commandments	_____
_____	#3 - The Nativity	_____
_____	#4 - The Crucifixion	_____
TOTAL		\$ _____
	Add Fla. sales tax 6%	_____
	Add \$2.00 shipping	2.00
TOTAL		\$ _____
Name	_____	
Address	_____	
City	State	Zip

**ORDER FORM**  
allow 3 - 4 weeks

SET OF (4) PRINTS (11"x14")  
Personally signed by the artist \$40.00/set  
AT NEXT OFFERING \$400.00/set  
IF PURCHASED SINGLY \$12.00 ea.  
(single purchases will not bear artist's signature)

Mailing Label

Please print in ink. This will be used to send your order to you.  
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# ANNUAL REPORT

## THE MINISTRY OF CHRISTIAN SERVICE

Catholic Community Services, Inc.

Catholic Health and  
Rehabilitation Services, Inc.



**My beloved friends of Catholic Community Services and  
Catholic Health and Rehabilitation Services:**

Our calling as followers of the Lord and members of the Church impels us, as individuals and as a community, to live lives of faith and prayer and love.

In the name of the Archdiocese, I want to pay tribute on this occasion to the leaders, workers, volunteers and supporters of our Ministry of Christian Services which encompasses the Catholic Community Services and Catholic Health and Rehabilitation Services. We are extremely proud of them and grateful to them for their works of mercy.

They play a significant role in helping our Archdiocese be true to its calling as a community of love. In a special way, I congratulate, thank and bless those whose dedication is being recognized at this Annual Awards luncheon. They have given inspiring witness to the meaning of the words of St. John, "Beloved, let us love one another because love is of God; everyone who loves is begotten of God and has knowledge of God" (First Epistle John 4:7).

During this Marian Year we pray that the work and dedication of so many will continue to grow and inspire others to carry out the mission of the Good News.

Devotedly yours in Christ,

A handwritten signature in dark ink, appearing to read "Edward A. McCarthy".

Edward A. McCarthy  
Archbishop of Miami



Board President Joe McAloon and Vice-President Jo Korge pose with Archbishop McCarthy after their installation.



Joe McAloon receives a plaque from HRS representative Frank Rabbito. The award recognized the contribution of Catholic Community Services to drug abuse prevention and treatment.



Msgr. Walsh clarifies a point during a regional convening of members of Catholic Charities USA.

## 57th Year — A loving service of the Archdiocese of Miami

# Programs of the Ministry of Christian Service

## Catholic Community Services

### CATHOLIC COMMUNITY SERVICES OF THE ARCHDIOCESE OF MIAMI

9401 Biscayne Boulevard, Miami Shores, FL 33138  
(305) 754-2444  
Msgr. Bryan O. Walsh, STL, M.A., Archdiocesan Director

#### CENTRAL OFFICE

Jesus Gonzalez-Pita, Budget and Management  
Joseph R. Novack, ACSW, Dade/Monroe Region  
Ronald A. Hassell, MBA, Personnel, Data Processing  
Helen T. Gorman, PhD, Research and Program Evaluation

Lloydine McGuinn, Assistant for Board Affairs  
Terry L. Sundry, Assistant for Community Affairs  
Alicia G. Abreu, Day Care and Neighborhood Centers

Ricardo Riesgo, Internal Auditor  
Mercedes Campano, ACSW, Dade Family/Elderly Services

Mary Post, MSW, Broward Region

#### CHILD WELFARE SERVICES

Two residential programs provide 24-hour care for dependent children between 6 and 18 years of age. Adoption and foster care services are also available. During the past year, 124 children were in residential care and 146 in shelter care. Twenty-eight children were adopted and 33 were in foster care.

Fintan M. Muldoon, MSW  
Adoption and Foster Care Services  
3675 S. Miami Ave., Miami

**Boystown of Florida**  
11400 S.W. 137 Avenue, Miami  
John L. Perrotti

**Catholic Home for Children**  
18601 S.W. 97 Avenue, Perrine  
John Jamieson

#### CATHOLIC FAMILY SERVICES

Family service programs are designed to meet the human needs of all persons without regard to race, creed, or national origin. Day and evening appointments are available in several offices throughout the Archdiocese for individual and family counseling, psychological evaluations, immediate services, and information and referrals for other services. During the past year, 1,361 clients received counseling services, and information and referral services were provided to 1,612 individuals and families. In addition, 4,696 individuals received emergency services.

