

Priest: Haitians need suffering church

By Ana Rodriguez-Soto
Voice News Editor

The Haitian people want a flesh-and-blood Church, one that shares their sufferings and marches with them against oppression. It's the only method of evangelization that is effective, says Father Godefroy Midi, SJ, of the Seminary of Notre Dame in Port-au-Prince, Haiti.

"Evangelization must denounce the forces of death," Father Midi told nearly 90 priests, Religious and lay people who minister to Haitians in the United States and the Bahamas. They were gathered in Miami for the sixth annual conference of the Haitian Apostolate USA.

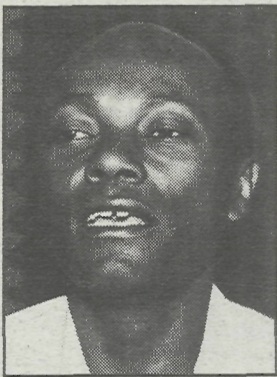
Among the participants was Bishop Alix Verrier of the Diocese of Les Cayes in Haiti, who spoke about the current situation in his homeland during an interview with *The Voice*.

Father Midi, who himself was exiled from his homeland during the Duvalier regime, told his listeners that to evangelize "is to bring life to the whole person, body and soul."

To be effective — and, indeed, true to God's plan for a Kingdom of peace and

'A church that walks together' with them confirms their deep conviction that 'only God believes in us...only God loves us'

--Fr. Godefroy Midi



brotherhood — evangelization must address people's economic problems, their cultural problems, their political problems, their family problems.

This is especially true in Haiti, Father Midi said, where the Church is regarded as the living manifestation of God.

Haitians are "sentimental," the priest explained. They like to "touch" people, especially their bishops. Abstract concepts don't "touch them back," but a Church that "walks together" with them confirms their deep conviction that "only God believes in us... only God loves us."

After years of slavery, abject poverty, and political oppression, Haitians are convinced that "the Church is God's gift to Haiti," and only the Church

"will never betray us," Father Midi said.

The Church's task is to continually evangelize itself, and "live everything we say." Sometimes, the priest noted, "it is more difficult to evangelize the priests than to evangelize the lay people."

(Continued on page 15)

THE VOICE

'IF I die, I die. If I am mutilated, I am mutilated'

--See Father Gregory Ramkison's story on the Back Page

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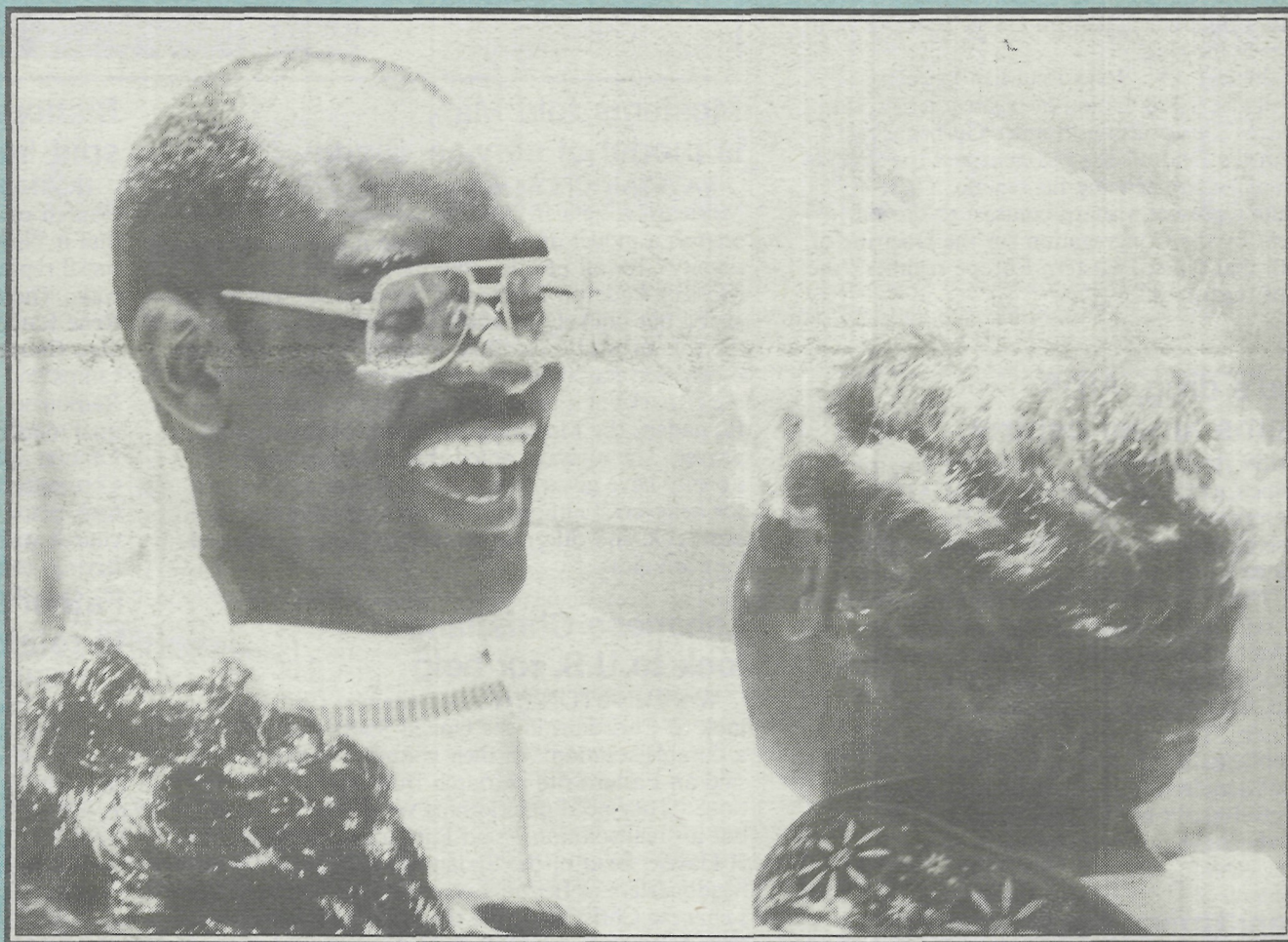
Catholic Archdiocese of Miami

May 27, 1988

"So super are the people!"

...said Father Jean Pierre moments after ordination as the first Haitian priest ordained here--one of several joyful firsts at last Sunday's ordinations of priests and deacons in St. Mary Cathedral

Pages 12-13



(Voice photo by Prent Browning)

The listening is over

Synod process ends, implementation begins

By Ana Rodriguez-Soto
Voice News Editor

The Synod is over. Long live the Synod.

That sentiment was prevalent throughout the solemn, pageantry-filled Mass last Sunday which officially ended the Archdiocese of Miami's three-year process of listening, reflecting and planning for the future.

Held on the feast of Pentecost, when the Holy Spirit descended on the Apostles, the Mass was a celebration of "the Spirit moving among us," Archbishop Edward McCarthy said during his homily.

"Today, 2,000 years later, we, the brothers and sisters of the Lord in South Florida, gathered not in

'We're going to really have to make sure that the people in the parishes and the priests follow through on this. if they drop it, I think we're going to miss the boat'

--Toni Heitzman,
Synod facilitator

Jerusalem but in Miami, are giving thanks for the Spirit moving among us," he said. "We have all walked together. All of us have been given to drink of the same Spirit."

During the three-year process, "we became more profoundly aware of the meaning of membership in our beloved Church... each listening to his or her brother and sister speak in his or her own language," he added.

The Archbishop called the closing ceremony "our graduation," because it simultaneously marked an end and a beginning.

An end to the 100-member Synod body's grinding work of surveying more than 1,000 Catholics and collecting more than 19,000 issues from every parish, school, hospital and Catholic organization in South Florida; grouping them into a still barely-manageable 600; and studying and debating solutions that will take the Church here into the year 2,000.

And a beginning — for, as both the

Archbishop and Synod members emphasized Sunday, unless the recommendations of the Synod are implemented in all the parishes and organizations of the Archdiocese, all the work of the past three years will have been wasted.

"Today we place the fruit of our work upon the altar," the Archbishop said, referring to the nearly 300-page document containing the Synod body's recommendations. The red-bound book was ceremoniously carried to the altar during the offertory procession at the Mass.

The Archbishop will have the summer to study the proposals and decide which ones he will make policy in the Archdiocese. He also must figure out the best way to implement them, and somehow find the money to pay for them.

(Continued on page 14)

Thaw seen in Vatican-USSR relations

VATICAN CITY (RNS) — Pope John Paul II's decision to send a top-level church delegation to the Soviet Union for the celebration of the millennium of the Russian Orthodox Church next month is a sign of growing rapprochement between the USSR and the Roman Catholic Church, sources here say.

There are 10 cardinals, including the Vatican's number-two official, in the delegation named to attend the celebrations beginning June 5 that will mark the advent of Christianity in what is now the Soviet Union.

The sources termed it a high-powered Roman Catholic delegation and indicated that the Holy See is viewing last March's invitation by Patriarch Pimen of Moscow as a step towards reconciliation between the two churches.

But with Vatican Secretary of State Cardinal Agostino Casaroli, the pope's top aide, heading the delegation, the visit is clearly also viewed as an opportunity to improve relations with the Soviets, the sources said.

Soviet leader Mikhail Gorbachev appears to be making conciliation with religious groups part of his administration, and the Vatican seems eager to take advantage of the current climate. During his historic meeting in Moscow with Patriarch Pimen, Gorbachev promised a new law on freedom of conscience that would take into consideration the interests of organized religion. This could affect the 7 million to 8 million Roman Catholics in the Soviet Union.

The Russian Church's invitation to the Holy See comes at a time when Vatican-USSR relations have been slowly thawing.

Over the last year, John Paul has frequently spoken of the Soviet Union in positive terms, on several occasions praising Premier Gorbachev's actions in the field of disarmament and the "winds of renewal" characterizing his regime. These comments represent a sharp contrast to the 1984 document by the Congregation for the Doctrine of the Faith that labeled Eastern Europe regimes "the shame of our times."

Ireland's drug, AIDS problems 'under control'

DUBLIN, Ireland (NC) — Ireland's drug problem, which was feeding the spread of AIDS, is under control because of efforts by the church, government, parents' groups and youths, said the coordinator of the Irish bishops' task force on AIDS. "The drug problem now appears to be contained," said Father Paul Lavelle, who directed the Dublin Archdiocese's drug program before being named coordinator of the AIDS task force. He said most AIDS victims in Ireland are intravenous drug abusers. Twenty people have died of AIDS in the Republic of Ireland, and there are 750 certified carriers of acquired immune deficiency syndrome. Father Lavelle said he suspects there are 750 other carriers who have not been tested.

Vatican: Universities need to be evangelized

VATICAN CITY (NC) — A document issued by three Vatican agencies has called for recognizing "university culture as a reality to be evangelized." The document, "The Church and the University Culture," said that "what is at stake is of fundamental importance: the inculturation of the Gospel and the evangelization of cultures." The document was sent by the Congregation for Catholic Education, the Pontifical Council for the Laity and the Pontifical Council for Culture. According to the document, "Ways of thinking, teaching, doing research, accepting responsibility to society, all need to be critically assessed and enriched by the values of the Gospel."

Abortion confrontation

Police carry away an abortion supporter in Queens, New York, one of several who turned out to counter an anti-abortion protest in front of a medical clinic. (NC photo)



Moslems told Mary is model of service, dignity

VATICAN CITY (NC) — In a message to Moslems, a Vatican official said Mary should be seen as a model of service, freedom and "spiritual dignity" for all people, especially women. A Moslem leader in Rome said the message was appreciated but unlikely to lead to ecumenical progress on the role of Mary. Cardinal Francis Arinze, president of the Secretariat for Non-Christian Religions, made the remarks in a message marking the end of Ramadan, the Moslem holy month of fasting and prayer. The message noted that Moslems traditionally have given Mary special honor as "a model for believers," although without according her the same role and title, the Mother of God, recognized by Catholics.

Lebanese Christians look to U.S. for help

WASHINGTON (NC) — Lebanese Christians look to Christians in the United States "to help find a durable solution" to their country's ongoing crisis, said an Eastern-rite patriarch from the war-torn nation. "They need not clothing or blanket or food," but a "real solution," said Patriarch Ignace Antoine II Hayek, head of the Syrian See of Antioch, with headquarters in Beirut, Lebanon. The patriarch said Lebanese Christians hope the United States will help their country re-establish itself as a peaceful nation. They hope U.S. Christians will use "political and legal and civil pressure" to help them achieve peace.

Court: Government must pay for prisoners' abortions

WASHINGTON (NC) The U.S. Supreme Court has let stand a ruling that pregnant prison inmates have a constitutional right to elective, non-therapeutic abortions funded by the government if the inmates cannot afford them. Without comment, the high court refused to hear arguments by New Jersey prison officials that no such right exists if an abortion is unnecessary to preserve an inmate's life or health.

Bishop: Cambodian Church split 'in three pieces'

IRVING, Texas (NC) — The fragile Catholic Church of Cambodia is made weaker by the fact that it "is blown up into three pieces," said the papal representative to Cambodian Catholics worldwide. The representative, Archbishop Yves-Georges-Rene Ramousse, said the three parts of the Cambodian Church are in Cambodia itself, in refugee camps and in foreign countries. Archbishop Ramousse, a Frenchman, spoke at the fourth annual meeting of Cambodian, Hmong, Kmhmu and Laotian apostolates sponsored by the U.S. bishops' Committee on Migration. The three-day meeting took place in Irving. The archbishop described the church within Cambodia as the "church of silence (trying) to make her voice heard outside."

Father Curran goes to court to retain teaching position

WASHINGTON (NC) — Moral theologian Father Charles E. Curran said he and The Catholic University of America cannot agree on a way for him to return to a professorship at the university, so he is asking the District of Columbia Superior Court to enforce his teaching contract. At a news conference in Washington he said the university "unilaterally" broke its contract with him "by refusing to offer me a tenured position in my area of competence" — a move he called "tantamount to dismissal." University officials had no immediate comment. Father Curran characterized the university's actions as "a violation of the principles and procedures of academic freedom and tenure."

Remember the poor, Catholic hospitals told

NEW YORK (NC) — Catholic hospitals must keep themselves financially solvent, but not at the expense of their mission to the poor, Archbishop John R. Roach of St. Paul-Minneapolis said in a New York address. "The very worst thing," he said, "would be to tailor our services to suit the affluent only, or to opt for expensive, high-technology or high-profitability services over those our communities truly need."



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AIDS, women, nuclear defense

Bishops to face tough issues

WASHINGTON (NC) — A pastoral on women, the morality of U.S. nuclear policy and an effort to resolve internal disagreements about AIDS issues top the agenda facing the U.S. bishops when they meet June 24-27 in Collegeville, Minn.

While the bishops' discussion about acquired immune deficiency syndrome will be held in a closed session June 27, a public statement is expected afterward.

The press will be present earlier when the bishops discuss the first draft of their pastoral letter on women and debate and vote on a statement regarding the morality of U.S. nuclear deterrence policy.

The agenda for the meeting, to be held on the campus of St. John's University in Collegeville, was released May 25 by the National Conference of Catholic Bishops in Washington. The meeting is expected to include 250 U.S. bishops.

The bishops also are scheduled to vote on:

- A proposal on conditions for the use of general absolution as a form of the sacrament of penance.
- A plan for distributing funds to aid elderly Religious.
- Thirty-seven separate recommendations concerning funding and structuring of the Catholic Telecommunications Network of America and the annual Catholic Communication Campaign.
- Membership in VISN, a new inter-faith satellite television network.
- Revisions to update the bylaws of the NCCB and U.S. Catholic Conference.

The Collegeville meeting also will include a discussion about a draft Vatican statement on the limits of the authority of bishops' conferences. The draft was mailed to the world's bishops in January and February and has sparked a new debate among scholars and bishops about the role of bishops' conferences since the Second Vatican Council.

Most of the business is to be conducted in open business sessions June 24 and 25. June 26 is devoted to a day of recollection led by Cardinal Timothy Manning, retired archbishop of Los Angeles.

Archbishop John L. May of St. Louis, president of the NCCB, announced the AIDS discussion in March after an Administrative Board statement on the topic the previous December created a highly publicized dispute over the toleration of information about condoms in public AIDS education programs. Several bishops publicly opposed or expressed reservations about the board's willingness to tolerate such information.

The archbishop said the June meeting would include "a full discussion of certain principles of moral theology



Hands of friendship

Pope John Paul II reaches out to greet members of the crowd, including the handicapped, who turned out in Villarica, Paraguay, for the pontiff's outdoor Mass last week. (NC/UPI photo)

and their specific application to the AIDS epidemic in this country."

Part of the Collegeville agenda is a 90-minute discussion by the bishops of their draft pastoral, "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society." The first draft was released April 12 by a committee headed by Bishop Joseph L. Imesch of Joliet, Ill.

The draft document calls sexism a sin against human dignity, asks that all church roles not requiring ordination be open to women, urges an end to the economic inequities women suffer and says that men need to be more responsible in marriage and family relationships.

The drafting committee, using reactions from the bishops and from women throughout the country, plans to have a final draft of the pastoral ready for the bishops to debate and vote on in November 1989.

The draft report on the current state of nuclear deterrence, released April 14,

said the U.S.-Soviet summit last December raised "cautious hopes" for arms control, but some nuclear policies and strategies of the superpowers must be changed. It particularly questioned President Reagan's space-based Strategic Defense Initiative and urged that the program be limited to research and development.

The report, written by the bishops' Ad Hoc Committee for the Evaluation of Deterrence, was commissioned as a follow-up to the 1983 peace pastoral which gave a "strictly conditioned" moral acceptance of deterrence. The draft report said the conditions cited in the pastoral continue to provide a basic moral framework for analyzing deterrence policies.

The bishops' Committee on Canonical Affairs has proposed a national interpretation of one condition needed for the use of general absolution as a form of penance.

Under church law general absolution — the forgiveness of a group of penitents without individual confes-

sions — is allowed only with sufficient cause, such as when too few priests are available to hear individual confessions and it would lead to some people being without access to penance or the Eucharist for "a long time."

The proposal before the bishops would accept "a month" as the equivalent of "a long time."

The U.S. bishops have been discussing norms for general absolution since the publication of the 1983 Code of Canon Law.

The proposal on distributing retirement funds for Religious stems from a decision by the bishops to hold an annual collection, beginning this December, to raise money for the retirement needs of U.S. communities of Religious, especially women Religious. Studies indicate the orders have an unfunded liability of at least \$2.5 billion.

At the June meeting the bishops will vote on a formula for distributing the collection proceeds in a way which would give a higher priority to orders whose members are among the oldest and have served the church the longest.

Soviets pledge to restore Lithuanian Church

VATICAN CITY (NC) — Soviet authorities in Lithuania, during a rare meeting with Catholic bishops, have pledged to restore some churches and enlarge a seminary, a Vatican official said.

