



## Pope picks 25 new cardinals Variety called 'universalizing'

VATICAN CITY (RNS) — In a move to emphasize the "universality" of the Roman Catholic Church and to strengthen it in areas such as the Soviet Union and China, Pope John Paul II has appointed 25 new cardinals from 18 countries, including two from the U.S.

Two of the appointments also opened the way for significant changes at the top of the Vatican bureaucracy. On May 30 the Vatican announced that Archbishop Angelo Sodano, 60, an Italian, and Archbishop Edward Cassidy, 63, an Australian, will replace the newly-appointed Cardinals Achille Silvestrini and Eduardo Martinez Somalo, who previously held the two top posts in the Council for Public Affairs, the equivalent of the Vatican's foreign ministry.

The surprise announcement of the new cardinal appointments, which came at the end of the pope's Sunday morning Mass in Saint Peter's Basilica, awards cardinal's hats to two Americans, Archbishop James A. Hickey of Washington, D.C., and Archbishop Edmund C. Szoka of Detroit, bringing the number of U.S. cardinals to nine.

The 25 most recent cardinals brings to 85 — or more than half the total 161 in the college of cardinals — the number appointed by Pope John Paul II.

Another American who had been widely touted to become a cardinal,

(Continued on page 6)



Rosary gift

Mayor Maureen O'Connor of San Diego presents a rosary, a family heirloom, to Mother Teresa of Calcutta, founder of the Missionaries of Charity religious order, who was visiting the U.S. (NC photo from UPI)

## BISHOPS SAY:

# 'Homelessness a disgrace'

WASHINGTON (NC) — The "national disgrace of widespread homelessness" should prompt a renewed commitment to preserving and constructing affordable housing for all people, said a statement issued by the 50-bishop Administrative Board of the U.S. Catholic Conference.

"As Americans and believers, we are haunted by the tragic reality of so many without decent housing in our land," the statement said. "It is a sign of serious social neglect and moral failure."

The statement, "Homelessness and Housing: A Human Tragedy, a Moral Challenge," was issued June 2. The board approved the statement at a meeting in March, but it was not released until it was published in pamphlet form by the USCC Office of Publishing and Promotion Services.

The bishops said federal subsidies for housing have decreased 80 percent in the past six years and the number of families seeking emergency shelter has increased 31 percent in the last two years.

The cost of housing has increased almost three times faster than income



*'As Americans and believers, we are haunted by the tragic reality of so many without decent housing in our land'*

levels in the past 15 years, they said.

They said government studies indicate that half of all renter households with incomes below \$7,000 a year spend at least 60 percent of their income on rent and utilities.

The National Coalition for the Homeless estimated that almost 3 million people in the United States were

homeless during the winter months of 1987.

"A great and good nation cannot turn away as people wander our streets looking for a decent home," the bishops' statement said.

The Administrative Board called for policies to:

- Preserve existing low-cost housing

and produce more.

- Involve the homeless, renters and homeowners in working out solutions to the housing problem.

- Engage community groups, churches, financial institutions and private developers as partners with government in building and preserving affordable housing.

- Do more to combat discrimination in housing against women, minority groups and families with children.

"We owe our sisters and brothers more than a cot and a blanket for the night," the statement said.

"It is not our role or our expertise to describe the specific policies and programs to meet these needs," the bishops said. "But we can suggest some directions and criteria for a renewed commitment to decent housing."

They said it is important not only to build new low-cost housing but to preserve what exists. Each year 70,000 units of public housing are abandoned through neglect and reduced budgets for maintenance and rehabilitation, they said.

The bishops acknowledged the

(Continued on page 4)



## Cardinal backs 'nuanced' policy on dying patients

CHICAGO (NC) — Cardinal Joseph L. Bernardin of Chicago has urged development of a "nuanced" public policy that would neither "open the door to euthanasia" nor keep alive terminally ill patients who "should be allowed a natural death." Such a policy, he said, could allow a decision in some cases, on the basis of ethical principles, that artificial provision of food and water to a critically ill person is "useless or unduly burdensome." The cardinal, who is chairman of the U.S. bishops' Committee on Pro-Life Activities, made the comments in an address at the University of Chicago Center for Clinical Medical Ethics.

## Tutu says Pope's decision eloquent statement on race

VATICAN CITY (NC) — Anglican Archbishop Desmond Tutu called Pope John Paul II's decision not to visit South Africa during his upcoming pastoral visit to the region an "eloquent statement." The 1984 Nobel Peace Prize winner said the pope's decision "speaks to the perpetrators of the apartheid and to the victims." Apartheid is the official South African government policy of racial segregation. Archbishop Tutu was a member of a nine-person ecumenical delegation of church leaders, including three Catholic bishops, who visited Vatican officials May 23-28 to discuss the situation in South Africa. The delegation was received May 27 by the pope, who criticized the "terrible toll" of apartheid and supported their ecumenical efforts.

## Catholic - Moslem tension eases after S. Africa messages

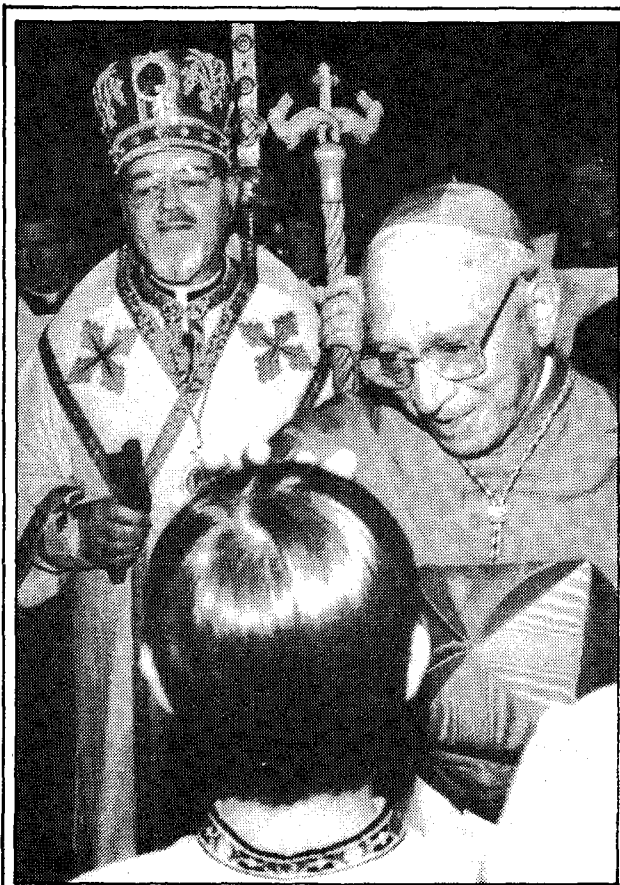
DURBAN, South Africa (NC) — A recent exchange of messages between the Vatican and Durban's Moslem community eased some interfaith tensions, said the archbishop of Durban. Archbishop Denis Hurley said it was a "real joy" to relay to the local Moslem community a message from the Vatican for celebrations of the end of Ramadan, the Moslem holy month of fasting and prayer. He called the reply from the secretary-general of the Islamic Council of South Africa "very impressive and very heartwarming." Durban's Christian and Moslem communities have been tense because of some Moslem organizations' aggressive campaigns to win converts. The groups also have questioned Christian teachings.

## Pope tells U.S. bishops promote personal confession

VATICAN CITY (NC) — Pope John Paul II has told U.S. bishops to promote greater individual confession and to avoid abuses of general absolution. The sacrament of penance is in crisis in many parts of the world because of "unwarranted interpretations" of the requirements for general absolution, he told a group of U.S. bishops May 31. The renewal process envisioned by the Second Vatican Council requires "the practice of integral and individual confession of sins," he added. The pope said national bishops' conferences must continuously promote better understanding of the requirements for general absolution contained in canon law, the church's legal code.

## Israelis charge Muslims with destruction at temple site

JERUSALEM (RNS) — Two Israeli parliamentarians charged May 24 that Muslim clergymen overseeing construction at the site of the ancient Jewish temple are destroying all vestiges of the more than 2,000 years of Jewish presence on the site. The parliamentarians, who toured the "Temple Mount" in the company of 400 police and army troops, said construction of a new mosque by the Islamic Trust is destroying Jewish artifacts. "We saw terrible things," said Dov Shilansky, chairman of the Knesset Interior Committee.



## UKRAINIAN CELEBRATION

Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn., and Cardinal Agostino Casaroli, Vatican secretary of state, greet children at St. Patrick's Cathedral, New York, during festivities that included a Byzantine liturgy and commemorations of the millennium of Christianity in the Ukraine, now part of the Soviet Union. Cardinal John J. O'Connor of New York, in a homily, promised to remember Catholics in the Ukraine when he visits the Soviet Union. (NC photo)

## Poll: Filipinos still rate Aquino high in performance

MANILA, Philippines (NC) — Despite high levels of unemployment, most Filipinos remain satisfied with President Corazon Aquino's performance, according to a poll conducted by Jesuit-run Ateneo de Manila University. Seventy-six percent of the 2,000 respondents nationwide rated Mrs. Aquino's performance as satisfactory. All cabinet members were perceived by a majority of the respondents as having performed satisfactorily. Those polled gave the president high marks for protecting human rights, speaking the truth, maintaining peace and developing livelihood projects. Ratings are now back to the high March 1987 levels, said the researchers, who run the poll every six months.

## Bishop: Catholics have more to give—just ask

NEW YORK (NC) — Catholics have more money to give the church and will give it if their pastors ask for it, retired Bishop William E. McManus of Fort Wayne-South Bend, Ind., told a symposium on Catholic finances June 3. "Most pastors underestimate the combined income of their parishioners by 50 percent," he said. "They should meditate weekly on the mountains of money that are out there, and then have the courage to go after it." Bishop McManus is co-author with Father Andrew Greeley of the recent book "Catholic Contributions." The New York symposium at which he spoke was sponsored by FADICA, Foundations and Donors Interested in Catholic activities.

## Catholic college's AIDS book stresses values, sells well

WASHINGTON (NC) A Catholic college's booklet on AIDS that stresses values has generated such wide interest that after three months it is in its third printing. Mount St. Mary's College in Emmitsburg, Mn, first published 10,000 copies of "AIDS, A Cause for Concern" in March, with about 4,500 copies distributed on campus.

## Native American bishops hit Reagan's Indian comment

WASHINGTON (NC) — The nation's two Native American bishops and other Catholic Indian leaders expressed shock over President Reagan's remarks May 31 to Soviet university students that the U.S. government "humored" American Indians by putting them on reservations. Coadjutor Bishop Donald R. Pelotte of Gallup, N.M., said in telephone interview June 1 he was "shocked and stunned" that a national leader would "know so little about the actual situation of a very significant group of his people." Bishop-designate Charles J. Chaput, who in July will be installed as head of the Diocese of Rapid City, S.D., said the president lacked an understanding of his own administration's current policy to recognize the self-determination of Indian people.

## U.S. Ukrainian Catholics laud Reagan's religion comments

WASHINGTON (NC) — U.S. Ukrainian Catholics applauded President Reagan for urging greater religious freedom during his visit to a monastery outside Moscow, but some said he should have issued the plea elsewhere. Reagan spoke at the 13th-century Danilov Monastery May 30 during the five-day Moscow summit at which he and Soviet leader Mikhail S. Gorbachev signed the historic U.S.-Soviet intermediate-range nuclear weapons treaty. The Ukrainian Archdiocese of Philadelphia is "pleased" Reagan called on the Soviets to "Remember the Ukrainian Catholic Church," and that he expressed hope members "would be free to practice their faith openly," said Father John M. Fields, a spokesman for the archdiocese, in a June 1 telephone interview.

## Religious orders still need \$2.9 billion to fill needs

WASHINGTON (NC) — U.S. religious orders will need at least \$2.9 billion more than they have in order to take care of their members' retirement needs, according to a national accounting firm's analysis of a survey conducted by the Tri-Conference Retirement Project. A similar survey done in 1985 put the minimum unfunded liability at \$2.5 billion. The new analysis, conducted by Arthur Anderson and Co., was released in May by the retirement project's national offices in Washington. Allocation of funds collected in an annual appeal to assist aging Religious is to be discussed at a June 24-27 meeting of the U.S. bishops in Collegeville, Minn. The appeal, approved by the bishops last November, is to begin nationwide in December.

## CRS will expand aid programs in Nicaragua

(RNS) — Catholic Relief Services is planning to use a \$3 million grant from the U.S. government to expand its humanitarian assistance program in Nicaragua. The New York-based agency said it will also use the funds to provide medicines and medical supplies to 80 church-operated clinics in Nicaragua and to refer Nicaraguan children with serious medical problems to a special hospital in Costa Rica. CRS Executive Director Lawrence A. Pezzullo noted that the agency has been active in Nicaragua for two decades.

## Bennett: beat drugs only by morals and law

BOSTON (NC) — The keys to winning the war against drugs are teaching that drug abuse is wrong and enforcing existing anti-drug laws, U.S. Education Secretary William J. Bennett told Catholic journalists May 26. Bennett called it wrongheaded to push for legalizing drugs as the solution because it "repudiates... the moral basis of law." He also strongly opposed mass drug testing of citizens, saying it was "unnecessarily intrusive" and "a poor substitute for enforcing the law." Bennett was a featured speaker during the Catholic Press Association's national convention May 25-27 in Boston.



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**Robert L. O'Steen**  
Editor

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Ana Rodriguez-Soto — News Editor  
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## In Austria trip

# Pope will meet with Waldheim, visit Nazi camp

VATICAN CITY (NC) — Pope John Paul II will meet several times with Austrian President Kurt Waldheim and visit a former Nazi concentration camp during a June 23-27 visit to Austria.

The Vatican released the detailed itinerary of the visit, expected to be dominated by the pope's controversial visits with Waldheim.

The Vatican's itinerary does not mention Waldheim's name, but lists a June 23 evening meeting with the Austrian president, government officials and the diplomatic corps.

Waldheim is also expected to meet the pope at airport arrival and departure ceremonies, a protocol require-

ment since both men are heads of state of countries having diplomatic relations.

Waldheim has been accused by international Jewish groups of committing war crimes as a World War II officer in the German army. He has denied the charges. An international commission sponsored by the Austrian government said he was not guilty of war crimes, but knew of atrocities and did nothing to stop them.

Paul Grosz, leader of Austria's tiny Jewish community, has said he will protest the meetings and the pope's 1987 Vatican meeting with Waldheim during a morning meeting with the pope June 24 in the capital of Vienna.

Such visits with head of state are aimed at making "Waldheim presentable to the world," Grosz said a month before the pope's scheduled arrival.

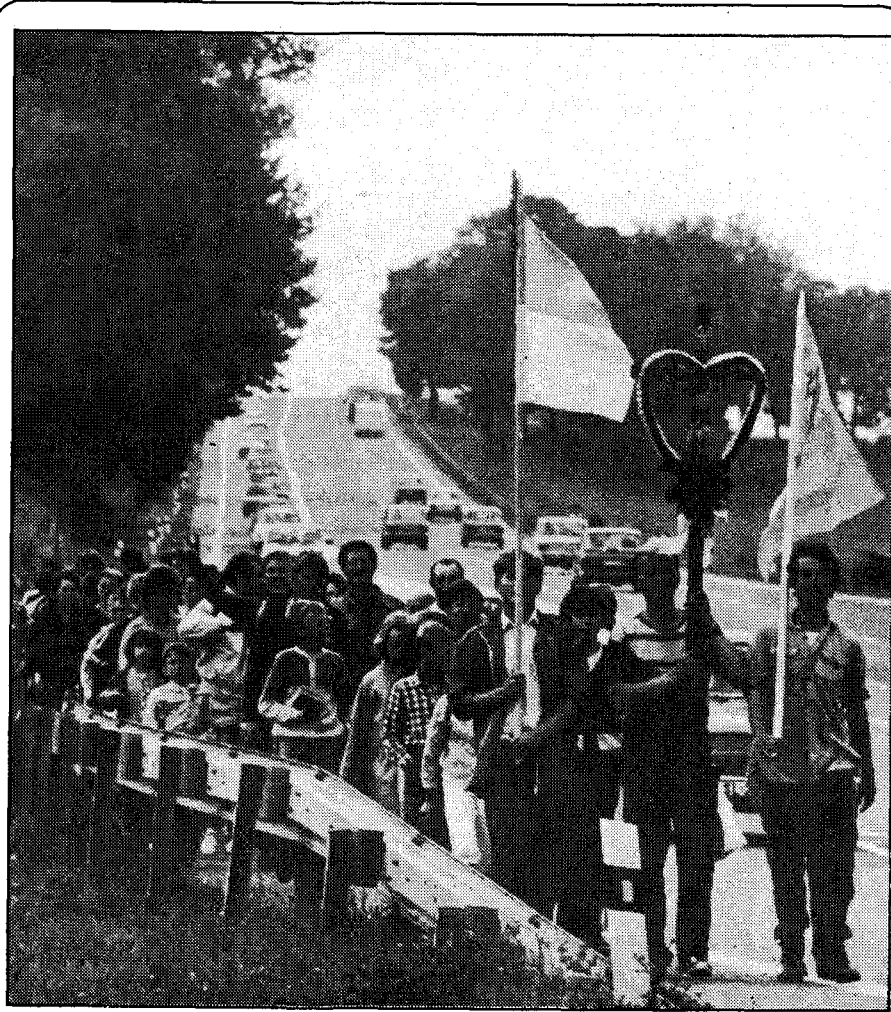
The 1987 pope-Waldheim meeting "brought a flurry of anti-Semitic manifestations and has been a great burden to Jews in Austria," said Grosz.

Grosz said Austrian Jews do not plan to demonstrate during papal trip meetings with Waldheim, but Austrian Jewish and Catholic leaders expect protest demonstrations by non-Austrians.

Since the pope is scheduled to meet Waldheim the first two days, Austrian and Vatican church officials fear that the controversies generated will overshadow other important papal events and messages.

These include:

- A June 24 outdoor Mass near the Hungarian border at which the pope is expected to issue a message to Soviet-bloc Catholics. The Vatican itinerary says the Mass will be attended by pilgrims from neighboring Hungary



## Hidden religion

Trudging alone a highway on the way to a religious shrine at Levoca, Czechoslovakia, Christian pilgrims briefly unfurl their banners for a photographer. Carrying such flags or signs is not permitted in that country where appointment of new bishops has been balanced by government rejection of a petition for more religious freedom. (NC photo)

and Yugoslavia. About 70,000 Hungarians and 15,000 Croats from Yugoslavia are expected to be given permission from their governments to attend the Mass, according to Austrian church officials.

