

Humanae Vitae praised on its 20th

By NC News Service

On the 20th anniversary of the encyclical "Humanae Vitae" (Of Human Life), Pope John Paul II, U.S. bishops and natural family planning groups praised the document's "prophetic wisdom" and focused new attention on its importance in society today.

Pope Paul VI issued the encyclical July 25, 1968, reaffirming traditional church teachings on conjugal love, responsible parenthood and the transmission of life, including the prohibition of artificial means of birth control.

During a general audience at the Vatican July 23, Pope John Paul told newlyweds the 20-year-old encyclical was an "important document" which teaches "responsible parenthood."

Pope John Paul said couples should read and meditate on "this important document of the church, which with enlightened doctrinal certainty and with profound human sensitivity traces the necessary directives for realizing a responsible parenthood."

The U.S. bishops, in a statement marking the anniversary, said changing attitudes in society show "the prophetic wisdom" of church teachings in those areas, especially in the encyclical.

Since the encyclical was issued, the United States has experienced a decline in family size, an increase in divorce, and "an overwhelming assault on the sacredness of human life in judicial decisions and social policies regarding abortion," said the statement from the bishops' Committee for Pro-Life Activities.

Cardinal Joseph L. Bernardin of Chicago is chairman of the committee, whose statement was released July 22.

The encyclical "exalted marriage as a sacrament whose grace could transform the normal, day-to-day aspects of married life into opportunities to grow

(Continued on page 3)



Viet Martyrs honored

Mass was celebrated at Our Lady of Perpetual Help Church, Opa Locka, last week to honor 117 Vietnamese martyrs who were recently canonized by Pope John Paul II. During the Mass a picture depicting the saints was presented to Archbishop McCarthy by Dhuong Nguyen and Nhut Nguyen. (Voice photo by Marlene Quaroni)

Bishops criticize Sandinistas

MANAGUA, Nicaragua (NC) — Nicaragua's bishops strongly criticized Sandinista policies in a major pastoral letter which also cited social ills in Nicaraguan society brought on by years of civil war and economic crisis.

It urged Nicaraguans to avoid succumbing to depression, despite growing disillusionment with political leaders and increasing poverty.

The bishops also asked the international community to cooperate in pushing for democracy and peace in Nicaragua and urged the Sandinista government and "contra" opposition forces to resume high-level dialogue.

The letter was dated June 29, the feast of Sts. Peter and Paul. It was translated by the Northeast Hispanic Catholic Center in New York.

The bishops enumerated their "view of reality" in Nicaragua and said they were worried about the country's economic situation.

"It has further deteriorated in a dramatic manner, for the majority of Nicaraguans, especially for workers and peasants whose families have

Education in Nicaragua is 'materialistic and atheistic and imposes the ideology of a minority on the children and youth of Nicaragua against the desires, beliefs, faith and culture of their parents in violation, therefore, of their legitimate rights'

--Nicaraguan Bishops



Cardinal Miguel Obando Bravo

begun to feel the effects of hunger," they said, expressing sorrow over "administrative deficiencies and the high budget for military expenditures."

Education in Nicaragua "is materialistic and atheistic" and "imposes the ideology of a minority on the children and youth of Nicaragua against the desires, beliefs, faith and culture of their parents in violation, therefore, of their legitimate rights," the bishops

said.

They added that middle- and higher-education standards had deteriorated so that a whole generation would not be sufficiently prepared professionally and vocationally.

"Added to the massive exodus of technicians and professionals that has taken place and to the insufficient remuneration of teachers, it will have a negative effect on the future develop-

ment of the country," the said.

Disintegration of Nicaraguan families is "a most serious problem," the bishops said. Families are disintegrating because of "trial marriages," the spread of divorce, promotion of abortion and "separation of (family) members through the war, military service or ideological differences," they said.

Nicaraguans are disillusioned with political leaders and "the generalized administrative corruption and bureaucratism, admitted and criticized by the government itself," the bishops said.

"Political dialogue, amnesty, democratization and a definitive cease-fire have gone stagnant," they said.

"The war continues without the sight of peace on the horizon, despite the attempts at dialogue between the parties in conflict," the bishops said. "This hurts the feelings of a people tired of seeing the blood of brothers and sisters flow because of hatred, foreign interests and proclamations of destruction to the enemy, all fomented by

(Continued on page 3)

Gallup: More believers, fewer church-goers

WASHINGTON (RNS) — While religious belief among Americans is strong and growing stronger, U.S. churches in the 1980s have made no progress in bringing believers into the organized church community, according to a new study by the Gallup organization.

The study, an update of a 1978 survey on the religious beliefs and practices of "churched" and "unchurched" Americans, reveals that 44 percent — approximately 78 million Americans — remain outside the church, compared with 41 percent a decade ago.

At the same time the study, "The Unchurched American, 1988," showed that Americans hold increasingly strong religious convictions, with 84

percent stating their belief that Jesus Christ is God or the Son of God compared to 78 percent in 1978, and two-thirds saying they have made a "commitment to Jesus Christ." In addition, the study found widespread support (76 percent) for the view that a person can be a good Christian or Jew even if he or she does not attend church or synagogue.

The Gallup survey was conducted for Congress '88, a National Festival of Evangelization being held August 4-7 in Chicago. It was funded by 22 Protestant and Catholic religious groups or denominations and is based on a sampling of 2,556 adults ages 18 and over. The survey has an overall margin of error of plus or minus two.

As in 1978, this year's survey reveals strong criti-

cism of religious institutions, with 59 percent saying that "most churches and synagogues today are too concerned with organizational, as opposed to theological or spiritual issues," up from 51 percent a decade ago. Churches also received lower marks for social outreach, with 41 percent saying "most churches today are not concerned enough about social justice," compared to 35 percent in 1978.

Despite these criticisms the survey found that churches have done well in maintaining current membership and that organized religion continues to inspire greater public confidence than any other social institution. It also suggests that prospects for church growth in the 1990s are good.

Senate approves expanded Medicaid funding of abortions

WASHINGTON (NC) — For the first time since 1981 the Senate voted to expand Medicaid funding of abortions to include victims of rape and incest. The Senate approved the measure 73-19 as an amendment to a \$140-billion spending bill for the Departments of Labor and Health and Human Services. The House version of the spending bill does not include the rape and incest provision and the White House has said the bill would be vetoed if it contained any expansion of the use of government money for abortions. Since 1981 federally funded abortions have been permitted only to save the life of the mother. They were not allowed for any other reasons, including rape and incest.

Cardinal wants amnesty for Irish illegals in U.S.