The meeting May 17 represented "a positive sign that indicates small progress is in the offing — and which might indicate big progress in the future," said the official, who asked not to be identified.

Among participants of the meeting were the newly appointed president of the Lithuanian bishops' conference, Bishops Vincentas Sladkevicius, and

the president of the Lithuanian Supreme Soviet, Vitautas Astrauskas.

The Soviet new agency Tass reportedly gave prominence to the meeting in a report from Vilnius, where it occurred.

Specifically, the authorities in the Soviet republic promised to restore to Catholics on July 1 the Church of Our Lady Queen of Peace in Klaipeda. Other such restorations or reconstructions were to follow, the Vatican official said.

The church, built to hold 3,000 people, has been used as a concert hall since it was seized by the government in

1960. Soviet officials announced last year their intention to eventually restore it to religious use.

At the meeting, the Vatican official said, authorities also agreed to an enlargement of the main diocesan seminary in Kaunas. He added that he did not know how many additional seminarians would be allowed to study there.

The official said he thought further meetings would be held to discuss both issues.

Asked about the effect on overall church-state relations in the Soviet Union, he said: "This could set something in motion. But progress will be

measured looking back."

In addition to Bishop Sladkevicius, who is apostolic administrator of Kaisiadorys, other Catholic participants in the meeting were: Bishop Antanas Vaicius, vice president of the bishops' conference, who is apostolic administrator of the Diocese of Telsiai and the Prelature of Klaipeda; and Bishop Juozas Preikšas, apostolic administrator of Kaunas.

Lithuania is the only Soviet republic with a Catholic majority. About 80 percent of its population is believed to be Catholic, despite decades of restrictions on church activities.

Educators predict future of church, 2007

See justice, women's rights, fewer pupils

DAYTON, Ohio (NC) — Catholic education representatives foresee a church in the year 2007 in which social justice issues are major priorities, the status of women is improved through education, Catholic schools have fewer than 1 million students, and the number of Catholic colleges is cut in half.

That picture of the church of the future was envisioned by 336 representatives of 18 Catholic educational organizations who participated in a "Delphi" survey in 1987.

The results of the survey, which ad-

ressed the future of the church's educational ministry, were to be the basis of discussion at the Catholic Education Futures Project national symposium May 19-26 at the University of Dayton.

The symposium was to bring together more than 300 educators, theologians, futurists and historians to develop an agenda for Catholic education in the 21st century.

In the Delphi exercise, a series of 50 statements dealing with such trends as the decreasing number of priests, the declining enrollment in Catholic

schools, and advances in biotechnology were circulated to the respondents.

Developed in the late 1960s, the Delphi technique, which takes its name from the ancient Greek oracle, asks experts to make predictions based on statements about the future.

Through three rounds, participants stated their opinions, wrote contrary opinions when they disagreed with the majority, and tried to reach consensus on the likelihood of an event occurring by 2007, its desirability and its impact on the church.

Survey respondents represented a

geographic cross-section of the country and included people who work in a variety of educational ministries.

A majority of the respondents said they believe it is desirable and likely that:

- Social justice issues will be major priorities in the church.
 - The church will improve the status of women through education.
 - The Rite of Christian Initiation of Adults will be implemented in almost all U.S. parishes.
 - The majority of Catholics will be in South America and Africa.
 - Fifty percent of U.S. Catholics will be Hispanic.
 - The main goal of Catholic schools will be to produce an informed social conscience.
 - Parishes of at least 500 families will have professional religious educators.
 - U.S. workers will be retrained three times during their careers because of rapid changes in technology.
- The majority of respondents considered it desirable, but unlikely, that in the year 2007:
- Increased understanding will foster a world religion, with less emphasis on denominations.
 - Parishioners will elect their own clergy.
 - Twenty-five percent of Catholic school funds will come from the federal government.
 - Spanish will be taught in every year of school.
 - All children will be fluent in a foreign language by age 15.
- The respondents consider it undesirable, but unlikely, that by 2007:
- Catholic schools will have just over 1 million students, as compared to 2.7 million in 1986-1987.
 - The number of U.S. Catholic colleges will be cut in half to 115.

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Three-faith baptism planned

SACRAMENTO, Calif. (NC) — Bishop Francis A. Quinn of Sacramento and the Episcopal and Lutheran bishops of the area have announced they will preside at a joint baptismal service on Pentecost Sunday in 1989.

Bishop Quinn will join Episcopal Bishop John Thompson of Northern California and Bishop Lyle Miller of the Sierra Pacific Synod, Evangelical Lutheran Church of America, in a ceremony to be held in Sacramento at the Catholic Cathedral of the Blessed Sacrament May 14, 1989.

Bishop Quinn told National Catholic News Service May 19 the planning was in very preliminary stages, but he said the baptisms of candidates for each faith would be done separately with each bishop using his church's ritual, but all would be at the same time and in the same place.

It would be the first such joint ceremony.

Having a joint celebration "is meant to share what the three faiths have in common," he said. "We (Catholics) always have recognized their baptisms as valid. We come together in prayer services and have often thought it would be proper to do so in baptism."

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Marxism vs. capitalism 'misses point'

LOS ANGELES (NC) — Los Angeles Archbishop Roger M. Mahony said interpreting Pope John Paul II's latest encyclical as morally equating Marxism and capitalism "misses the point entirely."

It is not the pontiff's role to serve as "chaplain to the Western Alliance, a cheerleader for NATO or a referee for the superpowers," said Archbishop Mahony.

Instead, he said, "the pope stands outside the two competing systems in the world, and challenges both the East and the West to examine how their continuing rivalry and current policies have contributed to the suffering of so many in our world."

Archbishop Mahony, chairman of the U.S. bishops' International Policy Committee, made the comments in a May 16 address at the Los Angeles-based Skirball Institute on American Values, part of the 81-year-old American Jewish Committee.

His talk focused on the pope's encyclical letter titled "Sollicitudo Rei Socialis" (On Social Concerns), released Feb. 19.

The archbishop said he found it ironic "seeing American conservative commentators lecture this Polish pontiff on the economic and social dangers of Marxist regimes."

The pontiff's defense of freedom, economic initiative, religious liberty and human rights offer "no solace to those who rule their people by force — whether on the right or the left," he said.

In the encyclical, Archbishop Mahony said, the pope states that "continuing superpower rivalry in the Third World has too often distorted or delayed development, diverted resources, exacerbated ideological conflict and contributed to the real suf-

Papal critics don't understand—prelate

fering of many in the poorest countries."

As an example, he cited the "tragic and continuing reality" of the arms trade. He said superpowers and their

Pope does not serve as 'chaplain to the Western Alliance, a cheerleader for NATO or a referee for the superpowers'

—Abp. Mahony

allies compete to sell sophisticated and costly weapons to nations which buy them instead of using their financial resources to meet the pressing needs of their people.

In Central America, Archbishop Mahony said, ideological East-West debate has "all but overwhelmed the more basic causes of the crises: pervasive economic injustice and denial of human rights in the region."

Nearby in Haiti, he said, the

"desperate struggles" of the people for freedom and human rights goes "almost unnoticed because it lacks an East-West dimension."

The pope, said the prelate, is challenging "the entire world — East, West, North and South."

"He criticizes the leaders of the Third World governments, but he also emphasizes that the two superpowers have often transferred their political, ideological and military conflicts to the poor nations," Archbishop Mahony said, adding that by doing so they have widened the economic gap between the North and the South.

In his encyclical, Pope John Paul challenged wealthy nations, such as the United States, to help nations in need, the archbishop said.

"Sadly, our foreign assistance program is in disarray, with most foreign aid to other countries consisting in military and security assistance," said Archbishop Mahony, adding that less than .002 percent of the U.S. gross national product is devoted to "genuine development assistance" to the poorest nations.

Saying U.S. citizens are generous in their private response to disaster and starvation when the need is clearly stated, the Los Angeles prelate called for "dramatically" re-shaping the U.S. foreign assistance program.

Archbishop Mahony said the pope's social concerns encyclical "ought to put to rest" the view that the U.S. bishops are "somehow out of step with our Holy Father or the Holy See on matters of economic justice."

The encyclical, he said, "strengthens the message" of the U.S. bishops' 1986 pastoral letter on Catholic social teaching and the U.S. economy.

"The focus of the church in this country on economic justice is clearly not some fringe activity or the preoccupation of a single hierarchy, but a central concern of the universal church and an urgent priority for our Holy Father," said the archbishop.

He added that he has found that those on both ends of the political spectrum who try to use papal teaching to confirm their own particular ideological or economic views "run a great risk of distorting the teaching" to fit their political aims.

Archdiocese takes over Mass for homosexuals

CHICAGO (NC) Cardinal Joseph L. Bernardin announced that the Archdiocese of Chicago will assume sponsorship June 5 of a weekly Mass for gay and lesbian Catholics which had been sponsored by the Chicago chapter of Dignity, a group which opposes church teachings on homosexual activity.

"I am very concerned that gay and lesbian Catholics receive the pastoral care of their church," said a statement from Cardinal Bernardin.

In his statement, Cardinal Bernardin said a July 1987 resolution adopted by Dignity which questioned church teaching on homosexuality made it "inappropriate" for the group to continue sponsoring the Mass. The Dignity resolution, approved at a national meeting, disagreed with church teaching opposing homosexual activity.

The statement said Cardinal Bernardin and the priests "agreed on some basic principles upon which our ministry to the Catholic gay and lesbian

community should be based." They are:

- An affirmation that the rights and dignity of all people should be respected and protected.

- The condemnation of "arbitrary discrimination and prejudice, violence and harassment against a person because of his or her sexual orientation."

- The support of church teaching which rejects homosexual acts but not homosexual people.



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We have just opened a new home in Port-Au-Prince, Haiti. Our family there now numbers 20, but will be growing fast. Also in Haiti we are about to open an out-patient clinic for the poor and a hospice for dying children. We need dorm directors, office

workers and especially medical personnel. Fluency in French or Creole would be helpful, but again language training can be provided.

Every year the most promising students from our various homes are offered the opportunity of a year of language training at our English Language Center in Yarnell, Arizona. A cook or a handyman would find plenty of work, but mostly we are looking for volunteers who could teach English as a second language to the 35 members of our family studying there.

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Women's pastoral draft

Bishops raise questions about ordination

(Last in a four-part series.)
By Jerry Filteau

WASHINGTON (NC) — The first draft of the U.S. bishops' pastoral on women calls for full equality of lay women in the church and asks for a study of the possibility of women deacons.

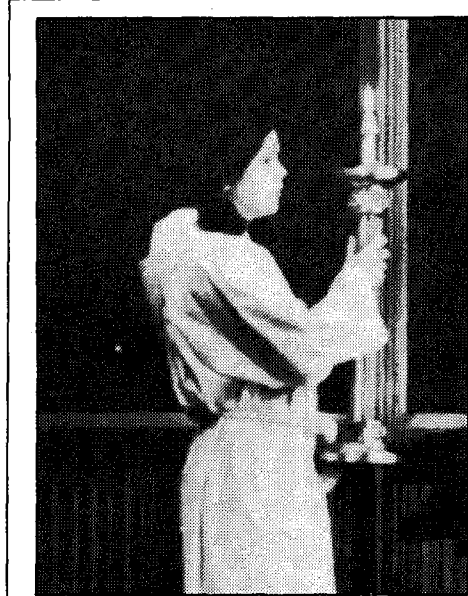
It says some women "have left the church" because of its "failure to ordain women" to the priesthood.

The draft document, called "Partners in the Mystery of Redemption," was released April 12. It is to be revised after nationwide consultations. A second draft is expected to be presented to the bishops of the country for final debate and a vote in November 1989.

Chapter 4 of the draft, on women and the church, contains some of the pastoral's most challenging recommendations to church authorities and Catholics in general.

It calls for:

- A reversal of church norms banning women and girls from serving at the altar.
- A change in the church law prohibiting women from being permanently installed in the lay ministries of reader and acolyte.
- A thorough study soon of the possibility of ordaining women to the diaconate.
- A restudy of the reasons for the church's position that it does not consider itself able to ordain women priests.
- Affirmative action to increase the participation of women in all church leadership positions that do not require ordination.
- Assistance, such as diocesan schol-



'Some women are offended by the very suggestion that a woman cannot represent Christ or image him as a person'

—Pastoral letter draft

arships, for "theological, ministerial, religious and spiritual education" to improve women's qualifications for "teaching, administration, counseling and direction" posts in the church.

- Inclusion of women "on the faculties and staffs" of seminaries and deacon formation institutes.
- Use of "language that expresses inclusivity wherever appropriate and permissible" in the liturgy, education and other areas of church communication.
- Recognition that among seminarians, sexist attitudes or an inability to deal with women as equals "should be considered as negative indications for fitness for ordination."
- Men as well as women "to become

involved in changing the structures and patterns of social and ecclesial life that account for the persistent oppression of women."

• An end to patronizing attitudes toward women by the clergy.

While the draft document repeats the position enunciated by the Vatican in 1976 that the church does not consider itself able to ordain women priests, it recognizes that issue as a central cause

of the alienation of some women from the church.

"For some women, the whole issue of women's rights in the church revolves around ordination," it says. "They ask how the church can proclaim that women and men are equal and at the same time deny ordination to women on the basis of sex... Some women are offended by the very suggestion that a woman because of her sex cannot represent Christ or image him as a priest."

The draft pastoral says that some Catholics, including scholars, do not find the arguments against ordination of women "convincing or persuasive." It urges "further study of the reasons behind the ban on women priests.

In treating the role of women in the church, the draft pastoral argues repeatedly that structural changes alone are not enough: Attitudes in the church, and especially among those in authority, must change.

"Women have suffered from profound as well as petty discrimination because of an attitude of male dominance which, in any form, is alien to the Christian understanding of the function of authority," the draft says.


"In the light of Jesus' teaching and practice," it adds, "we reject actions by which women have been undervalued, subordinated, made objects of suspicion, condemnation, condescension, or simply ignored.

"Clericalism in pastoral ministry often expresses patronizing attitudes that need to be eliminated. Men and women must work together as responsible, capable persons for the common good of church and society."

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THE VOICE

Miami, FL

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Page 7

2 Schools cited for excellence

St. Gregory's, St. Patrick's get nationwide recognition

St. Patrick School on Miami Beach and St. Gregory's in Plantation have received the 1988 Excellence in Education award from the U.S. Department of Education.

The two are among 31 Catholic schools in the nation to be so honored, and the only two Catholic schools in Florida to have received the award this year.

A total of 287 elementary schools, both public and private, were selected nationwide out of more than 800 that applied. The winning principals will receive their awards during presentations at the White House this fall.

"We're very excited. And we're very happy for our families," said Sister M. Brendan, principal of St. Gregory's, who believes that family involvement was the key to her school's award.

"If families are involved in education, nice things happen for kids," she said. "I think for anybody to go to a Catholic school requires two kinds of commitment. One is financial, which parents choose to make. And in our school there's a second commitment: involvement. Our parents must be involved in [their children's] education.

• More teachers, students honored, pgs. 8-9

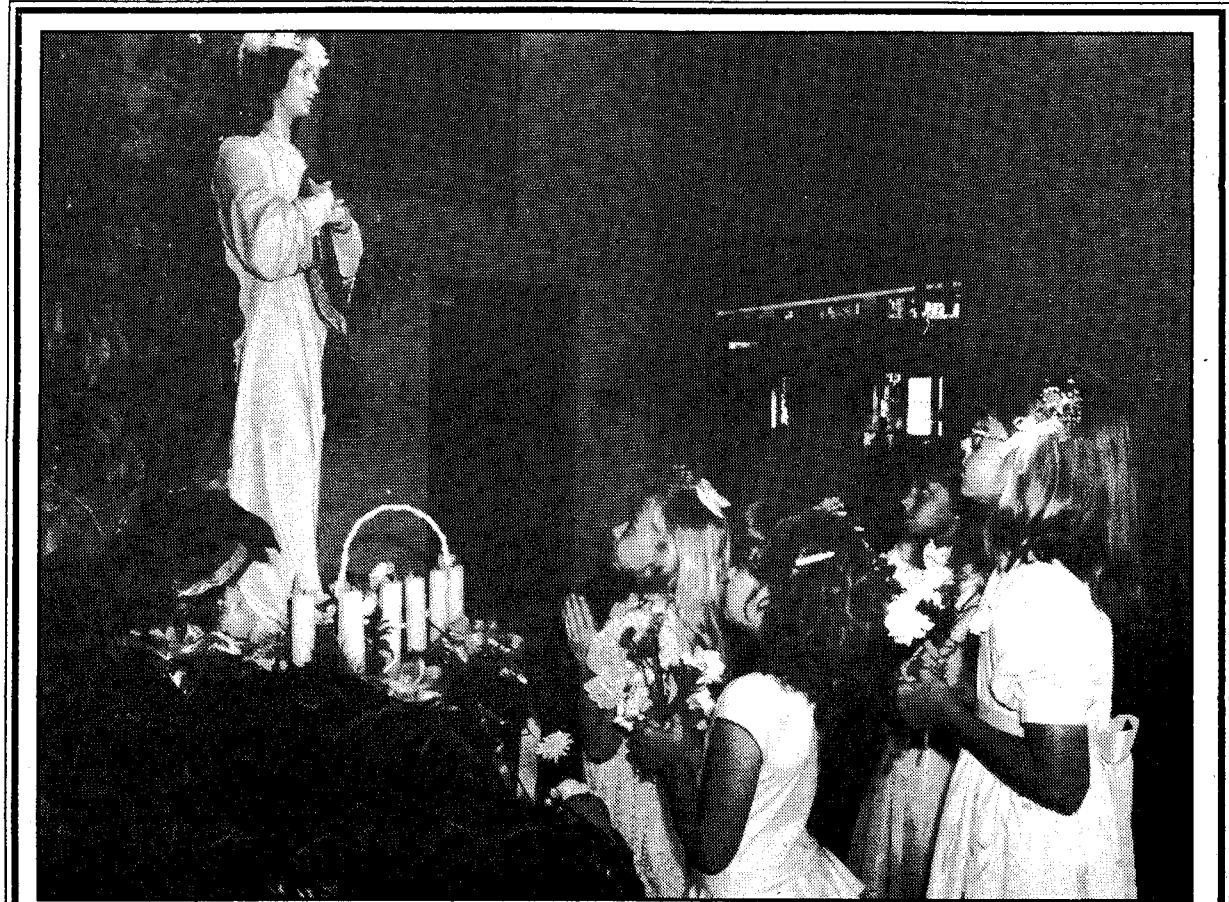
And it's a winning combination."

St. Patrick's recognition was especially sweet for its principal, Christine Lamadrid, who graduated from the school 20 years ago.

The "excellence in education" awards are given out on alternate years to elementary and secondary schools.

Criteria for the schools' selection includes a clear statement of philosophy and goals; comprehensive curriculum; attention to the individual needs of the students; promotion of values and good discipline; strong leadership; a systematic program of pupil and school evaluation; and stress on parental and community involvement. Also, the majority of students have to achieve above grade level.