Eileen Lowe, ACSW

#### CHILDREN'S DAY CARE AND NEIGHBORHOOD SERVICES

Day-long and after-school programs for children from six weeks to 12 years of age are offered at seven sites and in more than 30 licensed homes in the southern part of Dade County. During the past year 1,724 children were enrolled in center and family day care programs.

**Centro Hispano Catolico Day Care Center**  
141 N.W. 27 Avenue, Miami  
Sister Praxedes Suarez

**Little Havana Child Care Program**  
970 S.W. First Street, Miami  
Lourdes Garcia

**San Juan de Puerto Rico Child Care Center**  
144 N.W. 26 Street, Miami  
Sister Ana Luisa Borja

**Centro Mater Child Care Center**  
418 S.W. Fourth Avenue, Miami  
Miriam Roman

**Good Shepherd Day Care Center**  
18601 S.W. 97 Avenue, Perrine  
Kathryn Semple

**Notre Dame Day Care Center**  
130 N.E. 62 Street, Miami  
Andre Bony

**St. Luke's Day Care Center**  
3290 N.W. Seventh Avenue, Miami  
Francisca O'Farril

#### SPECIAL EDUCATION

The Marian Center serves 120 developmentally handicapped and mentally retarded children in an early childhood stimulation and training program, in a school age academic program, and in a sheltered workshop. There is also a small residential program for 20 children and young adult females.

##### Marian Center

15701 N.W. 37 Avenue, Opa Locka  
Sister Lucia Ceccotti

#### EMPLOYMENT SERVICES

The Manpower Division provides quality classroom training for unskilled youths from 16 through 21 years of age. The program provides on-the-job training for those who are underemployed or in need of jobs. During the past year, 190 were placed in jobs, 148 received classroom training, 100 participated in a return-to-school summer program, and 12 older workers were retrained to enable them to obtain employment.

**Catholic Community Services Manpower Division**  
1393 S.W. First Street, Miami  
Morris Atkinson

#### MIGRATION AND REFUGEE SERVICES

During the past year, 1,020 applicants received information and referral services, 868 received counseling, 900 received assistance with documentation, and 99 received emergency help.

**Catholic Community Services Migration and Refugee Service**

970 S.W. First Street, Miami  
Shirley Hart

**Catholic Community Services Refugee Resettlement Program**

1603 S.W. 8 Street, Miami  
Bertha Morales

#### SERVICES FOR THE AGING

Senior centers offer socialization opportunities as well as day care for the frail elderly inclusive of Alzheimer's patients in the Broward County centers. The emphasis in Dade County is largely on proper nutrition to enable the elderly to maintain good health and avoid institutionalization. Centers are open five days a week and provide creative activities, noon meals and snacks. During the past year, the centers provided day care for 566 people, counseling for 321, information and referral for 1,336, and emergency response alert for 118. In addition, 141,500 meals were provided to elderly clients.

##### Senior Center

9900 N.E. Second Avenue, Miami Shores  
Peter J. O'Connor

**St. Elizabeth Senior Center**  
801 N.E. 33 Street, Pompano Beach  
Anna Mandiola

**St. George Senior Center**  
3640 N.W. 8 Street, Fort Lauderdale  
Therese M. Carracino

**Central West Senior Day Center**  
6205 N. University Drive, Tamarac  
Sara Huther

#### SUBSTANCE ABUSE PROGRAM

The program has three components: residential care for the detoxification of polydrug abusers, outpatient counseling, and prevention education. During the past year, information and referral services were provided for 2,560 clients, counseling for 640, and residential treatment for 289.

##### Bethesda Manor

401 N.E. 26 Terrace, Miami  
**St. Luke's Center**

3290 N.W. 7 Street, Miami  
William Kintz

##### D.A.R.E.

9401 Biscayne Blvd., Miami Shores  
Fr. Sean O'Sullivan

#### PARISH SOCIAL MINISTRY

This program offers parishes a coordinated response to the recruitment and training of volunteers for work within the parish community with the homebound, the bereaved, and the isolated elderly. It also provides information and referral to community resources for those in situations which require professional assistance.