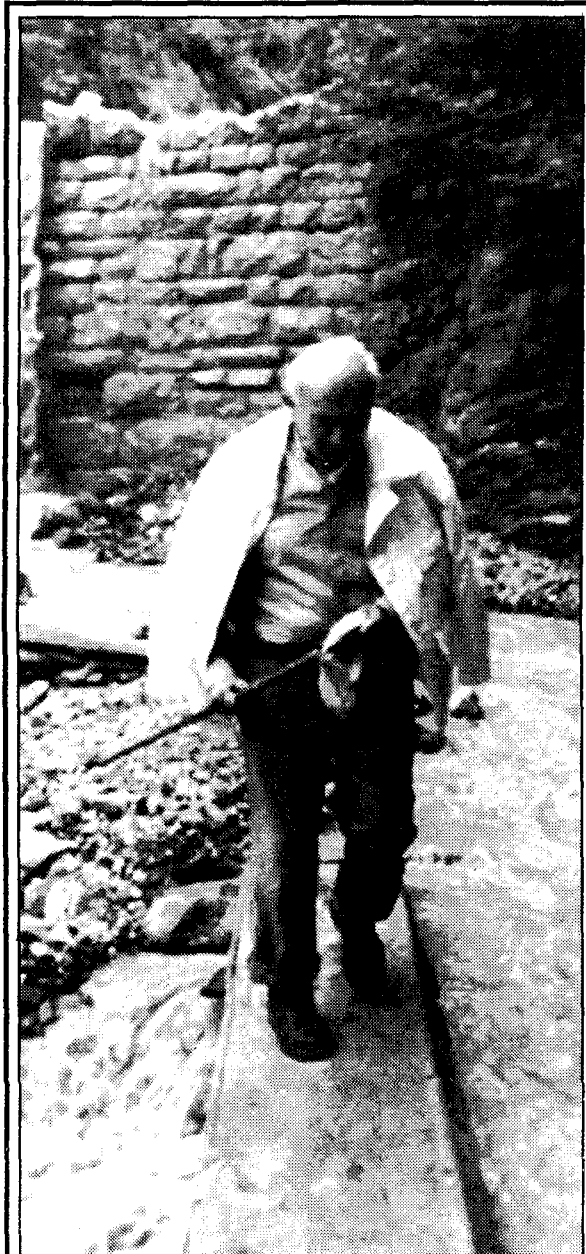
DUBLIN, Ireland (NC) — Cardinal John J. O'Connor of New York said he will ask President Reagan to grant amnesty to illegal immigrants from Ireland and elsewhere. He said in a Dublin airport interview that amnesty would help Ireland by allowing the immigrants to obtain good jobs in the United States and send money home to their relatives. Jobs are scarce in economically depressed Ireland. The cardinal was interviewed at the end of a five-day visit to Ireland. He said his request to Reagan would not be limited to the Irish "illegals" but would also apply to Asian and other immigrants.

New law bans violence against religious property, practice

WASHINGTON (RNS) — A new law makes it a federal crime to damage religious property or interfere with a person's free exercise of religion. The measure — recently approved by Congress and signed into law by President Ronald Reagan — amends the U.S. Code so that people who engage in interstate activity to damage any religious property because of its religious character or obstruct any person's free exercise of religion by force or threat of force are subject to federal fines and prison sentences. The law's penalties include a fine and up to life imprisonment if death results from the activity; a fine and a prison term of up to 10 years if serious bodily injury results; and a fine and imprisonment of up to one year in other cases.

Banner year for shipment of Bibles to Soviet Union

(RNS) — More than 268,000 copies of the Scriptures will be shipped to the Soviet Union from the West this year, well above the 20,000 Bibles shipped during the previous three years, according to the American Bible Society. "It is a truly magnificent breakthrough for which we all praise and thank God," said ABS general secretary John D. Erickson. "It is our prayerful hope that such openness and openings will continue in the years to come." A total of 133,000 Bibles have been shipped since January, and another 135,700 Bibles and New Testaments will soon be on their way. All are gifts from churches in the West and from United Bible Societies.



Tourist

On a private holiday in the Italian Dolomites, Pope John Paul II crosses a mountain stream. From his youth, the Pope has had a special affinity for nature and particularly the mountains. "The mountains have always had a special fascination for my soul: they invite you to be uplifted, not only materially, but spiritually," said the Pope: (NC / Wide World photo)

Pope notes 'greatness,' suffering of Nelson Mandela

LORENZAGO, Italy (NC) — Pope John Paul II praised imprisoned South African anti-apartheid leader Nelson Mandela for the "greatness" of his character and said he hoped one day to visit South Africa. In a rare interview with five Italian reporters and a correspondent for the British news service Reuters, the pontiff described the 70-year-old Mandela as suffering "so much for the rights of his people."

Israeli violence against Palestinians criticized

VATICAN CITY (NC) — The Catholic patriarch of Jerusalem has criticized "violent" tactics used by Israeli authorities to suppress the Palestinian rebellion in occupied territories. Such measures will only produce more death, said Latin-rite Patriarch Michel Sabbah. "Repressive measures never bring calm, and neither do they bring peace because violence generates violence and an always stronger resistance," said Patriarch Sabbah. The 55-year-old Palestine-born churchman is the first Arab Latin-rite patriarch of Jerusalem. He was interviewed on Vatican Radio about the violence which has marked Palestinian protests since December. More than 200 people, almost all Palestinians, have died since the demonstrations began.

Communist bishop: China needs liberation theology

MARYKNOLL, N.Y. (NC) — The Catholic Church in China needs a theology of liberation to help alleviate poverty in the country, said Chinese-appointed Bishop Aloysius Jin Luxian of Shanghai. It also needs to develop means of integrating Christianity with modern Chinese life. "China is a liberated country: liberated from the oppression of feudalism and colonialism, but not yet liberated from poverty," Bishop Jin said. "We need a Chinese version of a theology of liberation." The bishop spoke at a Maryknoll seminar on liberation theology.

Vatican newspaper: Condoms 'worse' than AIDS

VATICAN CITY (NC) — The Vatican newspaper L'Osservatore Romano strongly criticized an Italian public information campaign for suggesting condoms as an AIDS preventative. "Compromise and morality cannot go together, especially when one is proposing a remedy which is worse than the disease," the article said. AIDS, acquired immune deficiency syndrome, is a fatal condition transmitted primarily by infected sex partners or needle-sharing among drug addicts by which infected blood is transmitted. No cure has been found for the condition, which weakens the body's immune system, making it vulnerable to a variety of infections that might not even cause disease in a healthy body.

Cardinal Dearden, led U.S. Church after Vatican Council

DETROIT (NC) — Retired Cardinal John F. Dearden of Detroit, one of the key U.S. churchmen at the Second Vatican Council and first leader of the U.S. bishops in the turbulent post-conciliar years, died of cancer Aug. 1. He was 80 years old. He was particularly noted in Detroit for his efforts to promote social justice and to improve race relations and ecumenical and interreligious understanding. Cardinal Edmund C. Szoka of Detroit, who succeeded Cardinal Dearden in 1981, called the deceased prelate a "good and holy priest" who would be mourned by Catholics "around the world." Pope John Paul II praised Cardinal Dearden for his "tireless dedication to the Gospel."

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Shroud test results due in fall

Will determine cloth's age

LONDON (NC) — Carbon dating of the Shroud of Turin — revered for centuries as the burial cloth of Christ — should be completed by September or October, said the London Museum curator in charge of analyzing test results.

Carbon-dating tests are being conducted at Oxford University in Oxford, England, and have been completed by the Federal Institute of Technology in Zurich, Switzerland, and the University of Arizona in Tucson.

"We expect to have the final result in September or October, when there will probably be a meeting in Turin (Italy) or Rome attended by representatives from the three laboratories, from the British Museum and from the archbishop of Turin," said Michael Tite, research laboratory curator at the British Museum.

Tite said the results will be announced by Cardinal Anastasio Ballestrero of Turin.

The shroud, inherited by the Vatican from Italian nobility and kept in Turin, bears the apparent image of a crucified man and measures 14 feet 3 inches by 3 feet 7 inches. In a videotaped operation April 21, experts removed from the shroud a rectangular strip of material totaling about one-inch square.

Each of the three test laboratories received three sealed unidentified containers. One held the shroud sample, while the two others held bits of cloth from the first, 11th or 14th centuries.

The tests are the first since the shroud passed tests conducted by scientists from NASA, the Los Alamos nuclear laboratory and the U.S. Air Force weapons laboratory in 1973 and 1978.

Some scientists believe the shroud dates only to the Middle Ages. Other scientists and church sources point out that even if it is proven that the shroud dates from the time of Christ, the image on the cloth cannot be confirmed for certain.

Doctors who have examined the shroud have been convinced unanimously that the cloth once contained a corpse, and the body suffered death by crucifixion.

Forensic scientists have been able to calculate that the man whose image is on the cloth was 5 feet 10 inches, weighed 175 pounds and was between the ages of 30 and 35.

Blood marks match the wounds and correspond to Gospel accounts of Christ's death: nailing through the wrists rather than the usual artistic depiction through the palms; crowning with sharp points; a wound in the side; marks of whipping on the back and legs.