St. Kevin's School in South Dade also was a finalist in



Flowers for Mary

Katy Bichler, 9, Christina Pocsik, 8, Amy Biebesheimer, 8, and Kristy Taylor, 6, all from St. Coleman's parish in Pompano, place flowers at the foot of a statue of the Blessed Virgin Mary during a traditional May crowning ceremony. The girls later joined their mothers for a mother-daughter Communion breakfast, the proceeds from which went to help Respect Life and babies with AIDS. (Voice photo / Bonnie Fischer)

this year's competition.

"We're very happy," said Sister Marie Danielle Amspacher, superintendent of Schools for the Archdiocese. "We're very proud of our schools and what they stand for, and we've had an excellent track record."

This is the fourth straight year that Archdiocesan

schools have been cited for excellence in the national competition. Past winners have been: St. Thomas Aquinas High School in Fort Lauderdale ('85); St. Rose of Lima Elementary in Miami Shores ('86); Cardinal Gibbons High School in Fort Lauderdale, and Lourdes Academy in Miami ('87).

AIDS threatens health care system

Charities workers told at annual awards luncheon

By Prent Browning
Voice Staff Writer

Over 60 employees and volunteers were honored at a Catholic Community Service (CCS) luncheon during which a keynote speaker described the challenge AIDS patients present to the future health care system.

Michael Maiello, A.C.S.W., executive director of the Diocesan Secretariat for Social Ministries, Patterson, N.J., recommended making AIDS services nationwide reimbursable through Medicaid or Medicare.

"Our failure to do that," he said, "is going to result in putting health care services into bankruptcy or it's going to result in these people getting absolutely no treatment or low quality treatment."

Maiello also expressed concern that the elderly receive adequate home health care, nutrition programs, transportation and other services.

"National health insurance," he added, "is not in the cards for this country in the foreseeable future."

To help fill the gap, Maiello recommended: mandatory care for Medicaid and Medicare patients; effective catastrophic health insurance coverage; and the inclusion of preventative programs and long term coverage as part of basic insurance policies.

Two people were named volunteers of the year at this year's luncheon. Clair Behr was named for her volunteer work at St. John Nursing Center, and Arthur W. Kane, Jr., was recognized for his volunteer contributions as a member of the CCS

and Catholic Charities U.S.A. boards.

A Distinguished Contributions Award was given to Katherine Drab, 97,

for her volunteer work at the Senior Center in Miami Shores.

Employees of the Year for the Miami



Katherine Drab, 97, a volunteer at the Senior Center in Miami Shores, receives the Distinguished Contributions Award from Archbishop Edward McCarthy. (Voice photo / Prent Browning)

Archdiocese CCS were: Millicent Palmer of St. John's Nursing and Rehabilitation Services; Caridad Lopez of Catholic Family Services; Patricia Childers, LPN, of St. John's Nursing and Rehabilitation Services; Estrella A. Alvarez, of Centro Hispano Catolico; and Sr. Lucia Ceccotti, SSJC, Marian Center Director.

Nominees for this award were Maria Elena Garcia-Magrina of Centro Mater Child Care Center; Maria Torano of Boystown of Florida; and Jean Morrison of St. John's Nursing and Rehabilitation Center.

Employees receiving Awards of Appreciation for from 35 to 5 years of service were: Gladys Garcia, Lloydine McGuinn, Sr. Lucia Ceccotti, SSJC, Sr. Paola Nofori, SSJC, Sr. Carla Valentini, SSJC, Sr. Doris Gualan, Sr. Suzanne Simo, SSS, Mercedes L. Roca.

Volunteers also received recognition for from twenty years to five years of work. They were: Pilar Alonso, Barbara de la Fuente, Emma McCormack, Nieves Renedo, Ana Maria Reyes, Oliva Rodriguez, Josefina Carreno, Sarah Hoyle, Susana B. Lacy, Toti Milian, Neva Baker, Betty Bastable, Neil Bastable, Stella Bordman, Mary Bowen, Manuel J. Chavez, Hon. John F. Cosgrove, Sal Cricchio, Sylvia Curran, Pat Denning, Rose Gebell, Tony Gebell, Pat Girschach, Dr. Robert Goral, Georgia Kavanagh, Harriet Kennedy, Mabel Leal, O. Michael Marinelli, Joseph F. McAloon, Dominick F. Miniaci, Elizabeth Mitchum, Charles Moravus, Timothy J. Murphy, Mae Nesson, Dick C. O'Connell, Helen O'Shea, Angela Pickett, Dr. Steve Popko, Minnie Ragazzino, Frances Shaheen, Paul B. Shiring, Mae Simmons, Ann Smith, Henry J. Stella, Sylvia Stulberger, John M. Tringali, Eleanor Zaccagnini.



Archbishop McCarthy blesses wreath for slain police officers. (Voice photo / Prent Browning)

Police officers' work praised at Mass

By Prent Browning
Voice Staff Writer

Archbishop Edward McCarthy expressed his appreciation for the work of the police and blessed a wreath that served as a memorial for Catholic police officers killed in the line of duty at a special Police Appreciation Mass on May 17.

"Without you it would be a jungle," he said during the Mass at St. Martha Church located at the Pastoral Center in Miami.

The Archbishop made special mention of the police officers who have recently died in the line of duty, including Victor Estefan, and the 113 officers who have been killed in Dade County since 1915.

Catholic police chaplains concelebrated the Mass with the Archbishop.

In a homily, Father Luis Rivera, the Hialeah Police Chaplain, spoke of the challenge that Christians face in an increasingly secular and immoral world.

"We must, brothers and sisters, in this sometimes insane world, decide that we shall follow Him... who accepted the ridicule of the world and who accepted even the uncarin... of the world."

Following the Mass, the Archbishop blessed the wreath, which was placed before a plaque at the Pastoral Center commemorating police officers who have died in action.

St. Brendan, Pace teachers honored for peace work

Two teachers from South Florida Catholic schools have been selected as 1988 Peace Educators of the Year by the Grace Contrino Abrams Peace Education Foundation.

The Miami-based organization selected Angie Fernandez, a sixth-grade religion teacher at St. Brendan School in Miami, as a co-winner in the elementary school category, and Terri Vazquez, who teaches theology at Msgr. Edward Pace High School in Opa-Locka, as the co-winner in the high school category. They shared their awards with two teachers from public schools.

Vazquez is the second teacher from Pace to be honored by the foundation. Sister Caroljean Willie, S.C., chairperson of Pace's theology department, was last year's winner at the high school level.

A 10-year veteran of teaching who also spent three years as a social worker with Catholic Community Services, Fernandez has taught at St. Brendan for the past three years. In addition to teaching religion to nearly 100 sixth-graders, she coordinates the Human Sexuality program at the school and is director of the After School Care Program.

Fernandez, 42, was recognized for her ability to translate the lessons of the classroom into hands-on work for justice.

Her sixth-graders have studied the U.S. bishops' pastoral letter on justice and the U.S. economy; they have written to legislators to oppose oil drilling in the Florida Keys; they have passed petitions requesting that Florida tighten its laws on handguns; they have raised funds to plant "community gardens" so that people in the poorest sections of Miami will be able to feed themselves; and by making a personal appearance at city hall, they convinced the Miami City Commission to allocate \$15,000 to the project, which is sponsored by End World Hunger, Inc.

"I'm ecstatic," said Fernandez upon learning of her award. "Peace and justice are my whole life commitment, my dream, my reason for dreaming!"

Vazquez, 24, has been teaching at Pace for two years. In addition to her duties as theology teacher, she is co-coordinator of social justice programs at the school and co-director of the Social Justice Club. She was recognized primarily for her work on behalf of the unborn.

This year, she founded a Respect Life Club at Pace which already has 40 members. One of the club's projects was a Respect Life Day last October during which members distributed pro-life information and souvenirs to their fellow students.

Vazquez also took four of her twelfth-grade students to the March for Life in Washington, DC, last January. And

she dedicates three days a year of her theology classes to the pro-life movement, bringing in guest speakers and movies from the Archdiocesan Respect Life Apostolate.

"I can't see how you could be pro-abortion and have peace, because [the unborn baby] is a human life," said Vazquez. "You're still killing no matter which way you look at it."

Vazquez works closely at Pace with the 1987 high school Peace Educator of the Year, Sister Caroljean Willie. Sister CJ, as she is known, has worked at Pace for three years, and currently coordinates social justice programs at the school, in addition to directing the Social Justice Club. She was honored for her peace and justice work in Third World countries.

Formerly a Peace Corps volunteer who plans to leave Pace this year to work with American Indians in New Mexico, Sister CJ, 40, has arranged for Pace twelfth-graders to travel to Belle Glade, Fla., four times a year and work with the Haitian Catholic Center there. She also took some Pace students to the Dominican Republic last summer, where they led a two-week camp for the children in a small village.

Under her leadership, Pace students also sponsor a sister school in Haiti, and they conduct an annual "Ton of

(continued on page 9)

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Fast for the hungry

St. Maurice parish nets \$5,000, greater awareness of poor

By Bonnie Fischer
Voice Correspondent

A stroke has left him paralyzed in his left leg and left arm, but that didn't stop St. Maurice parishioner Harold Truchsess from participating in the church's recent 40-hour fast for the poor.

"I need lots of bed rest, so I can't stay the entire 40 hours, but I'm going to partake as much as possible. I'll do as much as I can," said Truchsess.

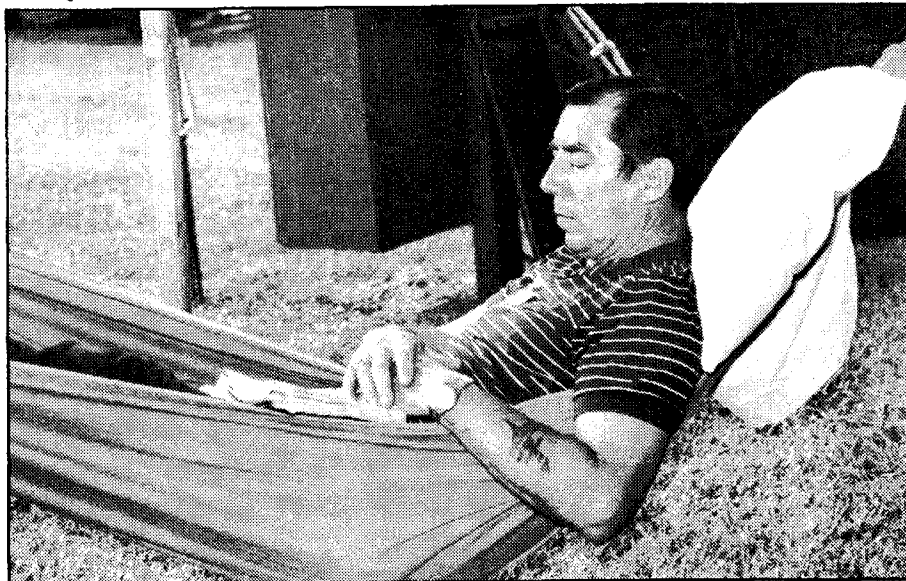
Truchsess was one of approximately 100 people fasting and praying to raise funds for the poor and hungry at the May 20-22 "Forty Hours in Their Shoes" fast at St. Maurice in Hollywood.

The first-time event, organized by St. Maurice pastor Father Sean Mulcahy, brought Catholics and Protestants together from as far away as the neighboring Archdiocese of Palm Beach. They gathered for song, prayer and fasting under a tent on the church's east lawn.

Held to coincide with the feast of Pentecost, the fast sought to reflect the Biblical meaning of the number 40, said Father Mulcahy.

"Any great spiritual movement took place after a fast—Christ's 40 days in the desert, for example. We wanted to get in touch with that desert experience," he said.

A bowl of rice was the only meal participants ate, to "remind us that 75 percent of the world's population lives in



St. Maurice parishioner Ron Prekup meditates on the Bible while lying in a hammock during the "40 Hours in their Shoes" fast. (Voice photo / Bonnie Fischer)

the Third World," he explained. "Most of them are happy to receive a bowl of rice. It's not a meal as we understand it."

Those fasting received money from friends and relatives who sponsored them for the number of hours they fasted. Father Mulcahy expected to raise about \$5,000. The money will be distributed to Food for the Poor, a Pompano Beach-based organization which helps the poor in Haiti, and to the St. Maurice Hunger

Program, which supports area soup kitchens. In addition to increasing participants' level of spirituality, the fast was designed to awaken the community as a whole to the plight of the poor.

"We hope to raise the consciousness of the community, so that more and more people will be aware that it's not just the government and the Pope giving to the poor. We are the government and we are the Pope," said Father Mulcahy.

Eight St. Maurice parishioners formed a committee to organize the fast, and sent invitations to area churches to join in.

"This is a way of making a statement of our own faith," said committee member Dick Walters. "I want to walk in their shoes because if I do, God will move in a powerful way in our lives."

Walking in their shoes for those fasting meant starting with silent prayer at 5 p.m. Friday and concluding with 9:45 a.m. Mass Sunday. The fasting period was punctuated by talks of visiting ministers, Eucharist and song, while all the time the fasters endured stifling humidity and 90-degree temperatures.

But the heat didn't affect the mood of the fasters. Rather, the primitive camping-style conditions of air mattresses and sleeping bags tossed casually on the damp ground reflected the main reason for the event.

"This is the way the Third World lives every day, without the comforts of home," said Father Mulcahy glancing outside the tent at the pouring rain on Friday night. "We do this once or twice a year, big deal. But those people do it 365 days a year."

Joe Gamarano, visiting from St. Joan of Arc parish in Boca Raton, agreed. "By doing this I hope that one day it will answer Jesus' prayer—'Father, may they be one as You and I are one.'"

AT ST. THOMAS AQUINAS HIGH SCHOOL

Kids learn to pray the Rosary

By Ana Rodriguez-Soto
Voice News Editor

It's an unusual sight even in a Catholic school: students carrying rosaries and reciting Hail Marys.

But that's what's been happening almost the whole month of May at St. Thomas Aquinas High School in Fort Lauderdale. Every religion class has devoted about a week to the study of the Blessed Mother, what the Church believes about her, and that traditional Marian prayer, the Rosary.

As part of the program, every one of St. Thomas' nearly 2,000 students, from ninth to twelfth grade, has spent one class period in the chapel simply praying the Rosary. Thanks to the generosity of one parent, every student also has been given his or her own Rosary to keep.

Called "A Teaching Moment for the Mother of God," the special program was devised by St. Thomas' chaplain, Father Yates Harris, and the head of the school's Theology department, Linda Freerks.

The program was a way of "making the Marian Year and the month of May have some meaning for our students," said Father Harris. The goal was "to teach the importance of Mary as part of the doctrine of the Church."

"This is about as worthwhile as any [program] we've

undertaken here," he added.

As part of the lessons, students were given the opportunity to ask questions about Mary. Some of them wondered why she has more than one title (Our Lady of Fatima, Our Lady of Guadalupe), others asked about her relationship to Jesus, and still others wondered why non-Catholics misunderstand the nature of Catholic devotion to Mary.

"They wanted the answers so they can explain that we're not praying to a statue," said Father Harris.

Students have responded favorably to the classes, he added, and several parents have been impressed enough to write the school and praise the program.

"It was such a shock when their son or daughter came home and said 'we really should be praying the Rosary,'" said the priest. "We're not saying to the kids [that they should] say the entire Rosary every day, because with their lifestyle it's impossible. But we're encouraging them to at least say one decade a day."

"A lot of the kids really have not touched [their rosaries] since first Holy Communion," noted Freerks, the theology department's chairperson. Yet "a lot of kids today are looking for a tradition and a sense of heritage in their religion, and [the Rosary] provides them with that."



Eleventh-graders Shannon Sanders and Joelen Congemi pray the Rosary during religion class at St. Thomas Aquinas High School. (Voice photo/ A R. Soto)

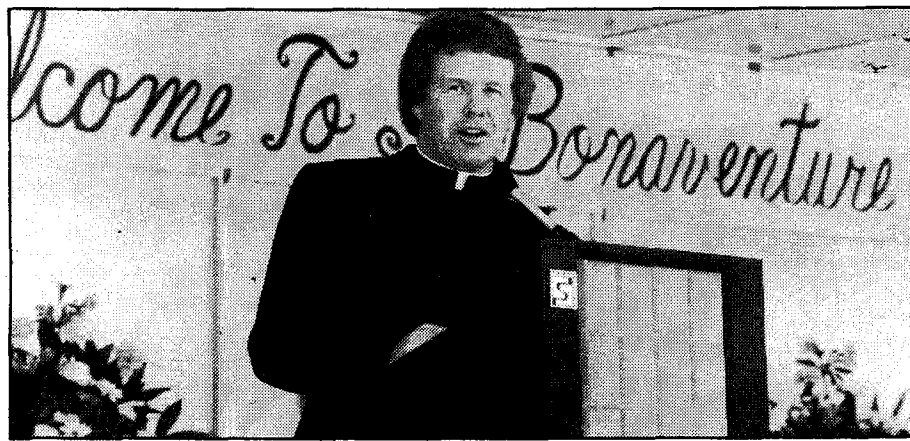
St. Bonaventure starts building 'home of our own'

Parishioners of St. Bonaventure Church in west Broward broke ground recently for their first permanent home, a parish center which should be completed within a year.

The multi-purpose facility, to be located at 136 Ave. and SW 14 St. in Davie, just east of I-75, will be used both for Sunday worship and social gatherings, said Father Edmond Prendergast, founding pastor.

"It's very important for a sense of identity for any parish that we have a place we can point to and call our own," said the priest. He explained that since St. Bonaventure was founded almost three years ago, parishioners have been gathering for Mass at a public school, Flamingo Elementary.

At first they shared the facility with a Baptist group, and could only celebrate Mass at 5:30 p.m. on Saturdays and 8 a.m. on Sundays. It is only recently that they have been able to expand to a more regular Mass schedule: 8 a.m., 10:30 a.m., and



St. Bonaventure pastor, Father Edmond Prendergast, welcomes parishioners to groundbreaking ceremony. (Voice photo / Marlene Quaroni)

noon on Sundays.

"It was a great sacrifice for people [at first] but they were willing to put up with the inconvenient hours," said Father Prendergast, "an indication of their loyalty to the Catholic community."

Indeed, despite having no "place of its own," St. Bonaventure parish has grown

tremendously over the last three years, and now numbers 500 families. Carved out of St. David parish to the east, St. Bonaventure is located in the middle of a suburban area that is rapidly being developed.

"Houses are going up every day. There were no houses in Westin when we started

and Shenandoah was strictly orange groves," Father Prendergast said, referring to the housing developments which are located within the parish boundaries.

Most of St. Bonaventure's parishioners are young families and professionals, but there are also some retirees, making for a "good variety," said the pastor. "People have gotten to know each other strictly from the church," he noted.