9401 Biscayne Blvd., Miami Shores  
Hugh Clear

#### CATHOLIC HEALTH AND REHABILITATION SERVICES, INC.

14100 Palmetto Frontage Road, Miami Lakes,  
FL 33016  
(305) 557-4001

Msgr. Bryan O. Walsh, STL, M.A., President  
Ralph W. Whelan, DSS, Vice President  
Gerald Humphreys, Department of Pastoral Care  
Gloria Hansen, Health Services

Raymond M. McGraw, MSW, Case Management  
Ronald Matzuga, Superintendent of Buildings  
Angela Adams, Home Health Services  
Rolando D. Rodriguez, Foundation Director  
Jane Capman, Office of Housing Management

#### NURSING AND RETIREMENT CENTERS

Nursing homes provide nursing, rehabilitative, and medical care services to the elderly or other individuals who because of illness or injury are unable to care for themselves. Congregate living or retirement facilities are located adjacent to the nursing homes.

##### St. John's Rehabilitation Hospital and Health Center

3075 N.W. 35 Avenue, Lauderdale Lakes

##### St. Joseph's Residence

3485 N.W. 30 Street, Lauderdale Lakes  
(under re-development)

##### South Dade Nursing Home

11855 Quail Roost Drive, Miami

#### OFFICE OF HOUSING MANAGEMENT

Eight buildings provide 1,532 apartments for 1,767 residents. Apartments are designed for independent living by persons 62 years of age and older who are living on fixed incomes. Rent is based on a formula provided by the United States Department of Housing and Urban Development.

## Catholic Community Services, Inc. General Board of Directors 1988-1989

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Josephine Korge, Vice-Chairperson  
Msgr. Bryan O. Walsh, Secretary  
Rev. Gerard T. LaCerra, Treasurer

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J. Patrick Fitzgerald, Esq.  
Paul Gore  
Leo Haskins  
Betty Walsh  
Angelica Ruiz

# Christ's service to needy requires agency growth and change



**Dear Friends:**

It is my duty, but also my pleasure, to present the annual report of the condition and activities of the Ministry of Christian Service. In former years, when the Ministry had only one operating agency, this was simply a report on Catholic Community Services. Now we have a second agency: Catholic Health and Rehabilitative Services.

The report reflects this change, as the change itself reflects the growth of our activities and services. It was the growth in institutions and services for the elderly that necessitated the formation of Catholic Health and Rehabilitative Services. This agency now encompasses all the residential and health care institutions for the elderly, while Catholic Community Services continues to address the needs of families and children.

1987 was our 56th year of service to the Church and the community. It was our 29th under the auspices of the Archdiocese of Miami. Among the new institutions opened during the year were South Dade Catholic Center, a 300-bed facility for the elderly, Opa Locka Village, an apartment building for the elderly, and Catholic Home Health Care, which serves people who need nursing care and personal services in their own homes.

Our parish social ministry project has expanded during the year. In addition, professional social workers from Catholic Community Services are out-stationed in parishes from Homestead to Deerfield Beach in order to serve our people closer to their homes and to strengthen the link between parishes and the Ministry of Christian Service.

The participation of so many of our priests, religious, lay staff, and volunteers in the Archdiocesan Synod this year was of special significance to this ministry as it gave opportunities for dialog and spiritual growth. We hope and pray that the Synod will have a profound and lasting effect on the Ministry of Christian Service and its work for the "least of our brothers and sisters."

With gratitude toward all, I am,

Sincerely yours in Christ,

**Msgr. Bryan O. Walsh**  
Archdiocesan director

## Serving needy in Christ's manner is our highest priority



**Dear Friends of Catholic Community Services:**

It is with great pleasure that Catholic Community Services of the Archdiocese of Miami continues to work with other agencies as a leader in South Florida in the field of social services. Funding sources remained stable during 1987, but the need for services increased causing strain on the purse strings of the agency. The staff and the General Board of Directors keep an ever-watchful eye on finances in order to make the best use of available funds in the service of the community. New and innovative means of raising funds as well as collaborative efforts with other community programs are demanded if we are to continue to serve the needy among us.