Zurich criminologist and botanist Max Frei found in the shroud traces of pollen that come only from the high salt area around the Dead Sea.

However, archeologists have not found twill linen in Palestine or Egypt dating back to the time of Christ.



Humanae Vitae Mass

Lynne Hammersmith and her 4-month-old daughter Amy stand in the balcony during a Mass celebrating the 20th anniversary of Pope Paul VI's encyclical at the 1988 national convention of the Couple to Couple League for natural family planning held at Illinois State University in Normal, Ill. (NC photo)

Paul VI's encyclical praised

(Continued from page 1)

in holiness and become witnesses for Christ in the world," the bishops' statement said.

It reminded Catholics that "decisions about the transmission of human life are not merely decisions about the most efficient way to pursue a particular goal," the statement said.

Rather, sexuality and sexual expression in marriage "must be considered in light of an integral understanding of the nature and dignity of the human person, and the eternal destiny to which each of us has been called by God," they said.

The encyclical's insistence on natural means to space or limit births created widespread controversy when it was issued and "Pope Paul recognized that some would find this teaching difficult," the bishops said.

They pledged to continue efforts to make married couples "aware of the richness of the teaching of 'Humanae Vitae'" and to encourage natural family planning programs.

Just before the anniversary, the National Conference of Catholic Bishops released preliminary results of a study which shows that 70 percent of couples using natural family planning are doing so for "moral, ethical or religious reasons."

Of the couples who said they had used natural family planning within the past year, only 10 percent reported an "unintended pregnancy," a rate which is less than the average 16.1 percent failure rate for women using all family planning methods involving periodic abstinence from sexual intercourse.

In addition, 68.1 percent of the wives

and 62.7 percent of the husbands gave a positive response to the statement, "being in conformity with church teaching in matters of family planning is important to me."

The study was based on the response of 3,345 couples from 24 diocesan natural family planning programs.

The nationwide study of diocesan programs was conducted by the Diocesan Development Program for Natural Family Planning, a Committee for Pro-Life Activities project. The project was funded by the Knights of Columbus.

In a statement marking the anniversary, Couple to Couple League presi-

dent John F. Kippley called the encyclical "a wise and powerful reaffirmation of human life and authentic human sexuality."

Kippley said, "Look at the predictions of Paul VI regarding the consequences of accepting marital contraception. He predicted an increase in marriage infidelity and a general lowering of morality especially among the young. He was ridiculed in 1968 but who's laughing today?"

"He also predicted government coercion of birth control. Again he was thought to be out of touch with reality. Now that we've gone through India's forced sterilization and are witnessing China's forced abortion policy, who

was out of touch? The beauty and the wisdom of 'Humanae Vitae' become more apparent each passing year."

Gen. absolution: 1-month rule OKd

WASHINGTON (NC) — The U.S. bishops have approved a one-month rule as a criterion for when general absolution can be used in the United States.

The final vote on the issue, 205-72, was released by the bishops' Office of Public Affairs in Washington Aug. 1. The decision was to be sent to Rome for Vatican approval before it would take effect.

If Rome approves, the decision means that when a bishop is faced with the question of whether to allow general absolution in a particular situation in his diocese, one criterion he should use is whether, in his pastoral judgment, the penitents would otherwise not have access to the sacraments for at least a month.

General absolution — the forgiveness of the sins of a group of people without individual confession — is a legitimate form of the sacrament of penance, but only in cases of serious need when certain conditions set out by church law are met. One of the conditions is that the people would otherwise be deprived of sacramental grace "for a long time," but the general law does not spell out what "a long time" means.

The bishops debated and voted on the one-month criterion June 25 during a plenary meeting of the National Conference of Catholic Bishops in Collegeville, Minn. But the vote at that time, 168-62, did not reach the two-thirds majority of all conference members which was required for passage. Some 230 of the nation's 300 active bishops were at the meeting.

Nicaraguan bishops criticize Sandinistas

(Continued from page 1)

social communications media in an irrational manner."

The bishops also expressed concern about:

- "The growing attack on Catholic values from (fundamentalist) sects."

- "The attitude and the propaganda of the so-called 'popular church,' which they said called for an alliance between Christian faith and an ideology "unacceptable to Catholics."

The bishops called for an inner conversion of Catholics to help change attitudes. They also said Catholics must rid themselves of "rancor and resentment" to cure "personal and social wounds" caused by "years of violence, of preaching hatred and of injustices." They especially encouraged youth not to let hatred use up their energies.

Nicaraguans should not "allow themselves to be conquered by depression, but rather, filled with hope," the bishops said.

They appealed to those fighting "not to be dehumanized by a fratricidal war." They asked Catholics among those fighting to "protect their Christian values without allowing themselves to be conquered or ruled by hatred or the desire for vengeance."

The bishops urged the government, the Nicaraguan Resistance and opposition political parties to "search for peaceful civic and political means in order to resume high-level dialogues, where they may put into place terms and means, both practical and pertinent, for an irreversible democratization and pacification of the homeland."

Women's groups told: 'Serve' younger women

Most too busy with families, careers to join local councils now, NCCW president says

DAVENPORT, Iowa (NC) — Most women in their 20s and 30s are too busy juggling careers and families to join their local council of Catholic women, and council members should not make them feel guilty for not participating, said the president of the National Council of Catholic Women.

"What we want to do is connect with young women and be of service to them," Mary Ann Kramer, the organization's president, told The Catholic

To be of service and perhaps attract their interest later on, councils should offer programs on parenting, stress management, or assist as 'mother's helpers'

Mary Ann Kramer,
NCCW president

Messenger, newspaper of the Diocese of Davenport.

"It's just not logical to think women in their 20s and 30s can be actively involved" at a time when they are concentrating on starting families and building careers, Kramer said.

To be of service to young Catholic women and perhaps attract their interest in the organization later on, she said, the council should be offering programs on parenting, stress management and other topics, or assisting with "mother's helpers."

Kramer met recently with directors from the organization's 27 U.S. provinces, 15 officers and committee heads

at a Franciscan monastery near Davenport.

In her role as council president, Kramer has traveled from her home in Lucan, Minn., to council meetings across the country. A common concern for local and diocesan councils is the low level of involvement by young women.

The concern, she said, is a clear indication that council members need to be more attuned to the life stages of those women.

But that doesn't mean Kramer sees no need for increasing membership and "creating awareness" about all of the local and global needs the council is involved in addressing.

"If we show people what we're doing and make membership vital and attractive, people are going to say, 'I'm interested in that,'" she said.

The National Council of Catholic Women and its 8,000 local affiliates support many social service programs and are active in lobbying for legislation to meet human needs and protect human life.

One of their best known activities is a respite program in which volunteers care for seriously ill or disabled people while their primary caregiver, usually a spouse or parent, takes some time off.

The organization is a key supporter of several projects administered by Catholic Relief Services, the U.S. Bishops' overseas relief agency. One such program is called "Water for Life" and brings safe drinking water to poor areas in Mexico, Guatemala, Cameroon, Kenya, Morocco, Thailand and Nicaragua.



Drought prayers

Farmer William Beck looks over his ruined crop in Eightyfour, Pa., near Pittsburgh. In the face of the continuing drought throughout much of the nation's farm country, the National Catholic Rural Life Conference has called on Christians to pray for drought relief, setting aside Aug. 15 as a special day of prayer. (NC/UPI photo)

Nun who served Indians, blacks to be beatified

PHILADELPHIA (NC) — Mother Katharine Drexel, founder of the Sisters of the Blessed Sacrament, will be beatified in Rome Nov. 20, Archbishop Anthony J. Bevilacqua of Philadelphia announced.

Speaking at the Blessed Sacrament motherhouse in suburban Philadelphia, Archbishop Bevilacqua said he received news of the beatification the day before.