Father Prendergast added that "there's a great sense of excitement and enthusiasm" among parishioners over the new parish center. A fund-raising drive begun in January already has netted over \$439,000 in pledges, nearly half of the estimated \$1 million cost of the building.

"We're proud of this community," he said. "They're just wonderful, wonderful people who have a great sense of what the Church is all about and are willing to sacrifice to make a dream a reality."

For more information about St. Bonaventure, its Mass schedule and parish activities, call 389-7238.

Open-door parish

By Guillermo Fernández
Staff Writer, La Voz

The parish of St. John Bosco has an open-door, open-heart policy.

For 25 years, from its Little Havana location, it has been reaching out to all the different immigrant groups that have arrived in South Florida. Many of them consider St. John Bosco their first home.

"We are open 24 hours a day for everyone who needs help," says Angelita Esparraguera, current director of the parish's religious education program and a parishioner for more than 20 years. St. John Bosco, she said, "keeps its doors open for all immigrants."

Celebrating its 25th anniversary this month, the parish is still located at the site of the old garage where it was founded, on Flagler Street and NW 13 Ave. It was established in 1963 to meet the needs of the growing number of Cubans who were fleeing Fidel Castro's communist regime.

Over the years, St. John Bosco has struggled to become the strong community it is now.

"In the past we served Cuban refugees," says Esparraguera, recalling her own experience of being served by the parish. "Today we serve Nicaraguans, Salvadorans, and everyone else the Lord sends."

"These people are anxious to find here the cultural flavor and religious traditions they were forced to leave behind," she said. "And as a Christian community, that's what we want to offer them."

St. John Bosco offers a variety of programs for all its members, from the young to the old: children, teenagers, couples, married couples, the elderly.

Of course, every other parish in the Archdiocese offers similar programs, but the ones offered by St. John Bosco seem to have a special touch. Take, for example, the parish's after-school program, called "Escuela Religiosa Cívico-Patriota" (Religious, Civic-Patriotic School).

"When I leave school I go straight to church," says Alfredo Guadamuz, 15. "I learn judo, Spanish and religion."

The after-school program is designed to keep youngsters busy until their parents get out of work. The kids who attend learn a little bit of everything: drawing, typewriting, needlepoint, self-defense, ballet, ceramics, etc. They are also taught good manners and supervised while they do their homework.

Incredibly, the after-school program has been around for 20 years. Enrollment costs \$25 a month, but families who can't afford the whole fee also are welcome.

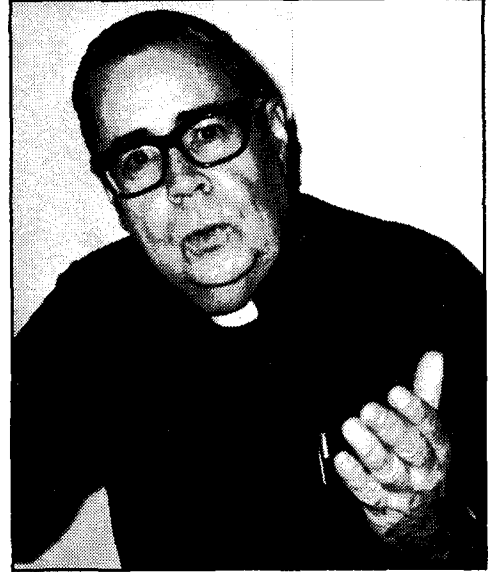
"The youngsters are surrounded by a religious atmosphere where their cultural roots are appreciated," said Esparraguera.

St. John Bosco marks 25 years of welcoming immigrants of all nationalities



'One thing is certain. We will continue with our policy of open doors for those in need.'

Father Emilio Vallina, pastor of St. John Bosco



People gather outside St. John Bosco Church prior to the building's dedication in 1965. Above, Father Emilio Vallina, founder and still pastor of the parish.

"When we come here we don't feel like strangers," added Guadamuz. "Here we feel like family."

All together, nearly 900 children participate in the various programs offered by the parish, from the after-school to CCD, youth groups, and altar boy training.

"We have to think, not of how many [kids] we have, but of how many we don't have," says Father Emilio Vallina, founder and still pastor of St. John Bosco.

Father Vallina says he will never forget the appointment he had 25 years ago with the late Archbishop Coleman Carroll. They met on the corner of Flagler and NW 13th Avenue. "When he saw me, he gave me some keys, pointed to an old garage and told me it was mine."

"I was shocked," said Father Vallina. "It was a great responsibility, but at the same time he gave me his vote of confidence."

Father Vallina praises Bishop Carroll as a great visionary who knew enough to accept the avalanche of refugees that came at him just a few years after the diocese was created.

"He was a strong man, but deep down he was a very gentle human being," said Father Vallina. "He was the one who fought in Washington for the benefits and welcome Cubans received when they arrived in this country."

At that time, "all the Cubans were settling in this area," said the priest, referring to what is now known as Little Havana.

While the old garage building was being rebuilt, the newly-formed parish met at the Tivoli Cinema on SW 8th St., and Father Vallina visited parishioners "door to door, getting too much sun," in an effort to build a strong community that would respond to their needs.

These first "missions" were fruitful. At the end of each mission a small community was formed, and later these joined together to create the parish. By the time they moved into their church on May 30, 1963, a small but lively congregation existed which would ensure the dynamism of the parish for years to come.

As the parish goes down in history, so will Father Vallina. The Cuban priest, ordained in 1952, is the only pastor the parish has ever had.

"He is a model priest, a wonderful person, humble and charitable with everyone, who treats all persons equally," said Margot Zavala, a parishioner since 1966. "If he has to go to the hospitals, or gets called at midnight or at any hour, Father Vallina is always there."

"He lets each parishioner develop his or her talents for the service of the community," said Surila Mora. "He keeps tabs on every group, you know he

supports you and always expects the best of every person."

"He is a person extremely dedicated to the mission entrusted him by God," said Gustavo Caballero. "He lives out his priesthood to the fullest."

"I don't know why I've been here for so long," said Father Vallina. "I was ordained to work in Cuba, but I've spent most of my priesthood in Miami. I am ready to go wherever I am sent. If it has been God's will to have me here all this time, I accept it willingly and with all my heart."

Caballero is one of many people who grew up in St. John Bosco parish, where he received his First Communion, but later moved out of the area and into another parish. He returns every year, however, to take part in St. John Bosco's annual Passion Play.

Other former parishioners return frequently as well, even if they have moved to other states.

"They have maintained a special love to St. John Bosco because here they found not only God. They found an open door and were treated like family," said Father Vallina, adding: "There are two places in Miami every Cuban visits when he comes back: the Shrine of Our Lady of Charity and St. John Bosco."

But things might change in the future. The St. John Bosco people have come to know, with its irregular walls and annexes added on over the years, might look different.

"We want to build a new church and use the present building for a parochial school," said Father Vallina.

But while the parish exterior might change, "one thing is certain," Father Vallina said. "We will continue with our policy of open doors for those in need."

Official

ARCHDIOCESE OF MIAMI

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

The Rev. James Murphy - to Chairman of the Priests Personnel Board, effective June 1st, 1988, and member of the Archdiocesan Incardination Committee, effective May 17, 1988.

The Rev. Ignacio Carbajales - to Associate Pastor of Little Flower Church, Coral Gables, effective June 15, 1988.

The Rev. Pablo Navarro - to Archbishop's representative to the Priests Personnel Board, effective June 1st, 1988.

The Rev. Jorge Perales - to St. Vincent de Paul Regional Seminary, effective July 1st, 1988.

The Rev. Anthony Acevedo - to Associate Pastor of Good Shepherd Church, Miami, effective November 1st, 1988.

The Rev. Daniel Kent - to Associate Pastor of St. James Church, Miami, effective June 15, 1988.

The Reverend Liam Quinn - to Associate Vocations Director with residence in St. John Vianney College Semi-

nary, effective September 12, 1988.

The Rev. Gary Wiesmann - to Archdiocesan Director of Vocations, effective September 12, 1988, with residence to continue in Little Flower Church.

The Rev. Raul Angulo - to Associate Pastor of St. Thomas the Apostle Church, effective June 15, 1988.

The Rev. Oscar Brantome - to Associate Pastor of St. Agnes Church, Key Biscayne, effective June 22, 1988.

The Rev. Pedro Corces - to Associate Pastor of Corpus Christi, Miami, effective June 22, 1988.

The Rev. James Hampton - to Associate Pastor of Sacred Heart Church, Homestead, effective June 22, 1988.

The Rev. Frank Kudlo - to Associate Pastor of St. Timothy Church, Miami, effective June 22, 1988.

The Rev. Jean Pierre - to Associate Pastor of St. James Church, Miami, effective June 22, 1988.

The Rev. Michael Souckar - to Associate Pastor of Holy Family Church, North Miami, effective June 22, 1988.

The Rev. Mr. Vincent Farinato - to Permanent Deacon of St. Mark Parish, Fort Lauderdale, effective May 14, 1988.

The Rev. Mr. Manuel Alfonso - to Permanent Deacon of St. John the Apostle Church, Hialeah, effective May 14, 1988.

The Rev. Mr. Robert Binder - to Permanent Deacon of St. John Neumann Church, Miami, effective May 14, 1988.

The Rev. Mr. Nicholas Costea - to Permanent Deacon of St. Malachy Church, Tamarac, effective May 14, 1988.

The Rev. Mr. Roger Currier - to Permanent Deacon of Our Lady of the Lakes, Miami Lakes, effective May 14, 1988.

The Rev. Mr. Ronald Fathauer - to Permanent Deacon of St. John Neumann Church, Miami, effective May 14, 1988.

The Rev. Mr. Carl Hubbell - to Permanent Deacon of St. Bartholomew Church, Miramar, effective May 14, 1988.

The Rev. Mr. Charles Perron - to Permanent Deacon of Sts. Peter and Paul Church, Miami, effective May 14, 1988.

The Rev. Mr. Feliciano Sierra - to Permanent Deacon of St. Ann's Mission, Naranja effective May 14, 1988.

6 New Priests, 8 new deacons

By Prent Browning
Voice Staff Writer

Six men were ordained priests in a joyous multilingual, multicultural ceremony at St. Mary Cathedral May 21 that emphasized the diversity of the Catholic Church in South Florida.

The ordination included several "firsts." It was the first time that a Haitian priest and a Nicaraguan priest were ordained for the Miami Archdiocese, and the first time that a man ordained to the permanent diaconate here had gone on to become a priest.

The new priests are: Michael A. Souckar, 26, a Fort Lauderdale native; Pedro Manuel Corces, 30, who was born in Cuba; Jean Pierre, 33, a native of Haiti; Frank Kudlo, 35, a native of Long Island; Oscar R. Brantome, 36, a Nicaraguan who

arrived in South Florida in 1979; and James John Hampton, 54, of Coral Gables' Little Flower parish, who had been a permanent deacon since 1981.

The ceremony reflected the various backgrounds of the candidates. Archbishop McCarthy conducted the ordination in each new priest's native tongue. Jean Pierre himself read the Gospel in Creole.

Hymns were sung in Spanish, English, Latin, Greek and Creole (a communion hymn was sung by a choir from Notre Dame d'Haiti Chapel) and the entire Mass was translated into yet another language — the language of the deaf. Dozens of deaf and handicapped people from the Schott Memorial Center for the Deaf and Handicapped, where one of the new priests has helped out, occupied front rows.

The accents were different but the voices all seemed to express the same emotion — joy — as the new priests emerged into the cloudless noonday after the ordination.

For Father Souckar, who wanted to become a priest ever since he was a little boy, the feeling was difficult to describe. "It's just beyond words. It's wonderful!" he said smiling so hard he could have opened up a branch smile.

"I feel great," beamed Father Hampton. "So super are the people!" exclaimed Father Jean Pierre, who was immediately surrounded by many proud Haitians wishing to congratulate him and receive his blessing. Bishop Alix Verrier, of Les Cayes in Haiti, was one of the concelebrants at the ordination Mass.

As the first Haitian priest ordained in Miami, Father Jean Pierre immediately became a symbol of the progress that the Haitian community has made in South Florida. Likewise, many Nicaraguans crowded around Father Brantome asking him to bless them.

Nearly 2,000 relatives and friends of the new priests had packed the aisles and choir loft of the Cathedral for the ordination.

Archbishop McCarthy, in the ancient ceremony, asked the priest-candidates a series of formal questions eliciting their commitment to devote themselves to the ministry of God. After that, the six men knelt before the Archbishop, pledging their obedience, and then prostrated themselves on the altar while the congregation joined in asking for the intercession of the saints.

Then Archbishop McCarthy — and all the other concelebrating priests — placed his hands on the head of each candidate and prayed for the gift of the Holy Spirit.

Everyone in the congregation participated in the liturgy. Haitians in the choir loft made an effort to sing hymns in Spanish and English as well as Creole. At the end of the ceremony there was thunderous and prolonged applause.

Sister Mary Tindel, director of the Cathedral choir, was impressed with the "enthusiasm and joy" of the congregation during the ordination. Sister Tindel had worked for several months with the priest-candidates themselves getting their ideas and input on various aspects of the liturgy.

"The celebration was so joyous," she said afterwards. "It was really 'church' on Saturday. It was all of us. It was not a divided church, it was a united church."

First Nicaraguan: After exile, faith alone remains

By María Vega
Staff Writer, La Voz

Miami's Nicaraguan community could take pride last Saturday, when Oscar Brantome became the first Nicaraguan to be ordained to the priesthood in the Archdiocese of Miami.

After many years of studies and training, Brantome is happy to have reached his goal. "I'm so happy I feel my heart is going to burst," he said just before his ordination.

Brantome, 36, arrived in Miami in 1979, following, by two weeks, his family's exodus from their native Nicaragua. With a Master's degree in economics, he found employment in banking, but decided to get closer to his vocation by working for the Church. So he began keeping the books at St. Mary Cathedral "while I decided whether to go to the seminary."

Having grown up in a Catholic family who greatly valued the priesthood, Brantome always had the support of his brothers and parents, Alfredo and Mirthala. "They were very happy when I entered the seminary."

Brantome says he knew when he was 14 that he was called to the priesthood. In Nicaragua, he was an active member of the Juventud Estudiantil Católica (Catholic Youth Group) and frequently traveled to remote villages to help prepare people to receive the sacraments.

He refers to his vocation as "a sure thing," although he can't explain it. "Some things are just God's will."

During the time he worked at St. Mary's, he realized he couldn't wait any longer to go through with it. "Your time is here," God told me, and I went to the seminary — St. Vincent de Paul in Boynton Beach, to be exact, where he obtained his Master's in Divinity degree.

He was ordained a deacon last January and has worked ever since at St. Patrick's in Miami Beach. "I've always been happy there," he said.

When he talked about his future life as a priest, he admitted it is a difficult vocation, but added that a priest can have only one goal in mind: "the salvation of the world through

Christ."

Brantome is also concerned about the welfare of his people: "One is always bleeding for his country," he said. And he can't forget that all Nicaraguans, "both the ones here and the ones there, are suffering equally."

One of the roles of the Church, he added, is to stand up for justice, "a justice based on love."

For the moment, however, Brantome is looking forward to parish work, "if possible in a multicultural parish." He will celebrate his first Mass on May 22, at 12:30 p.m. at St. Agatha Church, 1111 SW 107 Ave.

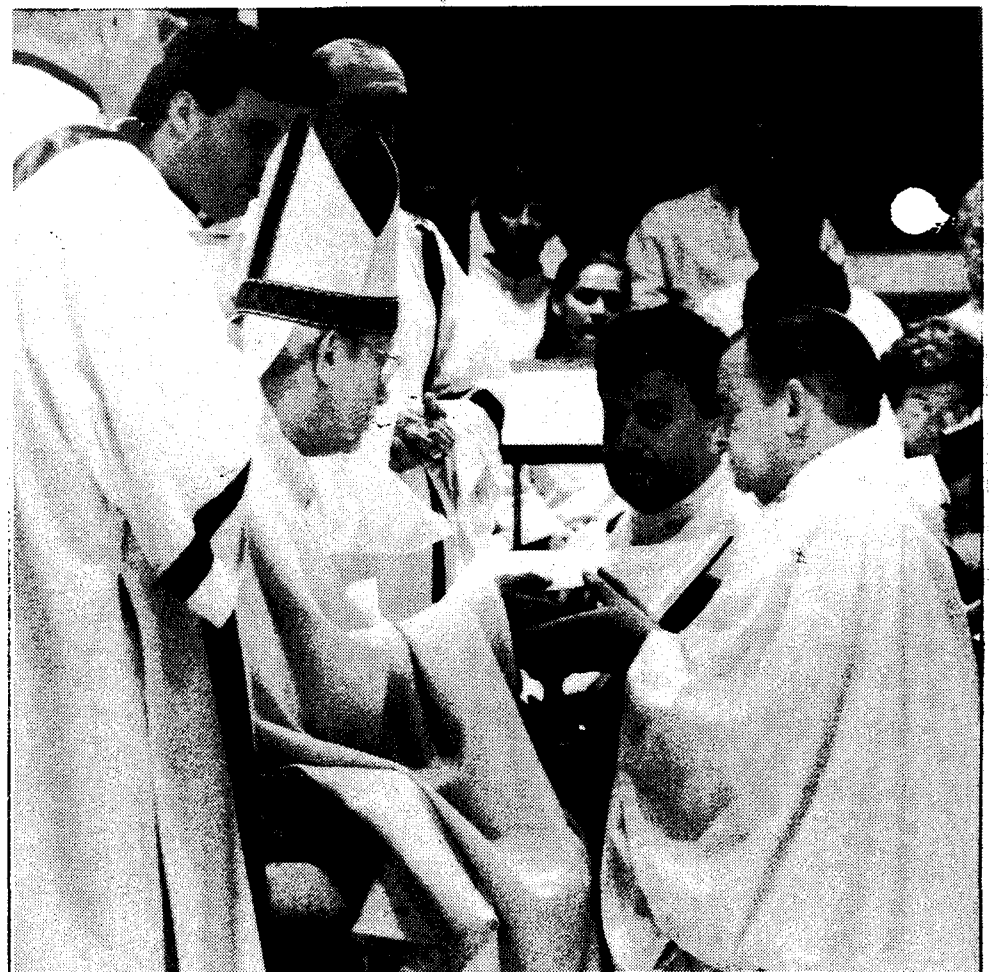
"Hispanics have a lot to offer, to do and to say within the [U.S.] Church," he said.

As happened with the Cuban refugees in earlier years, many Nicaraguans in South Florida are already coming forward with priestly vocations. Based on his own experience as an exile, Brantome says what happens is that people who are forced to leave everything behind — possessions, family, memories — soon begin to realize that nothing is forever. "Only your faith and God remain when you have nothing left."

He added that he faces his new responsibilities feeling charged with energy and "full of the strength of God."