The use of lay volunteers continues to grow, especially within parishes and through parish social ministry programs. The use of volunteers in the specialized professional services of Catholic Community Services is an invaluable way of providing direct services to those in need of assistance. Without volunteers who dedicate many hours of their time and talent, the level of services could not be maintained.

The General Board of Directors is proud of the strong personal commitment on the part of Catholic Community Services staff to the delivery of services in a loving and caring way to their brothers and sisters in need. The General Board of Directors continues its own commitment to the support of the work of the staff and volunteers in carrying out the social mission of the Church in the Archdiocese of Miami. Serving those in need in the manner which Christ taught us is the highest priority within Catholic Community Services.

*Joseph F. McAloon*  
**Joseph F. McAloon, Chairman**  
General Board of Directors  
Catholic Community Services

# History

## Ministry of Christian Services Archdiocese of Miami

On March 8, 1931, a few pioneer priests and laymen established Associated Catholic Charities in Miami. The agency became a charter member of the Community Chest, the precursor of United Way.

In 1934, the agency name was changed to Catholic Welfare Bureau and functioned as a link between the volunteer Vincentians in the parishes and other community services. It also experienced several funding crises as a result of the failure of the Community Chest Campaign in 1931 and the absence of a campaign in 1934.

In 1939, the Catholic Welfare Bureau was legally incorporated, and a "get acquainted" letter was circulated outlining the hopes of the agency. The expectations outlined almost 50 years ago are as meaningful today as they were then:

- to be a friend in need to every pastor
- to meet professional requirements and to elicit the cooperation of other welfare agencies in the community;
- to interpret the Catholic viewpoint in any issue which might arise in community planning;

- to avoid duplication of services provided by others;
- to prevent relieving families of all responsibilities for themselves, thus pauperizing them.

The mid-1940's saw an expansion of services. The first new service was child welfare which began in 1944 when the Catholic Welfare Bureau was licensed as a child-placing and child-caring agency. In 1945, a large residence was purchased and converted into a home for dependent children. Commitment to the continuum of care which characterized the Ministry of Christian Service in the Miami Archdiocese became evident in 1948 when the first Catholic home for the aged was opened.

Growth and change have both occurred since the early 1930's when a small group of concerned and dedicated Catholics attempted a response to the needy of the area. Neither growth nor change has been steady through the years; they have instead occurred in cycles as a response to the changing needs of the population. Growth, in fact, necessitated the 1986 incorporation of Catholic Health and Rehabi-

litation Services as an agency which directs and governs health related services and most services to the elderly.

Current programs and activities of the agency are true to the purposes articulated in 1939, but are of a magnitude hardly dreamed of at that time. Catholic Community Services, Inc. comprises 31 programs inclusive of child and elderly day care, family counseling, substance abuse treatment, and resident care for children. Catholic Health and Rehabilitative Services, Inc. includes nursing homes, adult congregating facilities, home health care, and housing for the elderly.

Future growth calls for updating residential care for children and providing hospice care for the terminally ill. A response to contemporary need requires a concern for people with AIDS and for the homeless, and planning is underway in these areas. Each coming year will show some change in agency structure as the Miami Ministry of Christian Service continues to respond to the needs of the people of South Florida.