- A June 24 visit to the Nazi concentration camp at Mauthausen, where the pope plans to give a speech. Of the 335,000 prisoners who passed through Mauthausen, 122,767 were

murdered. Those killed were mostly Jews. Also killed in the concentration camp were Spanish republicans, Gypsies and Soviet prisoners of war.

- A June 26 ecumenical prayer meeting at a Lutheran church in Salzburg with a homily by the pope.

The June trip will be the pope's second to Austria and his 38th outside Italy. His first trip to Austria was in 1983.

## Statement on the 8th Anniversary of the Mariel Boatlift

# Mariel situation still unresolved

During this summer, we are observing the 8th Anniversary of the Mariel boatlift. It was an event which produced in Miami, within five months, the greatest realignment of the cultural and ethnic demographics of any major community in the history of the United States.

Its effects, fortunately most of them good, are still being felt not only in Miami but also in other parts of the United States. Among these effects must be counted the plight of the some three thousand Mariel refugees still being held in detention, yearning to be reunited with their families. As Church, we must share their hopes and their fears.

The spectacle of rioting and hostage-taking by Mariel detainees held in detention at Atlanta and Oakdale was profoundly disturbing to all Americans. For most it was the introduction to an issue which has festered without a just and humane solution for these eight years.

As Bishop Román said when the immediate crisis was resolved and the hostages released: "Reason has prevailed over blindness and peace has prevailed over violence. We must condemn violence. Violence cannot have a place in our society. But just as strongly as we condemn violence, let us commit ourselves to eradicate the causes which lead men to violence." (Press Conference, Miami, December 4, 1987)

Now that the immediate crisis is well behind us, I wish to express concern lest

the plight of the detainees and their families may also be forgotten and the underlying causes of the violence may continue to fester.

### 1. HEARINGS:

I want to reaffirm the need for full, fair and impartial hearings for each detainee. The lack of such hearings in the past, I believe, was one of the root causes of the December violence. It is not a question of what a detainee may have in the way of legal rights, but of what is good for this country.

Our Government must not only act justly, but also must appear to act justly. We see no good reason why the detainee should not be present and have a lawyer present during the hearing. We urge that this be done.

### 2. FAMILY REUNIFICATION:

Despite the efforts of many people in Government and in voluntary agencies, including our own United States Catholic Conference Migration and Refugee Services and the Catholic Community Services in Miami, very few detainees have been released and reunited with their families.

Meanwhile, some eighty additional detainees are entering the system each month from the local, state and federal prison systems. These are men and women who have completed their sentences under United States law and, were it not for their immigration status, would be released into our communities. In detention, they are an added burden to an already overloaded prison system.

I realized that careful screening is

required so that no one is released who would pose a threat to our communities. However, I urge the United States Department of Justice to facilitate the release of these people as soon as possible. Our Catholic Charities agencies throughout the country are willing and ready to help, as we have done in the past.

### 3. DEPORTATION:

I recognize that, as a sovereign nation, our Government has not only the right but indeed the duty to protect our people against undesirable aliens. The right to deport aliens who have been convicted of violating our laws is fundamental to the exercise of that sovereignty. We do not question therefore that some of the detainees should be deported, provided they have had full, fair and impartial hearings.

On the other hand, we know that the Government of Cuba has in the past violated fundamental human rights. We know that this poses a dilemma for our nation and our Government. Even convicted criminals have human rights. To deport such people without adequate guarantees would be contrary to all that our country stands for in the field of human rights.

As of now, we do not see such guarantees. We trust that our Government, however, will have such guarantees before anyone is actually deported. Those who elect to go back to Cuba, rather than facing long years of detention here, should be allowed to go.

### 4. DEPORTATIONS AND FAMILY SEPARATION:

I ask the Government not to deport against their will those who have immediate family in the United States, especially parents, spouses and children. I urge a most careful case by case review and that the final decision be based on what is in the best interest of the family.

In conclusion, I want to make two points:

1) I recognize the moral and ethical dilemmas that these issues pose for our people, our Government and the many persons of good will in Immigration and Naturalization Services and the Bureau of Prisons. I hope and pray that our statement may help in the clarification of these issues;

2) I want to affirm and support the efforts of Bishop Agustín Román and many others who have been tireless in seeking justice in this issue. I pray and hope that their efforts will not be in vain. I join my prayers to those of the detainees' families who have suffered too much in all these years of separation.

To those who have suffered because of the behavior of the detainees, I address the words of Christ, "If you forgive the faults of others, your Heavenly Father will forgive yours." (Matthew 6, 14) It is difficult, but that is what we are called to do by Christ. We pray and hope that this last chapter of the Mariel experience may be quickly closed and not continue to fester.

Edward A. McCarthy  
Archbishop of Miami



## Abortion stands of 3 candidates, past and present

By Stephenie Overman

WASHINGTON (NC) — The final three 1988 presidential contenders differ over the abortion issue. And abortion supporters and opponents differ over the meaning of the candidates' present — and past — views.

Democratic contender Michael S. Dukakis has long supported legalized abortion and abortion funding.

In response to a questionnaire by National Catholic News Service early this year, Dukakis stated: "I believe that it is the individual, in the exercise of her own conscience and religious convictions, who must make the decision on abortion."

As governor of Massachusetts he vetoed legislation in 1977 that would have cut off state funds for Medicaid abortions and a restriction on abortion funding that was attached to a supplementary budget.

In 1978 he vetoed another supplementary budget proposal. He also vetoed the annual budget that contained a measure restricting Medicaid funding for abortions except in cases of rape and incest.

In 1970, as a state representative, Dukakis introduced a bill "by request" of abortion activist William Baird to repeal Massachusetts abortion laws.

The proposal, which stated that an "abortion may be performed by any physician who has first obtained the consent of the female upon whom said abortion is to be performed," did not pass.

A National Abortion Rights Action League guide calls Dukakis "a consistent and firm supporter of reproductive rights. He fully supports federal funding for abortion services."

But Baird has said he believes Dukakis has backed away from his abortion record to "placate the conservatives." Before the Pennsylvania primary in April the Pennsylvania Pro-Life Federation Political Action Committee accused the Dukakis campaign of "deliberately distorting Dukakis' record on abortion because they know that 'hard core pro-abortion' will not sell here."

Dukakis' final rival for the Democratic nomination, Jesse L. Jackson, now supports abortion as a woman's choice, but he once opposed it, sending a telegram to Congress sup-

porting legislation to halt federal funding of abortion.

In answer to the 1988 NC News questionnaire Jackson stated: "Although I am personally opposed to terminating a pregnancy, I do feel every woman should be able to make her own decision about the matter."

But in 1977 Jackson's telegram to Congress said: "As a matter of conscience I must oppose the use of federal funds for a policy of killing infants. The money would much better be expended to meet human needs. I am therefore urging that the Hyde Amendment (restricting federal abortion funding) be supported in the interest of a more humane policy."

And in the January 1977 issue of the National Right to Life News, Jackson wrote: "How we will respect and understand the nature of life itself is the overriding moral issue."

"Human beings cannot give or create life by themselves. It is really a gift from God. Therefore, one does not have the right to take away (through abortion) that which he does not have the ability to give," Jackson wrote.

Republican candidate George Bush has expressed his opposition to abortion, but the vice president has been criticized by some pro-life groups.

In response to NC's questions he said he supported a constitutional amendment to reverse the 1973 Supreme Court decision legalizing abortion with an exception to save the mother's life and with exceptions for rape and incest.

In January, when New York Rep. Jack Kemp, then rival for the Republican nomination, circulated a campaign flier that accused Bush of changing his position on abortion and of "promoting abortion," Bush responded by tearing up a copy.

"I oppose abortion. I've always done that," Bush said then.

Kemp spokesman John Buckley said at the time that the charge of promoting abortion stemmed from Bush's foreword to a book on world population control, written in 1973 when Bush was U.S. ambassador to the United Nations.

In the foreword to "World Population Crisis: The United States Response," by Phyllis Tilson Piotrow, Bush does not refer to abortion but talks about "the problems of popula-



CITY SCENES — Chicago's Tower, the world's largest building, looms in the background as Peter Wasielak, a permanent deacon, distributes tickets for free soup and beds at the Holy Cross Mission. The mission is funded by Chicago Catholic Charities. On a plaza bench outside the New York Daily News building (right), a man rests and tries to protect himself from a December shower. (NC Photos from UPI)

## Homeless scandal

(Continued from page 1)

responsibility of individuals and churches to address the problem of homelessness but said effective solutions also require the involvement of federal, state and local governments.

While surveys show widespread support for government involvement, "what is missing are leadership and commitment" on the part of public of-

officials, the statement said.

The bishops asked "those who seek to lead this nation," government workers, social service agencies, construction companies, and other interested people "to join with us in a determined search for how this richly blessed nation can eliminate homelessness."

tion growth and fertility control."

Buckley also said that interviews over the last 15 years showed three different shadings to Bush's opposition to abortion. But National Right to Life Committee legislative director Douglas Johnson said that in the eight years National Right to Life has dealt with Bush, "he's been pro-life."

In 1980 Bush said he was personally opposed to abortion but was opposed to a constitutional amendment overriding the Supreme Court's 1973 decision because, he said, abortions should be available in cases such as rape, incest or

danger to the life of the mother. Within those limits, Bush said, he supported a constitutional amendment allowing states to regulate abortion.

The Ad Hoc Committee to Elect a Pro-Life President, which opposes Bush, said that in the 1960s Bush called for close cooperation with Planned Parenthood. But National Right to Life's Johnson said that 20 years ago "Planned Parenthood was distinguishing between abortion and contraceptives. Last year Planned Parenthood was attacking George Bush."

## Educator backs teaching religion in public schools

WASHINGTON (NC) — A coalition's support for teaching about religion in public schools is "a contribution to religious literacy in the country and therefore to religious tolerance," a Catholic education official said June 1.

Father Thomas G. Gallagher, secretary of the U.S. Catholic Conference Department of Education, said his department worked on the statement that was released in Washington by the coalition of 14 national religious and educational organizations.

"We worked on it and supported it," he said. "We were very much involved." However, the USCC was not one of the 14 signers of the statement, which was issued as a brochure in a question-answer format.

The coalition said that understanding religion is "essential to understanding both the nation and the world" but that too often religious topics are avoided in public schools because of misunderstandings about the constitutionality of teaching about religion in schools.

But "failure to understand even the basic symbols, practices and concepts of the various religions makes much of history, literature, art and contemporary life unintelligible," according to the coalition.

Father Gallagher said the coalition's work "enables us to be active rather than reactive" on issues of religion and education.

The statement issued by the coalition outlined the differences between religious indoctrination and teaching about religion. It said a school's approach should be academic, not devotional.

It said a school "may strive for awareness but not acceptance" of religion and that a school may sponsor study, but not practice, of religion.

A "school may educate about all religions but may not promote or denigrate any of them," the brochure said.

It urged that study about religion be included in a wide range of topics, including history, literature, arts and elementary school teaching on the family.

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# Hispanics lured by other churches

SACRAMENTO, Calif. (NC) — The exodus of Hispanic Catholics to other denominations is often the result of "an aggressive and disrespectful proselytism," California's Hispanic bishops said in a pastoral letter aimed at the state's Hispanics.

The 3,300-word document written by the six Hispanic bishops of California was directed especially to Hispanics who once were but no longer are practicing Catholics.

Among factors that contribute to alienation of Hispanics from the church, the document said, are:

- Confusion resulting from visits by members of religious sects which attack Catholic doctrine.
- Problems with a priest or Religious at one time or another.
- Difficulty finding Spanish-speaking clergy and Spanish-language liturgies.
- Feelings that there is not enough emphasis on the Bible in the Catholic tradition.

The pastoral letter said Hispanics "are blessed to be Catholic Christians" because:

- They belong to a church and tradition that "traces itself back to Jesus Christ, the son of God made man."
- Catholics, especially Hispanic Catholics, have the privilege of enjoying a "special relationship" to Mary. "To join these sects is to betray the Marian tradition of our 'ancestros' (ancestors) who saw so clearly the terrible contradiction involved in accepting and loving Christ while rejecting or ignoring his mother," said the document.

- The Catholic tradition includes the sacraments, which the document called "opportunities to encounter God here and now."

- Half of Roman Catholics worldwide trace their religious and cultural heritage to Spanish and Portuguese evangelizers "and to the rich popular Catholicism of Latin America."

The document called on Hispanic Catholics in California to "assume your proper active role in society and in the church."

It said, "Remember always that the Roman Catholic Church is the church of our forefathers, of your 'abuelos' (grandparents). If you have left its ranks or moved away from it, we want to welcome you back."

In the document, the bishops pledged their "continuing efforts" to help Hispanic Catholics "achieve that level of dignity and respect owed (them) as children of a loving God."

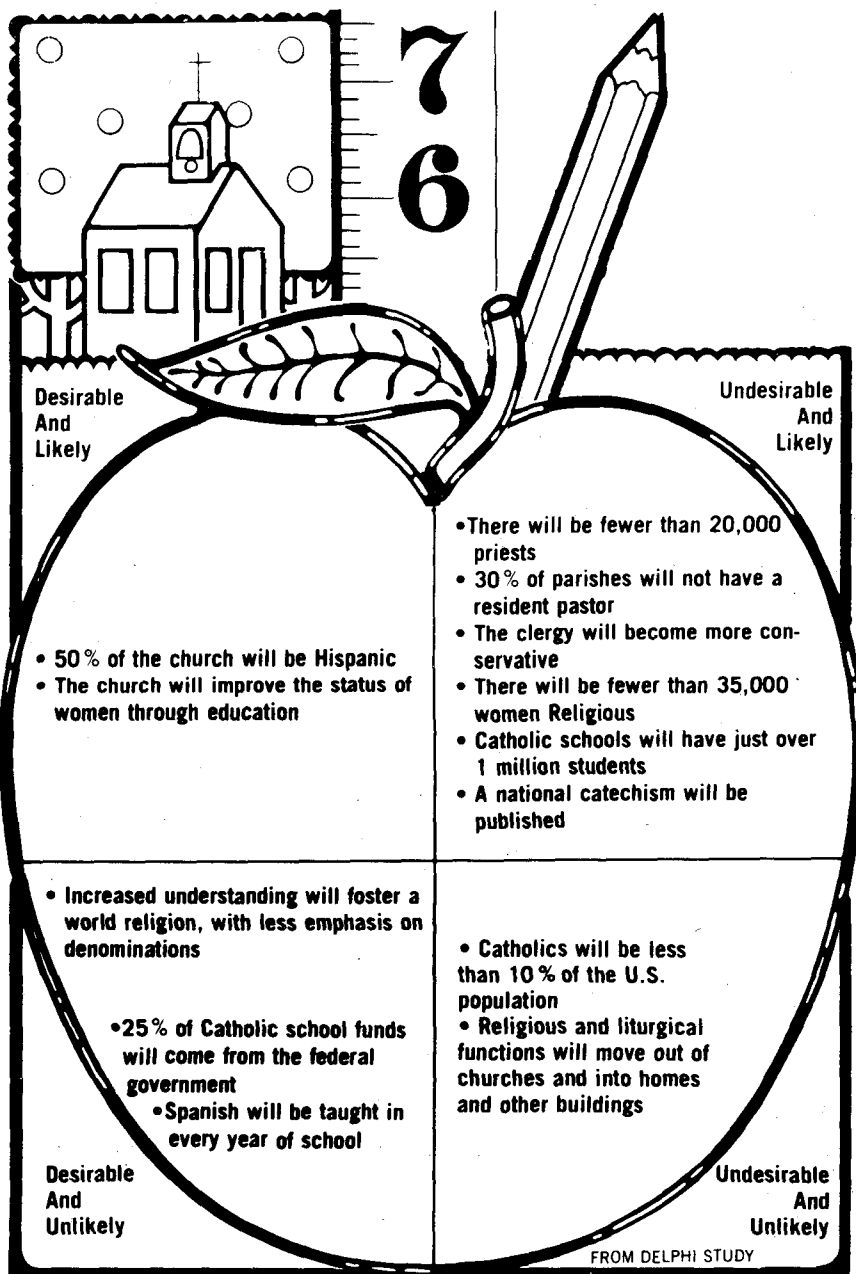
It said the Hispanic bishops of California take the "many concerns" of Hispanic laity "to heart."

"Your lives," the document said, "are not as full, peaceful, meaningful and dignified as you would like."

It said some Hispanics "live in continuous fear because of your immigration status and the inadequacy of the existing immigration policies."

"Many of you are parents... experiencing great confusion and difficulty in raising your children in another culture, a culture markedly different from our traditional Hispanic cultures," the pastoral said.

It cited as other problems Hispanics face:



- Lack of acceptance by society.
- A high drop-out rate among Hispanic children.
- Involvement with gangs and drugs by "an alarming number" of youth.
- Unemployment and low wages.



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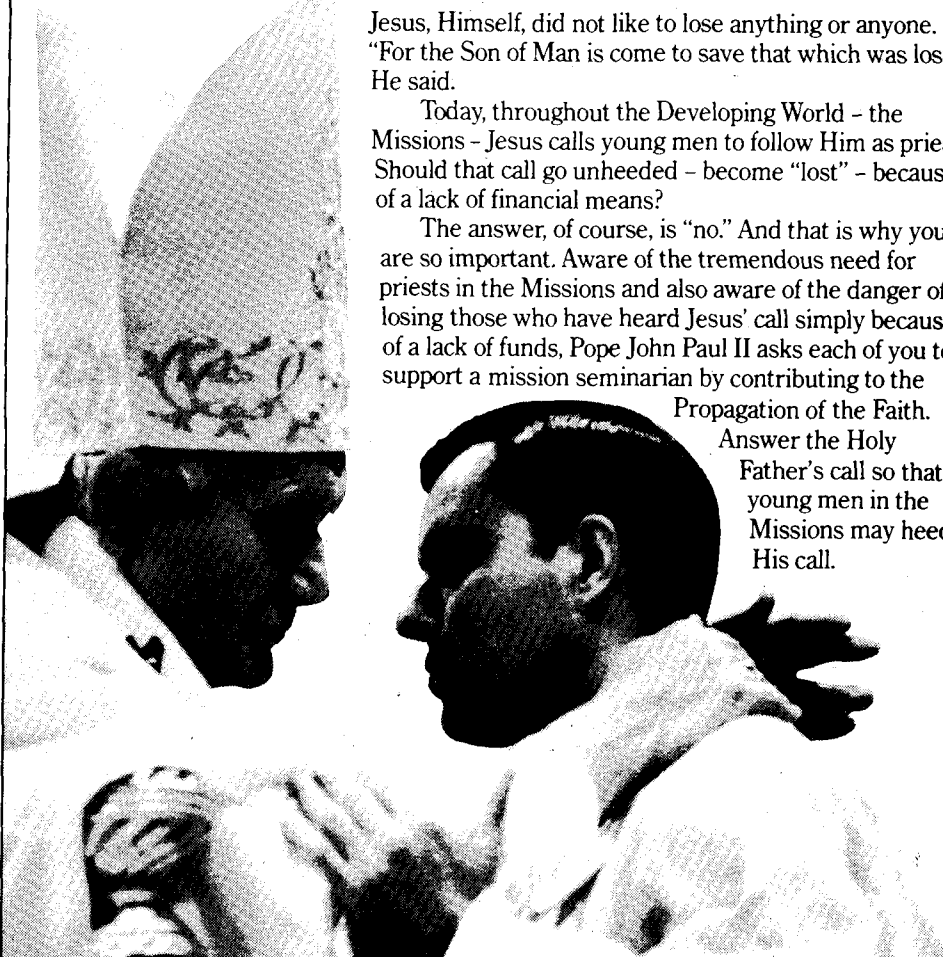
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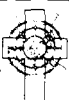


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## College of cardinals continues broadening

VATICAN CITY (NC) — When Pope John Paul II named 25 new cardinals May 29, he continued the steady internationalization of the College of Cardinals that began after the Second Vatican Council.