"This is a great joy to all of the sisters and a great joy to me and to the whole church," he said at St. Elizabeth Convent. "Mother Katharine established the Sisters of the Blessed Sacrament to give service to the blacks and Indians of this nation. The work she has done is now recognized in a special way by the church itself through this beatification."

Sister Mary Juliana Haynes, president of the Sisters of the Blessed Sac-

rament, also welcomed the news. "Katharine Drexel belongs to the church. She belongs to the United States of America and, notably, to Philadelphia where she was born and raised... She belongs in a very special way to the black and Native American people and to all who yearn for equality and a just society."

A member of a wealthy Philadelphia family, Mother Drexel renounced her fortune and in 1891

founded the Sisters of the Blessed Sacrament. She retired in 1937 and died in 1955 at age 96.

Her cause for canonization was officially opened in 1964 by Cardinal John J. Krol, now retired archbishop of Philadelphia. Pope John Paul II declared Mother Katharine venerable on June 26, 1987.

In early June the Congregation for Sainthood Causes unanimously accepted the likelihood that a miracle

could be attributed to Mother Drexel's intervention, one of the conditions for beatification.

Robert Gutherman, the young man whose cure of a severe ear infection was attributed to Mother Drexel's intercession, attended the press conference.

Another miracle proved to have taken place after her beatification would necessary for her to be declared a saint.

Vatican II expert urges: Ordain women

COLLEGEVILLE, Minn. (RNS) — A Benedictine monk known internationally for his work in behalf of liturgical reform in the Catholic Church has called on the church to ordain women.

Fr. Godfrey Diekmann, who helped draft the Constitution on the

Sacred Liturgy of the Second Vatican Council, drew a standing ovation after he made his proposal at a symposium here honoring another Benedictine monk, Fr. Virgil Mechel, founder of the American liturgical movement, who died 50 years ago.

The 80-year-old Father Diekmann, who teaches patristics (writings of the early church fathers) at St. John's University here, said the failure of the Catholic church to ordain women was due to custom, not tradition.

He said the church in the East, as

early as the Third Century, had ceremonies for the laying on of hands for deaconesses, deacons, priests and bishops who had major liturgical functions to perform.

The liturgical function for the deaconesses, Father Diekmann explained, was to provide total bodily anointing of women candidates for baptism. "Pastoral liturgical practice demanded and obtained women deacons," he said, adding that in the West "so-called deaconesses never had such a function, and there was no ordination laying on of hands."

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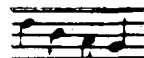
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Election year dos and don'ts

Churches risk losing tax-exempt status if they endorse candidates or parties

WASHINGTON (NC) — Political endorsements are out but non-partisan voter education by church organizations is acceptable during a political campaign, according to the chief legal adviser for the U.S. bishops.

The official, Mark E. Chopko, general counsel for the U.S. Catholic Conference, told diocesan officials in a 12-page memorandum what tax-exempt church organizations can and cannot do in election-year activities. Penalties for violations can include special taxes or even a loss of tax-exempt status.

Church organizations cannot engage in political campaigning, endorse candidates, provide financial or similar support or disseminate partisan materials, Chopko warned.

In a special admonition to the Catholic press, he also noted that diocesan newspapers may not endorse candidates although they may on an equal basis accept political advertisements and can objectively report news of campaigns.

Chopko's memo focused on the

church's status under section 501(c)3 of the Internal Revenue Code, which prohibits tax-exempt organizations from participating or otherwise intervening in political campaigns on behalf of or in opposition to any candidate.

He said he wrote the memo because of the 1988 election year and because Congress in 1987 increased the penalties for violations of political campaign restrictions by tax-exempt groups.

"During an election campaign, exempt organizations remain free to address issues of concern to them and to their membership, even when such issues are relevant to the campaign," he said. "However, such discourse must focus on issues and not personalities."

The USCC holds a group tax exemption covering some 28,000 parishes and other church entities. Chopko said that means that one church organization running afoul of the rules could create problems for all the others as well.

According to Chopko, prohibited activities include endorsements; financial and other support; formation of

Church organizations cannot engage in political campaigning, endorse candidates, provide financial or similar support or disseminate partisan materials

political action committees; and distribution of partisan campaign literature.

But church organizations are not banned from all public activity in an election year, he added. Permissible activities include:

- Voter education projects, including neutral candidate questionnaires.
- Non-partisan voter registration drives.
- Non-partisan public forums, debates and lectures.
- Unbiased reporting of campaign news by the Catholic press.

- Ads in the Catholic press.
- Political activity by individuals.
- Political activity by college students engaged in an educational experience.

"Exempt organizations may not make statements — oral or written — supporting or opposing any candidate for public office," Chopko said. "Thus, such organizations may not encourage votes for or against any candidate for public office via a sermon or parish bulletin, through an editorial position in a Catholic newspaper, or through distribution of filled-in sample ballots."

"In addition," church organizations "should avoid statements that indirectly support or oppose a particular candidate — labeling a candidate as pro-abortion or anti-peace," for example.

Furthermore, he said, "an exempt organization may not provide financial support to any candidate, political action committee, or political party."

Haiti tense, 'deadly calm,' relief official reports

NEW YORK (NC) — Catholic Relief Services has been able to continue most of its normal activities in Haiti despite the tense political situation there, said a new CRS official after visiting the Caribbean country.

But Mission Alpha, a literacy program launched in 1985 by the Haitians with financing from CRS and other agencies, remains suspended and its future uncertain, said Ursuline Sister Eileen Fane, director of the Latin America-Caribbean area since June.

Sister Fane made her first visit to

Haiti in July and discussed her findings in an interview at the New York headquarters of CRS, overseas aid agency of the U.S. bishops.

CRS is continuing its extensive program of distributing Food-for-Peace commodities for school lunch programs and institutions such as orphanages, Sister Fane said. Recipients also include a home operated by Mother Teresa's order, the Missionaries of Charity, for about 100 AIDS patients.

In another activity, CRS has been

helping establish diocesan development bureaus. Sister Fane said five of the country's seven dioceses now have these bureaus, though one of them is not yet fully operational.

Although the bureaus continue to function, any development project can arouse political suspicion, she said. She said some people involved in development organizations had been beaten recently.

Sister Fane said Haiti now had an atmosphere of "deadly calm," with people acting like they were in "an oc-

cupied country."

On June 19, Lt. Gen. Henri Namphy led a military coup that ousted President Leslie F. Manigat, elected in what much of the world viewed as a sham election on Jan. 17.

"Church-state relations are strained," Sister Fane reported. "Everyone is very careful in the way they speak, even in informal conversations."

She said she found the poverty of Haiti decidedly worse than that of other parts of Latin America.

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Some Lefebvre priests staying

VATICAN CITY (NC) — Several priests and seminarians who split with excommunicated Archbishop Marcel Lefebvre have taken steps to be legally incorporated into the Catholic Church as the Priestly Society of St. Peter, said a Vatican official.

The terms for the new society are to be drawn from the proposed reconciliation agreement with the Vatican which the archbishop rejected before leading his followers into schism, said Father Camille Perl, secretary of the newly named Pontifical Commission to Help Followers of Archbishop Lefebvre Wishing to Remain Loyal to the Papacy. Those terms include permission to use the Latin-language Tridentine Mass.

At least 13 priests and about 20 seminarians who were followers of Archbishop Lefebvre met Vatican officials in early July to set in motion their legal recognition as a clerical organization, Father Perl said.

Plans call for these priests and

seminarians to form their own pontifical society of apostolic life with a constitution approved by the Vatican, Father Perl told National Catholic News Service.

The society "will be open to all Archbishop Lefebvre's followers" and to other priests who wish to join it, said Father Perl.

The organization will be allowed to retain its spiritual and liturgical traditions under terms previously outlined by Pope John Paul II, added Father Perl.

"It is natural that the church do everything to keep these people," said Father Perl.

"We want to show our brothers who caused the rupture that traditional Catholics can remain in the church," said Father Joseph Bisig, co-founder, in the interview.