# Catholic Community Services, Inc. Statement

	Total Income	Operating Income	Cash Donations	United Way	Government
<b>Family Services</b>					
Catholic Family Services —					
Miami Region	603,746	53,778	14,180	304,619	
Little Havana Outreach	84,380		2,290	51,760	
Refugee Resettlement Program	55,240		1,050		54,190
Refugee and Migration Services	124,456	22,871			
Catholic Family Services —					
Broward Region	510,475	58,978	14,421	180,680	
<b>Total Family Services</b>	<b>1,378,297</b>	<b>135,627</b>	<b>31,941</b>	<b>539,049</b>	<b>54,200</b>
<b>Child Welfare</b>					
Catholic Home For Children	754,082		53,125	58,500	595,207
Boystown of Florida	824,148	6,980	138,857		6,93
St. Vincent Maternity & Adoption Center	443,144	74,409	29,249	112,600	17,441
St. Vincent Outreach	150,443	25,677	67,697	2,500	
Catholic Foster Services	56,173	300	73	10,000	15,086
<b>Total Child Welfare</b>	<b>2,227,990</b>	<b>107,366</b>	<b>289,001</b>	<b>183,600</b>	<b>1,248,227</b>
<b>Child Day Care</b>					
Good Shepherd Neighborhood Center	876,685	23,061	1,119	31,814	764,305
Centro Mater Child Care and Neighborhood Ctr.	934,459	38,474	14,002	82,000	749,146
Centro Hispano Day Care	438,159	95,077	16,968	31,000	200,191
San Juan de Puerto Rico Day Care & Neighborhood Ctr.	215,560	7,647	33,705		124,519
Notre Dame Day Care and Neighborhood Center	644,116	17,893	12,500	70,000	361,180
Little Havana Child Care	212,987	32,694	4,000		176,293
St. Luke's Day Care Center	323,853	35,845	3,048	21,000	249,910
Child Care Food Program	72,747				72,747
<b>Total Child Day Care</b>	<b>3,718,566</b>	<b>250,691</b>	<b>85,342</b>	<b>235,814</b>	<b>2,698,291</b>
<b>Elderly Services</b>					
Catholic Services to the Elderly	127,634	13,244	1,920	59,812	
Miami Senior Center	292,782		21,059	1,653	233,817
Broward Catholic Senior Centers	559,300		1,200		537,143
Office of Housing Management	187,052	187,052			
<b>Total Elderly Services</b>	<b>1,166,768</b>	<b>200,296</b>	<b>24,179</b>	<b>61,465</b>	<b>770,960</b>
<b>Substance Abuse</b>					
St. Luke's Center/Bethesda	1,324,438	320,978	78	31,000	972,382
<b>Retarded and Handicapped</b>					
Marian Center Services	902,231	392,772	85,179		236,080
<b>Other Programs:</b>					
South Florida Young Adult Program	416,317				416,317
Emergency Food & Shelter	158,017				158,017
Parish Community Services	58,552		58,552		
<b>Total Programs</b>	<b>11,351,176</b>	<b>1,407,740</b>	<b>574,262</b>	<b>1,048,928</b>	<b>6,554,474</b>

## Office of Housing Management Status of rental units in housing for the aging in the Archdiocese of Miami

BUILDING (Parish)	No. Of Tenant Units	No. Of Staff Units	No. on Waiting List	Average Years Wait Time	Occupancy Date	Amount Of Mortgage	Rate %	Years	Outstanding Balance	Pay-off Year	Residents Receiving Rent Subsidy
St. Elizabeth Gardens (St. Elizabeth)	150	1	73	1	1968	1,868,000	3.0	50	1,506,285	2020	36%
Marian Towers (St. Mary Magdalen)	215	5	342	4	1972	4,023,100	8.5	40	3,642,915	2012	51%
St. Andrew Towers (St. Andrew)	432	6	519	1.5	1974	6,856,600	7.0	40	6,184,818	2014	29%
Carroll Manor (St. Kieran)	230	6	615	8.5	1980	6,696,100	7.5	40	6,425,782	2020	67%
St. Dominic Gardens (St. Dominic)	149	1	763	10	1981	4,462,200	7.62	40	4,307,200	2021	73%
St. Joseph Towers (St. Helen)	107	1	318	4	1981	3,332,900	7.62	40	3,205,681	2021	67%
Stella Maris House (St. Joseph)	136	1	398	2	1985	6,413,300	9.25	40	6,343,414	2024	84%
Opa Locka Village (Our Lady of Perpetual Help)	113	1	133	1.5	1986	4,743,000	9.25	40	4,733,263	2027	85.7%
Palmer House (St. Agatha)	120	1	2,000	N.A.	1988	5,589,300	9.25	40	5,589,300	2028	100%
Hurley Hall (St. Charles B.)	120	1	(under construction)		1989	5,827,873		40			N/A
St. Mary Tower I (St. Mary)	99	1	(Funded)		1990	4,268,000		40			
<b>TOTAL</b>						<b>\$54,080,373</b>					