Europeans continue to hold a scant majority of red hats, but their percentage in the college is dropping. Latin America accounts for the second largest number of cardinals.

There are now 121 cardinals under the age of 80 and therefore eligible to elect a new pope. This number will drop to the limit of 120 fixed by Pope Paul VI when Cardinal Corrado Ursi of Italy turns 80 in July.

The college's 162 total is a new record, surpassing the previous high of 152 cardinals following the pope's last consistory in 1985.

Nearly two-thirds of the cardinals eligible to elect the next pope have been chosen by Pope John Paul, as have more than half of the college's total cardinals. One of the 162 cardinals is "in pectore," that is, known only to the pope.

The growth in the college has allowed for a greater number of international appointments while masking the shrinking proportion of Europeans.

There are now 83 European cardinals, more than half the college. But 25 of these are over 80 and, therefore, cannot vote. Europe's number of cardinal-electors now stands at 58, or 48 percent. This is the first time that Europeans have not commanded at least 50 percent of the votes of a full college.

Latin America now has 24 cardinals, of whom 19 are cardinal-electors, or almost 16 percent of those eligible. This represents a fractional decline from

1985, when Latin American had 20 electors.

For the first time Africa has surpassed North America in number of cardinals.

Africa's cardinals now number 18, of whom 16 are electors — 13 percent — and North America has 17, of whom 13 are electors, almost 11 percent.

Asia has 15 cardinals, of whom 12 are eligible to vote, and Oceania has four, with three voters.

About 42 percent of the world's 852 million Catholics live in Latin America. Europeans account for almost one-third of the world's Catholics. Africans and Asians total 8.5 percent each.

North Americans account for 7.5 percent, and Oceania has less than 1 percent of the world's Catholics.

In 1946 Italy's cardinals held an absolute majority of the college. Today the Italians have 23 cardinal electors, or 19 percent.

Following Pope Paul's 1967 consistory, Europeans comprised almost two-thirds of the college, with 79 cardinals. Latin America had 14 cardinals, and North America had 12. Asia had nine cardinals, and Oceania had one. Africa had only five.

The number of countries represented in the college has also jumped. In 1967 the total was 43. Today cardinals come from 62 different lands.

## Pope universalizing Church

(continued from page 1)

52-year-old Archbishop Roger Mahony of Los Angeles, was not promoted at this time reportedly because of his young age. Passed over again was Archbishop Paul Marcinkus of Cicero, Ill., who is head of the Vatican Bank. Archbishop Marcinkus' chances to become a cardinal are believed to have been damaged, possibly permanently, by the 1982 scandal involving the Vatican Bank.

The new cardinals will be elevated on June 28 at a Vatican consistory, the fourth held by John Paul since his election in 1978. The appointments bring the college of cardinals to its largest size ever, although only 121 of the "princes of the church" are under 80, the cutoff age for being eligible to vote in a papal conclave. One of the cardinals reportedly will turn 80 within a month, bringing the number eligible to vote to 120, the limit set on electors in 1975 by Pope Paul VI.

Along with the two Americans, the new cardinals include four Italians, two

each from Brazil, India and Spain, and one from each of the following countries: Australia, Austria, Cameroon, Canada, Colombia, France, West Germany, Hong Kong, Hungary, Lithuania, Mauritius, Mozambique and Switzerland.

Among the new cardinals is Swiss theologian Hans Urs von Balthasar, 82, the only non-bishop elevated.

When he announced the appointments, the pope stressed that all the continents are represented and that this is a sign of the "universality" of the church.

Vatican officials, however, emphasized as particularly significant the appointment of a cardinal in Lithuania, the most Catholic of the Soviet republics, and in Hong Kong, which in 1997 will come under the rule of China. Vatican spokesman Joaquin Navarro said the choices were not "symbolic"

but described them as "options for the future."

During the announcement the pope again said he would not reveal the name of the cardinal he named "in pectore," secretly or "in his heart," in 1979 but who is believed to be Lithuanian Julijonas Steponavicius. Thus, Vincentas Sladkevicius, the 67-year-old apostolic administrator of Kaisiadorys, became the first publicly-named cardinal in Lithuania and the second resident cardinal in the Soviet Union. In a 1983 consistory, John Paul elevated Julijans Vaivods of Latvia.

Appointed president of the Lithuanian Episcopal Conference in April, Monsignor Sladkevicius was prevented from performing his religious duties by the Soviets between 1963 and 1982. His appointment is thus seen as an affirmation by the pope of Catholicism in Lithuania, where more than half of the population of 3.5 million is believed to be Catholic, and in the Soviet Union at large. The primate of Hungary, Archbishop Laszlo Paskai, was also elevated to cardinal.

## Sister: dismissing '2 angry' nuns not best

By Sister Mary Ann Walsh

WASHINGTON (NC) — The Sisters of Notre Dame de Namur did not dismiss two members for their statements on abortion because "to dismiss two angry people was not the best way of dealing with the situation," the order's head said June 7.

Sister Catherine Hughes, a British nun and general moderator of the Rome-based order, spoke in an interview in Washington three days after the order announced it had halted dismissal proceedings against Sisters Barbara Ferraro and Patricia Hussey.

The order twice had notified the two nuns, who work in a shelter for the homeless in Charleston, W. Va., of possible dismissal for not consulting with provincial superiors before making public statements in support of abortion.

Sister Hughes said she and her council "were very much influenced by the provincial leaders in Boston and Connecticut who advised us not to dismiss them." Sister Ferraro and Hussey are members of the Boston and Connecticut provinces respectively.

Both provincial and general administrators "felt that the sisters were in such a position psychologically and otherwise that they were unable to dialogue with us," Sister Hughes said. "We felt we wanted to wait until the climate was different and we could dialogue in a

reasonable and Christian way. So far we have been unable to do that."

"In April, the two provinces tried to set up a dialogue, but that proved to be impossible because of the two sisters' attitudes," she said.

The two nuns "seem to have dug themselves into their corner publicly and privately by adopting such an intransigent position," she said. "At this point, humanly speaking, they cannot enter into dialogue."

Reached by telephone in West Virginia June 8, Sister Hussey declined comment for herself and Sister Ferraro.

Sister Hughes said the order considered dismissal "a violent action" and "tried to start from Gospel values, though sometimes it is necessary to take actions which seem violent."

Superiors did not feel dismissal "would help the sisters to see the truth" and felt it would be "meeting violence with violence," she said, adding, "You don't throw people out of a family."

The atmosphere surrounding the issue "has been charged with so much emotion, so much publicity, that we couldn't really expect the sisters to have a rational response to our request to them. We felt it would be better to let the whole matter quiet down and then get the reasonable dialogue we never have been able to attain," she said.

Sister Hughes also said that the order has acted freely and not under pressure

and said the issue is an internal matter and not directly connected to a controversial advertisement which the two nuns signed in The New York Times during the 1984 presidential campaign.

Signers of the ad, which stated that there was more than one legitimate Catholic position on abortion, included about two dozen men and women Religious. Sisters Ferraro and Hussey were the only signers not eventually cleared of dismissal threats by the Vatican.

Though the two nuns had not been cleared, the order told the Vatican in 1986 that it could not oust the pair and said that signing the ad was not sufficient cause for dismissal.

"We have not been controlled by the Vatican in any way," Sister Hughes said. "We have acted according to the autonomy we have by law to deal with our own sisters."

Sister Hughes also expressed annoyance at how the decision not to dismiss the nuns has been portrayed as a victory for dissent from church teaching.

The two nuns, in a statement issued by Catholics For a Free Choice, said they were "elated" by the decision and hoped it would help "other Catholics remain firm when they face ecclesial injustice."

"We have made a decision not to dismiss in a pastoral setting concerned with the position of the two sisters in our congregation but it has been used as implied support for a pro-abortion position," she said.

"This decision is not concealing about the abortion issue at all" but only about the superiors' decision on the "best way of dealing with two sisters who have chosen to dissent publicly from authentic teaching of the church."

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# Local Section

The Voice

Miami, Fl.

June 10, 1988

Page 7

## She's built community leaders

### Retiring principal of Liberty City school can see accomplishments all around her

By Prent Browning  
Voice Staff Writer

When Sr. Clementina Givens retires as principal of Holy Redeemer Catholic School this month she won't have to look back in time to wonder whether the school was effective.

The evidence will be all around her.

"There are so many of our students out there who are doing well," she said with pride recently.

***'I've got dentists out there, I've got doctors, teachers. Our students have always been a major part of the community'***

Sr. Clementina, who has been a teacher and principal at the Liberty City elementary school for 18 years, held up a newspaper article she just received about the first three black firewomen in South Florida. One of them is a graduate of Holy Redeemer.

"I've got dentists out there, I've got doctors, teachers," she said, "our students have always been a major part of the community."

An Oblate Sister of Providence, Sr. Clementina began teaching at the primarily black school soon after the sisters assumed the staffing in 1961.

In the 70's the Baltimore native was assigned to schools in Washington, D.C., and Baltimore before returning to Holy Redeemer in 1981 and becoming the school's principal.

In recent years she has seen the school weather some rough times. Enrollment has decreased due to a population shift, and the school has been beset with the same economic woes that afflict the surrounding community.

Three teachers were laid off last fall, forcing the school to combine classes.

The cafeteria was closed for awhile until a parishioner volunteered to cook lunch.

A task force assigned to decide whether the school should be closed recommended a three year revitalization plan. A group of alumni has pledged their support embarking on a \$50,000 to \$75,000 fundraising effort. It was decided that grades kindergarten through sixth will continue at Holy Redeemer with grades seven and eight moving to St. Mary's Cathedral School.

Sr. Clementina has witnessed many changes and has "mellowed" herself over the years, she said. Although it's hard to picture the gentle educator in the role of disciplinarian, former students can remember assignments such as sweeping the school steps with a toothbrush.

"I've got two (former students) who are dentists. They invited me to their offices but I said no, they'll just pay me back for what they got in school," joked the principal.

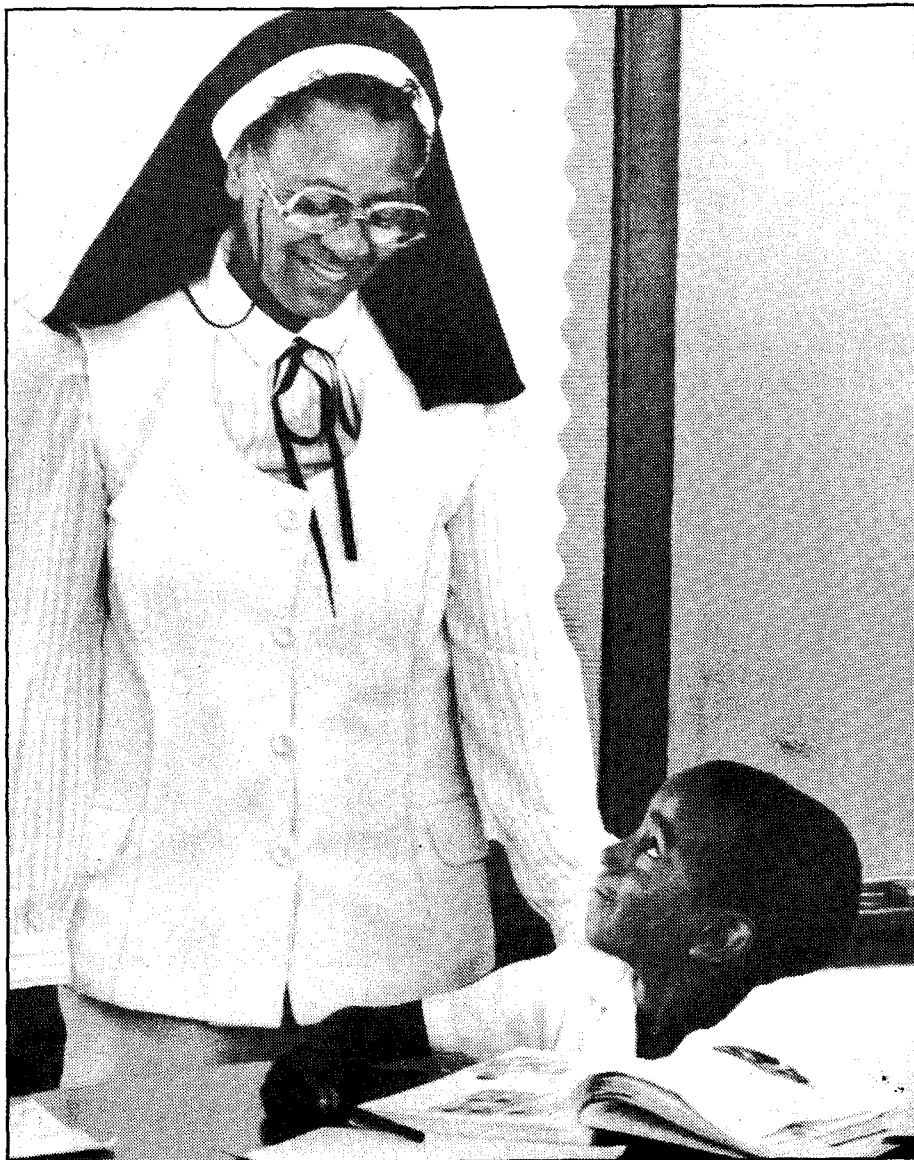
In reality though, many alumni come back not just to say hello but to share some of their current joys and sorrows with Sr. Clementina.

The principal wants to hear both the good and the bad.

"I always encourage them to talk, if they hold things back it's not good for them."

Parishioners honored Sr. Clementina and long-time school employee Christopher Warcham at a testimonial dinner on May 22 at the Holiday Inn Civic Center where scholarship and endowment funds were announced in their names. The Sr. Clementina Givens Endowment Fund has already raised \$10,000 for the school.

"She's just loved by the school, alumni, and community," said parishioner Marguerite Miller.



Sister Clementina Givens smiles encouragement to first grader Braylon Pope. (Voice photo by Prent Browning)

The feeling's mutual. Sr. Clementina's usual graduation send-off had special meaning this year.

"No matter where you are you belong to me," she tells the students. "My love is with you."

## St. Mark's 'home of our own'

### For spiritual, social programs

The parish community of St. Mark in western Broward County is working toward building "a home of our own," says Father William Hennessey, pastor.

If the fundraising goes as well as expected, parishioners should be breaking ground for a parish center and religious education/evangelization complex sometime in October of this year. The building will be located on 11.6 acres near the intersection of Flamingo and Stirling Roads.

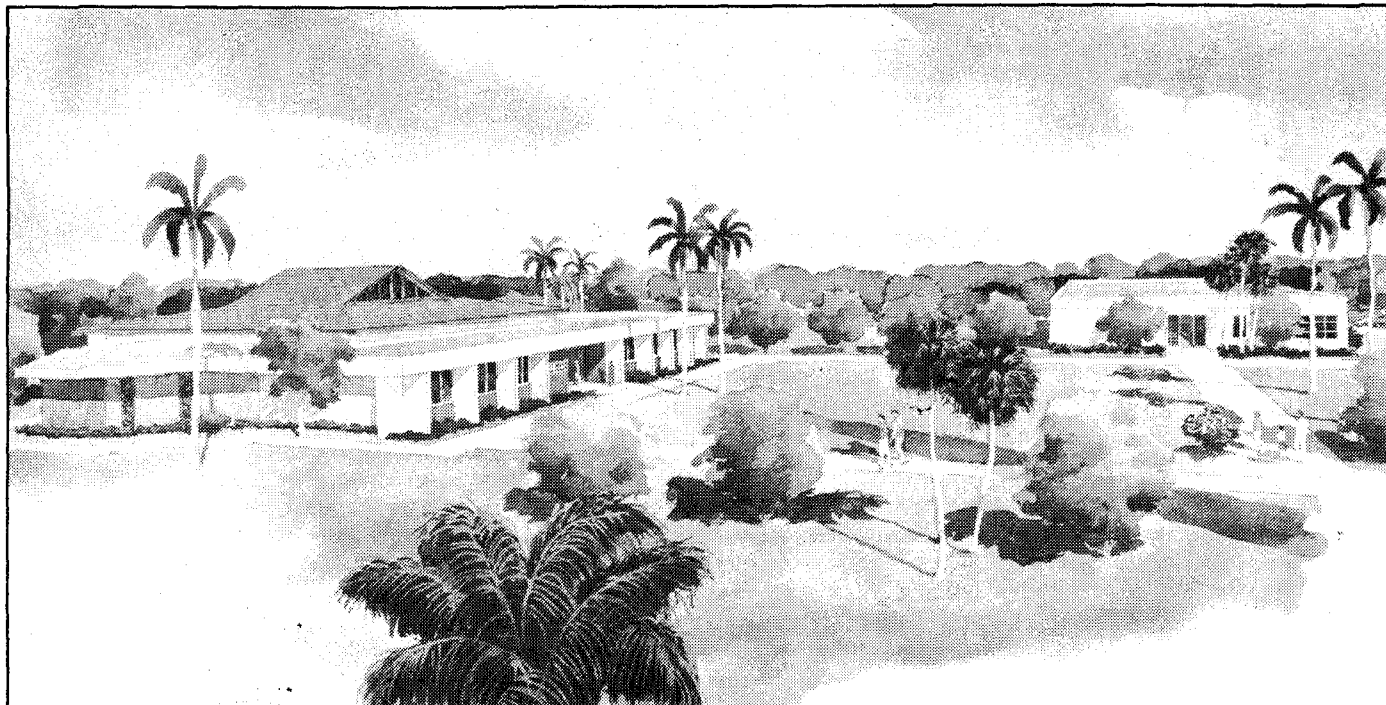
Created almost three years ago, St. Mark's parish began meeting in a Volunteer Fire House, and presently celebrates Sunday Masses at the Schott Memorial Center on Flamingo Road.