Father Bisig described himself as the No.2 official in Archbishop Lefebvre's Priestly Society of St. Pius X until he left at the time of the excommunica-

tion. Father Bisig said he constantly opposed plans to ordain bishops against papal orders.

The archbishop was pressured into negotiating with the Vatican by his followers who wanted to avoid schism, but his decision to reject the proposal was his alone, said Father Bisig.

"But in substance, the archbishop had received everything he wanted" in the proposal, said Father Bisig.

"It seems incomprehensible to me that he could have refused all this," he added.

There were about 200 priests and 250 seminarians in Archbishop Lefebvre's Priestly Society of St. Pius X at the time of the June 30 excommunication, said Father Perl. He said it was too early to tell how many of these would be attracted to the new society.

Archbishop Lefebvre was automatically excommunicated when he ordained four bishops against papal orders. Vatican officials have said that clergy and laity who willfully continue to support Archbishop Lefebvre also are excommunicated.

1st Ukrainian Mass --cops push, back off

By NC News Service

Thousands of Ukrainian Catholics joined in the first public Mass of their banned church in more than 41 years at the site of one of their holiest shrines near the village of Zarvanytsia, Ukraine, despite police efforts to stop the service, according to church sources.

The Mass was held July 17 with 6,000 participants, said the sources. They said it was organized by Bishop Pawel Wasylik, one of two bishops who last year publicly declared they would practice their ministry in the open. It was part of the celebration of 1,000 years of Christianity in the Ukraine.

Bishops Wasylik and Ivan Semedi were joined in the open declaration of faith by 119 priests, Religious and laity. Sonya Darragh of the Ukrainian

Catholic Diocese of Stamford and St. Josaphat said sources in the Ukraine had confirmed the report of the Mass, first made by Canadian Ukrainian Father Kenneth Olsen at a press conference in Amsterdam, Holland.

"It was the first public gathering since the Ukrainian Catholic Church was officially outlawed in 1946," he said.

"At one point the police interrupted the service, saying it was an illegal gathering, and told us to disperse. But when no one responded, they backed off," Father Olsen added.


Ukrainian sources are interpreting the fact that the police did not push the issue as a sign of a "little more" tolerance of the Ukrainian church by the Soviet government. But they also say it was a sign of the Catholics' determination.

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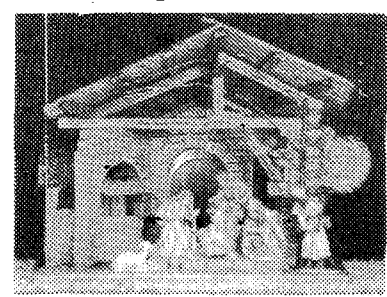
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Local Section

THE VOICE

Miami, FL

August 5, 1988

Page 7

Cleaning up

Cathedral parishioners join forces to make neighborhood look beautiful once more

By Marge Donohue
Voice Correspondent

Civic-minded parishioners of St. Mary Cathedral are finding that the well-known quotation, "In unity there is strength," has a personal meaning for them as they work together to improve their neighborhoods.

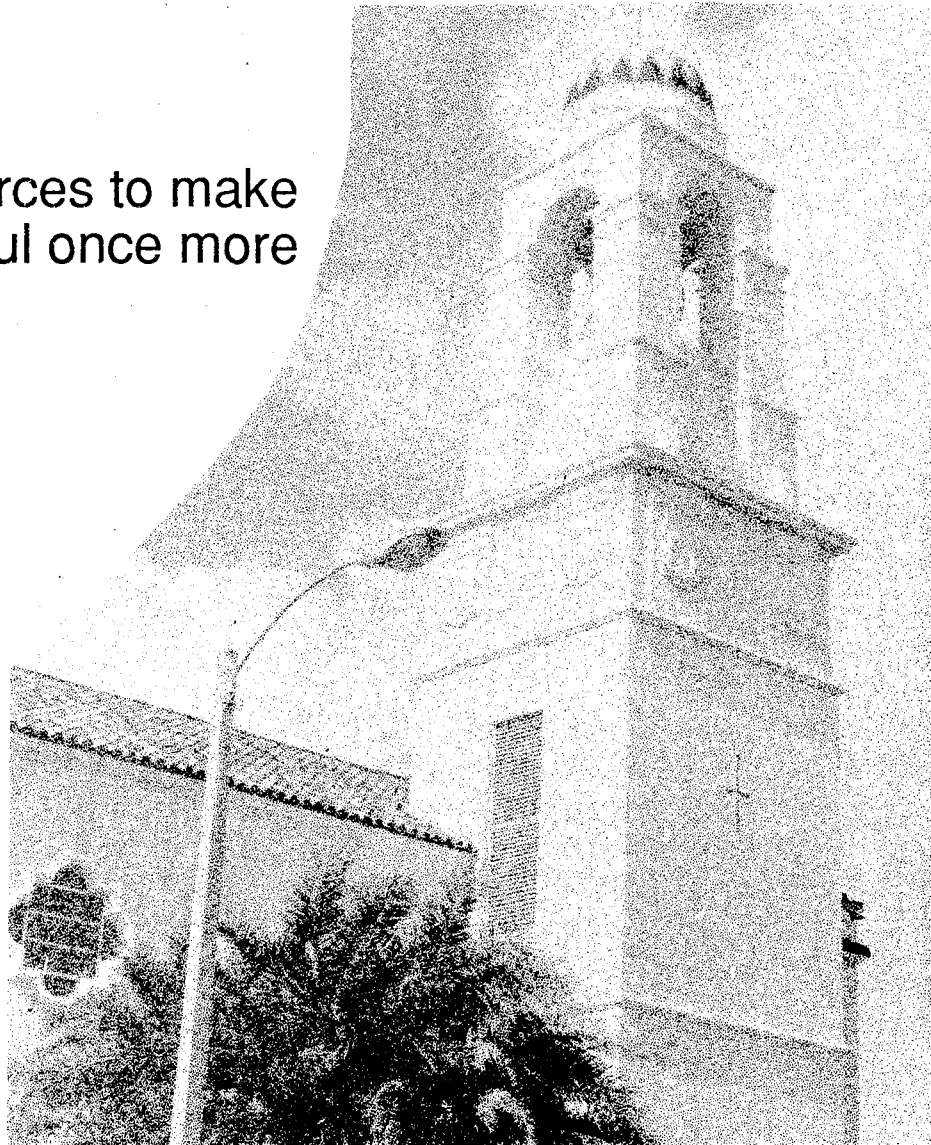
About six weeks ago, a group of people, representing various cultural groups in the parish, gathered to discuss their mutual problems with physical deterioration around their respective homes. Almost all had called the City of Miami and Metro-Dade Zoning board offices only to be informed that, if they wished, they would be

'This is only the beginning for us. We want to rid the area of crime and this is going to be a long-range committee.'

Joseph Quintana, chairman,
St. Mary's Action Committee for
Neighborhood Improvement

'We all have a duty to care for and enhance the area in which we live.'

Fr. Gerard LaCerra,
Cathedral rector



sent a form to complete and return to the boards where their complaints would be reviewed on what were obvious violations of zoning laws.

Not satisfied with this, they spread word among their neighbors and finally organized an interested number of persons to take action.

Joseph Quintana, a resident of El Portal, assumed the chairmanship of St. Mary's Action Committee for Neighborhood Improvement, and with the permission of Father Gerard LaCerra, Cathedral rector, meetings began at the parish rectory.

Having agreed that the first steps to be taken involved the identification of definite locations of complaint, 16 people working in eight teams of two persons each, some on foot, others in autos, covered the areas from Biscayne Boulevard to NW Seventh Ave., and from 82nd St. south to 54th St., all within the boundaries of the Cathedral

parish.

They made note of abandoned houses, unsightly and overgrown unimproved lots, junk cars, etc., as well as stops at nearby homes.