# of Income and Expenses Year Ended June 30, 1987

In Kind Income	CCS., Inc. Allotment	Total Expenses	Salaries	Benefits and Taxes	Indirect Costs	Specific Assistance	Supplies & Services
894	230,275	598,148	337,667	79,848	52,615	30,879	97,139
	30,330	84,735	48,512	15,398	7,243	1,561	12,021
		57,457	20,958	11,179	3,855	10,087	11,378
	101,585	124,174	68,155	15,001	5,433		35,585
28,748	227,648	487,755	278,043	53,585	37,879	35,482	82,766
29,642	589,838	1,352,269	753,335	175,011	107,025	78,009	238,889
47,250		696,519	309,163	71,250	63,744	52,429	199,933
818		799,356	325,125	77,492	75,109	58,376	263,254
39,000	170,445	444,144	166,057	46,445	51,747	66,132	113,763
1,250	53,319	150,443	38,990	9,148	14,398	81,159	6,748
4,165	26,549	56,173	21,039	3,717	7,163	16,304	7,950
149,483	250,313	2,146,635	860,374	208,052	212,161	274,400	591,648
40,903	15,483	867,003	236,542	61,122	95,832	348,505	125,002
50,837		921,362	416,425	113,257	92,924	146,006	152,750
82,523	12,400	439,315	250,283	54,607	44,830	31,639	57,956
27,282	22,407	211,373	101,627	14,079	25,897	20,439	49,331
120,450	62,093	646,321	250,868	57,578	64,928	56,007	216,940
		210,302	116,260	30,674	25,079	16,658	21,631
14,050		354,634	169,892	38,261	38,464	40,467	67,550
		72,325	34,372	8,401	22,981	60	6,511
336,045	112,383	3,722,635	1,576,269	377,979	410,935	659,781	697,671
	52,658	125,260	75,164	19,256	11,385	395	19,060
10,615	25,638	292,951	52,337	14,412	23,833	152,484	49,885
15,838	5,119	563,871	280,628	67,682	42,932	15,259	157,370
		162,731	77,716	21,859			63,156
26,453	83,415	1,144,813	485,845	123,209	78,150	168,138	289,471
		1,328,134	504,833	115,334	155,428	149,074	403,465
188,200		921,718	363,346	74,395	67,388	130,748	285,841
		437,235	197,100	43,783	27,242	77,416	91,694
		158,017	35,034	8,235	1,901	156,116	
		60,650			8,060		9,321
729,823	1,035,949	11,272,106	4,776,136	1,125,998	1,068,290	1,693,682	2,608,000

## Catholic Health And Rehabilitation Services Statement of Income and Expenses 1987

	Total Income	Operating Income	Government	Interest Income	Ancillary Revenues	Donations	Total Expenses	Salaries	Benefits & Taxes	Indirect Costs	Supplies & Services	Contract Services	Capitalization Insurance Interest
South Dade Catholic	6,248,438	1,864,053	4,367,950	551		15,884	6,767,635	2,153,445	528,865	634,600	1,365,100	449,625	1,636,000
Nursing Home (9mos. first year)													
St. John's Nursing and Rehabilitative Center	7,027,714	1,979,785	3,332,932	52,400	1,564,053	98,544	7,410,470	2,801,788	367,065	708,021	1,860,581	539,226	1,133,689
Office of Housing Management	7,138,761	6,978,331	87,850	47,380	25,200		7,136,723	725,915	234,730	415,571	2,447,272		3,313,235