"We have grown from little more than 100 families to a potential of 600 by the fall of 1988," said Father Hennessey. "Our rapidly changing demographics encompasses the full societal spectrum: retirees, young workers and those blossoming families with children of school age."

But the church is in dire need of a "home of our own," where parishioners can gather for spiritual, educational, counseling and social programs, Father Hennessey said.

So a fundraising campaign has begun, and so far raised over \$406,000 of the estimated \$1.5 million cost of the buildings.

"While we have a long way to go toward our ultimate goal, I have confidence that our people will exhibit extreme sacrifice to



Proposed Parish Center and Religious Education Evangelization Center in west Broward

see our facilities realized," said Father Hennessey.

Ralph DeNunzio and Vicki Minnaugh have been named co-general chairpersons of the fundraising drive. "Knowing our congregation to be a very responsive and generous-hearted flock, I don't foresee any difficulty in having our complex of buildings ready in the fall of 1989," said DeNunzio.

"In several short weeks we have realized

over 80 percent of our goal," added Minnaugh. "I, too, feel that our people will continue to demonstrate their concern for the spiritual, educational and social well-being of present and future members of St. Mark parish by giving selflessly."

Fort Lauderdale architect Richard Baker has designed a master plan for the parish which includes a permanent church, parish center, and educational complex.

Present plans, however, call only for the

construction of a multi-purpose parish center containing a chapel, social hall with kitchen facilities, business and counseling offices. Also scheduled for immediate construction is the first floor of the proposed two-story educational building.

Tax deductible contributions may be made to the St. Mark Church Building Fund, 13001 Mustang Trail, Fort Lauderdale, FL 33330; or call 434-3777 in Broward.



## The after-school man

St. Rose teacher leaving a legacy

By Marjorie Donohue  
Voice Correspondent

When Dave Lehman left the faculty of St. Rose of Lima School to return to his home state of Michigan a week ago, he left behind a legacy in quality education and care in the after-school program which he inaugurated four years ago.

(Lehman will become principal of St. Augustine School in Richmond, MI.)

For the past six years he has been a seventh-grade teacher at St. Rose and in 1984 also became the parish organist. Prior to that time, in addition to teaching, he was the organist at St. Agatha Church in Miami's southwest section.

When he initiated the after-school program at St. Rose, it was the first in a parochial school in Miami outside the inner city. The Sisters of Mercy of Merion, Pa. began such a program the same year at St. Francis Xavier School in the Overtown area.

Beginning with 12 youngsters, the program at St. Rose grew rapidly and this year there were 129 students of various ages, most of them children of working parents, participating in the activities. A variety of subjects provided have included arts and crafts, movies, karate, dancing, baton, field trips, instruction in CPR, even cooking and table etiquette.

All students having homework to do were supervised until it was finished— as one parent put it, "It's a real break to come home from work and not have to be concerned with whether homework is done or not."

Lehman has also served as Science Coordinator since joining the staff in 1982 and St. Rose students have received many prizes at the Dade



Dave Lehman is surrounded by a few of his after-school wards who will miss him.

(Voice photo by Prent Browning)

County Youth Fair. In addition, his seventh-grade Math team took second place this year in the Dade competition for the Florida Mathematics League, and 15 of his students were in the top 100 of the math contest conducted annually across the nation by the Servants of the Immaculate Heart of Mary, who administer St. Rose School.

Lehman will spend the summer as a counselor at the camp of the Detroit Area Boy Scout Council, which he has done annually for 13 years.

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# Epiphany sports: Call 'em 'the Kings'

By Jim Varsallone  
Voice correspondent

To call Epiphany School "The Kings" would be very wise.

Two reasons supporting that claim are: 1. that is the school's nickname 2. they miraculously won six sports' championships this past 1987-88 season.

"That is attributed to a combination of things," said Ron Ziccardi, athletic

*"You must prepare yourself, and you must grasp the opportunity, when you have it. I believe in short term goals... what am I going to accomplish today?"*

--Tom Olivadotti  
Miami Dolphins coach

## Radio Rosary: inspiration on the air

They get by with limited funds, and even more limited publicity but the radio rosary program on WEXY 1520 a.m. broadcast at 7:15 p.m. on Saturdays has somehow managed to survive, providing for four years a valuable service to the homebound and Catholics in general.

Blessed Sacrament parishioner Veronica Catlett started the radio program with a small group of Our Lady of Fatima devotees in May 1984. After a large meeting with Catholics of several different parishes the project quickly gained momentum. "It was a week or ten days later that we were on the air," says Catlett. "I never saw anything get off the ground so fast."

At first there were three groups involved in the radio broadcast on the gospel station—a children's group, a group of men and a group of women—each saying a different mystery.

Typical, was a letter Catlett remembers getting from a woman dying of cancer saying that her neighbors came over and they prayed the rosary along with the radio program every week. It's hard for Catlett to gauge how many people listen. She's sometimes surprised by people who she never knew listened to it who express their appreciation and give donations.

In this Marian year there has been a special effort to expand the program from 15 minutes to a half hour. On recent Saturdays Bishop Norbert Dorsey spoke on Marian devotion.

Anyone wishing more information or wanting to become a member of the rosary group can call Anne Osterhouse at 561-1967.

director for the elementary school (K-8th). "It all starts at the top with Monsignor Jude O'Doherty and with (principal) Sr. Sponsa Christi. Then we have a lot of good people who volunteer to help our program, and then there is a great dedication from our student-athletes."

The Kings were crowned champions in the All Catholic Conference for baseball, boys' basketball, girls' basketball, softball, boys' volleyball, and j.v. cheerleading. They totaled 26 trophies and also placed four runner up teams.

Ziccardi began this team in 1982, and by 1987-88 he assembled an outstanding eighth grade unit along with an exceptional volunteer coaching staff.

This eighth grade class compiled 15 championships, six second places and a 201-31-2 record, during its 4th-8th grade career.

For these accomplishments Epiphany recently held an awards ceremony in the school's cafeteria. Msgr. O'Doherty congratulated everyone associated with the Epiphany athletic program.

"Everyone who participated is a winner," he told the assembly. "You all helped make Epiphany something special."

Helen Eustace, the chairperson for the Epiphany Athletic Committee, obtained Miami Dolphins Defensive Coordinator Tom Olivadotti as the guest speaker.

"The most important goals are your day to day goals," Olivadotti said. "You must prepare yourself, and you must grasp the opportunity, when you have it. I believe in short term goals... what am I going to accomplish today?"

When Ziccardi was introduced to the Epiphany sports' circuit, he saw five sports. Now "Coach Z" plays 15 sports in the ACC.

The ones who benefit the most are the ones who wear the blue and yellow colors of the Kings, the student athletes.

"We set our goals last year to possibly win everything this year," said John Bartell, an eighth grader who played baseball and basketball and who won the school's Best Sportsmanship award. "And that's what we did."

Kitty Grummer, who won the female



Epiphany Athletic Director Ron Ziccardi (left) stands with Kitty Grummer, Female Student Athlete of the Year, Mike Lowell, Male Student Athlete of the Year, and Jim Bernhardt, Coach of the Year. (Voice photo by Jim Varsallone)

student-athlete award, expressed her feelings about the Kings' sports accomplishments.

"With all we won that is the proof to how good our program is," she said. "We realized that we had a dream on our shoulders, and that dream came true."

Both the girls' basketball and boys' volleyball teams were undefeated. That is another proud achievement for Epiphany.

"We were really excited and confident," said Carolina DeCespedes, a center on the Kings' basketball team. "We worked as a team and learned a lot. We also make a lot of friends and kept our grades up."

Most of the student-athletes agreed that it was easy to maintain their grades. Epiphany coach Carl Lowell said this is an excellent group of kids, and he was correct.

"This is a once-in-a-lifetime group of

kids," said Lowell, who has won six ACC titles in six attempts over his five-year Epiphany coaching career. "He's (Ziccardi) the reason I'm coaching. He's the best motivator in this age group, and he is tough when he has to be."

Coach Joe Accurso echoed those remarks, while adding several statements about his undefeated girls' basketball team.

"Anybody could have coached them," he said. "They are the best 12 athletes I've ever seen at Epiphany. I'm a football coach, so all that I did was install some linebacking tactics for them to use under the boards... and to be aggressive."

Obviously, it worked as their 13-0 record indicated.

Eighth grader Mike Lowell won the male student-athlete award, while Coach Jim Bernhardt won the first Ron Ziccardi Coach's Award—an award initiated by the Epiphany Athletic Committee.

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Luke 9:48



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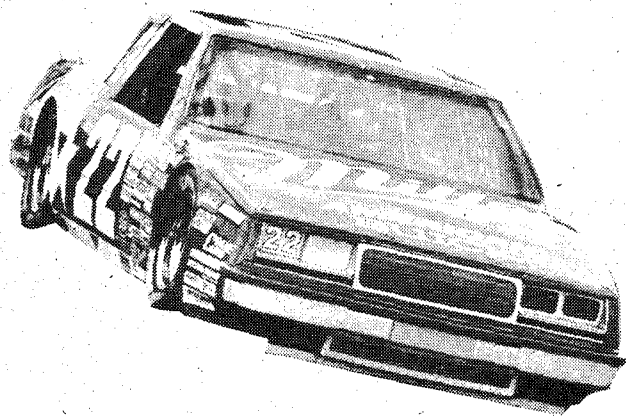
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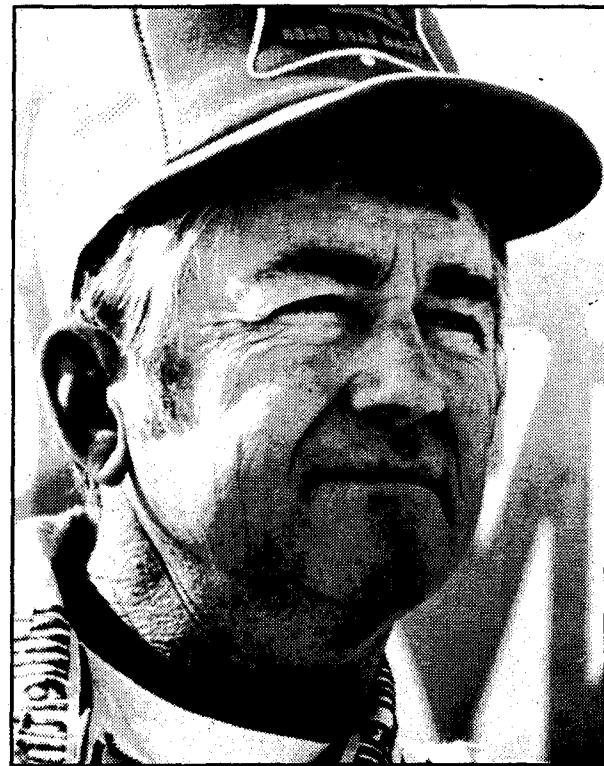


# You gotta have faith to work in the fast lane



*'If you show  
inner strength and  
maintain a clear  
conscience, all of  
you can enjoy life  
and be successful'*

---Bobby Allison, '3rd all-  
time stockcar driver



## Curley High grad returns to tell about faith in God, and winning

By Marjorie L. Donohue  
Voice Correspondent

His formula for success was delivered in person to students at Archbishop Curley-Notre Dame High recently by nationally acclaimed racing driver, Bobby Allison, when he returned to his alma mater for the first time.

Allison, now 50, father of four and grandfather of two, is a Miami native whose family were pioneer members of St. Michael parish. One of a family of 13 children, whose parents, Edmond and Katherine have been married almost 61 years, he ranks third on the Winston Cup all-time victory list after 85 triumphs in 23 years. He also ranks third in the history of stock-car racing for his 50 super-speedway victories.

In the same soft-spoken manner characteristic of all the Allison family, Bobby emphasized to the student body the importance of an unshakeable faith and sense of morality. A daily communicant and one of the first students enrolled at Curley High when the school opened in 1953, he pointed out that the education he received at Curley "provided a good foundation for my life and career," adding that during his life he has "always put forth maximum effort and persevered even through tough times."

He expressed his gratitude to God for the many blessings he has received and for the "inner peace" which is his.

"If you show inner strength and maintain a clear

conscience," he counseled the youth, "All of you can enjoy life and be successful."

When Bobby graduated from Curley in 1955 at age 17, his family was recognized as one of the most devout and largest Catholic families in Dade County. For a short time in the early '70's the family lived in St. Bartholomew parish, Miramar, before moving to Hueytown, a suburb of Birmingham, Ala., where most of the family now live.

Edmond Allison is semi-retired and Katharine, at 81, is an Avon representative. Bobby has shared his successful career with his brothers and sisters as well as a nephew. His brother Donald followed in Bobby's footsteps and is already widely known on the stock-car circuit. One of Bobby's two sons, Dave, has also become a driver. In addition to his parents, who now have 26 grandchildren and 11 great-grandchildren, another brother, Eddie, two sisters, Cindy and Mary Agnes, both married; and a nephew, Thomas Allison, Jr. are all associated in various capacities with the family's stock-car racing Enterprises.

While visiting Curley High, Bobby admitted that as a youth he was not very active in sports except baseball. Although he wanted to play football in high school, Curley officials wouldn't permit it.

"I was only four-foot 10," he explained, "and only weighed 90 pounds. They were afraid I'd get trampled." So he settled for the position of equipment manager, he said. One of the goals he listed in the Curley yearbook of 1955 was to become a stock-car

racer.

Like many families, the Allisons have had their share of sorrow as well as happiness and success. Three of Bobby's sisters and a brother died of Cystic Fibrosis at early ages. His sister, Margaret, lived the longest and died when she was 16 and a student at Notre Dame Academy. His sister, Clare, died of cancer earlier this year in Fort Myers.

His sister Jean lives in Los Angeles and another brother and sister and member of Our Lady of the Lakes church, still reside in Miami. Thomas Allison, Sr., a lithographer, often recalls their father's words when they were youngsters. "He always told us not to talk about what we were going to do but to get out there and do it," he said. The fact that two of Tom's sons are pursuing careers in stock-car racing doesn't surprise him. "It goes with the territory," he quipped.

Pat Moniz, another of Bobby's sisters, and a parishioner of St. Agatha Church, confirms that the Allisons are a very close family, who keep in frequent touch with one another.

"Everyone we know knows that we all have a feeling of love for each other," she said.

Obviously this love of family has carried over in Bobby's career to his love for his fellow man. Six times he has received the award given to the most popular racer on the circuit and he is respected among his peers for never being a reckless or overly aggressive driver nor intentionally endangering the lives of his competitors.

## Columbus' Br. Kevin trades in his sneakers

By Marjorie Donohue  
Voice Correspondent

Marist Brother Kevin Handibode is trading his basketball for budgets and administration at Columbus High where he has been appointed principal for the new academic year, with 1,275 students enrolled.

Known in Dade County as the dean of basketball coaches, Brother Kevin leaves behind an 18-year record as athletic director and is one of two coaches in the area to remain at the same school for so long.

He will succeed Brother Francis Garza, FMS, who is

being transferred to St. Joseph High in Brownsville, Tx., along with Brother Kevin Brogan, FMS, who has been assistant principal. Brother Felix Anthony, FMS, a 22-year member of the faculty at Msgr. Edward Pace High, has been appointed assistant principal and academic dean at Columbus High.

A native of New York City, where he coached the Junior Varsity team at Archbishop Malloy High for four years before coming to Columbus in 1966. Brother Kevin was the JV coach for three years before becoming head coach.

In addition he has been development director for the past five years and has seen the completion during that time of a new science facility named for the Anthony Abraham family; a new chapel constructed in memory of the late Mrs. Genevieve Abraham; and a new music and athletic center named for the Korth family, who now reside in California and have been long-time benefactors of Columbus High.

With a keen interest in basketball as a youth and after 25 years coaching the sport, Brother Kevin admits he's going to miss it. "I really love it," he said, "But I can't be both coach and principal. My new position will really be a challenge" he said, explaining that he'll be in charge of a faculty of 16 Brothers and about 55 lay teachers, as well as retain his job in development.

During his years at Columbus, Brother Kevin's teams have had only one losing season since 1975. His best year was in 1976 when Columbus Explorers won a school record of 23 games and the Southern Division of the Greater Miami Athletic Conference. He's had his share of good players over the years including Miami-Dade South Coach Cesar Odio, Jr. who was on the Explorers' team in the mid '70s; Boston Red Sox pitcher Ed Lynch and Bill O'Dowd who led the 1987 team to a 21-10 record.

Coach Odio said he as very fortunate to have played for Brother Kevin. "He wants perfection, he wants to do everything right. I learned a lot and it helped in my coaching career."

## Students compete in religious art contest

Students from two Catholic schools in Hialeah, Immaculate Conception and St. John the Apostle, have tested their art skills in an art show and competition at the Knights of Columbus Father Lawrence J. Flynn Council #4772 of Hialeah. The contest, sponsored by the Knights of Columbus and Msgr. Edward Pace High School, pitted students from the two rival schools.

The young contestants were asked to paint a portrait representing one of the five glorious mysteries, either with water color or oil paints, and no bigger than 3X2 feet. In all, 10 students from Immaculate Conception and 2 students from St. John the Apostle competed, and none went home empty-handed.

Each student received a rosary and a certificate of merit from the Knights of Columbus, and while the students prayed, the judges reached their decision on whose paintings would win.

Third place went to Cristina Pulido from Immaculate Conception who received a plaque for her depiction of the Coronation of Mary. Raul Molina from St. John the Apostle was given second place and a trophy for his painting of the Ascension of Jesus Christ.

Anita Roldan from Immaculate Conception took first place and a \$500 scholarship to Monsignor Edward Pace High School for her depiction of the Assumption of Mary.



## The good ol' days... were they really?

Pre-Vatican II you could go to hell  
just for going to another church

By Martin E. Marty

Fifty years after leaving the Nebraska town that portrays, I still read the weekly *West Point News*. My favorite column is "Fifty Years Ago, 1938." As an historian and thus a lover of the past, as a particularist who likes specific times and places, and as an anecdotalist moving toward dotage, I let this column stir memories of my world when I was aged 10.