Pressing ahead, they scheduled a meeting for those concerned on July 20, and invited city and county officials to attend. Responding to the invitation were Edith Fuentes, City of Miami Director of Building and Zoning; Joseph Ingraham, Miami's Director of Solid Waste; Pat O'Connor of Metro-Dade Public Works Dept.; and a representative of Metro-Dade Building and Zoning.

"We have to deal with both the City of Miami and the county," explained Quintana, "because part of the Cathedral parish is in the City of Miami and another part in the county."

More than 100 people were present at the meeting

where each of four persons detailed for the city and county officials the particular violations occurring in their respective areas.

"It was a very successful meeting for us," Quintana said, pointing out that they have been advised by telephone that the clean-up has already begun. "We're expecting a written report from the officials on Aug. 19."

Father LaCerra, who was present at the meeting, said, "We all have a duty to care for and enhance the area in which we live," adding that everyone is a partner with God in caring for the world He created.

Another meeting is slated for 7:30 p.m. on Aug. 28, Quintana said, and "everyone interested is urged to attend. This is only the beginning for us," he added. "We want to rid the area of crime and this is going to be a long-range committee."

Music for Mary

Recording in honor of Our Lady of Charity will also promote S. Fla. 'sound,' local Cuban composers

By Ana Rodriguez-Soto
Voice News Editor

Our Lady of Charity is getting a Marian Year tribute. And Catholics in South Florida are invited to sing along.

The tribute is a recording of 18 hymns to the Cuban patroness, composed mostly by local Cuban musicians and sung by a newly-formed Hispanic Archdiocesan Choir.

The recording will be released in album and cassette sometime this month. It is a joint project of the Archdiocese's Office of Worship and Spiritual Life, the South-East Pastoral Institute for Hispanics (SEPI), and the Shrine of Our Lady of Charity.

More than a Marian Year commemorative, the recording is the first organized attempt by the Catholic Church here to preserve and disseminate the unique sound of South Florida's Hispanic liturgical music — the Cuban rhythm of the *bolero* and the *son*, of the *guajira* and the *habanera*.

It is a sound quite different from the Mexican-inspired hymns of Hispanics in California and Texas, notes Rogelio Zelada, associate director of the Archdiocesan Office of Worship. And it is also different from the traditional Spanish or Iberian, music where it finds its roots.

While Hispanic composers in other



The recording is the first organized attempt by the Catholic Church here to disseminate the unique sound of South Florida's Hispanic liturgical music.

This picture of the statue of Our Lady of Charity will be the front cover of the album.

parts of the U.S. are able to publish their music and have it recorded, no such mechanism exists for the Cuban composers in South Florida, he said. That's the gap the Archdiocese wants to fill.

"We have very good composers here in Miami," said Zelada, but mostly they work in their own parishes. Their works are not disseminated throughout the Archdiocese, let alone the rest of the country.

Zelada said the Archdiocese views this recording as the first of many that will promote nationwide the work of local composers. It is also hoped that, once disseminated, their music will become part of the repertoire of local parishes.

To introduce the recording and allow parish music directors to become familiar with the hymns, the Archdiocese will present a concert on Aug. 13 at 8 p.m. at the auditorium of Sts. Peter and Paul Church, 1436 SW 12 Ave. in Miami. Choir members and musicians also are invited, as is the general public.

Performing the hymns will be the 34-member Hispanic Archdiocesan Choir, made up of 22 singers and 12 instrumentalists from various parishes in South Florida. The group, directed by Brother Alfredo Morales, F.S.C., comes together

(continued on page 8)

Colombians honor Mary on national feastday

Colombia is the "land of Mary," the Colombians say. That's why hundreds of Colombians in South Florida filled St. Mary Cathedral recently to celebrate their annual feast day.

The Mass was concelebrated by Bishop Agustin Roman, Father Tito Rojas, associate pastor of St. Mary Cathedral, and other priests of the Archdiocese.

The feast commemorates the miracu-

lous events surrounding a painting of Our Lady. Drawn in 1562 by Alonso de Narvaez, the painting shows Our Lady of the Rosary accompanied by St. Anthony of Padua and the Apostle St. Andrew.

Over the years, the images and colors on it deteriorated, and it wound up in an abandoned ranch. There, in 1586, a woman named Maria Ramos found it, cleaned it, and secured it by binding

tightly its four corners. Then she converted the abandoned ranch into a place of prayer and filled it with flowers.

She called the painting "Rose of the Heavens." In her prayers, she asked Our Lady to show herself, because the ravages of time had completely erased her image from the painting.

On Dec. 26, 1586, Isabel, a pious Indian

woman, saw the image of Our Lady perfectly defined on the painting, and all the colors restored. Word of the miracle spread throughout the region. In 1588, the colors returned again to the painting, and the feat was repeated a year later.

Since then, Our Lady of the Rosary of Chiquinquirá has been the patroness of Colombia.

Marian Year recording promotes local Cuban hymns, composers

(con:inued from page 7)

only for recordings and special events such as this concert.

Zelada noted that the songs on this Marian Year recording — which was a year in the making and cost more than \$6,000 — were chosen precisely for their value as liturgical hymns. Key criteria for inclusion in the album were lyrics that are theologically valid and melodies that are musically sound.

The work of 13 composers was selected, representing the best of modern Cuban liturgical music in South Florida. Three of the songs on the recording, however, were included for their "historical value," Zelada said.

These hymns date from pre-Castro Cuba and were very popular in their time. They include a "Prayer to Our Lady of Charity" by the world-renowned Spanish composer Ernesto Lecuona, who was Cuban at heart if not by birth.

Although all the hymns are in Spanish and directed specifically at Our Lady of Charity, Father Juan Sosa, executive director of the Ministry of Worship and Spiritual Life, said "they are of such quality that their poetic content can apply

to the Blessed Mother in general; thus, many other groups will probably enjoy the recording itself."

For more information about the Aug. 13 concert, call the Office of Worship at 757-6241 in Dade or 525-5157 in Broward, Ext. 351.

A price has not been set yet, but, once released, albums and cassettes will be sold at three locations: the Shrine of Our Lady of Charity (854-2404); the South-East Pastoral Institute (223-7711); and the Office of Worship.

Send in your prayer petitions

"Call to me and I will answer you" (Jer. 33:3).

Employees of the Archdiocesan Pastoral Center gather each Monday morning to pray for the intentions of our brothers and sisters in the Archdiocese of Miami.

Anyone with a prayer request is invited to write to:

Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138

Ukrainian Catholics mark millenium of faith

Roman Catholics and Byzantine Rite Ukrainian Catholics will get together this month to commemorate 1,000 years of Christianity in the Ukraine and the close of the Marian Year.

The Byzantine rite service will be held Saturday, Aug. 20, at 11:30 a.m., at Assumption of the Blessed Virgin Mary Ukrainian Catholic Church, 39 NW 57 Ct., Miami.

Auxiliary Bishop Agustin Roman will preside and give the homily. The Divine Liturgy will be celebrated by Ukrainian Catholic, Ruthenian and Roman Catholic clergy. A small reception will follow, and the public is invited to attend.

Although Ukrainian Catholics celebrate the Byzantine, or eastern rite of the Mass, they are in total union with Rome and the Holy Father.

Christianity was introduced in the Ukraine in the late 800s by two Greek missionary brothers, Sts. Cyril and Methodius, who translated the Bible and Divine Liturgy into Slavonic, in the process creating the Cyrillic alphabet.

Then, in 988, Volodymyr the Great, ruler of Kiev, led his people to the Dnieper River for a mass baptism, marking the official beginning of Christianity in the Ukraine.

For more information about the celebration, call Father Steven Zarichny, 264-3233, or Nicholas Hladky, 865-0096.