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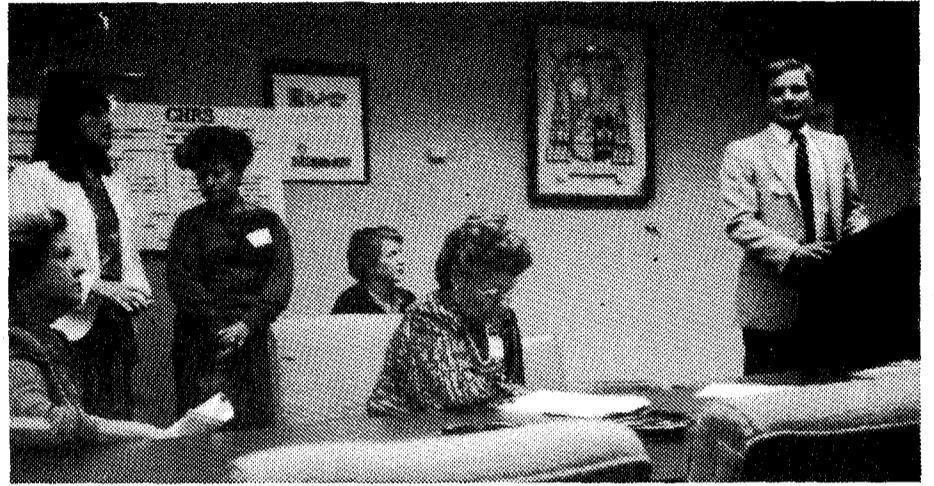
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Joe Novack is at the microphone. Alicia Abreu and program administrators wait their turns to explain the services provided by the day care and neighborhood centers.

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Msgr. Walsh reads the inscription on the award given by Catholic Community Services to Bob and Susan Soper for "Distinguished Community Services" in recognition of their dedication and leadership in providing for special entertainment to children in the community.

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Catholic Community Services Board of Directors meets monthly in the Archbishop Carroll Room of the Pastoral Center.

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Maria Barros-Perez and a volunteer from the day care division provide information to visitors to the display at Government Center during the annual Metro-Dade Children's Festival.

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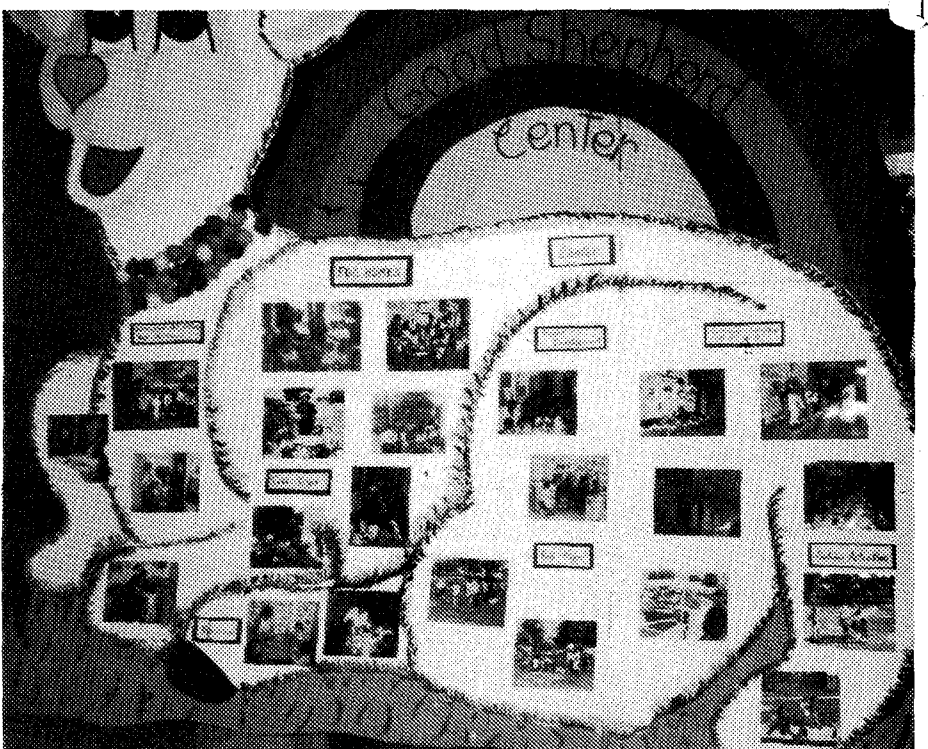
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A Celtic cross rode high in this year's parades. The stars tell the story; each one gives the name of a service rendered by CCS.



Children from San Juan de Puerto Rico perform a Latin-American dance at the annual Children's Festival at Government Center.



Good Shepherd Day Care and Neighborhood Center show what they do daily in a center program and in family day care homes. And they drew and decorated a little lamb as symbolic of their center's meaning and purpose.