Newly-ordained Father Oscar Brantome greets well-wishers after the ceremony. (Voice photo / Prent Browning)



James Hampton, until then a permanent deacon, is ordained a priest by Archbishop McCarthy during ceremony last Saturday

ordained



Father Oscar Brantome, 36

Born in North Managua, Nicaragua; majored in economics; left homeland in 1979; began studying for priesthood in 1983; has been assigned to St. Agnes Church, Key Biscayne



Father Pedro Manuel Corces, 30

Born in Cuba but grew up in Miami; graduate of Miami Senior High, Miami-Dade Community College and St. Thomas University; assigned to Corpus Christi Church, Miami



Father James J. Hampton, 54

Born in Philadelphia, PA, moved to South Florida in 1952, has been a parishioner of Little Flower in Coral Gables for the past 25 years; ordained a permanent deacon in 1981; assigned to Sacred Heart Church, Homestead



Father Frank J. Kudlo, 35

Grew up in Hyde Park, NY; obtained a degree in biology from Marist College in Poughkeepsie, NY and worked as a respiratory therapist for 15 years before deciding to study for the priesthood; assigned to St. Timothy Church, Miami



Father Jean Pierre, 33

Born in Thomazeau, Haiti, where he completed high school and seminary training; later studied in seminaries in Mexico and Canada; speaks English, Spanish, French and Creole; assigned to St. James Church in North Miami



Father Michael A. Souckar, 25

Grew up in Fort Lauderdale, attended St. Anthony elementary school and St. Thomas Aquinas High School, then St. John Vianney College Seminary and St. Vincent de Paul Regional Seminary; assigned to Holy Family Church, North Miami

Never too late to be a priest

Father James John Hampton, 54, comes to the priesthood by way of the permanent deaconate.

A native of Philadelphia who moved to Miami with his family in 1952, Father Hampton has been a member of Little Flower parish in Coral Gables for 25 years. In 1986, he retired after 30 years as office manager with Van Orsdel Mortuaries. Five years earlier, he had been ordained a permanent deacon for the Archdiocese.

"After a number of years as a permanent deacon," Father Hampton says, "it brought me to the realization that the Lord was looking for more from me than just that." Following ordination he will join only a handful of permanent deacons nationwide who have subsequently been ordained priests.

Father Hampton said he considered joining the priesthood for a long time before he became a permanent deacon. He spent his sophomore year in high school at a Franciscan Minor Seminary, St. Bonaventure University in Allegany, New York.

Father Hampton has been active in civic affairs in the Coral Gables area. He is a former member and past president of the Coral Gables Kiwanis Club.



Newly-ordained permanent deacon Carl Hubbell gets a hug from a well-wisher after the ceremony. (Voice photo / Prent Browning)

Deacons: 'Eagerness to serve'

By Prent Browning
Voice Staff Writer

Eight new Permanent Deacons were ordained May 14 in a St. Mary's Cathedral packed with their friends and relatives.

Ronald D. Fathauer, from St. John Neumann parish in Miami, Carl W. Hubbell, from St. Bartholomew's in Miramar, Charles A. Perron of Sts. Peter and Paul in Miami, Freddy Sierra of St. Ann's Mission in Naranja, Manuel Alfonso of St. John the Apostle in Hialeah, Robert Binder of St. John Neumann in Miami, Nicholas J. Costea of St. Malachy in Tamarac, and Roger Currier of Our Lady of the Lakes in Miami Lakes were all ordained by Archbishop Edward McCarthy in the Saturday ceremony.

The age-old rite began with applause — the congregation indicating that it approved of the candidates before the Archbishop formally accepted them into the deaconate.

"Serve God and mankind with love and joy," the Archbishop instructed them as they came forward to receive the laying on of hands.

Archbishop McCarthy emphasized that their duty is to serve. "I salute you... your eagerness to serve, seeking no recognition, simply being able to give."

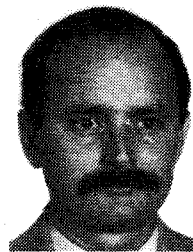
Each candidate first kneeled before the Archbishop and then lay prostrate on the floor to symbolize obedience to the bishop and the church.

Deacon Perron of Sts. Peter and Paul took a special vow of celibacy. Single deacons cannot marry after ordination and married deacons cannot re-marry if their spouse dies.

The wives of the other deacons took part in the ceremony by helping to vest their husbands with a stole, over which is placed the liturgical garb of the deacon, the dalmatic. In order to become deacons in the Miami Archdiocese it is required that the candidates have the complete approval of their wives.

The ordination is the culmination of three years of study and evaluation by program directors, professors, and their pastors. Candidates must already be active in a ministry, have a balanced marriage and be financially independent.

As deacons their duties will include assisting the bishop and priest during the liturgy, officiating at baptisms and weddings, bringing Viaticum to the dying, and officiating at funerals and burial services.



Rev. Mr. Manuel Alfonso

St. John the Apostle parish, Hialeah; married, three children in their teens; works as custodian and library clerk



Rev. Mr. Robert Binder

St. John Neumann parish, Miami; married, four children, ages 21 to 14; works as an insurance agent



Rev. Mr. Nicholas J. Costea

St. Malachy parish, Tamarac; married, no children; retired



Rev. Mr. Roger Currier

Our Lady of the Lakes parish, Miami Lakes; married, three children, ages 27 to 24; works as an aircraft mechanic



Rev. Mr. Ronald D. Fathauer

St. John Neumann parish, Miami; married, two children in their 20s; works as a branch manager for IBM



Rev. Mr. Carl W. Hubbell

St. Bartholomew parish, Miramar; married, seven children, ages 32 to 23; works as supervisor of communications technicians



Rev. Mr. Charles A. Perron

Sts. Peter and Paul parish in Miami; widower, two children in their 50s; works as an accountant



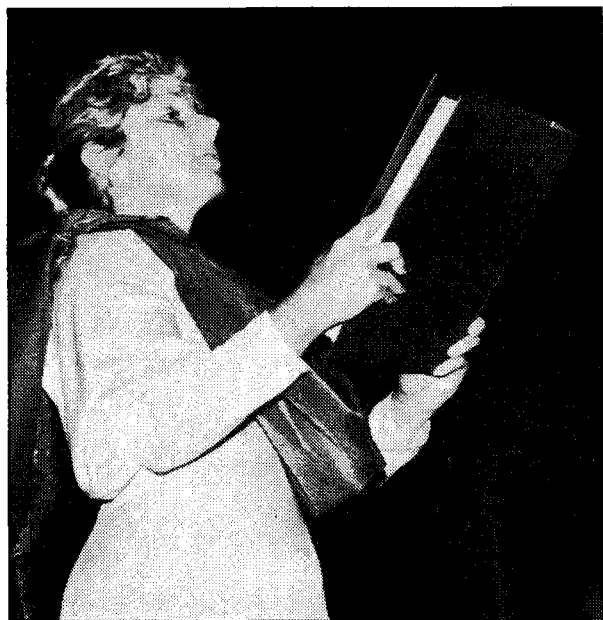
Rev. Mr. Freddy Sierra

St. Ann's Mission in Naranja; married, three children, ages 22 to 15; works an aviation mechanic



Synod: Now it's time for action

(continued from page 1)



The Synod's recommendations are taken up to the altar during a liturgical movement performed by Virginia Shuker; below, Archbishop McCarthy prays that God will bless the Synod's work, as Father Kenneth Whittaker, general secretary and promoter of the Synod, and other Synod members watch. (La Voz photos / Araceli Cantero)



Since he has taken part in the Synod deliberations from the beginning, the Archbishop has said he is likely to endorse most of the proposals.

These range from being more sensitive to the needs of all the different ethnic groups in the Archdiocese to putting more women in high-level positions and making a greater effort to evangelize young people. (A summary of the Synod conclusions was published in a special section of *The Voice* April 15.)

The Archbishop will promulgate, or make public, his decisions on Oct. 7, the 30th anniversary of the founding of the Archdiocese.

"Painful at times as it may have been," he noted, the Synod has been "our shared pilgrimage into eternal life."

Recalling his words three years ago, at the Mass marking the formal opening of the Synod, he said it has been an opportunity not only to "confront the failings of our times, but even more to enkindle a new age of faith."

Is it not "time for a new awakening in our Archdiocese... Is it not time for Camelot?" he asked.

"I feel wonderful," exclaimed Marsha Whelan after the Mass. She is secretary to the Synod and one of three members of the writing committee that shaped the final recommendations. "I'm relieved. I'm happy. It was good. Something will come of it."

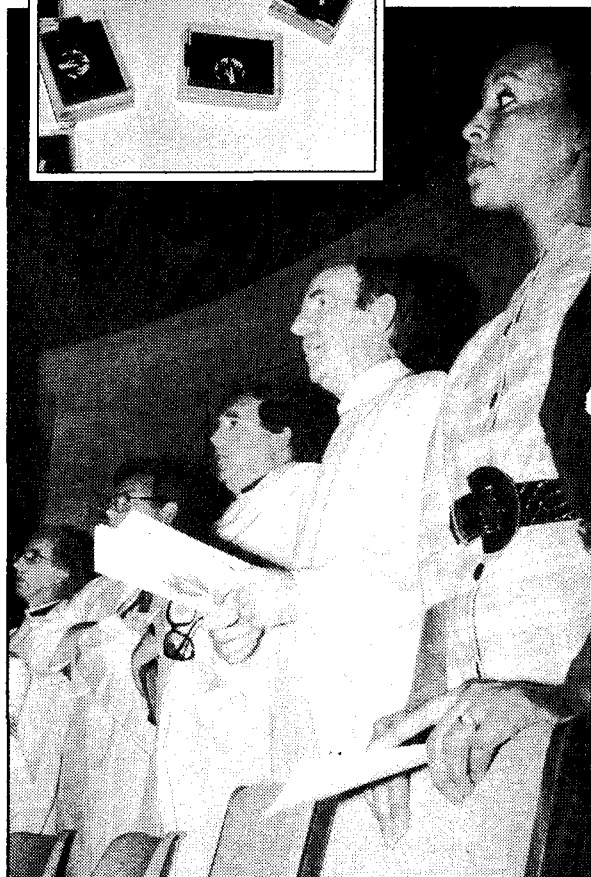
"We have to wait and see. It's not yet finished," said Iñaki Rezola, who as one of three teenage members of the Synod, started the process as a sophomore and graduated from high school the week after the closing Mass. The Synod body was composed of roughly equal parts priests and Religious and laity.

"I have hopes that when this is implemented there will be a renewal [in the Archdiocese]," said fellow Synod member Carmen Martín, a chemistry teacher at La Salle High School in Miami.

"It's going to depend on how open we are at the parish level," she added, echoing the cautious but hopeful sentiments of other Synod members. "I think first of all we need a conversion attitude within ourselves."

Marín's one regret was that "I don't think many people in the parishes knew what we were doing." It might hurt with the implementation of the proposals, she said.

But Toni Heitzman, who as Synod facilitator for the Miami Archdiocesan Council of Catholic Women attended some of the final meetings, said she "was very impressed" by the work of Synod members.



Synod members pray during the solemn liturgy; inset: the pins and diplomas given out to Synod members, as well as those who worked on secretariats and commissions. (La Voz photos / A. Cantero)

"They spent a lot of sessions and time getting to the meat of the suggestions that people made," she said. "I think for the Archdiocese it's going to be like a new spring."

But, she added, "We're going to really have to make sure that the people in the parishes and the priests follow through on this. If they just drop it, I think we're going to miss the boat."

OFFICIAL

ARCHDIOCESE OF MIAMI

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

The Rev. Edwin Hayes, OMI - to Pastor of St. George Church, Fort Lauderdale, effective September 1st., 1988.

The Rev. Francis Bagan, OMI - to Pastor of St. Monica Church, Opa Locka, effective September 1st., 1988.

The Rev. Alfonso Esteve - to Associate Pastor of Sts. Peter and Paul Church, Miami, effective June 21, 1988.

The Rev. Timothy Piano - to Temporary Associate Pastor of St. Brendan Church, Miami, effective June 1st., 1988.

The Rev. Sergio Cabrera - to Associate Pastor of Our Lady of the Lakes Church, Miami Lakes, effective June 21, 1988.

The Rev. Jorge Cardona - to Associate Pastor of St. John the Apostle Church, Hialeah, effective June 1st., 1988.

Abortion clinic bill needs help to pass

By Marge Donohue
Voice Correspondent

TALLAHASSEE - A bill which would tighten Abortion Clinic Licensing has passed the Florida Senate and is now in the House of Representatives.

Described by Thomas A. Horkan, Jr., executive director of The Florida Catholic Conference, as "the most important bill to come before the legislature this year," CS/SB 211, amended by a parental consent bill, SB 266, reinstates and tightens up the Abortion Clinic Licensing Law, clearing up several technical defects. It also would require parental consent before a minor girl could obtain an abortion. The latter provision contains all of the constitutional requirements imposed by Federal Courts.

'At the very least, the State of Florida ... should restore to parents the ability to protect their children.'

Tom Horkan,
Florida Catholic Conference

Although leadership in the House has been antagonistic to pro-life legislation, Horkan emphasized, all abortion clinic licensing is slated to terminate Oct. 1 unless the legislature acts. Pending in the House is HB 1668, which simply reinstates the requirement for licensing clinics without any provisions for sanitation,

cleanliness, after-care and other patient-oriented matters.

Horkan has urged the House to adopt the Senate version of the bill to try and restore some degree of safety and protection in these clinics. "At the very least," he said, "the State of Florida should enforce safety, health and sanitation standards in these places, and should restore to parents the ability to protect their children."

Noting that in 1983 four abortion deaths occurred at one Miami clinic and that another such clinic in South Dade was the scene of another death and a serious injury following abortions in 1985, he urged that citizens contact their Representative urging them to pass the Senate version of the bill at a full hearing before the House.

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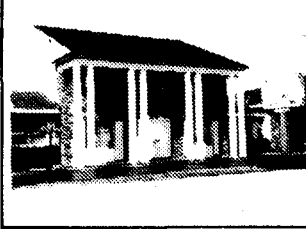
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'Miracle building' opens for elderly

By Lily Praelzo
Voice Correspondent

It has been called a building of miracles.

Palmer House, the newest low-income housing complex for seniors built by the Archdiocese, opened its doors in March 1988 to 145 very lucky people. It was officially dedicated this week by Archbishop Edward McCarthy.

Palmer House's prime location is across from Florida International University, snuggled between St. Agatha Catholic Church and a soon-to-be-opened shopping center.

Even before Palmer House was completed, there was so much demand for apartments there that the Archdiocese held a raffle to select the residents. Almost 1,700 people took part in the raffle, and 300 lucky winners were asked to submit formal applications for residency.

Since Palmer House is for elderly with low and fixed incomes, these applications for proof of income, references, bank accounts, and need.

"I framed my winning ticket and placed it in the entrance of my apartment," said Mayita Ledo. After retiring due to health problems from a busy job at World Book Encyclopedia, Ledo, widowed for 11 years, began to look at many low-income housing developments throughout Miami.

"I read in the paper about Palmer House, put my faith in the Virgin Mary, and sent in my application. I couldn't believe it when I won. And when I first saw the apartment, I was so excited that I couldn't remember what it looked like when I was asked by my daughter and son to describe it," Ledo said. "All I know is



A few of the residents of Palmer House gather in its spacious lobby. (Voice photo / Lily Praelzo)

that I couldn't have asked for anything more."

The aesthetics of Palmer House proves this point. The lobby reminds one of a fancy beach hotel: peach and mauve walls and tropical rattan love seats with overstuffed colored cushions provide a cozy atmosphere. Pastel prints adorn the walls and lush plants add to the inviting surroundings. At night, city lights twinkle through picture windows in every apartment.

Guests always receive a warm welcome at Palmer House. Seven days a week from 8 a. m. to 8 p. m., the residents work two-hour shifts at the pink marble-like desk, screening visitors, answering the phone, and monitoring the high-tech

alarm system connected to every apartment. A security guard is on duty from 10 p. m. to 8 a. m.

The "building of miracles" phrase was coined by a Lutheran minister who witnessed a great one in one of the residents, an elderly gentleman who had been paralyzed by a stroke. He refused to leave his apartment, wishing only to die.

Juan Jiménez, a eucharistic minister from Sts. Peter and Paul Church, and manager of Palmer House, plotted with some of the residents to lure the gentleman to the domino table, since dominoes were his passion. At first he was disgruntled that he could not even move the tiles. Now, he plays every day.

"There are many stories like that one,"

said Jiménez, who was previously manager of Opa-Locka Village, another of the Archdiocese's elderly housing complexes. "It's called evangelization—working through examples like Jesus showed us."

Concerned with the needs of his residents, Jiménez believes in keeping them busy. "Watching TV in the room is the most negative thing for their physical and spiritual welfare."

The activities room is open every day from 9 a. m. to 11 p. m., and exercise, English, art and crafts, and sewing classes are a few of the planned events. A recent donation of a Bingo game will keep residents busy at least one night a week. And with the discovery of many musicians in-house, it will not be necessary to hire a band for the next party.

Palmer House is not a nursing home and does not staff doctors or social workers to help the residents, although two volunteers from St. Agatha visit many residents on a weekly basis.

The complex is geared towards self-sufficient residents 62 years or older living on a fixed income of not more than \$11,800 per single person or \$13,500 per couple. Residents pay 30 percent of the rent and the federal government subsidizes the rest. Apartment dwellers are also allotted subsidies for electricity.

Aside from the location, cleanliness, and amenities, Palmer House provides family warmth. "We each have our privacy, but we live in a family," said Ledo.

And no one wants to leave this home. Confirms resident María Luisa Portugal: "Even if I won the lottery, I would just ask Jiménez how much I would have to pay to make sure I never have to leave."

Haiti bishop: Poverty getting worse

By Ana Rodriguez-Soto
Voice News Editor

Poverty in Haiti is worse now than ever before, says a Haitian bishop who visited Miami last week.

The situation is so bad, in fact, that it has given rise to "a new phenomenon" — children living on the streets, without food or clothing or parents to care for them.

Bishop Alix Verrier of Les Cayes, in the southwestern part of Haiti, wouldn't comment directly on whether the country's recently-elected government is doing enough to alleviate the ever-wors-

ening spiral of misery.

But in an interview with *The Voice*, he did note that "the government is touched" by the situation, and frequently promises to do something about it.

The Church, he said, remains objective, "observing and waiting to see the [government's] actions." Perhaps, "if the government had the support of the people, it could do more," he said, his only direct reference to the questionable legitimacy of Haiti's current leaders.

Haitian President Leslie F. Maginat, the candidate favored by the military, won his post in January, during elections

which were boycotted by the majority of the people.

Earlier elections last November, the first truly free ones in 30 years, came to a violent end when scores of Haitians waiting to cast their ballots were gunned down by roving bands. Many witnesses have said the military took part in the shootings.

Bishop Verrier came to Miami to take part in the sixth annual conference of the Haitian Apostolate USA. During his stay, he also celebrated a Mass for Miami's Haitian community, who crammed into the Notre Dame d'Haiti Church to hear the bishop plead for "a real change" in Haiti.