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The case of Joan Andrews

Priest: Supporters should focus on abortion, not prison conditions

Joan Andrews, a South Florida pro-life activist, has spent two years in prison, on a five-year term, for entering an abortion facility and attempting to unplug an abortion suction machine. Many supporters are trying to have her sentence commuted and are rallying in Tallahassee this weekend to publicize her situation. Father Santo ministers to Ms. Andrews in prison and wrote the following commentary.

By Father Mark Santo
Archdiocesan Director, Prison Ministry

During the past several months I have had the occasion to provide pastoral assistance to Joan Andrews, an advocate for the unborn who has been incarcerated at the Broward Correctional Institution on two occasions over the last year. Joan is presently being held in this state prison for women as a result of a conviction following an anti-abortion action.

In my capacity as a volunteer chaplain at this facility I visit Joan weekly. Some of the publicity surrounding Joan's incarceration has caused me some concern and I spoke to her about the possibility of writing this article since I felt, on the one hand that there were important issues to be raised and, on the other, that I had no right to speak publicly about matters which were to an extent a part of her personal pastoral care. Joan not only gave me permission to write, she asked that I do so on her behalf.

As a result of a deep conviction that abortion is murder of the helpless, Joan has engaged in a series of activities to not only dramatize this issue but also to take direct action toward stopping abortion. For this she has been arrested frequently. Had her arrest resulted in dismissal of charges, probation or a suspended sentence — as is frequently the case — her name would probably be unknown in Miami.

What did happen was the judge, for his own reasons, sentenced Joan to five

'When publicity focuses so much attention on the "cruel and inhumane punishment" of Joan, a terrible disservice is done to her, and the enormous personal sacrifice she willingly accepts is partially meaningless, since the prison system -- rather than abortion -- becomes the evil.'

Father Mark Santo, director of
Prison Ministry, Archdiocese of Miami



years in prison for her role in activities at an abortion clinic. No physical damage was done to the facility and no one was injured. As a result of this extraordinary sentence for what, in itself, was a rather insignificant act, Joan has been the center of a great deal of controversy and media coverage. Publicity has focused on not only the sentence but also on the conditions

COMMENTARY

under which she is serving time.

It is this publicity which causes my concern.

Upon incarceration, Joan made the decision that she would increase her witness for the evil of abortion by refusing to cooperate with the state since that would, in her mind, give support to the immoral legal entity which condones abortion. So she has consistently refused to participate in the daily regime of inmates such as going to meals, working, and other routine activities of prison life.

The result of this behavior has been that she was placed in a single cell in what is called confinement. This area of the prison provides no access to regular activities, including religious services which are held in the chapel. On a regular basis Joan is asked by the prison officials if she wishes to remain

uncooperative and she states that she does.

What is important to note here is the fact that Joan freely chooses to take this course of action in order to give witness to the evil of abortion and the cooperation of the state in that practice. When publicity focuses so much attention on the "cruel and inhumane punishment" of Joan, a terrible disservice is done to her, and the enormous personal sacrifice she willingly accepts is partially meaningless since the prison system — rather than abortion — becomes the evil.

She has expressed to me in very strong terms her frustration with those who would focus attention on her and not on the issues. Only to the extent that her imprisonment points to the evil of taking human life does it become meaningful to her. To miss that message is to do an injustice to her.

If Reverend Martin Luther King's stay in the Birmingham jail had focused on the discomfort of the jail or the lack of sensitivity of the sheriff and jailers rather than on racism, then the redemptive quality of that act would have been lost and the civil rights cause would not have been well served. So too with Joan.

Of course she does not want to stay in prison. She would welcome a pardon from the governor. However, while she remains in prison, we need to see the witness of a person who acts to con-

demn the taking of life.

Joan is housed in a building where four women, one third of all the women on death row in this nation, are kept in solitary cells. She has come to know them through the communication systems that only inmates develop.

She rejoiced recently when a fifth woman had her sentence overturned and left death row. Joan sees the Death Penalty as a "Life Issue" and this past Saturday spoke with me about the evil of taking even one life through the death penalty. A message that has been missed during all this media publicity.

She is likewise concerned that some of those who attempt to help her have assumed too much and criticized those who have been supportive of her. A recent newsletter contained an implicit criticism of Bishop Agustin Roman for helping the Cubans in Atlanta and Oakdale while not working to free her. Joan spoke of her clear disapproval of such criticism, especially since she received a copy of a strong supportive letter from the bishop to Governor Martinez.

Joan states she has never been tortured in prison, contrary to literature written on her behalf. The stress of a self-imposed resistance is only increased when those who would like to help her misrepresent her condition, or fail to follow her wishes, or, most important, fail to focus attention to the real issue — the taking of life.

New Fla. law opposes discrimination in N. Ireland

On July 6, the MacBride Principles for Fair Employment Practices in Northern Ireland became law in Florida. The legislation makes a statement against discrimination in employment in Northern Ireland and urges Floridians to evaluate companies' hiring policies before investing money in Northern Ireland.

The law was supported by Irish organizations in Florida, by labor unions, and by the Florida Catholic Conference.

Discrimination in employment opportunity in Northern Ireland is a significant contributing factor to the continuing strife and violence in that area, and Catholics — the minority in Northern Ireland — suf-

fer from discrimination by being denied access to regional employment.

Florida monies, inclusive of pension plans, are invested in companies in Northern Ireland. The bill as passed does not deal with divesting Florida funds from businesses which are found to discriminate, but does call for evaluation of a company's policies before future investment.

The MacBride Principles which follow are specifically designed to end rampant religious discrimination in Northern Ireland:

- Increase representation of individuals from underrepresented religious groups

in the workforce, including managerial, supervisory, administrative, clerical, and technical jobs.

- Provide for adequate security for the protection of minority employees both at the workplace and while traveling to and from work.

- Ban provocative religious or political embryos from the workplace.

- All job hiring should be publicly advertised and special recruitment efforts should be made to attract applicants from underrepresented religious groups.

- Layoff, recall, and termination procedures should not in practice favor particular religious groupings.

- Abolish job reservations, apprenticeship restrictions and differential employment criteria, which discriminate on the basis of religious or ethnic origin.

- Develop training programs that will prepare substantial numbers of current minority employees for skilled jobs, including the expansion of existing programs and the creation of new programs to train, upgrade, and improve the skills of minority employees.

- Establish procedures to assess, identify, and actively recruit minority employees with potential for further advancement.

- Provide for the appointment of a senior management staff member to oversee the company's affirmative action efforts and the setting up of timetables to carry out affirmative action principles.

Official

Archdiocese of Miami

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

The Very Rev. Patrick McDonnell, V.F. — reappointed Dean of the Northeast Broward Deanery, effective July 22, 1988.

The Very Rev. Laurence Conway, V.F. — reappointed Dean of the Northeast Dade Deanery, effective July 22, 1988.

The Very Rev. Emilio Vallina, V.F. — reappointed Dean of the East Dade Deanery, effective July 22, 1988.

The Very Rev. Eugene Quinlan, V.F. — reappointed Dean of the Monroe Deanery, effective July 22, 1988.

The Very Rev. David Russell, V.F. — appointed Dean of the South Dade Deanery, effective July 22, 1988.

The Very Rev. Michael Hourigan, V.F. — appointed Dean of the Northwest Broward Deanery, effective July 22, 1988.

The Rev. Arnaldo Bazan — to Associate Pastor of San Lazaro Church, Hialeah, effective July 21, 1988.

Marian Year novena to feature Pope, Mother Teresa on video

Our Lady Queen of Heaven Parish in Fort Lauderdale will celebrate a special Marian Year novena from Aug. 7 to Aug. 15, beginning at 7:30 each evening.

The "Be Not Afraid Novena" will feature video presentations by Pope John Paul II, Mother Teresa of Calcutta, and Cardinals Bernard Law of Boston and John O'Connor of New York, among others. The videos will be followed by singing and prayer. Each evening prior to the novena, at 7 p.m., the Rosary will be recited. Priests also will be available to hear confessions both before and after the novena.