A few weeks ago the name Shinstock appeared. Memories of old neighbors crowded into my mind, and I headed for the attic to the photo album my kind parents had put together for such a time as this.

Two of the photos, one underexposed and one overexposed—as all family snapshots were in the 1930s—picture Marty and Shinstock children playing together. In one, my sister on the right and I on the left bracket four other children including, toward the right, Wilfred and Elizabeth Shinstock gazing out from pits and tunnels we had dug in an old churchyard. Near my left knee is a toy truck that I still possess. You cannot have it. In the other photo, it is the Shinstocks who keep in parenthesis Mildred, Myron, and seated Martin Marty. We are atop the "Silver Streak" we'd built that day out of the pick-me-up wheels and woods of our parents' garages. If it outlasted the day of its production, you can have it.

Had there been a camera ready and film affordable in the Drought and Depression days, the parental photographer could have caught these four and five playmates together any day through ten years. The only place she or he would never have snapped us together is in the Shinstock or Marty homes.

The Shinstocks were Catholic. The Martys were Lutheran. Our homes were 50 yards apart. Physically only an alley intervened. Emotionally there were no barriers. Spiritually and ecclesiastically there was a Berlin Wall monitored for us as it was for all the Catholics and Lutherans of West Point, by Pastor Oelschlaeger and Father Boseck, I believe his name was. I am not sure because we were not supposed to know the sometimes smiling man who climbed the hill past our to his own.

The Shinstocks and Martys, the Oelschlaegers and Bosecks, had nothing against one another. They were simply living by the prescriptions handed them from above. From God, they kept being told. But all of us have to know—if they did not yet—that God had little at stake in the hurdles and separations we kept creating.

Why the boundaries? The great horror was intermarriage. What if Martin and Elizabeth grew to the stage where she dropped her doll and he lost his fireman's hat (picture three) and they started a romance? We could point to stigmatized and ostracized people who had "turned Catholic" or "turned Lutheran" as the result of marriage. We knew that So-and-So would roast in hell because she could not go to Mass; her children were being brought up Lutheran. We knew that we Lutherans would roast in a different chamber of hell if we let intimacy with Catholics draw us from what we were taught—I can prove this—was The True Visible Church on Earth. The Missouri Synod, our rule-maker.

Readers in the post-Vatican II generation, who are being schooled in nostalgia for a world that never was, or survivors of pre-Vatican II who want to escape the present and invent their own past, may not believe that my reconstruction of a world could be true. Let me disabuse them. I have just portrayed to you a relatively ecumenical, interfaith scene. Martys and Shinstocks liked one another and pushed the rules further than most. Oelschlaeger and Boseck guarded the faith under the Big Sky and in the Great Space, where ethnic groups did not have to throw stones at one another, where there were places to hide. We at least knew one another as individuals.

The skeptical reader persists: are you sure I am not inventing a negative world that also did not exist? Nostalgia is not memory; it is the rust of memory. Are these the uglier chips of rust? Let me do some documenting from the 1938 edition of a pop-Catholic answer book. "72nd Printing, 7,000,000 Circulation." Some of those 7 million buyers must have read it. It did not come from the margins. "With a Preface by Rt. Rev. Msgr. Fulton J. Sheen, D.D." Volume One includes

1588 answers. Let me dip into the relatively benign section appropriate to the present topic.

"1089. Is it a sin for a Catholic to attend weddings in Protestant churches? The law of the Catholic Church forbids participation in a religious service that is not Catholic because it is an implied repudiation of the faith. . .

"1091. Why is the Catholic Church so severe in her law in this matter? Loyalty to Christ forbids our sanctioning in any way a false form of religion, and Protestantism is a corruption of Christ's religion. If one may attend any religious services, then a Christian could assist at pagan rites."

Let me interrupt with some Lutheran nostalgia. I was no more allowed to respect or enter the Other Kind of Lutheran Church two blocks away than I was to enter St. Mary's Catholic Church.

"1092. Catholics will be despised as narrowminded Pharisees. Would a Christian who refused to attend pagan rites be a Pharisee?"

"1095. Are not Protestants a good and sincere people? It is not a question of their goodness, but of the religious system they support."

The priestly co-authors do admit to a questioner that they would attend their mother's funeral if, perish the thought along with her, she were non-Catholic, but only physically—not as spiritual participants in religious worship.

The book, like life in the '30's, only gets worse from there. Threat of hell is as vivid on its pages from there. Threat of hell is as vivid on its pages as it was in medieval times. Legalism was an unimaginably

### Nostalgia Is:

▲The 30s with Mickey Mouse but not the Depression or Fr. Coughlin

▲The 40s with the Andrews Sisters but not World War II

▲The 50s with 'I Love Lucy' but not McCarthyism

▲The 60s with Jackie's hairdo but not Vietnam or Lee Harvey Oswald

constant constant in the answers. And that book, better than the benign snapshots, evokes the real world of the 1930s, the one which nostalgia buffs look at today. The Good Old Days. The Golden Age. Before Pluralism. Before Relativism. Before Change. Back When There Were Absolutes. Back When Doctrine Was Doctrine and The Pope Did Not Have To Argue His Case. Back When Bishops Were Bishops And Cracked The Whip. Back When By God People Really Believed Something.

As an historian, lover of the past, tender regard of memories, and heir of Marty and Shinstock parents who were better than this one of their children could ever be, I have to separate nostalgia from history and memory. So I reach for another source, a garland of anti-nostalgia passages. As Senator Joseph Biden would say:

"Nostalgia is a seductive liar" (George Ball, 1971).

"What nostalgia does, exactly, is to 'select out'" (John Romano, 1979).

"We are not so much in love with the past as afraid of the present, and in positive horror of the future" (Donal Henahan, 1971).

Nostalgia is:

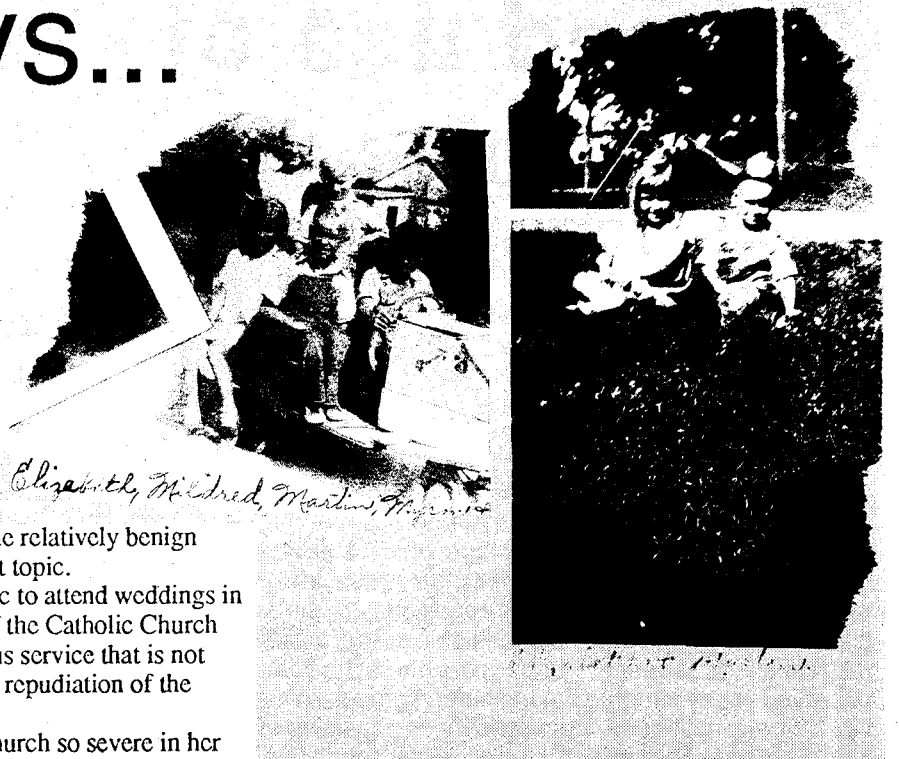
The '20s with Al Jolson but not the Ku Klux Klan.

The '30s with Mickey Mouse but not the Depression or Father Coughlin.

The '40s with the Andrews Sisters but not World War II.

The '50s with "I Love Lucy" but without McCarthyism.

The '60s with Jackie's pillbox hat and beehive hairdo



Elizabeth, Mildred, Martin, Myron

but without Lee Harvey Oswald or Vietnam.

Historical thinking differs from nostalgia because it insists on situating past events and moods in a larger context because life, including Christian life, always comes in contexts.

In turning to the Shinstock scenes in the Marty album, I am turning to a very sheltered landscape and churchscape. The minor irritations should matter little against their own larger context. They are but images, metaphors, representations of a larger world of violence.

They would be incomprehensibly cute in today's Lebanon or Northern Ireland or on the West Bank, where people really fight across ethnic and religious barriers.

These years I am writing *The Noise of Conflict*, a second volume of four on Modern American Religion. It deals with the '20s, '30s, and '40s—precisely the grandfatherly or grandmotherly years to which the nostalgia promoters in church and state would turn all of us. I summarize the plot in a line: "In American religion, everyone was mad at everyone else, but no one got killed."

No one got killed. America had lucked out or found ways to channel spiritual violence to safe corners of life. It did not have the weapons or techniques for terrorism or the how-to manuals for killing that the daily press provides now. But I would no risk experimenting again with a life with Absolutes, where Dogmas are nailed down, and Tribes rejecting pluralism kill a Catholic, pound a Protestant, or nail a Jew because she is different.

Just as our parents and pastors both suffered with and mediated a legalistic world they could not have chosen or admired, and just as our pastors and priests only carried out orders, so I should remind myself that better things were in the offing. But I find few voices beginning to stir to produce them. Maybe a young John Courtney Murray in 1938 was clearing his throat to work eventually for a clarified Catholic life within a republic. Some Catholic liturgical scholars were getting ready to help make the liturgy into *leitourgai*, the people's service. Reinhold Niebuhr was linking up with some Catholics to help produce a better human city. The pickings were slim.

Pardon me, then, if I lean back and dismiss as antiquarianism or aestheticism the nostalgic notion that a restored Latin Mass—yes, a better expression than some jumpy liturgies of the late 1980s—should prevail. Let me cross my fingers when I am told that Cardinal Joseph Ratzinger's cracking of the whip would not mean backs lashed before backlash. You cannot have his absolutes, his dogmatic resolution, his cocksureness effectively promoted by coercion or thunder. You need the evangelical persuasion the Pope uses half the time and which your bishop and priest (and mine) would effect in the face of those who call this wishy-washy, evidence of quiche-eating.

Buy *The Closing of the American Mind* and complain, if you will, that the simplicities and absolutes are gone. Light up the incense and chant the old Gregorian. Admire the cocksure. Well and good. They represent the past in respect to which, said Donal Henahan, we "are not so much in love." They also distract us from the present of which we are afraid and the future which instills horror.

Statement of faith: I think God was active back then, is now, and ever shall be. And that God calls us all to have courage in the present and faith for the future. Amen.

(From the U.S. Catholic)



# Editorial Page

## Christian morality and use of violence

By Agustin A. Román  
Auxiliary Bishop of Miami

Because of my ordination, I feel that I am a father for all people who live in the Archdiocese whatever their race, language or nationality, and particularly for all who are Hispanic. However, for humanly understandable reasons, I must be especially concerned for those who may be in danger of falling into errors which are unacceptable in the moral order.

According to the ethical principles which the Church has been teaching for centuries, the possibility of using violence is accepted in certain extraordinary situations of personal life (legitimate defense) or the life of a nation (just war).

However, given the great damage which is always caused by violence, the Church has declared that, even for a just cause, an armed conflict should not be initiated unless certain essential conditions are met; i.e. the reasonable probability of a victory and that the undeniable evils of war are foreseen to be less than the grave evils of peace. Furthermore, there are some principles which must be observed in any struggle among human groups so that they will not degenerate into barbaric actions. According to these principles some actions are unacceptable; i.e. the deliberate bombing of civilian populations, the assassination of non-combatants in times of war, or the terrorist acts in time of peace, even if they are motivated by a just cause.

The reasonable pain felt at the present time by the Cuban people who see the danger of their country of birth being lost for a long time, must not make anyone fall into the temptation of committing violent actions which are illicit and, in the long run, will result in weakening in the eyes of the American people the cause which the Cubans justly wish to defend.

In the difficult times which, according to some, are approaching, the good patriots must continue their untiring efforts in behalf of the freedom of Cuba, but they must avoid violence in their encounters with persons of different ideas and always keep their activities within the limits imposed by Christian morality as well as the laws and customs of this generous country who received us.

Father Félix Varela (who was never an unconditional pacifist), in an historic sermon given at a time of great tension between Cubans and Spaniards when the 1812 Constitution was placed into effect, said these words which seem to be addressed to us at the present time: "Keep the public peace and quiet which are proper to a Christian people. Do not, with any pretext, break this tranquility, because in doing so you will open the door to evils which will be greater than those you wish to avoid."



## Letters

### 'New Age' vogue is anti-Christian

I was deeply disturbed that Antoinette Bosco's article on the "New Age Vogue" (5/27/88, page 17) was permitted to be published in *The Voice*. A "deeper look" into the New Age Movement, as she suggests we do at the end of her article will reveal that it is anti-Christian and anti-Catholic and far from the truth that is revealed in God's word.

The basic tenet of this movement is that one must discover the "power that is within oneself, the power of thought", for example, as she suggests. The use of crystals is one of the methods used to bring out this power to mystically reflect and amplify one's qualities.

The Christian view is opposite. Power is only from God not from self.

God's power is greatest seen in Christ's death and resurrection from the cross. But, the "New Agers" do not understand the cross. For the message of the cross (that of sacrificing oneself) is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Not only is the power of the cross foolishness to them, but the lesson of the cross is foolishness to the "New Agers"; they do not understand humility. In the New Age Movement, self is at the center and somehow by seeking mystical and spiritual experiences (without God) one can become a "greater" person.

The Little Engine that could," says, "I think I can," but the Christian says "I can only with the Lord's help."

The New Age Movement seeks spirituality without the One True God, the "God" of their movement is self and Satan. Since Satan's main lie is to tell man

that "he can become like God" (Genesis 3:4) without God.

Self is so elevated in this movement that there is a belief that man is basically good, as she says in her article, "basically benevolent," but the Bible says, "There is no one righteous, not even one" and "all have sinned and fallen short of the glory of God" (Romans 8:10 and 78). But true righteousness "comes from God through faith in Christ Jesus to all who believe" (Romans 8:22). It is not in anything we do.

"Channeling," "empowerment," "tarot cards," "psychic energy," are all "buzzwords" as she said, but she did not once condemn any of these. These activities are well known among theologians as Satanic and from the Evil One are must remember that "Satan masquerades as an angel of light."

Paul says to the Corinthians who were faced with a similar culture. They were faced with idolatry and false prophets. "We do however speak a message of wisdom among the mature, but not the wisdom of this age (one could say, The New Age now) or of the rulers of this age, who are coming to nothing. No, we speak of God's secret wisdom. . . none of the rulers of this age understood it"

One final thing to remember when faced with questionable and false prophets. "We have not received the spirit of the world but the Spirit who is from God that we may understand what God has freely given us." (Corinthians 6:12)

Thank you for your time.

Beth McCarthy  
Pembroke Pines

### New age ideas are satanic

The May 27 of *The Voice* contains an article by Antoinette Bosco in which Ms. Bosco takes a sympathetic look at the New Age Movement.

Let me state in no uncertain terms that the New Age Movement is a very well organized, very well concealed Satanic Cult. Its goal is to usher in a new world religion which will unite all mankind in worshipping, not The Creator, but rather, the creation. The New Age Philosophy has made its way into a vast number of organizations whose members, for the most part, are totally unaware of the true goals of their organization.

There are several authoritative books on the New Age Movement. Two which I recommend were written by Constance Cumbe: "The Hidden Dangers of the Rainbow", published by Huntington House and "A Planned Deception" published by Point Publishing Co. The first is an introduction into the history of the New Age Movement, the second is an in-depth analysis of the Movement and its members. Photocopies of relevant documents are provided in its pages. Other books which may be read are: "New Age Globalism" by Ed Rowe which provides an easy-to-read introduction to the New Age; and "America Betrayed" by Marlin Maddoux which identifies many of today's corporate and public figures who are New Agers.

I agree with Ms. Bosco that the New Age presents a philosophy "worth taking seriously": however, it should be taken seriously not because it possesses any

positive values, rather it should be taken very seriously because of the danger it presents to our spiritual lives.

Ivan Ortiz  
Miami

### Starvation bills should be killed

Regarding your article on legislation HB 406 and SB 501, which would permit death by starvation in circumstances where death is deemed imminent, I would like to make the following comments.

Through my association with the Coma Recovery Association of South Florida, I have met many individuals who have recovered from prolonged coma and through much hard work and rehabilitation have become productive citizens who enjoy life and contribute greatly to the community. Yet any of them would have been excellent candidates for death by starvation while in coma.

This is a slow and painful way to die. Do our legislators truly believe that our elderly who suffer from Alzheimer's and other terminally ill people do not feel pain?

I suggest that our legislators fast without food or water for a week before deciding if these proposed bills are humane. If passed, the potential for abuse is tremendous.

Everyone who respects life and believes in death with dignity should be deeply concerned with this proposed legislation.

Bette Sachs  
Miami



## Becoming a deacon

**Q.** I have been trying without success to obtain information regarding the married diaconate in our diocese.

Could you help me with the following? Are currently married Catholics qualified to be deacons? Are there canonical requirements such as degrees, tuition fees or a "seminary" for study?

Can studies be done on a part-time basis since I am actively employed? Once ordained a deacon,

By Fr.  
**John Dietzen**



is one assigned to a parish, for example an inactive parish, to minister to the people there? Is a married deacon considered a cleric or a lay person? (California)

A. I cannot give details about a specific diocese in this column, but the following information based on general church law may be helpful.

One may be a married Catholic man and be eligible to become a candidate for the permanent diaconate.

Whether married or not, a permanent deacon is technically part of the clergy of the Catholic Church. Bishops, priests and deacons receive the sacrament of holy orders.

While these orders obviously serve the church in significantly different ways, deacons are among those officially commissioned for that service by official designation and ordination.

No specific academic degree or experience is required to become a candidate for the diaconate. After (or even before) ordination, deacons sometimes serve in assignments which obviously presuppose legal, financial, educational or other academic background.