This "true, profound" change will only come about, he said, when Haitians both inside and outside the country begin converting themselves, and conforming their lives to the Gospel values of brotherhood and justice.

Right now, Bishop Verrier told *The Voice*, "one of the greatest preoccupations of the Church" is the two-year-old phenomenon of the street kids.

These young people don't want to be beggars, he said. But work isn't easy to find in Haiti. So to preserve their dignity, the street kids will wipe your windshield while you are stopped in traffic, or wash your car while you go to the movies.

Haitians need 'suffering Church'

(continued from page 1)

The leaders of Haiti's Church must realize that all the problems that affect their country are, to a greater or lesser extent, mirrored in their own attitudes toward others — dictatorship, class distinctions, inequities. "We always have to be in a state of conversion," Father Midi said.

He also urged that the Church in Haiti and the Church in exile "walk together" by forming common organizations and cooperating with each other's projects.

This could be done by having bishops from Haiti come regularly to the United

In payment for their work, they'll take whatever you give them.

The Church is simply at a loss for how to help them, said Bishop Verrier, who became head of the Diocese of Les Cayes just over a month ago, after being coadjutor for the past two years.

To make matters worse, the street kids are only the most recent of "many problems" for which the Haitian Church is seeking solutions.

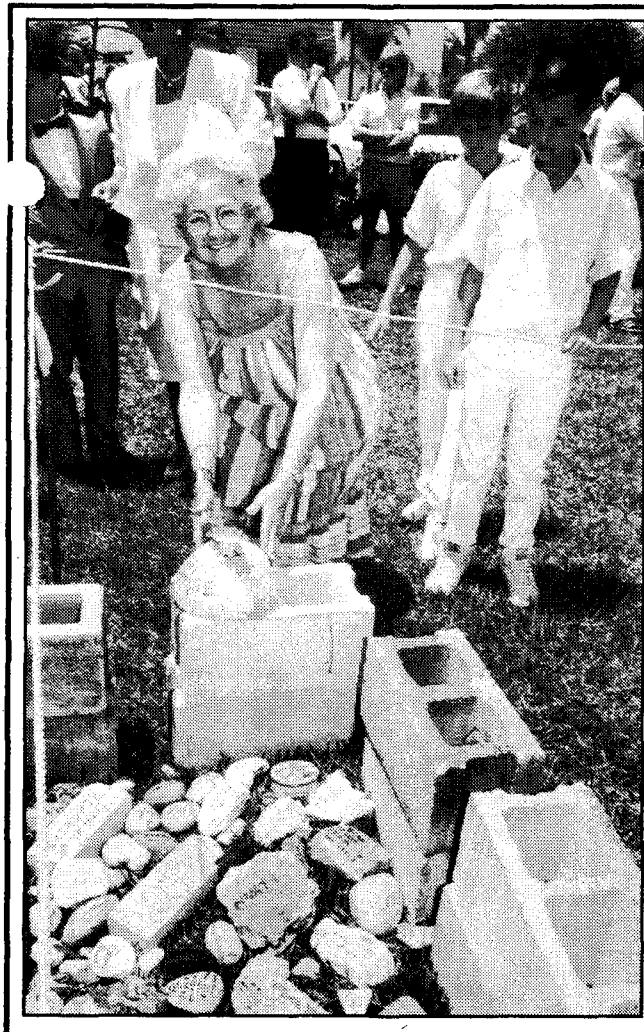
The chief one is illiteracy, which affects more than 80 percent of the population. The Church has embarked on a massive campaign to teach people how to read and write.

Other problems include the lack of adequate housing for the vast majority of the population; and the abysmal health conditions under which most of the Haitians live.

Unfortunately, Bishop Verrier said, the street kids are just another "consequence of the poverty."



Bishop Alix Verrier of Les Cayes



Casting stones

Mary Genden, a parishioner of St. Richard's Church in Perrine, places a stone with her family's name on it alongside the stones of other parishioners during groundbreaking ceremonies last Sunday for a new permanent church. The 20-year-old parish, led by Father Bryan Dalton, currently celebrates Mass in a multi-purpose building. The new church should be completed by Easter of 1989. (Voice photo / Marlene Quaroni)

Editorial Page

Planned Parenthood founder racist?

Editor's Note: Miss Joleigh Little wrote this report on Margaret Sanger for a high school history class in Solon Springs, Wisconsin. The 16-year-old pro-life leader has spoken to pro-life groups in neighboring towns.

Margaret Higgins was born in a small, poverty-stricken town in New York in 1879. She was the sixth of 11 children, and her family was extremely poor. She married William Sanger in 1902, and proceeded to have an affair with Dr. Havelock Ellis, a famous English author and sexologist. His wife Edith found out, and committed suicide.

Margaret's main goal was to make birth control readily available to any woman who wanted it. She had seen many women who were used by their husbands as "breeding machines" and she wanted to eliminate this. Her goal in itself wasn't a bad one, but some of her beliefs and the way she went about achieving her goal were far from acceptable, even by today's standards.

For instance, Margaret believed that 70 percent of America's population had an intellect less than that of a 15-year-old, what she called "feeble-minded." She wanted to purify the genetic treasury by requiring parents to apply for licenses to have babies. She also believed that "dysgenic" people (people with "bad genes") should not be allowed to reproduce.

The following is from Margaret Sanger's own "Plan for Peace":

"(B) To apply a stern and rigid policy of sterilization and segregation to that grade of population whose progeny are already tainted, or whose inheritance is such that objectionable traits may be transmitted to offspring.

"(E) To apportion farmlands and homesteads for these segregated persons where they would be taught to work under competent instructors for the period of their entire lives."

Does this sound slightly familiar? Think back to Nazi Germany during World War II. Back then they called them concentration camps.

Margaret Sanger founded Planned Parenthood of American in 1942, because her ultimate dream was to have "the absolute harnessing of the human sex experience, and thus perfect control over all human behavior." In Article 5 of the Articles of Planned Parenthood it is stated that:

"Permits for parenthood shall be issued by government authorities to married couples upon application, providing the parents are financially able to support the expected child, have the qualifications needed for proper rearing of the child, have no transmissible diseases, and on the woman's part no indication that maternity is likely to result in death or permanent injury to health."

Margaret believed that the state was foolish to allow just anyone to marry and have children.

In her book *Pivot of Civilization* written in 1922, she said that "feble-mindedness and degeneracy must be sought out and destroyed" (page 96). She also stated that "those who 'spawned' in the slums had to be controlled, were criminal, and deserved to be treated as criminals" (page 186).

Margaret Sanger believed that people should be able to have sex whenever and with as many partners as they wished. She felt that we should "remove the moral taboos that now bind the human body and spirit." She also believed that children must be taught that sex was the most important end of human love — if the sex act was purified of the unhealthy and unnatural consequence of begetting babies. To express one's individual self sexually was the ultimate good, far superior to solidifying marriage bonds to strengthen the parental powers of the participants.



When she was an old woman, Margaret wrote to her 16-year-old granddaughter:

"Kissing, and petting, and even intercourse are all right as long as they are sincere. I have never given a kiss in my life that wasn't sincere. As for intercourse, I'd say three times a day was about right."

All I can say is that she must have been a very sincere woman, since she had at least five affairs outside her two marriages.

Margaret Sanger died September 6, 1966, at 86 years of age from leukemia. She accomplished a lot in her lifetime, and opened the floodgates for sexual immorality, sexually transmitted diseases, and abortion in the United States.

Letters

Abortion bill should be passed

The Florida Senate passed a bill that will require parental consent before a minor may have an abortion. This bill is necessary to protect minors from exploitation and to give parents the opportunity to exercise their responsibility in the provision of medical care and counsel to their children.

Who would want their daughter to be under the care of the abortionist in Fort Lauderdale, who was arrested recently after raping his 12-14 week pregnant wife, binding her arms then forcing her to submit to an abortion. This man destroyed his own child. Are children to be left out in the wilderness to fall into the hands of people like this? What kind of advice and counsel could he give to the hundreds of distraught women and teenagers he has aborted?

Any responsible physician would insist on parental consent and consultation before would operate on a minor. The legislature must give him the opportunity to fulfill his responsibility.

Some cases will pose a problem when the parents cannot be found or refuse to fulfill their parental role. The law takes these cases into account and provides a remedy through the courts. The

physician involved can bring these cases before the court with a phone call and the judge can quickly hold a confidential hearing with the minor in his chambers. Problem cases involving incest, drugs dealing or prostitution should be brought to the judge's attention by the physician so the proper juvenile agencies can get the pregnant girl help.

The opponents of this bill have labeled it the "doctor snitch bill"; a childish label. It is in reality, a doctor responsibility bill, a parental responsibility bill, and a societal responsibility bill that is meant to support and protect sexually exploited children. It should become law.

Bart T. Heffernan, M.D.
Fort Lauderdale

Why not central school system?

We have read in the newspapers reports of charges against a 71-year-old teacher at a School in Hollywood.

One of the questions which comes to mind is why the Archdiocese of Miami

does not have a centralized education system as exists in some other dioceses.

In my own parish as well in the parishes of many friends this issue was raised during parish hearings for the Synod—not in regard to teachers but in reference to parents who often need to reach someone in the education department of our parochial schools when they do not feel their problems or the problems of their children have been properly handled by their pastors. Unless Catholic doctrine has changed, we were educated to believe that only the Holy Father is infallible in matters of faith and morals. Yet in reading the reports on the Synod document in the April 15 edition of the Voice, we read no recommendation for a centralized school department.

Recently a Miami Herald columnist reported that the Archdiocese is planning to purchase a radio station, which according to a spokesperson, would include in its 24-hour broadcasting, programs to Cuba. To many native Americans in the Archdiocese, it would be to the advantage of the Church to spend the money which will be expended on purchase and staffing of a radio station to build additional schools and provide good salaries to our teachers which would attract qualified and dedicated educators; and to

evangelize the many nominal Catholics in the Hispanic communities of South Florida.

Eileen Riordan
Miami



Letters accepted

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of the Voice or teachings of the Church.

Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami Fl., 33238-1059.

A church's decor

Q. My questions concern regulations or suggestions governing the interior decor of Catholic churches. I realize that the Second Vatican Council provided some statements concerning configurations for a new church construction.

Did that council also establish other requirements for furnishings, candles, crucifix, crosses, tabernacle and so on? (Colorado)

A. Bishops at the Second Vatican Council provided extensive theological background for the many areas of reform they



By Fr. John Dietzen

ordered. In the liturgy as in other subjects, however, they provided few details. These were left to competent people in canon law, liturgy, moral theology and other aspects of the church's life.

For example, the Constitution on the Sacred Liturgy, after exploring our Catholic tradition about how the Eucharist, sacraments and other liturgies fit into the life of the church, only laid down principles for others to work with.

They said, for instance, that when churches are built, great care should be taken "that they are well suited to celebrating liturgical services and to bringing about the active participation of the faithful" (No. 124).

This applies, they continued, in construction and design of altars, tabernacles, baptistries, sacred images and other appointments (No. 128).

Statues and other sacred images should be venerated. Nevertheless, "there is to be restraint regarding their number and prominence so that they do not create confusion among the Christian people or foster religious practices of doubtful orthodoxy" (No. 125).

Probably the most accessible to most Catholics would be the General Introduction of the Roman Missal, particularly Chapters V and VI on the arrangement of churches and requisites for Mass and the Appendix to this General Instruction for Churches in the United States.

Both are among the documents at the beginning of the Sacramentary the priest uses at Mass.

Ask your priest to let you borrow it for a while if you're interested.

Q. My son is a Catholic who has been married before, the first time in the Catholic Church to another Catholic. His present wife is a baptized Protestant who also has been married before. I understand they are now taking instructions. He plans to come back into the church on Easter and she plans to join the Catholic Church at the same time when they will have their marriage validated in the church.

Both of their first spouses are still living. Please let me know what you think. (Indiana)

A. The Catholic Church's appreciation and recognition of marriages, not only Catholic marriages but those of other or of no faith, is well known. Thus, whenever someone marries in the Catholic Church after a previous marriage, that situation must be resolved first.

In anticipation of any Catholic marriage, especially one involving a move such as is contemplated by your son and his wife, several declarations of freedom to marry (including the declarations that there are no previous marriages that stand in the way) are asked of and given by the individuals contemplating marriage.

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The new age vogue

New Age buzzwords are popping up all over—visualization, harmonic convergence, channeling, empowerment and holistic healing, to name a few.

Extraterrestrials, astronomy, astrology, cosmic connection and universal psychic energy are favorite subjects of the New Age. So are crystals, tarot cards and health food.

New Age stores carry everything from prehistoric times to the 21st century. Dinosaurs, unicorns and ancient Eastern mysticism are popular sellers, as are lasers, optics, telescopes and space travel. It seems that just about anything can be labeled New Age, as long as it has nothing to do with industrial society. If it's ancient or futuristic, it fits.

The publishing business has jumped on the New Age bandwagon. As a recent newspaper article said, "Nobody seems to know exactly what New Age means, but one thing is certain, New Age sells." Trendy bookstores carry a New Age section and report a surge in sales.

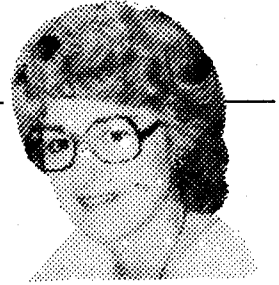
Old titles have been revitalized simply by slapping a New Age label on them. The category includes everything from Shirley MacLaine's "Out On A Limb" to "Our Bodies, Ourselves" and "Freedom From Back Pain."

Marilyn McGuire, director of the New Age Publishing and Retailing Alliance, advises publishers to include books on "self-improvement and making the world a better place."

Her idea of a true New Age book is the classic children's story, "The Little Engine That Could." Why? Because "it's about being positive and not being afraid," she said.

New York has a nightclub catering to the so-called "higher consciousness" crowd, where the enlightened can go to drink non-alcoholic, natural juice cocktails and dance to the peaceful, floaty sounds of computer-synthesized music.

Does the term "New Age" have any real meaning? Is it, as some have claimed, just a hodgepodge of trendy ideas? Or, as



By Antoinette Bosco

its proponents claim, is it a spiritual revolution?

I see it as the emergence of a new philosophy for the post-industrial era. A new age, the Post-Industrial age, clearly is upon us and our thinking needs to change too. New Age is a reaction against mechanized, compartmentalized thinking, not only in industry, but also in science, philosophy and religion. The Industrial Age was based on competition, division of labor and analytical thought. The Post-Industrial Age of computers, communication and world-based economy requires synthesis and cooperation, a more "holistic" approach to nature, science and society.

A basic tenet of New Age beliefs is that in order to go forward we must learn to respect and live in harmony with what God has created. We can't continue to exploit and destroy. We must learn to coexist and collaborate. We must also turn inward to discover the power of thought.

A focal point is the year 2,000 and the coming of a new millennium. New Age believers look to the future with optimism. They believe in the fundamental benevolence of humans and nature, and believe that all of creation is connected. They have deep faith in the power of goodness and the power of prayer.

At first glance, New Age trendiness can seem like a silly fad. A deeper look, though, may reveal a philosophy worth taking seriously.

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The american bishops

Bishops in our contemporary American environment are stretched by their office almost beyond human limits. It's clear to anyone who has faith that they do not live out their commitment on their own strength alone. They have special supernatural help.

A bishop is an apostle of Jesus Christ, but he is also a business administrator, a law enforcer, a religious leader, a symbol of unity, and a dozen other things. He must balance all of the above in such a way as to be a good shepherd and a caring pastor to his people. Without extraordinary grace, good health, and a sincere desire to serve, his job would be humanly impossible.

As a business man, he is chief executive officer of a federation of corporations and is responsible for their fiscal solvency. Personnel management alone is a full-time preoccupation. As law enforcer he is a moral watchdog who must be above reproach himself, decisive in protecting orthodoxy, and firm in carrying forward sometimes unpopular policies. As a religious leader he has to inspire loyalty. He must also relate diplomatically to civil authorities, encourage interfaith relations and lead his people to positive, constructive social action.

His first and most essential task, as an apostle of Jesus Christ, is to lead his people in the worship of God. This means he is more than a follower of Christ, he is a devoted disciple, one who sits at the feet of the Master, drawing from His strength and wisdom.

As a symbol of unity and transcendence, he serves as a Christ figure. In that role he must try to be a good shepherd, one who



By Fr. John Catoir

feeds his lambs with the good news that God loves them deeply.

Some bishops are specialists at business, some are not. Some are holy, some are not. But most by God's grace are able to balance this impossibly complex job with dignity and poise. How? The Holy Spirit, of course, is the source of their strength and their joy.

The bishops who are really remembered, however, are the ones who in spite of the enormous pressures of daily life are able to communicate love.

Because they are loving human beings, they bear rich and abundant good fruit in their life time.

(For a free copy of the Christopher News Notes, At Your Service, send a stamped, self-addressed to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

By Frank Morgan

The human side of church signs

...On the lawn sign in a churchyard: "Keep off! This means thou!" Another lawn sign read: "Church Property/Dumpeth Not!"

...A large sign on a church door read: "Come Unto God". Below it was a smaller handwritten sign which read: "This door is locked- used the side door."

...An outdoor church bulletin board had the letters "CH-CH. What is missing?"

Another outdoor bulletin board listed the pastor's sermon as "What Is Hell?" just above the permanent words "Come in and listen to our organist."

From church bulletins we have the following notations:
... "This afternoon Baptisms will be held in the North and South ends of the church. Children will be baptized at both ends."

... "The ladies of the church have cast off clothing of every kind and they may be seen in the church basement on Friday

afternoon."

King James I of England never washed his right hand. He believed that washing would make his skin feel coarse to those whom he was shaking hands with.

It is to the Swedes who settled Wilmington, Delaware in 1638, that we owe the architecture of our pioneer homes. They were the first ones to take advantage of the vast forests in America to build log cabins. Their settlement was called Fort Christina after their Queen who later became involved with an Italian diplomat, changed her religion and had to abdicate her royal position. She left Stockholm attired as a man and settled in Rome.

While in Rome, the exiled Queen Christina once fired a cannon ball at the di Medici villa wall to remind them that they had been invited to the Queen's ball.

Teaching children respect

Dear Dr. Kenny: We have two children, a boy 14 and a girl 12, who seem to have lost all respect for their dad and me. No matter what we say, they have a "smart" remark. Lately they shout back and call me names. How can I teach my children to respect us? — Illinois

Thanks for a hard question, but a common one. Young adolescents are apt to express rebellion in words, and it can be unpleasant.

This presents parents with a difficult dilemma. You want them to communicate with you, so you want to know their feelings. On the other hand, you know that one world often leads to another, and you would like to keep their negative feelings from getting out of hand.

At one extreme is the father who says (or shouts): "Don't ever let me hear you talk like that to your mother again!" Even if he is successful (and it may not work), the adolescent may take his command as a warning not to talk back at all. Then parents are deprived of learning their child's negative feelings.

Negative feelings are not nice. Adolescents have negative feelings when they feel restricted by family rules, when disciplined and simply when life goes awry. Parents do not have to give in when a child expresses resentment, but it might be wise to listen.

Often negative feelings are expressed in unacceptable ways, like shouting or defying. Part of good parenting is

By Dr.
James and
Mary Kenny



teaching children not to suppress angry feelings but to phrase them in acceptable words. Sometimes this takes a while, but learning how to express resentment is much better than learning it must be kept inside.

The best way to learn proper expression of negative feelings is from parental example. Do you show your children respect? Are you able to express your own feelings in "I" statements, without blaming your spouse or children? Do you keep your own voice down and avoid inflammatory words?

If you do allow some negative expression, certain rules are obvious. Some words need to be outlawed, particularly obscene and swear words. Perhaps you can institute a small fine (10 cents) every time anyone raises his or her voice in anger or uses one of the "outlawed" words. Out the money in a "love jar" and contribute it to a worthy

cause. Another rule is "no hitting." If the feuding degenerates to hitting, then the combatants must be separated. It is best to do this firmly, but without a lecture and blaming. Each party might go to a pre-agreed place.

Have a code word for such situations. Whenever anyone says the magic word (e.g., "Rumpelstiltskin") the disputants must go their agreed-upon places for at least 60 seconds.

At the same time, encourage the expression of gripes and resentments at regularly scheduled family meetings. Perhaps you can have a "free time" when people can speak their mind and pet peeves without interruption or blame.

The true measure of respect is whether children obey. Personally, I am willing to accept some appropriate "backtalk" as long as children do what is required. The backtalk keeps me informed of how they are feeling and is thus somewhat valuable.

Nevertheless, words can aggravate a situation. Be careful you don't shout back and try to get in the last word yourself. Instead, meet together at a calm moment and try to come up with a game plan for keeping backtalk within bounds.

(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.)

Today's catholic women

A lifetime ago, I attended a lecture on parenting (although it was called mothering then), given by a male Ph.D. in psychology. What I remember most was his explanation of the differences in male and female thinking. "Men think rationally," he said, "in nice clear lines. Women think in scattered lines. They bring in all sorts of unrelated issues. What drives us psychologists crazy is that women always want to tell stories."

I thought of this lecture with some embarrassment recently when I read Margaret Murphy's book, *How Catholic Women Have Changed* (Sheed & Ward; \$7.95). Her book contains previously untold stories of Catholic women and I was embarrassed because when I listened to that lecture twenty years ago, I nodded in agreement and laughed.

When I look back on it now, I realized I was playing the "good woman" role, cooperating in ridiculing our strengths and our very essence. Today, the kind of thinking women bring to traditional male thinking is highly valued in institutions and business.

While men tend to think dualistically—it's either this way or that—women tend to think multivariantly, i.e. why not a third or fourth way, as well? This kind of thinking complements and adds to options and has resulted in creative approaches and products that have benefited institutions open to creativity. Scattered thinking often comes from women's experiences told in their stories.

By
Dolores
Curran



The stories that drove my lecturer crazy are the ones that hold the key to understanding our lives. So women tell stories and men tell facts. We've had hundreds of books on facts of Catholicism by men. Now we have one on the stories of a wide variety of Catholic women who share their faith, family and individual growth.

This book will touch thousands of Catholic women who have changed or are changing and don't always reflect on the degree or roots of their growth. It's worth reading if for no other reason than for the reader to say, "That's my story." We have a shared experience of women who grew up in one church, reared children in another, and face a third.

We need to know we aren't alone, that the old injunctions still infect us while the new excite us. It's an honest book, not a radical one. The author has an unusual ability

to draw out stories from single, religious, married, and divorced women and to explicate why women were forced to re-examine early upbringing and change in spite of their church's resistance.

The author presented her interviewees with a questionnaire listing sixteen events or issues which most influenced change in their lives. Influences chosen in order of priority include Vatican II, friends, women's movement, media, parent, children, lay ministry, school experience, membership in Religious Order and encouragement of spouse.

Interestingly, career issues ended up at the low end of the list. The author comments that these low ratings, "might suggest that women's forays into the workplace in recent years have not been as liberating or as fulfilling as feminists hoped." She adds, "A happy surprise was that Encouragement of Spouse made such a relatively good showing. . . While men would seem to be the natural adversaries of women in a battle for equality, it is evident that many women felt they had received much support and affirmation from their husbands."

It's a good book, one that will stay around for awhile, one that will be immensely useful in Catholic women's groups. It will also be helpful for Catholic men, married or clergy, in understanding what happened to those good Catholic women in their midst.

(c. 1988 Alt Publishing Co.)

Family matters

Lives of quiet dedication

By Carol Farrell
Director of Family Life Ministry

Funerals have a way of putting life into perspective for us. Last night I attended the wake, and this morning the funeral, of a long-time friend whose death was quite unexpected. The fact that we had visited with his wife just the night before made the news of his death that much more unreal and difficult to accept.

At the wake, Mike's oldest son spoke of his father with a simple eloquence and sincerity that moved everyone to tears. His was the kind of tribute that a parent could rightly pray to be worthy of. And Mike was. His priorities were his wife, his children, his faith, followed by a love of sports, the Navy and the sea. He never made any headlines as far as I know, but the impact he made on his family and friends as a truly good human being cannot be overestimated. His smile, his warmth and gentleness, his fidelity to his priorities are legacies to all of us. His son spoke of Mike's "gracefulness" in sports and in all the aspects of his life. I was struck by the perfect choice of words: grace-full-ness. How true.

In the funeral eulogy, his pastor described him as a "good man." I didn't think he went far enough though. I

thought he was going to add that more than just being a good man, maybe Mike was a saint.

What an odd thought! Mike, a saint? Saints are so old-fashioned, so un-contemporary. Most of us picture them as blood-less, passion-less, plastic creatures who never cussed when they stubbed their toe or experienced a real temptation in their life. Their lives seem so remote and unlike ours that we are in no way inspired to model ourselves after them. But I think that that image is more the fault of the biographers than the saint.

Saints, to me, are people who live lives of quite dedication to the people they are responsible to and the ideals which make life meaningful. They are recognizable because they persist with great faithfulness in the things of enduring value. I have this feeling that we've overlooked a lot of very real saints.

Charlie is another friend whom I have thought of much during the last twenty-four hours. Everyone has their own special gift that is brought to whatever space he or she occupies. Charlie's gifts were his quick wit and his graciousness. Everyone walked away from an encounter with Charlie feeling better about himself and life itself than he did before. For the women, Charlie always had a compliment; for their husbands, it was usually a hilari-

ous story. Even as he battled cancer, he made sure he always had a joke for his favorite doctor.

Charlie had a passion for his family and his friends. He spoke of his friends as his family away from home. He saw them as people who loved, cared for and worried about each other, who shared in each other's joys and sorrows, and prayed for each other. One of Charlie's last conversations was shared at his wake. In it had spoken of his friends as "the Body of Christ for each other." As we listened we each felt proud to be numbered among his friends, and humbled, too.

Ever since then I have thought of Charlie as the Patron Saint of Friends. He cherished friendship and made it something holy, as indeed it is.

These are the kinds of men and women that are worth patterning our lives after. Some writer said that "most men lead lives of quiet desperation." The Mikes and Charlies we know make a lie of that observation. Their lives are marked by quiet dedication. Perhaps we need to look a bit closer at those with whom we live and work and worship for the added inspiration we need to live our lives more humanly, more whole-ly, more grace-full-y. I know we can find it there.

Saints Charlie and Mike, pray for us.

10 movies for the family viewing

I had a lot of fun recently, thanks to Our Sunday Visitor newspaper. OSV asked me to come up with a list of 10 movies that parents can watch with their children without being embarrassed, movies they can enjoy as families but that also have some substance and value.

I had a lot of fun thinking of which movies to include, watching them all over again and then suggesting them to families for their enjoyment. I'd like you to see the list and perhaps come up with nomi-

By
**James
Breig**



nees of your own. The need for such a list is obvious. All parents know the feeling of sitting down to watch a movie with their children and then turning red when a character's head- or dress- came off.

It's obvious that parents could use some help and my list of 10 might be a good place for them to start. Everyone I talked to was willing to pitch in and aid me in my search. Ask people to name their favorite flicks and everybody starts chattering. But then the enormity of the task hit me: It was up to me to devise a list of 10 films which families would then use

as a guide for their viewing. Even if I did come to a conclusion, what a terrific responsibility rested on me: what if moms and dads around the nation rented videocassettes of these movies and then hated them or were shocked by them or fell asleep while the little ones gaped in amazement that an adult would suggest that they waste their time on this turkey?

That's when I decided that I needed to set down some rules. So I made up some guidelines:

Rule #1: Consult experts. I talked to people who know movies and people who know kids and people who know both.

Rule#2: Eliminate all documentaries. As worthy as many of them are, children usually prefer a story.

Rule#3: The list cannot include any movies which are for kids but are so innocuous that parents would never watch them. So out the window go such cartoons as "A Tale of Two Chipmunks," "The World of Teddy Ruxpin" and anything starring Barbie.

Rule#4: The final 10 cannot be packed with obvious classics. Anyone could come up with winners like "The Wizard of Oz," "The Sound of Music," "To Kill A Mockingbird" and "A Man for All Seasons," all of which were frequently mentioned by people I spoke with.

Rule#5: No fair leaning on Walt Disney—with one exception. Just like rule#4, this one eliminates an obvious class of movies: the ones made by the Disney studio before 1970. The one ex-



LADY IN WHITE- The mysterious figure of Amanda (Katherine Helmond) appears suddenly behind Frankie Scarlatti (Lukas Haas) in a scene from the New Century-Vista production of "Lady in White." The U.S. Catholic Conference gives the movie a rating of 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 age 13. (NC photo)

ception: More recent movies from Disney, ones which have not attained cult status and which have been over-looked, are fair game (and, in fact, two of them made the final list).

Rule#6: Cover the age span. Children come in all sizes so don't exclude any segment from first grade to mid-teens.

Rule#7: Thou shalt not be tempted to

include on the list any medicinal movies, that is, films which are good for kids because mom and dad like them. "A Trip to Bountiful" and "84 Charing Cross Road" are great treats, but they are not for adults only—not because they contain any offensive material but because they deal with growing up themes which would be likely to leave young people yawning.

'Lady in White', a breathtaking supernatural thriller

By Judith Trojan

NEW YORK (NC)—It's hard to imagine a better supernatural thriller than "Lady in White", written, directed, scored and produced by Frank LaLoggia. A one-time actor from Rochester, N.Y., who incorporated hometown folk legends into his autobiographical script. LaLoggia proves with this magical film that he is a

Movies Reviews

man of many formidable talents. But his greatest gift seems to be an ability to recreate the distinctions between reality and imagination, especially as experienced by a child.

The film opens in the idyllic town of Willowpoint Falls, somewhere in the Northeast that combines the beauty of wuntry and seaside living.

A best-selling horror novelist (LaLoggia) returns home for a visit and as he ponders two mysterious graves in the

Willowpoint Falls cemetery, he flashes back to Halloween night in 1962 when as 9-year-old Frankie Scarlatti (Lukas Haas) he experienced a frightening incident in his school cloakroom which gave rise to extraordinary events that changed his life forever.

Frankie lives with his widowed father, Angelo (Alex Rocco), his older brother, Geno (Jason Presson), and his Italian immigrant grandparents (Renata Vanni and Angelo Bertolini) in a big old house. Geno delights in tormenting his little brother, but Frankie, a sensitive, imaginative child, lets the torment slide.

No filmmaker in recent memory has created a more fanciful Halloween setting for his characters than LaLoggia with this extended opening sequence leading up to Frankie's imprisonment in the cloakroom by two prankish classmates. What Frankie experiences in that cloakroom—the frightening appearance of the ghost of a little girl murdered in the cloakroom 10 years before and the return of her flesh-and-blood murderer in search of something that might incriminate him—

catapults him into a world where real-life and supernatural horror become indistinguishable.

Most of the film, however, has breathtaking effects and exquisite cinematography that also lends a sense of fantasy to non-ghostly events.

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.

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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 June 12.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 10 a.m. on WLTU-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 WLTU-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

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

- 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.

- ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepon, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM
- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José María, Sundays at 7:30 a.m. on WQBA, 1140 AM, and 7:30 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

What's Happening



Pace baseball triumphs

Monsignor Edward Pace High School's baseball team (above) has earned the title of 1988 Class 2A champs. Head coach, John Messina, led the Spartans to their second title in four years. The team has been to the finals four consecutive years and the program has won a total of five championships. Team leader and top pro prospect, Alex Fernandez ended the game and his high school career by recording his 12th strike out in the game. The team went 32-1 for the season beating strong teams such as Columbus and Southridge and winning both the Coral Gables and Pace Tournaments.

Couple to Couple League convention to be held July 23-27

"Celebration of Faith" is the theme of the sixth biennial convention of the Couple to Couple League for Natural Family Planning. Set for July 23 through July 27 in Normal Illinois, the convention will also celebrate the twentieth anniversary of the issuance of *Humanae Vitae* by Pope Paul VI.

Over 25 speakers including prominent pro-lifer Fr. Paul Marx will cover topics including Natural Family Planning, teen chastity, school-based clinics, *Humanae Vitae*, contraception &

alienation, fertility and nutrition, home schooling, and motherhood as the most important career. Programs will be offered for toddlers through teens, plus on-site child care.

Registration fees are \$65 per couple or \$45 per individual. For complete information and registration materials write: CCL Convention '88, C/O Dave and Sandy Nichols, 817 W. Washington, Champaign, Illinois 61820.



Children of St. Luke's Day Care Center crowd around a giant stuffed dog that was part of a generous contribution of toys to the center by the Filipino Nurse's Association. Pictured are Ric Garcia and Beth Sorrentino of the association.

George Kemon, former Voice staffer

DADE CITY -- Funeral services were held May 6 in St. Rita Church here for George Kemon, former Feature Editor of *The Voice*, who died after a long illness at age 65.

Kemon, who was managing editor of the *Vermont Catholic Tribune* from 1976 to 1979, came to Miami and joined *The Voice* staff, a position he held until 1982.

At that time he was awarded a grant from the Raskob Foundation to author a book on the writings of Msgr. Walter Carroll, youngest brother of Archbishop Coleman F. Carroll, first Archbishop of Miami; and the late Bishop Howard Carroll of Altoona-Johnstown.

The late Msgr. Carroll had been director of the USO Club in Rome during World War II and kept a diary in which, among other subjects, he defended the Vatican against accusations that the Holy See did nothing to prevent the Holocaust. Kemon studied the manuscripts, on microfilm at St. Thomas University, for a period of two years, during which he also lectured in Miami. Ill health prevented him from writing the book and he left Miami in 1984.

He is survived by his wife, Marjorie; his mother, Mrs. Mary Kemon, Orlando; and a sister, Mrs. Gloria McHugh, Oviedo, Fl.



Math Whizzes

St. Jerome School in Ft. Lauderdale beat out 24 public and private schools to win the "top school in the county" award (8th grade division) at a mathematics competition sponsored recently by the Broward County Council of Teachers of Mathematics. Eighth-grader Joseph Achillarre also won first place in the individual and overall category. St. Jerome's winning team, from left to right: Eighth-graders Michael Giskus, Brian Clark, Achillarre, and John Fossas, with St. Jerome Principal Sister Vivian.

Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included

in individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

It's a Date

The Alzheimer's Support Group of Bon Secours Hospital-Villa Maria Nursing Center meets the last Wednesday of each month from 7:30 to 9 p.m. in the Villa Maria Adult Day Health Care Center, 1050 N.E. 125th St. in North Miami. For more information call Betty Lawson at 891-9751.

St. Boniface Divorced and Separated group will host a 50's sock hop dance featuring *Lou Philips and Crossroads* on June 18 at 8 p.m. at the church hall, 8330 Johnson St. in Pembroke Pines. For more information

call Maryann at 431-2721.

St. Michael the Archangel's Council of Catholic Women will be holding their annual breakfast/meeting on June 5 at the Holiday Inn Le Jeune Center. Tickets are available through Barbara Asfendis, 541-8481 and cost is \$7 each.

The Catholic Widowers Club of Hollywood will hold its monthly meeting at 7:30 on June 3rd at the Disabled American Veterans Clubhouse, 2118 Scott Street, Hollywood. Guests \$3. Call Mary at 457-9426.

Off-shore poverty (and hope)

(Continued from Back Page)

Father Albert is pastor to 1,000 parishioners, he delivered a sermon to the Jamaicans which summed up their lives: "When the gunmen come out at night, when we get sick and have no medical care, when your food is stolen, when the politics come and create havoc and fear... these are the crosses in our daily lives."

In spite of all this, they clap their hands and sing verse after verse together in thanks and praise.

Father Albert reports that some 60 percent of children who leave public primary schools can neither read nor write. He has built an elementary school at Riverton which serves 80 children who

are taught by three Jamaican teachers. Most of these kids eat their only hot meal provided by the school. It is also their only source of discipline and responsibility.

In addition, Father Albert feeds 100 people each day through a soup kitchen at St. Patrick's and he has begun a sewing project which trains young adults in how to sew, a skill of great demand in Jamaica.

Father Albert says his personal ministry "is just to be here... to walk the street with them, to hear their problems..."

It is evident, that for Father Ramkissoon, Father Albert and the people they

serve, "just being here" is not simple, but the rewards are immeasurable. **see Christ.**

Recalling Father Ramkissoon's vision of the Eucharist, "In sharing bread, we share Christ, not the other way around... When Ferdy [Mahfood] sends food, I see that he is sending Christ, that we bread and we share. In Jamaica, bread is more important than Christ. It is when we have Christ and when we have bread, that we



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FFP provides Father Gregory Ramkissoon, Father Richard Albert and 900 other missionaries with supplies and materials for projects to help the impoverished in Jamaica, Belize, Haiti, Guyana, St. Lucia and Dominica, whose nearest source of relief is South Florida. For more information, contact: **FFP, 1301 W. Copane Rd., Pompano Beach, FL., 33064; or phone: Dade (305) 944-1959, Broward**

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Judy

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. T.C.M.

5A - Novenas
LITTLE JESUS OF PRAGUE
Thank you for the quick sale of my house & etc. PLEASE HEAL ME. RASG
Thanks to St. Jude for prayers answered. Publication promised. P.B. & A.B.

PRAYER TO THE HOLY SPIRIT
Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Z.G.L.

PRAYER TO THE HOLY SPIRIT
Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. P.B.

Thanks to the Holy Spirit for prayers answered. Publication promised. P.B.

Thanks to the Holy Spirit for prayers answered. Publication promised. P.B.

"I can do all things through Christ which strengtheneth me" Thanks. N.H. (Philippians 4:13)

Many thanks to St. Jude, helper in desperate cases, for favors received. Pub. Promised. O.S.

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

PRAYER TO THE HOLY SPIRIT
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. P.B.
Thanks to St. Jude for prayers answered. Publication promised. D.F.