Numerous deacons, however, presently serving in the United States and other countries had no academic experience beyond high school when they were accepted as candidates for the diaconate.

The process of training and education preceding ordination as a deacon may vary considerably from one diocese to another and even more from country to country. A deacon who will assist in an average American parish, of course, will require different training than a deacon, for instance, in Africa who will be the primary religion teacher and liturgical leader for an entire town or village.

While perhaps to a lesser degree, similar differences in ministry expected from a deacon may exist in parts of our own country and even within the same diocese.

Each bishop whose diocese has permanent deacons establishes an expected curriculum for their training. With no exceptions of which I am aware, such preparatory programs allow for the fact that most candidates for the diaconate are men who have other employment, who in fact may be husbands and fathers still raising their families.

For specific information about your own diocese you would need to contact your pastor or write to your diocesan chancery office. An office for the permanent diaconate is now established in many places. The director of that office or any other chancery official would provide the details you need.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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# Children learn with toys

Child's play can be pretty serious stuff. It first dawned on me that toys were serious business one day 30 years ago as I watched my 4-year-old son John busily at play. He had fallen in love with a set of old-fashioned trains. It struck me then that even the simplest toys provide a way for a child to enter the grown-up world while still in an innocent, protected environment.

Toys influence a child's perceptions about the world in important ways. When adults look at toys, we see miniatures, just playthings. But to children, toys are big as life.

A child sees a doll not as something artificial but as a baby. A train becomes a vehicle of communication. A game is used to enter the arena of competition. These are all real elements of the adult world.

As children play with toys, they learn and form basic concepts which prepare them for adult life.

Considering the kind of influence a toy can have, parents have to be concerned about the messages children are getting. What exactly do we want to teach through toys?

The greatest controversy surrounds the massive marketing of war toys. A lot of people, including parents, educators and police officers, are convinced that war toys are teaching violence and hatred. Last November, more than 60 groups in six countries staged protests against them. The protests were sponsored by the stop War Toys Campaign, a project for the War Resisters League.

A "Stop GI Joe" campaign has been endorsed by 50 groups around the country, including many veterans groups.

Kate Donnelly, campaign organizer, advises parents to take a sharp look at the lessons children get from GI Joe. "They are learning that the best way to deal with an adversary is fighting and killing," she said.

Yet GI Joe is one of the top selling toys in America, according to Toy and Hobby magazine. It is promoted by the GI Joe daily

By  
**Antoinette Bosco**



TV cartoon, which averages 84 acts of violence per hour, according to the National Coalition on Television Violence.

I don't see how guns and war toys could do anything but promote violence. If we hand little children the tools of war to play with, we are telling them that war is acceptable and good.

Occasionally another kind of toy grabs the spotlight and causes us to question what we want our children to be learning.

The latest is the new line of "Special Blessings Dolls" which kneel and clasp their hands in a gesture of prayer. Kenner Parker Toys Inc., says it is marketing the dolls to capitalize on a growing national interest in religion and traditional values.

The dolls have drawn mixed reactions from religious groups. Some groups have expressed concerns over the commercialization and trivialization of prayer.

Remembering that in a child's mind a doll is not trivial, I don't think the Special Blessings Dolls will do any harm. They will communicate that prayer is good.

Every toy a child gets communicates something about the adult world. If we want children to think we live in a world of hostility, give them war toys.

If we want them to see and create a world of benevolence, give them toys with positive and constructive images.

To me, it only makes sense to offer our children a constructive view of the world.

# The Dignity controversy

If you've been following the developments in New York City of a group of Catholic homosexuals called "Dignity" you are probably aware that they have been picketing St. Patrick's Cathedral in protest against the church's condemnation of homosexuality.

Cardinal O'Connor has been taking most of the heat because he has refused to meet with them on the grounds that they want the church to change its position on the morality of homosexuality. The cardinal states flatly that the issue is not negotiable and such a meeting would be pointless.

To some, Cardinal O'Connor is considered an ogre who enjoys making life miserable for homosexuals. Not true. The cardinal has anguished over this problem; he simply has not authority to change God's law and he expects people to realize that. The same is true for many moral issues being debated in the church today.

What many do not know is that Cardinal O'Connor visits AIDS patients, many of whom are homosexual, at St. Claire's Hospital in New York, once, twice, and often three times a week. People in the inner circle tell me he stays not for a few minutes or an hour, but usually three hours each time, going from bed to bed, giving his blessing, hearing confessions, comforting the dying, shaking hands and wiping brows. I don't know of any priest who does as much for AIDS patients.

I asked the cardinal recently why he wouldn't consider allowing TV camera's to follow him around the AIDS ward the way People John Paul II did on his visit to San Francisco. I had

By Fr.  
**John Catoir**



heard there was a great healing among many in the homosexual community because they saw the pope for the first time as a compassionate father, one who really cares about them.

The cardinal was grateful for the advice but he preferred not to follow it on the grounds that the privacy of each patient was more important to him than this own image and that in his case some would probably interpret it as a self-serving publicity stunt anyway. He is right. His response brought me back to some wisdom I learned from St. Frances de Sales who said:

"When thoughts as to whether people like you or not come into your mind, do not even look at them, for people will always like you as much as God wills."

(For a free copy of the Christopher News Notes, *Marvelous You*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

## Time capsules

By Frank Morgan

### 'Fool's gold': colonists' iron pyrate

On May 14, 1607, English colonists landed at Jamestown, Va. The colony nearly floundered until John Smith took command and compelled the lazy to work. His motto, was "Those who would not work, would not eat." His penalty for anyone using foul language was to have water poured down the sleeve of the culprit.

The early colonists at Jamestown discovered a bank of bright yellow dirt and its color was thought to be due to particles of gold. Captain Christopher Newport carried a shipload of the mineral to the London Company in England and soon learned to his and the gold-hungry colonists' chagrin, that all that glitters is not gold. The mineral was iron pyrite or "fool's gold". Oddly enough the state mineral of Mississippi is also iron pyrite or "fool's gold."

John Rolfe gave the Jamestown colony a cash crop when he introduces a curing process that made tobacco a suitable item for export to England.

In addition to smoking, the nicotine in the tobacco was found

to be a good insecticide. And for 125 pounds of tobacco, the London Company would supply a suitable wife for a colonist.

\*\*\*\*\*

In 1660, General George Monk led his royalist army from Scotland to England and restored King Charles II to the English throne. His men crossed the Tweed River at Coldstream.

Henceforth the men of this force became known as the Coldstream Guards, and have since been the guardsmen of the royal family.

\*\*\*\*\*

In 1690, the Battle of the Boyne River in Ireland took place. It pitted the Catholic forces of King James II against the Protestant forces of William and Mary. In the battle the troops of William of Orange defeated the troops of James. James had to flee to France. By this success, the Protestant cause in England, Scotland and Ireland was assured.

The Battle of the Boyne is celebrated annually by a group who are known as the Orangemen.



## How children feel about divorce

Dear Kenny: My husband and I are in the process of divorcing. We have three children, ages 5 to 11. I'm sure they are upset, but I honestly don't know how they feel.

What can their father and I do to help them through this difficult period for all of us and to make the divorce easier on them? — New Jersey.

Children have many feelings about divorce, and all children feel differently. There is no single way a child should feel. Each child has a right to his or her own feelings. Say to your child, "Tell me how you feel."

—It's all right to feel sad. Many children feel very depressed about losing a parent and forthcoming changes in the family.

—It's all right to feel mad. One young man said to his mother: "I hate you. You're so selfish. You won't let dad stay with us." Then he hit her. The angry feelings are understandable. The angry behavior, the hitting, calls for discipline. Feelings may need to be expressed, but they are not an excuse for misbehavior.

—It's all right to feel scared. Children may have nightmares and even daytime attacks of panic. Their whole life is changing, and they may need some practical reassurance.

—It's all right to feel confused. As one young girl said: "I don't know what I want; I don't know nuthin'

By Dr.  
**James and  
Mary Kenny**



anymore." Feeling mixed up is normal, but it should not be allowed to affect schoolwork or other important life areas.

—It's all right to have hope. Many children wish and dream that their parents will reunite. Parents should not falsely encourage these feelings, but there is no need at this time to discourage them either.

—It's all right to feel guilty. Children often feel at the center of the world, as if their every action has great significance.

Consequently, when their parents split, some children may feel it is due to something they did or failed to do. The feeling of guilt is normal, but children should be reminded that parents are divorcing for reasons of their own, which usually have little to do with the children.

—It's all right to worry what others are thinking. One girl felt everyone in school was talking about her parents' di-

vorce.

These are the more common feelings. They are a normal state in adjusting to the divorce.

Here are a few suggestions for divorcing parents who wish to ease the stress on their children.

—Children have the right to their own feelings about the divorce. Parents should listen and accept them, without telling the child his feelings are wrong or mistaken.

—Children have the right to the truth. They want to know why their parents are divorcing. Tell them, in a way appropriate to their age. They understand how good friendships can go sour.

—Children have the right to avoid a choice between living with father or mother. Parents should not force or press them to choose. Some children are devastated by such a choice.

—Children have the right to choose, if they want, and to make their wish known. Usually, at age 14, the court will honor their wish. But even younger, parents and court should take the children's wishes into consideration as they make post-divorce plans.

Divorce is not easy on anyone and certainly not on the children. Don't assume because a child is quiet that all is well. Instead, encourage your children to express their feelings and treat their feelings and wishes with sensitivity.

## 'Whydon'tcha?'

A friend told me that when he was in the seminary, his class was assigned the task of running a boys' camp at a lake in the summer. One of the seminarians decided to build a pontoon boat in his leisure time.

Each day his peers would come down, inspect his progress, and ask, "Why don't you put this over there?" and "Why don't you add some more weight here?"

In spite of and in honor of these uninvited dockside superintendents, the shipbuilder finished his boat and named it, "The Whydon'tcha?"

Whydon'tchas come in a variety of guises in society, especially in church society. These are the professional critics who ask, "Why don't you do it this way?"

At times, Whydon'tchas seem to assume a superiority that says, "I'm not willing to do the work but I'll tell you how it should be done." They mirror the cynic who quipped, "A critic is a person who knows the way but doesn't know how to drive the car."

Pews are filled with Whydon'tchas. And the same churches have to beg for volunteers. These special experts have all kinds of ideas to offer but not time to implement them. They are the ones who say, "If we had coffee after Mass," but who also say, "I can't get involved" when the time comes to brew it.

On the flip side, I thank God for those who accept others' ideas and say, "How can I help?" These are the doers, not the critics. A doer is one who says, "I am

By  
**Dolores  
Curran**



willing to make this a better community by offering my time and energy."

I'm afraid more of us are critics than doers. It's easier. We come up with solutions that others have to carry out. We're too busy or too preserving of personal time to get actively involved. We give the suggestions and get out.

As a basic Whydon'tcha, I find myself in both camps - the one that say, "We welcome your ideas," and the one that says, "When can you do it?" The tension between the two can become strained at times.

Should I keep my ideas to myself for fear of committing myself to time I don't have or should I offer ideas without that commitment?

It's a situation many of us face. I don't want to be a Whydon'tcha but on the other hand, I don't want to be regarded as an adviser without commensurate action.

How to deal with all this? I believe the answer lies in understanding leadership. It comes in a variety of forms. One is the visible leader. Another is the nudger, the person who perceives needs and attitudes but isn't necessarily actively involved. A third is the enabler. He or she isn't interested in taking on a leadership role but enables others to do so.

The fourth is the model - that person of consistency who makes us humble because he or she trudges along doing the work we suggest. Models are the valuable volunteers in a parish. They know that their effort may not pay off but if someone thinks it's a good idea, they're willing to try.

The important idea is that there's room for all of us - the Whydon'tchas and the We're-doing-its. When we can honestly determine what we are - leaders, enablers, nudgers, or models - and fulfill our role well, our community will benefit.

We need people with ideas who can't fulfill them and people who have few ideas but are willing to act on others'. We need not apologize for being the leader we aren't but accept what we are and perceive a value in it. Every community, from family to nation, needs all of us, even the Whydon'tchas. When we reach the stage where we value all four kinds of leaders, we're on our way to building strong community life.

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## Family matters

### A widow's unfinished business

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

Recently I met Mary. Joe, Mary's 45 year old husband, died of cancer four months ago. The reality is just beginning to surface as the initial slinks into the background.

As we visited, there became woven throughout the conversation indications of Mary's anger towards God and her feelings of guilt. . . so typical of a person so recently widowed.

By talking, Mary was able to come in touch with and to share her feelings. It seems that Mary had prayed faithfully for three months with full confidence that God would cure Joe. But Joe died!

Mary's feelings were mixed. She was overwhelmed with guilt, thinking that if she had prayed harder, Joe would not have died. At the same time she was angry because God apparently hadn't listened. Her faith was shattered. Gradually, Mary began to realize that her faith had not been in a God who heals in different ways. Rather it was a faith in her own faith. She had believed that if she said the 'right' prayers, God would work a miracle. When

the miracle did not come forth, Mary began to doubt her own faith. "It was my fault. I didn't pray hard enough," she exclaimed. Mary was later able to distinguish between a God who permits death and a God who causes death; between a faith which believes without understanding and a faith that God will do whatever I want.

Mary carries within her a deep sense of guilt because she and Joe never once talked about death. . . so sure was she that he would be healed. As a consequence, she is now dealing with much 'unfinished business.' She feels guilty for not allowing Joe the opportunity to verbalize his feelings, for not communicating to him her love, for not talking about a future without him and knowing what he would want done, for not holding him in her arms those last moments of his life. She is devastated. So much had been left unfinished.

Now that Mary has moved beyond the initial shock of Joe's death, she needs to have the opportunity to talk through all of these feelings. She needs to discover for herself that everything is all right and that Joe died peacefully in spite of so much that was left unsaid. But will there be anyone to listen to Mary?

There is much ministry which needs to be directed

towards Mary and to the many Marys of every parish. At the time Joe was dying, she needed someone to be with her through the pain and confusion. She needed to be encouraged to find strength in God and to trust that God would be with them. However, as Joe's condition became irreversible, she also needed someone to help her to face this reality and to respond to him in ways she would not later regret.

Our culture provides ritualized ways of putting closure on a loss through death. The wake service, funeral and burial are ways of acknowledging the death and of saying good-bye. For several days or weeks, friends are usually most caring and supportive. However, it is sometimes months later that the shock wears off and feelings begin to surface, the loneliness becomes unbearable and the widowed person is left with a great deal of confusion. It is at this time, too, that the widowed person needs someone with whom they can talk and explore options.

Hopefully, each parish can begin to explore ways of responding to these needs if nothing is presently being done. Those who can best minister to those who are widowed are those who are widowed themselves. They are the ones who understand.



## The 10 family film finalists

In my last column, I outlined how I came to list ten movies which parents could watch with their children without being embarrassed and while being more than just entertained. Now it's time to share my list of finalists.

Each film is followed by a synopsis, topics which might be raised in families as a result of seeing them, any trouble spots for parents to watch for, its rating



James Breig

(from both the U.S. Catholic Conference and the Motion Picture Association of America) and what age group it is best suited for.

In alphabetical order, here are the ten to try:

1. **Amazing Grace and Chuck (1987):** A Little Leaguer gives up his sport to protest nuclear arms and is soon copied by professional athletes. \*Topics: Nuclear arms, sacrifice, friendship, risk. \*Trouble spots: nasty words. \*Ratings: A2 (adults and adolescents), PG. \*Age: 10 and up.

2. **Bang the Drum Slowly (1973):** A dim-witted major league catcher discov-

ers he is dying and his teammates rally around him, led by his roommate, the star pitcher. \*Topics: death, loyalty, teasing. \*Trouble spots: tough language, subplot concerning a prostitute. \*Ratings: A2 (adults and adolescents), PG. \*Age: 14 and up.

3. **The Black Stallion (1979):** Set in the Forties, a young boy is marooned on an island with a horse he tames; back home, he challenges top horses to a match race. \*Topics: nature's beauty and danger, love of all creatures. \*Trouble spots: none. \*Ratings: A1 (general audience), G. \*Age: 6 and up.

4. **The Boy That Could Fly (1986):** A teenage girl moves in next door to an autistic boy and their friendship helps both cope with deaths in their families. \*Topics: drinking, emotional trauma, cliques. \*Trouble spots: none. \*Ratings: A1, PG. \*Age: 10 and up.

5. **Breaking Away (1979):** four college age pals in Indiana face their futures—with the focus on one teen who is fascinated with bicycle racing. \*Topics: hero worship, growing up, independence. \*Trouble spots: language. \*Ratings: A2 (adults and adolescents), PG. \*Age: 12 and up.

6. **The Journey of Natty Gann (1984):** A young girl in Depression-era Chicago sets off on an odyssey to Washington State to find her father who has gone there seeking work. \*Topics: the Depression, money, separation, enduring. \*Trouble spots:

language. \*Ratings: A1 (general audience), PG. \*Age: 8 and up.

7. **Never Cry Wolf (1983):** A scientist lives among wolves to discover their previously unrecorded habits. \*Topics: nature, survival, reputation. \*Trouble spots: Brief nude scene in non-sexual context. \*Ratings: A2 (adults and adolescents), PG. \*Age: 8 and up.

8. **Project X (1987):** An Air Force pilot assigned to working with experimental chimps tries to save them from destruction. \*Topics: Respect for all life, standing up to misguided authority. \*Trouble spots: language, gestures. \*Ratings: A2 (adults and adolescents), PG. \*Age: 10 and up.

9. **Sounder (1972):** A black sharecropper's family in 1930's Louisiana copes with injustice, racism and the harshness of the times to build a better life for their children. \*Topics: racism, education, what families need to survive. \*Trouble spots: None. \*Ratings: A1 (general audience), G. \*Age: 8 and up.

10. **Testament (1983):** In the wake of a nuclear war, a neighborhood struggles to maintain civilization and a family strives to remain intact; based on a short

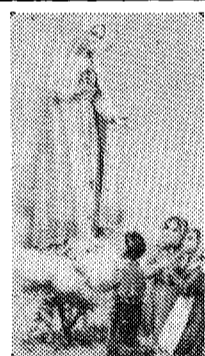


**WILLOW** - With a bright-eyed animal friend helping as a lookout from his shoulder, Willow Ufgood (Warwick Davis) tries to save the peaceful Nelwyn community in the MGM movie "Willow," classified by the U.S. Catholic Conference as A-II-adults and adolescents. (NC photo)

story which first appeared in a Catholic magazine. \*Topics: nuclear war, love amid crises, suicide. \*Trouble spots: strong scenes of emotional adults, many deaths and consideration of suicide make this grim fare. \*Ratings: A2 (adults and adolescents), PG. \*Age: 16 and up.