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St. Benedict: Why I started a monastery

By Lawrence Cunningham
NC News Service

Dear Friends:

I built my monastery and wrote my rule of life for monks in the sixth century after Christ. It was a terrible time. My native city, Rome, was in a shambles; the emperors who had ruled the empire for centuries were long gone. Invaders from the north plundered our lands.

You who read this letter in the 20th century can understand our times only if you can imagine a life in which civilized behavior gave way under economic distress, war and the breakdown of law.

We started small: little communities of people who choose to live together

in the spirit of the New Testament as we understand it. There was nothing spectacular about us; we prayed and we worked. That, indeed, is our motto: prayer and work.

We tried to be a family. We called each other brother and sister; our superiors were our fathers or our mothers. Our basic desire was to aid each other in doing God's will and perhaps by doing that we might be able to show others to do the same.

Our lives and times are undoubtedly very different from yours. Nonetheless, all the good things that are part of our heritage have lessons for others. Monasticism has been a part of the church from its beginnings. Perhaps you will learn a bit from our experiences. Let me share a few insights with you.

- First, we try to get some sense of balance in our lives. We try to resist the polar temptations of hating our humanness or overglorifying it. We try to love the things that God gave us, but resist the notion that possessions were the end of existence.

We want to work in a human way so we punctuated work with the praise of God. We are a people who prize silence, but we do not shun the tempos of work and labor. We try, in short, to live like humans because we know we are neither angels nor animals.

**'We are
not
saints.
We are
fellow
pilgrims'**



- Second, we are convinced that the best nourishment of faith comes from worship. Our reading of God's word (we called it "lectio") and our participation in the common liturgical life of the community are the roots of our theology.

We see theology not as a mental exercise but as a lived experience. As one of our ancient monastic writers put it, the person who truly prays is the one who can be called a theologian.

- Third, we have a deep conviction that we ought to do ordinary things extraordinarily well. That is a fundamental lesson of Catholic spirituality. It explains why our tradition loves to tell of humble monks doing humble tasks who became great saints.

If the monks and nuns of the Dark Ages kept civilization alive, it is not because they were superhuman; it is because they had tasks to do and they did them. That is why from the quiet of their monasteries monks and nuns would become fearless reformers, great missionaries and champions of those who fought civil and church abuses.

- Finally, we have a strong sense of community. In the beginning of my rule I said the best monks are not rootless wanderers or solitaries but people who learn to live together. Our sense of stability does not mean simply staying in one place. It means rather, having a

sense of rootedness and belonging; being part of a family.

The sense of a common good is not only a civic virtue. It is a way to live out the Gospel command to love God and neighbor. We prize cooperation and not competition, mutual aid and concern and not social indifference.

God calls only a small fraction of people to the monastic life. We must seem exotic to people in the silence of our out-of-the-way monasteries. But people seek us out and a few come and stay with us as members of the monastic family.

Our communities always will be small and our numbers limited in relation to the entire Catholic Church. Our values are not exotic or strange. To paraphrase the Gospel, "come and see" (John 1:39). In our times, our communities may be able to teach you about the tempo of life, about the need and satisfaction of worship. You might learn to value silence and reflection more.

We are not saints; we are fellow pilgrims. We like to call our monasteries "schools," not because we are teachers (Christ is the teacher) but because we are willing learners in the school of perfection.

In Christ,
Benedict of Nursia

Why everybody loves St. Francis

By Father Eugene LaVerdiere, SSS
NC News Service

Everybody needs heroes. Imagine what the world would be like if there had been no Abraham Lincoln, Martin Luther King, or even Babe Ruth.

Christians also have their heroes. We call them saints, men and women of Christian excellence who capture the imagination and inspire people to live as better Christians. Imagine what the church would be like without St. Therese of Lisieux, St. Benedict and St. Francis Cabrini.

Some saints stand out among the others. Think, for example, of St. Francis of Assisi. St. Francis is a universal saint. His name is known all over the world and everybody loves him, including many who are not Christians.

For a world in which people are more interdependent and in which television brings the most distant people and places into one's living room, St. Francis is

especially important. As one who has made his way into the hearts of all, he is a living symbol of the unity among peoples that we all need and want.

As a spiritual member of every family, St. Francis highlights how all of us Christians, Jews, Moslems, Hindus, Buddhists and others, belong to one family, the family of God.

He shows how part of the church's vision is to make this family a concrete reality. Somehow the very fact that there is a St. Francis of Assisi tells us such a family is possible.

Imagine if St. Francis were alive today living some place in one of our large cities. Actually the message of his life might be the same which has come down to us from the 12th century.

Like us, St. Francis lived in an age of rapid urbanization in which commerce and the concentration of wealth were major factors. Then, as now, the changing social situation led many to distort and even

put aside spiritual matters and genuine human values.

The life and message of St. Francis unmasked false values especially where wealth and possessions were concerned. Turning to the Gospels, he saw in Jesus a simple person, and he undertook to be the same.

I imagine St. Francis telling us to live simply and without ostentation, respecting all of God's people, all creatures. St. Francis' life showed it is not what we have but who we are and how we live that matters.

He showed this by living poorly, like Jesus did. The way he hoped all would see that possessions were not what make people happy. The source of happiness is love of God and love of neighbor.

St. Francis helps us rediscover simplicity of life and humble charity. In this he puts us in touch with what is most-profoundly human.

Everybody may love St. Francis, but that does not mean that everybody follows his example. This was true even in his lifetime. When the people to whom he

Scriptures

Portrait of a healer

By Father John Caselot
NC News Service

There is a legend of longstanding that Luke was a physician. It is no longer taken literally by scholars, but it enshrines a basic truth: Luke had the heart of a dedicated doctor.

Luke had the attitude we associate with a doctor who feels deeply and personally for his patients, with an especially soft spot in his heart for the poor, the helpless, the exploited, the abused.

This sympathy for struggling humanity influenced Luke's portrait of Jesus. In Luke, Jesus is seen pre-eminently as the Savior, the healer, the one who

proclaimed in his inaugural homily at Nazareth: "The Spirit of the Lord is upon me... He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners" (Luke 4:18-19).

Jesus lost no time carrying out that program. Almost immediately Jesus liberated a man "with an unclean spirit" and healed Simon's mother-in-law.

These two incidents are followed by a summary of Jesus' characteristic activity: "At sunset, all who had people sick with a variety of diseases took them to him and he laid hands on each of them and cured them" (Luke 4:40).

Saints: Heroes and heroines in the story of Christianity

By NC News Service

Certain stories are good enough to be told again and again. "Compelling" is the word to describe them. Such stories endure. They may even get passed down from generation to generation. Their sweep is such that, as they are told and retold, they can be looked at now from this angle, now from that.

These stories capture the imagination. The people in them are memorable for their courage, their love, their conviction. At the heart of these stories is an unforgettable event or chain of events and, ultimately, these are stories that disclose something of life's meaning.

Obviously, the "story" of Christianity is like this. It is compelling and enduring, passed on to each new generation.

The characters in the story of Christianity invariably capture the imagination. They may be people whose names are readily recalled: Paul or Agatha, Monica, Thomas Aquinas, Kateri Tekakwitha or Martin de Porres. But they also may be the unnamed architects of cathedrals, anonymous sculptors or copiers of Scripture. They may be people who are recalled because they serve as reminders of the meaning of worship, or of the value of service to others, or of the importance of scholarship, or of the need to read and assess the signs of one's times, or of the vitality of family life, or of the transforming power of true friendship.

These are the interesting people one expects to find in a great story. Perhaps their story is one of great courage in the pursuit of integrity. It may be their commitment to others, their cause, their involvement with a particular need of the times, their sense of God's reality or their capacity for prayer that is memorable.

Whatever the case, as each one is recalled, the story of Christianity is drawn into focus — now from this angle, now from that. It is a drama whose scope is broad. Whenever the story is told, it seems there is more that could yet be said. And so it will be told again.

Like almost any really good story, this one tends to be told well through people. In them the story comes to life for listeners — or, especially today, for viewers.

From the outside looking in, some people might wonder if Christianity is narrow, limiting. But — taken one by one — what the great characters in the story of Christianity reveal is that for Christians there is always one more aspect of life to be noted and explored; the possibilities for growth in this way of life are never exhausted.

of Assisi

preached would not listen to his message, he turned and preached to the animals and birds. In modern times, we tend to romanticize this facet of Francis' life and many legends have developed around it.

These legends, which tell of particular incidents when Francis spoke to animals, are well meaning but they distract us from St. Francis' true intention. By turning to the birds and animals, St. Francis wanted to show people that even dumb animals were smarter than those who ignored the Gospel's call to simple living.

The very fact that the life of St. Francis has captured the imaginations of people all over the world for all these centuries, including our own, should alert us to the power and universality of his message. Were he with us today, he probably would put it this way: "It is not enough to think my words are beautiful. How about living like I lived?"

Well, that's a saint for you — and that's why we need one like St. Francis.

Not surprisingly, the Beatitudes in Luke are direct and earthy: "Blest are you poor; the reign of God is yours. Blest are you who hunger; you shall be filled. Blest are you who are weeping; you shall laugh" (Luke 6:20-21).

Jesus' healings have another dimension that goes beyond the physical. He cured not only people's illnesses; he cured "them." He gave people back their dignity, their personhood, their sense of self-worth.

Recall Jesus' encounter with a prostitute. This woman, conscious of God's forgiveness, slipped into a dining room and poured tears of relief and gratitude on Jesus' feet. When the host sneered at her, Jesus rushed



St. Teresa of Avila believed the key to spiritual growth was becoming more and more aware of oneself, then overcoming obstacles and changing what is destructive to one's relationship with God. (NC photo)

ST. TERESA OF AVILA

A woman for all ages

By Katherine Bird
NC News Service

St. Teresa of Avila was a "single vision person" who fought "the lethargy and entrenchment of life as usual" to reform the Carmelite order. In doing so, she offers a model for people today of what it takes to be a reformer, said Dr. Elizabeth Dreyer. She is a professor of spirituality at the Washington Theological Union.

Noting that 16th-century Spain was not a "woman's culture," Teresa's success shows that she was a determined woman, Dreyer said. Politically astute and charismatic, she was gifted in convincing people about the need for reform.

When she first joined the Carmelite Convent of the Incarnation in Avila in 1535, it had drifted far from its original founder's intention of small cloisters devoted to contemplative prayer. Avila was a beehive of activity, its parlor the social center for men and women of Avila. For many of the 140-plus Carmelites at Avila, becoming a nun meant a sheltered life of few responsibilities and freedom to leave the convent on the slightest excuse.

Initially Teresa enjoyed the sociability of the convent. But over a 20-year period she became increasingly uncomfortable. She was convinced Avila's lifestyle interfered with her first priority — developing an ever closer relationship with God. In 1555, at the age of 40, Teresa experienced a religious awakening and resolved to separate herself from anything that would interfere with her spiritual growth. But the road to reform was studded with difficulty. Teresa's Carmelite cohorts were comfortable with their lifestyle and resisted any change; civil authorities feared that convents with no endowments would drain their finances.

But Teresa "stuck to her guns" through all

opposition, said Dreyer. In 1562 she opened her first convent called St. Joseph's. Her reformed convents were limited to 13-21 women who withdrew from the outside world and lived in almost total silence and poverty. The nuns dedicated themselves to meditation and to what Teresa called "our vocation of reparation," doing penance for people's sins.

Being a reformer meant that Teresa led a complicated life. Besides traveling widely to establish convents, she also worked as a fund-raiser, wooing those she thought would support her cause. Her first convent was supported partly by gold sent from her brother in Peru. She also learned to deal diplomatically with church authorities to get approval of her reform and constantly fought fatigue and illness.

Despite the enormous effort and time she spent as a reformer, Teresa's first interest remained her relationship with God. And, as a mystic, Teresa remains a model for Christians today, said Dreyer.

Living in the age when Spanish conquistadors were conquering the New World, Teresa insisted that a person's journey inward to get to know God was equally exciting. In "The Interior Castle," written when Teresa was 62, she "points out the potential of the human being for God and invites us" to engage in the search, said Dreyer. The book is valuable because "anyone in any age can play with it" and find something applicable to their situation.

For Teresa, the person's journey to God involves becoming more and more aware of oneself and what needs to be changed. She suggests that overcoming obstacles and changing what is destructive to one's relationship with God is a key to spiritual growth. Following her own experience, she also encourages people to trust intuition on what works in their spiritual lives, Dreyer concluded.

to her defense. His final words to her were: "Your faith has saved you; go in peace" (Luke 7:50). She who had been less than a nobody was now someone who could look the world in the eye and confidently face the future.

Most instructive for us today is the way Luke, in the Acts of the Apostles, brought out parallels between the ministry of Jesus and that of the Christian community.

- Jesus cured the afflicted; they cure the afflicted (Acts 3:1-9; 5:15-16).

- Jesus raised the dead; they raise the dead (Acts 9:32-43).

This was no accidental coincidence. Luke was telling

his readers that Jesus' ministry continues in the Christian community. Here one can still find healing — from physical illness, yes. But as medical science is recognizing more and more, there is an intimate connection between physical and emotional health.

In the mutual love, forgiveness, sympathy and practical support of the community, one finds relief from the paralysis of loneliness and bad self-image, from the blindness of ignorance and disbelief, from the deadening numbness of grief. One's personal worth is affirmed and the future can be faced with hope.

Off-shore poverty (and hope)

Catholic missionaries in our own Caribbean backyard risk death and disease to help poor but dignified people, with help from a South Florida-based poverty group founded by a Catholic layman.

A group of journalists, including Miami writer Sherri O'Steen, toured Jamaican slums with Food For The Poor and met some of the missionaries and their people.

By Sherri O'Steen
Voice Correspondent

'I think I am going to die soon.... If I die, I die. If I am mutilated, I am mutilated'

So said Father Gregory Ramkissoon of Kingston. "Out of that kind of thing comes a lot of Christian witness. I've resigned myself. That's why I work in these areas."

Father Ramkissoon spoke to a group of journalists touring the poorest areas of Kingston, Jamaica. We met Father Ramkissoon in a district called White Wing, where death and mutilation are a way of life for many of its people.

As he spoke, I looked at the rows of crude shacks with dirt floors and no plumbing and thought of what we typically expect of Jamaica: a ripe, golden sun shimmering across a crystalline sea. While that scenic beach remains the nation's greatest resource, it occupies just a sliver of the island, and even less of the real lives of most Jamaicans, who suffer intense poverty (80 percent unemployment) just a short hop from our affluent South Florida suburbia, which is also their nearest source of outside relief.

Meet Verónica, 60. She sells fruit on the street every day for an average of \$8 U.S. weekly. She rents a room in a crumbling tenement house which has just enough space for her mattress and for herself. There is little light and no water. Her building has no plumbing and no electricity.

In the context of things here, Verónica is fortunate. Just outside her building there are hundreds more who live in huts made of wooden scraps. All the residents of this area share a single primitive kitchen in the center of the neighborhood. Several community toilets stand nearby, but "the water cannot run out," Verónica says. Instead, it overflows onto the ground they must live on.

These conditions exist throughout Jamaica. A history of slavery, colonialism and economic exploitation has washed away the people's identity and self-worth. Independent from England only since 1962, the young nation suffers from a severely depressed economy and regular bouts of violent political upheavals.

It is estimated that 70 percent of Jamaicans have never seen a dentist and some 84 percent of the population are born out of wedlock, a devastating social factor. Such conditions make survival a new battle each day. Yet, there are a few heroic missionaries living among the people, who share their daily struggles in order to help alleviate the causes.

Father Ramkissoon serves the "poorest of the poor" in



A lone figure of a man carries his daily haul from the garbage dump he lives on called "Riverton City," population 7,000. (Voice photos by Sherri O'Steen)



90-Year-Old Maude Morrison enjoys a laugh with Food-For-the Poor founder Ferdinand Mahfood outside her shack.

several "mustard seed" communities built throughout Kingston. At White Wing, Father Gregory provides housing for abandoned elderly, and children who are malnourished or afflicted with Downs Syndrome. He has also implemented economic and educational programs in these impoverished areas, including ceramic and tile-making, and chicken and pig farms.

Father Gregory has recently started a cement-block factory. He gives worker the supplies for their first batch of blocks. The workers learn all the steps for making and selling the blocks to the government or to private industries for capital. With their profits, the workers will expand their business. Such visible production lends others example and confidence in the possibility of progress.

Father Ramkissoon received the seed money to

implement this and other programs from Food for the Poor, a Pompano Beach-based relief organization founded in 1982 by Jamaica-born Catholic layman, Ferdinand Mahfood. Through FFP, Mahfood funnels materials and supplies, donated in the U.S., directly to missionaries serving the poor in the Third World. He circumvents politicians and private industries.

Father Ramkissoon considers himself a "spiritual presence" among the people. Even as their material needs are overwhelming, Ramkissoon is nonetheless touching the people in deeper, less tangible ways.

During elections, the poor would take their guns into the streets to fight for the politician who made the best promises. Unknowingly, they would create their own civil wars. During the 1980 elections, some say, almost 1,000 people were killed.

"But Father changed all that," said Headley Thompson, 21-year-old Jamaican resident of White Wing and assistant to Ramkissoon. "The gunmen won't come in here, 'cause Father's here, and we won't take a gun," Thompson declared.

In another mustard seed called Majesty Pen, the neighborhood was equally crammed with shanty shacks, walls of rotten wood, roofs of corrugated

zinc sheets held down by rock weights.

Unoccupied spaces have become trash piles and serve as open sewars for the humans and a haven for free-roaming pigs. The 800 families who live there share one fresh water source for cooking, drinking and cleaning.

Recently, however, they have built a few shower facilities with supplies provided by FFP. Soon Mahfood will send Father Gregory the materials for some desperately needed concrete homes.

During our visit the residents of Majesty Pen were mostly hanging around outside to escape the stifling heat of their sheds. Those who weren't idle were busily washing their babies or their clothing. It is one thing they can control in their lives.

The people somehow maintained their spirit in spite of their surroundings. There was 90-year-old Maude Morrison, who graciously received us into her dirt yard, which also served as some kind of kitchen.

She had a small fire burning and a pot of yellowish water bubbling around a wilted sprig of green. And Maude, who receives \$1 U.S. per week from the Jamaican government, stood there smiling at us as she stirred the yellow liquid in her cup. She thanked us for coming to see her.

Then there is Riverton City, where 7,000 people live literally on the city's garbage. Because they found open space here, people hauled in their scraps and erected shacks by the trash. Now they greet the dump trucks with their empty sacks for filling. Wearing cloth masks on their faces, they weed through piles of fresh garbage, competing with pigs who survive by the same lot.

Father Richard Albert, a native New Yorker, has lived and worked in Jamaica for the past 12 years. He says frankly of Riverton, "what happens here depends on my relationship with the community. . . tons and tons of guns, and they're extremely hungry."

In a morning Mass at St. Patrick Church, where

(Continued on page 21)



The women constantly wash clothes while some of the men learn skills taught by missionaries.