## Redford's film offers a first grade Hispanic cast

By Henry Herx  
"The Milagro Beanfield War" (Universal) is an honest but flawed at-



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tempt to depict the cultural strength of a Hispanic community in New Mexico when it bands together against greedy Anglo land developers.

The plot revolves around the stubborn character of Joe (Chick Vennera), a Milagro resident who diverts water from an irrigation system onto his land so that he, like his father before him, can plant a field of beans.

This turns out to be illegal because the farmers of Milagro have been deprived of their water rights by shady dealings between state politicians and the developers who plan to buy up the land cheaply and

transform the area into an expensive resort center.

Directed by Roberto Redford, the simple good-guys-bad-guys plot is conveyed in broad, melodramatic strokes that have little narrative impact.

The script by David Ward and John Nichols, based on Nichols' novel, is more interested in the foibles of its large cast of colorful characters.

The fundamental problem is the slack, meandering, ill-defined plot that fails to provide a focused context for all the characters, colorful or not, who wander in and out of the scene.

Redford's intent obviously is to engender respect for the land and the people who inhabit it. For all its failings, Redford's attempt is well worth attending because the acting of a largely Hispanic cast is of a high caliber and the movie's intentions, however disappointing the treatment, are far and away of more interest than most current screen fare.

Because of some rough language and violence, as well as some discreet sexual references, the U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is R—restricted.

**Caution.**  
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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 WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- 'Unity'** In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (all Dade County cable companies); Mondays, 8 p.m.; Tuesdays, 1:30 p.m.; Fridays, 9:30 a.m. **Topics:** Week of June 20: The Palmer House; Week of June 27: Withholding and withdrawing sustenance; Week of July 4: Catholic Schools; Week of July 11: Immigration Laws.
- 'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- 'New Breed of Man' / 'El Hombre Nuevo'**

Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.

**Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.

### 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
- 'The Rosary'** (sponsored by World Apostolate of Fatima), Saturdays at 7:15 p.m. on WEXY 1520 AM

### In Spanish

- 'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM
- 'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, Mondays, Wednesdays and

- '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.

- Fridays at 2 p.m. on WAQI, 710 AM
- 'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
- 'Los Caminos de Dios'** Hosted by Father José Hernandez, 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
- 'Una Historia de la Vida'** Hosted by Dick Michler and co-hosted by Pepe Alonso (produced by Krygma), Sundays at 5:15 a.m. on Radio Mambi WAQI
- 'Una Vida Mejor'** Hosted by Dick Michler and co-hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM



# What's Happening



**YOUTH DAY.** Broward Youth Day, May 15, was a big success as over 200 youth from Broward and North Dade gathered at St. Maurice in Ft. Lauderdale for a day of outdoor sports that concluded with a Mass. Pictured in photo are (from left) Chris Reid, Clara Gill, Luis Goetz, Mike Tavernia and Patty Leitz.

## Sr. Mary Josephine Kinder, O.P., 89

After a long illness that took her to convalesce at the Retirement Hall of the Congregation of Dominican Sisters of St. Catherine de Ricci in Elkins Park, Pa., Sister Mary Josephine Kinder, O.P., died at the age of 89.

A resident of Miami since arriving from Cuba in 1961, where she spent 28 of her 69 years as a religious and educator, she came to Miami when the Castro regime and U.S. broke diplomatic relations and private schools were taken over by the government. Previously, she served a term as Principal and Superior for one of the American Dominican Academies in Cuba (Vedado, La Habana).

During the early influx of Cuban exiles to Miami, Sister Josephine's experience was instrumental at the Spanish Center located next to Gesu

Church in downtown Miami. She worked as a social worker, finding jobs and in general providing help and encouragement.

In 1972, she went to reside at the Dominican Retreat House in Kendall. In the retreat apostolate, Sr. Mary Josephine kept herself active wherever she was needed until 1986 when she was no longer able to due to illness.

Many will remember her as a positive role model to several generations of Cuban students.

Funeral Mass and services were held at St. Catherine's Hall, Elkins Park, Pa., on May 19 and she was buried at Sts. Peter and Paul Cemetery, Springfield, Pa. On June 4th at 11 a.m. a Mass was offered for the repose of her soul by the American Dominican Alumnae at the Shrine of Our Lady of

Charity. Rev. Angel Villaronga, O.F.M. a long time friend of Sister Josephine, was the celebrant.

## Aquinas student attends youth conference

Three high school students from Broward County including Gregory Williams of St. Thomas Aquinas have been awarded scholarships by the Broward National Conference of Christians and Jews to attend the National Youth Leadership conference June 11-17 at the Pine Ridge Indian Reservation, South Dakota, sponsored by the national NCCJ. The high school juniors and seniors will comprise students from different racial, and religious backgrounds.

## St. Rose of Lima principal to receive Lumen Christi

The Catholic Educators' Guild will honor Sister Anne Bernard, T.H.M., principal of St. Rose of Lima School, at the 11:30 a.m. Mass at St. Rose of Lima Catholic Church on June 19. During the Mass, Sister Anne will be the recipient of the guild's most outstanding honor, The Lumen Christi Award (The Light of Christ).

Sr. Anne Bernard was born and raised in Philadelphia, Pennsylvania and earned a B.A. in music from Immaculata College with minors in math, German and education. St. Rose of Lima Catholic School in Miami Shores was one of the first schools in the Archdiocese to receive national recognition for achieving excellence in education.

Immediately following Mass, a luncheon is planned and scheduled at

Clifford's Restaurant at 10801 Biscayne Blvd., Miami Shores. For reservations, contact Mrs. Ruth Barbick, 893-5462. This activity marks the last event for the regular guild year and an invitation is extended to all members, all friends and their guests and all religious to join the guild in honoring Sister Anne for her leadership in honoring the Archdiocese of Miami.

## Migrant service June 12

Newly ordained Haitian priest Jean Pierre will lead an open-air service June 12 for all migrant farmworkers and plant nursery workers in South Dade.

Jean Pierre is one of the co-founders of the migrant education and counseling service called Project First Base which was recently praised by the Dade County School Board.

Those attending the service will pray for peace in Central America, Cuba, and Haiti, the native countries of many South Dade migrants.

The service will be held in an avocado grove at 18450 S.W. 254th St. in Homestead. For more information call Lorriane Demayo at 245-3994 or Jack Leonard at 248-4024.

## Anna Schroll honored

Mrs. Anna Schroll was honored by family and friends of St. Agnes Church, Key Biscayne, on her 90th birthday, May 22. Mrs. Schroll served St. Agnes for 25 years in the Rosary and Altar Society, caring for the beauty and upkeep of the church and furnishings, as well as fund raising for vestments and altar vessels. The fete was held at Key Biscayne Yacht Club.

## It's a Date

Court Holy Spirit #1912 C.D. of A. will hold their regular business meeting on June 10 at 1:30 p.m. at St. Elizabeth's Gardens, Pompano Beach. Anyone who wishes to transfer or become a member contact 943-3209 or 941-5546.

The Cenacle will host a 6-day scripture retreat August 8-14. The retreat will be geared towards helping people pray with scripture and develop a sense of contemplation and reflection. Conducted by Fr. Greg Comella, C.P.P.S. Call/Write: The Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462. (407) 582-2534.

The St. Anthony Fair will be held at the Schott Memorial Center for the Deaf and Handicapped in Ft. Lauderdale (6591 S.W. 124th Ave.) on

June 12 from 10 a.m. to 7 p.m. Garage sale, international foods, games and more.

St. Maurice parish in Ft. Lauderdale invites the parish graduating seniors and their parents to a Baccalaureate Mass followed by dinner on June 19 at 5 p.m. Those attending should call 961-7777.

The St. Francis Fraternity of the Secular Franciscan Order meets the fourth Sunday of every month from 1 to 3 p.m. at St. Francis Hospital, 250 W. 63rd St. in Miami Beach.

The Dominican Retreat House will hold a Charismatic retreat for men and women on June 24-26. Rev. Frank Davied, OFM Director. For further information please call 238-2711.



**VOLUNTEER AWARD.** In recognition of 25 years as volunteer sacristan at St. Rose of Lima Church, Mrs. Elizabeth Strauss was recently honored and presented with a plaque during Mass celebrated by Father Michael Hoyer, center, and Fr. Ernesto Molano, both parish associate pastors.

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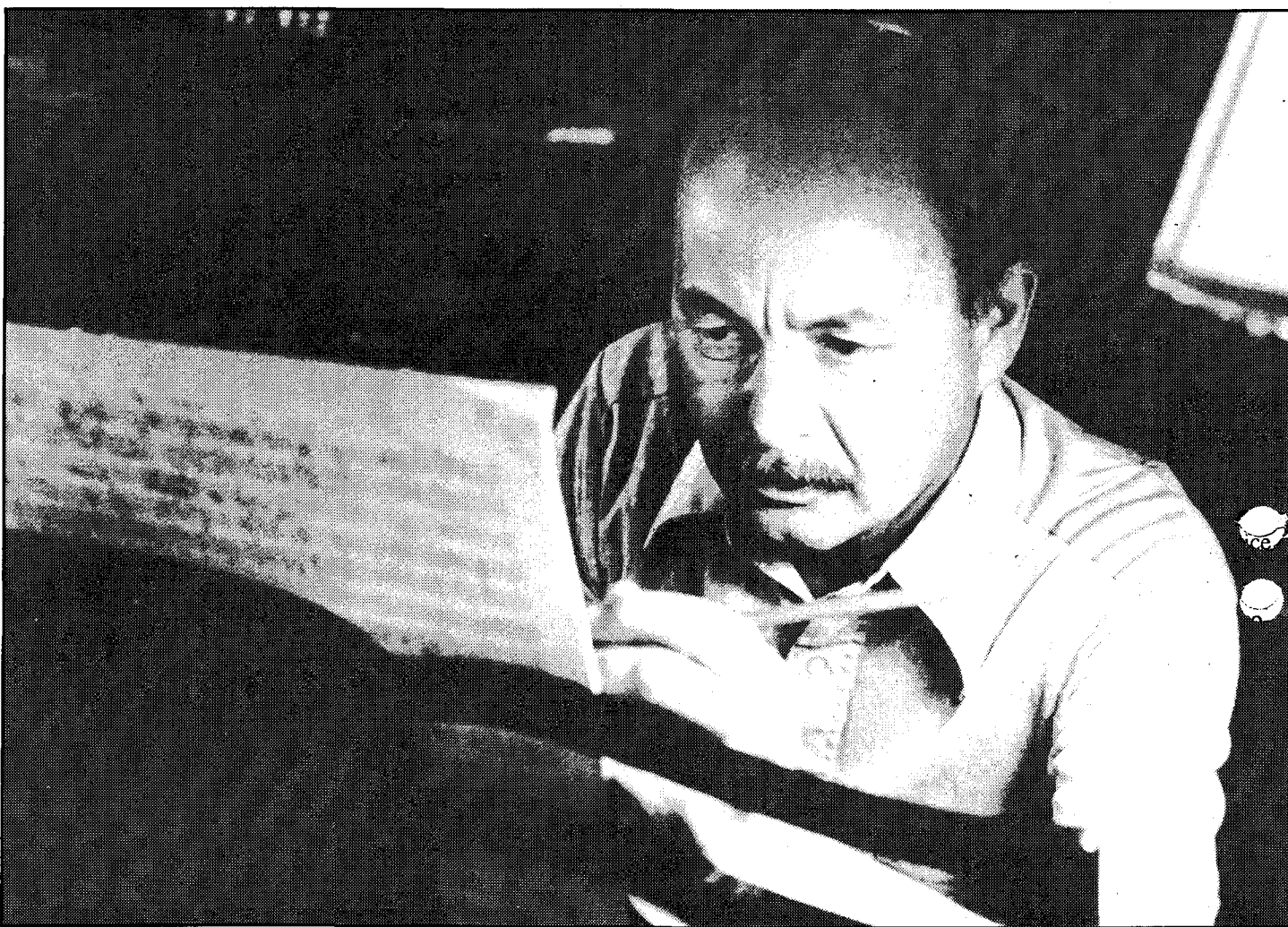
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# Know Your Faith

Composer Robert Kreutz of Golden, Colo., says his greatest love is music. He composed the official hymn, "Gift of Finest Wheat," for the 41st International Eucharistic Congress, and more recently he composed the entrance hymn for the papal Mass at Los Angeles' Dodger Stadium. If that's not enough, his opera on the life of St. Francis of Assisi premiered last fall at Chicago's Orchestra Hall. The retired engineer, who has more than 300 published works to his credit, says "music for me has never been a hobby - it's my life."  
(NC photo)



## Servants of a singing Church

By Cindy Liebhart  
NC News Service

Some years ago, Mercy Sister Suzanne Toolan's high school students thought she was the author of St. John's Gospel. "They would come in on Monday and tell me that one of the readings at Mass on Sunday was from one of my songs," the composer says today, laughing.

That wasn't all bad. In fact, Sister Toolan related, some of the same students have come back to her over the years and told her those songs "have helped them through trying times of their lives."

For a composer who tries through music to make the words of Scripture come alive in people's lives, that might be considered high praise.

Perhaps best-known for her 1970 song "I Am the Bread of Life," Sister Toolan recently composed an entrance song — incorporating 20 languages spoken in the San Francisco area — for Pope John Paul II's Mass in Candlestick Park.

Music has the power to unite a worshiping assembly, she believes. "Music is a language that crosses through other languages and cultures. Good music passes through the barriers of age and race and social status."

Music also "helps us to use our whole person — voice, breath, emotions — in a way that pulls us beyond ourselves," she said. "My sound is united with the sounds of others and together it makes a sound you couldn't do by yourself. It is a way of communally expressing faith

### Three of today's Church composers speak about their craft

in a deep, deep way and yet a very earthy, bodily way."

Scripture also forms the base for much of the liturgical music Father Michael Joncas composes. "The Psalms, for example, which are the backbone in my prayer and the prayer of the church...eventually will well up into a song," he said.

Father Joncas, a priest of the St. Paul and Minneapolis Archdiocese, jokingly describes some of his early works, heavily influenced by popular folk music of the 1960s, as "The Mamas and

the text, he said. "I try to allow a worshiping assembly to grasp the meaning of that text and then express it themselves." His much-loved song "On Eagle's Wings" provides a good example.

Father Joncas attributes the immense popularity of that song to two main factors. First, the scripture text that underlies the song, Psalm 91, "is stunningly beautiful" with its image of God as a mother eagle protecting and caring for her offspring, he said. Second, the words are clothed in a grand melody that "mirrors the strength and

**'Music is a language that crosses through other languages and cultures. Good music passes through the barriers of age and race and social status.'**

Sister Suzanne Toolan,  
author of 'I Am the Bread of Life'

the Papas Go to Mass."

Today he regards his musical style as "very American" and "eclectic." He counts the work of George Gershwin and Aaron Copland as influences upon him, along with Broadway music and Appalachian folk music. A bit of the blues even creeps into his songs.

But the music is always grounded in

confidence of the text." Quite simply, it moves people.

"There are all sorts of worshiping communities struggling to express their faith," Father Joncas noted. The question for composers becomes "how do you find a way of giving expression to their faith, their struggle, their search, their spirituality."

Music is an "integral and necessary part of worship," Father Joncas said. "It allows certain ritual acts to take place that without music could not take place."

He pointed to the acclamation sung just before the Gospel reading as an example. When the Alleluia is sung jubilantly, people "experience the meaning of the text. Singing it engages the whole person — and the whole assembly — in praising God."

Both Father Joncas and Jesuit Father John Foley, also a composer, draw distinctions between their music and "personal witness music" or the "Christian easy listening" often heard on the radio. That kind of music is intended much more for private reflection and meditation.

Music at Mass is meant to be an expression of the faith of the community, said Father Foley, whose songs include "One Bread, One Body" and "Dwelling Place."

During the liturgy "you do not ordinarily have personal testimony," he said. Likewise, the music is not intended to express the faith of the individual alone, for "we have gathered to listen and to express 'our faith.'"

Liturgical music "knits together the many into one," Father Foley added.

Said Father Joncas, "Composers in the mainline liturgical churches are servants of the assembly. They write for a singing church."

### Scriptures

## A Psalm to be sung

By Father John Castelot  
NC News Service

How did a little shepherd boy become a member of the royal household in biblical times? There are different traditions to explain the ascendancy of David, but one has a rather modern ring.

King Saul, in our terminology, was afflicted with periodic spells of severe depression. His attendants suggested what we might call music therapy. Saul took their advice and told them to find a skillful harpist. A courtier listed David's credentials and "thus David came to Saul and entered his service."

Whenever Saul had an attack, "David would take the harp and play and Saul would be relieved and feel better for the evil spirit would leave him" (1 Samuel

16:14-23). David went on to far greater things, but none blotted out the memory of his musicianship. By the time the book of Chronicles was written some 600 years after his death, David was credited with the organization of the whole complex musical system of the temple with its large staff of singers and instrumentalists.

All these traditions indicate the important role music played among the Israelites. As early as Exodus 15, Moses and the people sang a triumphant hymn to celebrate their successful crossing of the sea. And the song of Deborah in Judges 5 is accounted one of the oldest bits of Hebrew poetry. The psalms were hymns used in worship. Though many originally were individual prayers, they were adapted eventually to



# Music: Passionate language of faith

By NC News Service

"Sacred music should...stimulate love among the brethren. It should form the unity, bringing about the fusion of voices and of hearts, and reuniting souls in one great yearning in the praise of God, Creator of the universe and Father of all."

(Pope John Paul II speaking at the Pontifical Institute of Sacred Music, November 1985)

Music by nature is dynamic. Each piece of music moves forward at a certain pace, whether slow or fast; driving forces within the music give it a distinct flavor. In fact, people often will describe a musical work as powerful. They speak of the stirring effects of the music — its power to reach within them and to move them. Or they speak of the ability a song or symphony has to communicate a mood that is "melancholy" or "passionate" or "exciting" or "relaxing."

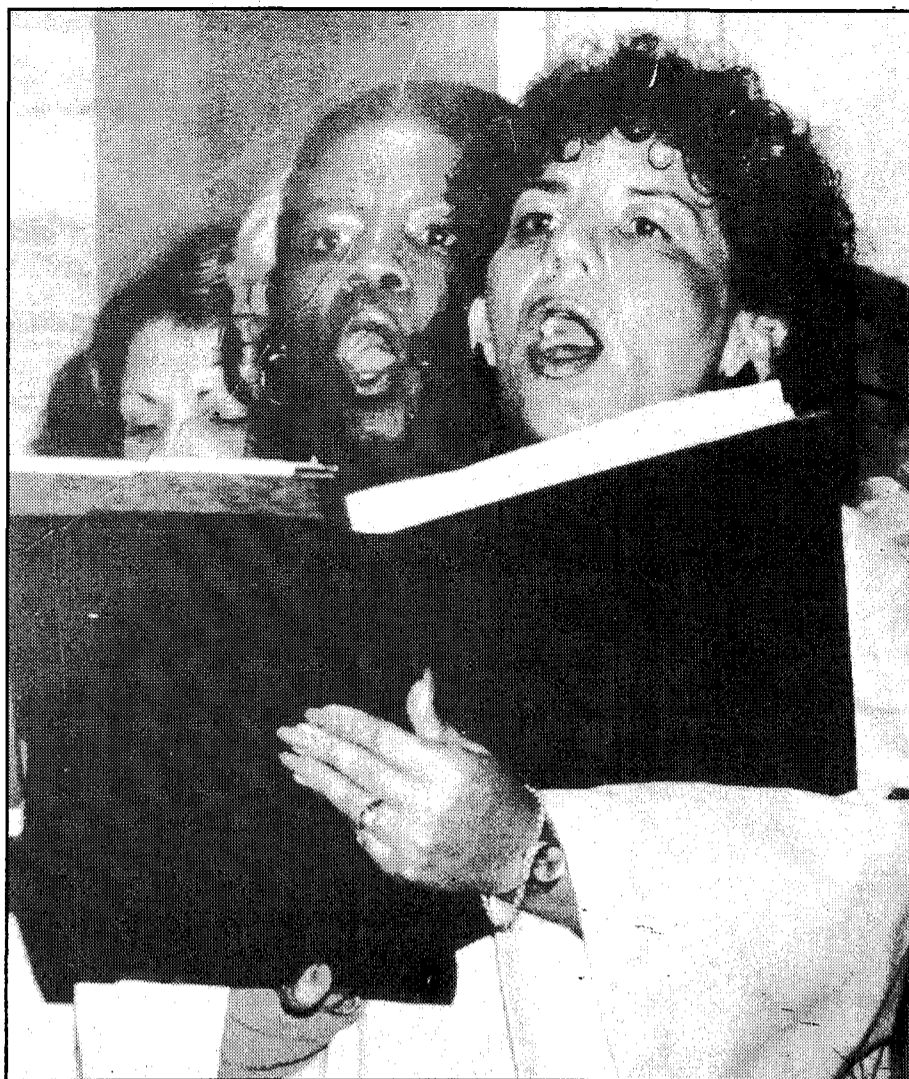
Music is a dynamic sort of language: It speaks to people. It is a dynamic form of expression that addresses more than the listener's ear. It speaks to the heart.

Within the church, music is a "language" of faith. For those who hear it, music has the power to evoke instincts of faith. It elicits a response from people — a response of the heart. In addition, music — like prayer — helps to express the faith of those who perform it or sing it. Music is a form of prayer in the church.

The power of music to create a sense of community among people is of particular interest in the church. Everyone understands how music draws people together and gives them a sense of shared purpose in other settings: at football rallies, for example.

In a related way, music can help to develop a sense of unity among those who worship together in the church. This potential to form people into a community is such that in some places certain compositions seem almost to be identified with a parish's "personality."

All of this makes the task of parish music leaders challenging. They must choose music that can speak to the hearts of people and evoke the instincts of faith; music



Members of St. Mary Cathedral's choir in Miami sing with all their hearts at the Mass opening the Archdiocesan Synod three years ago. (La Voz photo / Araceli Cantero)

that will help people to express their faith; and music that will do much more to unite than to divide the people.

Music is a universal language. Almost larger than life, music can lift up spirits and foster joy.

This is a language used to express the inexpressible. No wonder it has found a place in the church's worship down through the centuries.

## Tips for getting a parish to sing

By Father Lawrence Mick  
NC News Service

"Never try to teach a pig to sing," said a greeting card I once received. "It's a waste of time and it only annoys the pig."

Because of my great interest in music, I got a kick out of the card, especially when I heard that Martin Luther once called a congregation a herd of pigs because he was so upset with their unChristian lives.

Some music leaders, trying to get parish congregations to sing at Mass, may think the parallel is accurate; the effort often seems a waste of time and the only clear result is that people get annoyed.

Nonetheless, I persist in my belief that people can learn to sing at church services and will enjoy singing if given half a chance.

In working with parishioners, I find that many complain about how difficult it can be to sing in church. Their complaints often are similar: "I don't know those hymns, the music is too slow or uneven, and they play everything too

**'Any parish that is serious about wanting people to participate musically in the liturgy must be willing to put time and effort toward that goal. The first prerequisite is to have musicians and music leaders who are competent to lead a congregation.'**

high!"

Any parish that is serious about wanting people to participate musically in the liturgy must be willing to put time and effort and money toward that goal. The first prerequisite is to have musicians and music leaders who are competent to lead a congregation.

They do not need a master's degree in music (Praise God if they have one!), but they need to be able to play the hymns with proper accompaniment, keep a regular and lively tempo, and

know how to use their instrument effectively to lead others, whether organ, guitar, flute or whatever.

Some parishes are able to find competent volunteers. But there are times when poor musicianship is tolerated because it costs so little.

Second, a congregation needs a consistent repertoire of music.

That does not mean using the same hymns every week; it means that music has to be familiar to people. This requires the use of a solid hymnal as the

basic resource.

Having a hymnal is important especially for introducing new music to a congregation. Here is an approach that I have found very successful in several parishes.

□ The week before the song is to be used for the first time, teach the refrain or the first verse before Mass. Take the verse a section at a time and repeat each section often enough for people to grow comfortable with it.

□ The next week, take time for a brief review of the new music just before Mass and use it during the service.

□ Use the new piece the following week as well and again within the next two weeks. Then it can be set aside for a time, but not so long that it can be forgotten.

Obviously, that approach does not allow teaching a lot of new music in a short time. But giving people manageable doses at a time can build up a rich repertoire over a year or two. Attention to these basics can work wonders in the worship life of a parish.

express the faith and religious sentiments of the people as a whole. And they were sung, not just recited. Many came with indications of the accompaniment to be used, like Psalm 4, which carries the rubric "with stringed instruments," or Psalm 5, "with wind instruments."

Since the law forbade making images of anything, we have little or no idea what the instruments referred to in the Bible looked like. However, the same instruments were used in surrounding cultures, and artistic works in those places included representations of musicians at work. As a result, we can form mental images to go with the names of the instruments mentioned. It is quite a list: a small drum like a tom-tom; a lyre with strings made of sheep gut; a small,

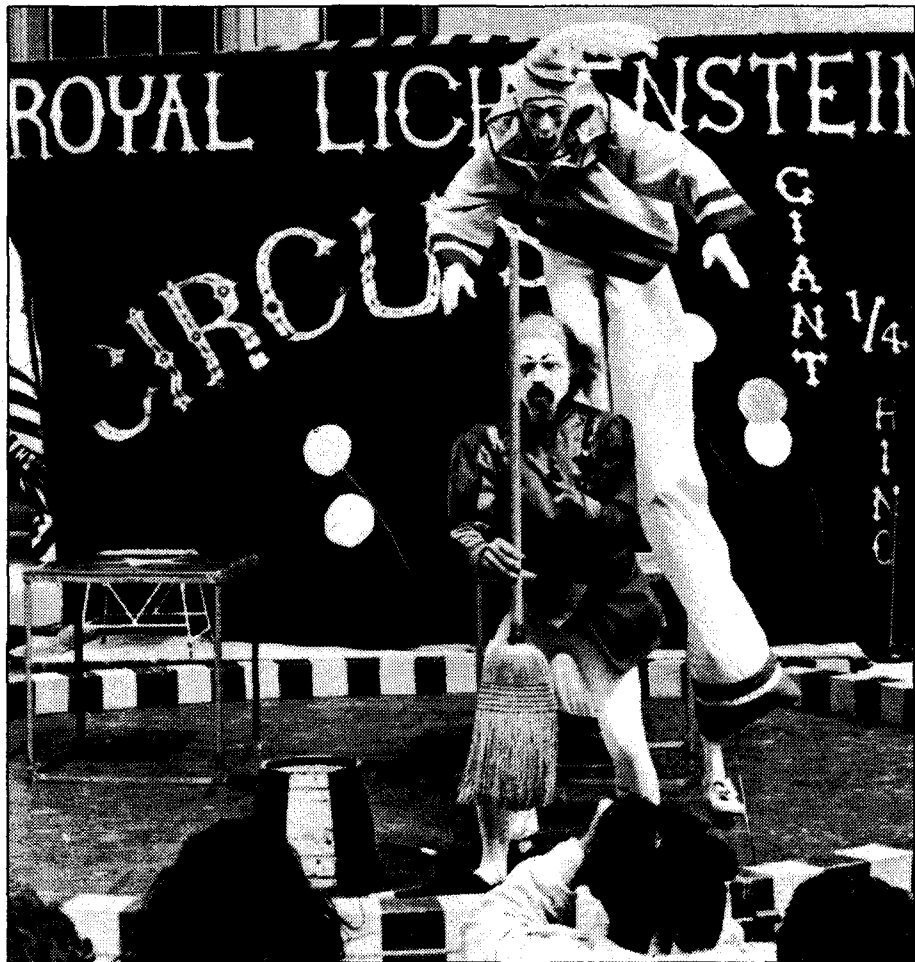
hand-held harp; a rectangular, 10-stringed zither; a flute, a woodwind something like an oboe; a ram's horn used for assembling the congregation on certain feasts; a buglelike horn used mostly for military signals.

It is impossible to imagine what the music would have sounded like. But judging from the preponderance of percussion instruments, the accent would have been on rhythm rather than melody, although melody certainly played a part in vocal music. The book of Psalms ends with a bang: "Praise the Lord in his sanctuary... praise him with the blast of trumpet, praise him with the lyre and harp, praise him with timbrel and dance, praise him with strings and pipe. Praise him with sounding cymbals, praise him with clanging

cymbals" (Psalm 150: 1, 3-6). A sad note is struck in Psalm 137, but it shows how much music meant to the people: "By the streams of Babylon we sat and wept when we remembered Zion. On the aspens of that land we hung up our harps, though there our captors asked of us the lyrics of our songs, and our despoilers urged us to be joyous: 'Sing for us the songs of Zion!' How could we sing a song of the Lord in a foreign land?" There is the frequent invitation to "sing to the Lord a new song of praise" (Psalm 149:1). And all this echoes loudly in the days of Christians when we hear: "Sing gratefully to God from your hearts in psalms, hymns and inspired songs" (Colossians 3:16).



# Religious Circus



**RELIGIOUS CIRCUS-** While a clown on stilts wavers overhead, Jesuit Father Nick Weber begins a magic trick during a Detroit performance of his Royal Lichtenstein Quarter-Ring Circus. The priest mixes circus acts with parables and says that if the audience "can in some way encounter divine energy, that's a real bonus." (NC photo by Tom Ewald)

## Priest mixes circus acts with parables

By Thomas Ewald

DETROIT (NC) — Juggling, clowns, magic and animals acts have been staples of Jesuit Father Nick Weber's ministry for 16 years.

Into the standard circus ingredients, the founder and central player of the Royal Lichtenstein Quarter-Ring Circus mixes short-act parables designed to communicate human values such as kindness, honesty and courage.

After a recent performance, an audience member told the ringmaster that his show was the "ultimate in low-tech" entertainment.

Father Weber, 48, smiled when he recalled the compliment. After all, his circus ministry is aimed at "catching people off guard and tunneling under that television hardness they've developed."

The show's "unslick" quality is what makes it work so well for people of all ages, Father Weber told *The Michigan Catholic*, Detroit archdiocesan newspaper, when he gave performances there in early May. "We're probably one of the few circus shows that doesn't turn the lights down on the audience," he said. "If I can't see the audience and talk with them, I can't perform. It wouldn't be fun." Although he fell in love with the circus at age 5, after his ordination in 1970 he was confronted with the middle-class reality that "nice people don't do circus."

He opted instead for "legitimate theater" and began studying drama.

Sidewalk theater was the rage in his native California, so the Jesuit took to the streets and developed a ministry there. Soon he was blending circus bit into his acts.

While the performances appear to be fun for the priest and his five-member troupe, "it can be a real grind," said M. Kincannon, who serves as manager, booking agent, equipment repairer and any thing else that's needed.

Eleven years ago Father Weber brought his little circus to the Missoula campus of the University of Montana, and Kincannon "dropped out of college to get an education." They've averaged 20,000 miles and 200 performances for 32 weeks a year ever since.

Last year the grind got to be too much and five member of the troupe left at different times. Kincannon said the circus keeps its followers "settled in the unsettledness" of life. "We want our audience to transcend their lives for an hour," he said. "Is it religion? It is for those who have ears to hear. What you get out of it is what you want."

"The 'bottom line' is just to have fun," Kincannon said. "If there's an exchange of energies and if they can in some way encounter divine energy, that's a real bonus."

## Parrot-loving priest has no empty nest

By Teresa A. Parsons

AUBURN, N.Y. (NC) — Father Conrad Sundholm has never enjoyed coming home to an empty house.

That's one reason he keeps the likes of Jacinta, Murphy, Snowflake, Buttercup and Sheba in a back room of Holy Family rectory.

They demand a good deal of care and attention. But when the 58-year-old priest returns from a late-night meeting or hospital visit, his friends are always glad to greet him with a whistle or a throaty word of welcome, to keep him company as he prays or writes a homily, to relax with him and listen to a favorite album.

"It's reassuring to come home to a place where something's alive," he said in an interview with the *Courier-Journal*, newspaper of the Rochester Diocese.

In this case, the "something" is a bird—or many. Nearly a dozen macaws, cockatoos and other large parrots clamber about on chains and perches in the spacious bird room just inside the rear entrance to the rectory.

Upstairs, Father Sundholm has given over much of his bedroom to more petite

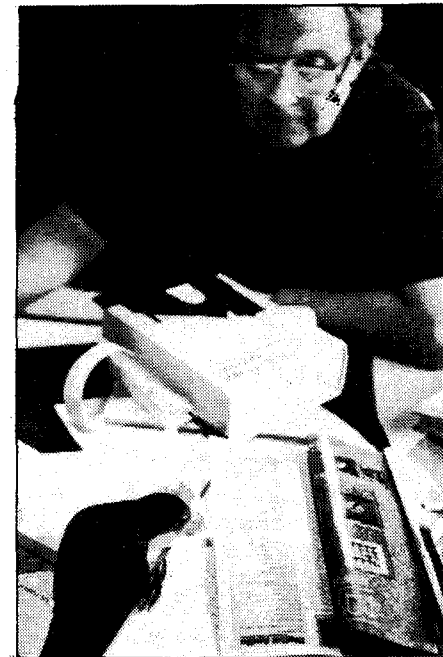
friends, including cockatiels and conures—a type of a smaller parrot. A chorus line of canaries in cages lines one wall of the dining room. Just around the corner another couple of parrots, including Scarlet, whose shriek is as shrill as her brilliant plumage, have recently staked a claim to part of his office.

Father Sundholm plays no favorites. "It's like if you have children, your love for each child is different because each has a different personality," he said. "The macaws, for example, are very competitive and jealous. The African grays make the best talkers. . . Sheba and Elijah are the disciplinarians of the bird room."

Other birds' names reflect their owner's varied interests. Nadia, a macaw, was named for the tiny Romanian gymnast who stole hearts and a gold medal at the 1976 Olympics. A hyacinth macaw, a large, relatively rare type of parrot purchased with the proceeds of selling Father Sundholm's sailboat, is named Jacinta after one of the three children who reported visions of Mary at Fatima, Portugal. A long-time friend, Father Edward Zimmer, pastor of another Auburn parish, was the namesake for E.



**PARROT PRIEST-** Father Conrad Sundholm, who finds that his numerous feathered friends help banish rectory loneliness, greets cockatoo Snowflake and Snow White (left); and tends to pastoral business while Scarlet explores the design on a piece of stationery (right) (NC photo)



Z., a little lovebird whose brief flirtation with freedom last year inspired the plea, "E. Z., come home."

Father Sundholm believes the loneliness of a modern priest's life is at least partially responsible for his avian attachments. There is little chance for socializing "and nowadays most priests live

alone," unlike earlier times when several priests might share a rectory, he said.

His interest in birds developed when, after filling his rectory with plants and tropical fish tanks, he followed a friend's advice and bought a parakeet. Out went the plants and fish—sold to satisfy his new fixation.

## 'Oh, oh, will you look at that hair'

By Hilda Young  
NC News Service

"It's time to have 'the talk' with your youngest son," I told my husband last night.

"You mean. . ."

"Yes," I interrupted. "He's spending more time combing his hair than watching cartoons. And he's hitting the hard stuff."

Spouse sighed sarcastically. "Hair gel at his age? Now that you say it, I thought I heard the wind whistling through his scalp."

It's hard to admit your baby boy looks like a cross between a blond porcupine

and a bed of nails. But it's difficult to ignore things like people patting him on the head then grasping their palms in pain.

"You got a license for that hair?" his grandmother barked at him last week.

"Something scare you or are you signaling your alien comrades in outer space?" his uncle snorted recently.

"Do you use a comb, chain saw or a bullwhip on that stuff?" his cousin laughed. Mikey ignores them. "They're old," he says, as if somehow that explains everything.

"Look at the positive side," spouse said to me. "His hair is all one color. He hasn't

shaved his initials in his scalp. He doesn't have a crew cut on one side and a ponytail on the other."

"Face reality, man," I said. "The kid's hair gel has the same ingredients as my hobby glue. He doesn't wash his hair. He melts it down."

"It's just a stage," spouse said hopefully. "He'll grow out of it."

"If his cranium isn't encased by acrylic hair goo first," I said. "If I had wanted a child with a head like a Star Wars helmet, I would have married Darth Vader. You've got to do something."

"Why me?" he protested. "It's your

hair spray he's sneaking to school in his lunch bag."

"So you've known all along," I exclaimed. "Remember how irrational you were when Marie wanted to put beer and lemon juice on her hair?"

"This doesn't compare," I said. "This kid doesn't have a hair style, it's a weapons design. He doesn't wear his baseball cap, he impales it."

"If it's so bad," spouse countered, "why does he still use shampoo for normal hair?"

You know, for a second there I actually tried to think of an answer to that question.