Sponsored by Our Lady Queen of Heaven's Perpetual Adoration Society, the novena will emphasize Pope John Paul II's confident approach to overcoming evil with good. It will be dedicated to the Immaculate Conception, patroness of the United States, and is in support of the Pope's intentions at the close of the Marian Year. The novena will culminate with a solemn act of consecration to the Sacred Heart.

Our Lady Queen of Heaven is located at 1400 South State Road 7 in North Lauderdale, just two miles north of Commercial Blvd. and 441. For more information, call the parish at 971-5400.

Vietnamese Catholics celebrate

Canonization of first saints marked by Mass, gifts

By Marlene Quaroni
Voice Correspondent

The recent canonization of 117 Vietnamese martyrs is an "encouragement" for the Vietnamese people "to go on despite persecution," said a Vietnamese priest during a special Mass at Our Lady of Perpetual Help in Opa-Locka.

Father Vang Tran, director of the Vietnamese Apostolate in the Archdiocese of Miami, spoke July 24 to about 400 people who had gathered to celebrate the first canonization in Vietnamese history, that of 117 missionaries and lay people who were persecuted for their faith during the 18th and 19th centuries.

Although Father Tran was in Rome June 19 for the Papal canonization ceremony, Vietnamese bishops were prohibited from attending because the Vietnamese government feared that the occasion would be used to criticize its policies.

Father Tran, 36, a seminarian in Hue and Saigon, fled Vietnam in 1975. He continued his religious studies in Wisconsin, Connecticut and New York. After his ordination in New York in 1983, he was assigned to Our Lady of Perpetual Help in Opa-Locka.

The Mass at Our Lady of Perpetual Help brought together members of the Vietnamese Catholic community throughout Florida. About 2,500 Vietnamese reside in the Archdiocese, and 10 percent of them are Catholic, according to Father Tran.

The Mass was a celebration in Vietnamese, from Father Tran's words, to the choir's lyrics, to the women wearing the "Ao Dai," traditional Vietnamese dress. Banners bearing Vietnamese words hung on both sides of the altar.

"Ngap Dau Thoug Doi Tu Dao" — filled with suffering is the life of the martyr — proclaimed one banner, while, in contrast, another proclaimed the joy of martyrdom with the words "Rang Vinh Quang Anh Hung" — shining in glory is the example of a hero.

Archbishop Edward McCarthy participated in the ceremony and accepted a framed picture representing the new saints. The Archbishop said the picture will hang in the Pastoral Center, where gifts from other South Florida ethnic groups are displayed.

He welcomed the Vietnamese, most of whom are newcomers to South Florida, and praised their "commitment to the faith."

"We salute and we rejoice with our brothers and sisters of Vietnam, three million of whom are Catholics, who live in 25 dioceses, have one cardinal, 40 bishops, 1,900 priests, 1,000 Religious brothers and 1,300 Religious sisters [and] 432 seminarians," the Archbishop said.

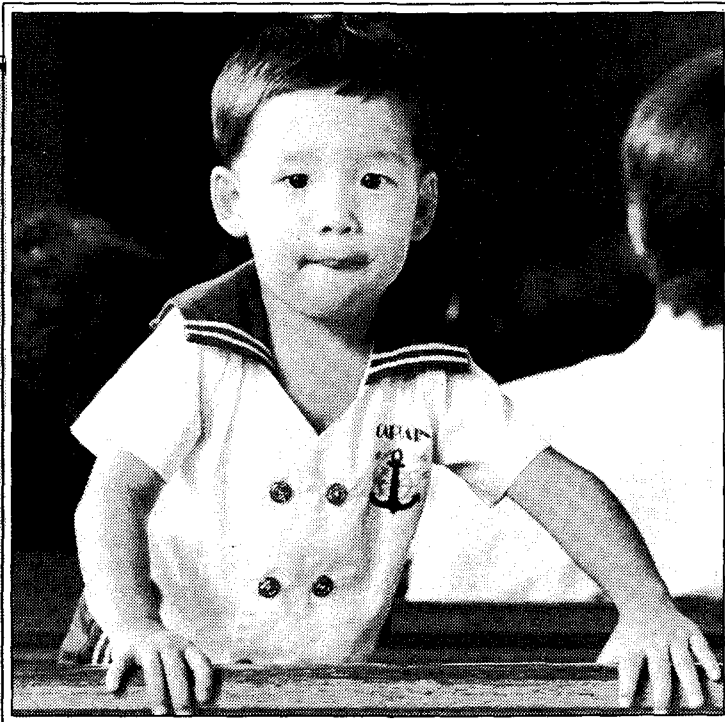
"The glorious fruits of their faith, as well as the special strength of their faith, come from the great number of martyrs for the faith. Practically all of those who have been recently canonized died gloriously for the faith during the 1800s," he added.

"It is interesting, however, that in the history of Vietnam, 130,000 Vietnamese Christians were captured, imprisoned and bloodily killed. Of the martyrs who were canonized, 74 were beheaded, 22 were hanged, 10 were tortured to death, six were burned alive, five were dissected."

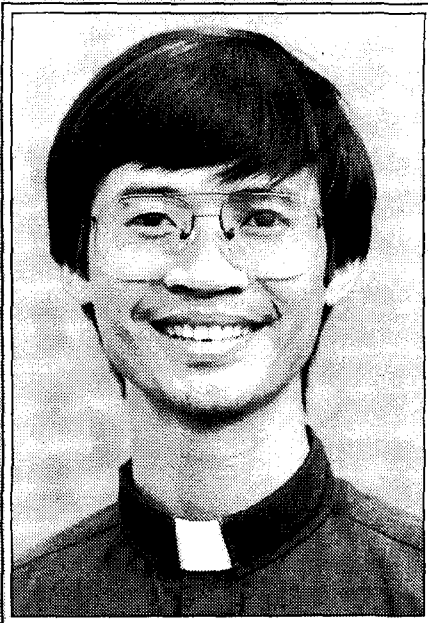
Archbishop McCarthy also noted the "special bond in the faith that exists between the Spanish, French and Vietnamese," since among those canonized were 11 Spanish and 10 French missionaries.

"Now also you [the Vietnamese] are identified as fellow members of this local Church of Miami," the Archbishop said.

Also receiving commemorative pictures of the new saints during the cere-



Hog Nguyen, 2, attended Vietnamese Mass with his mother, although he seemed more interested in what was happening in the back of the church; right, Ba Chin, 82, of Pembroke Pines, after receiving Communion



The canonization of 117 Vietnamese martyrs is an 'encouragement' for the Vietnamese people 'to go on despite persecution.'

Fr. Vang Tran, director, Vietnamese Apostolate, Archdiocese of Miami

VOICE PHOTOS BY MARLENE QUARONI



Choir members Suong Soh, Thien Tran and Dhuong Nguyen sing Vietnamese hymns during the Mass

mony were: Father Phillip Bardeck, assistant pastor at Our Lady of Perpetual Help; Father Peter Van Nguyen, in charge of the Vietnamese Apostolate in the diocese of Palm Beach; Father Michael Dillon, vice-

provincial of the Southeastern Redemptorists, the order to which Father Tran belongs; and Father Jim Vitucci, director of Ministry to the Deaf and Handicapped in the Archdiocese.

A reception, including an exhibit of photographs of the canonization ceremony in Rome, as well as historical background on the martyrs, followed the Mass.

The American family in radical times

By Bob & Irene Tomonto
Your Families' Future Inc., Miami

"When the moon is in the seventh house; and Jupiter collides with Mars," the songwriters of the musical *Hair* tell us we will see the "Age of Aquarius." Our own Age of Aquarius, however, may well be only 12 years away as we move very quickly into the twenty-first century.

What will it be like? Will we glide through space like the *Jetsons* or conquer the outer galaxy with Kirk and Spock? Maybe we will lead the Orwellian existence of *1984* and *Animal House*.

Most likely we will live our lives in families — in houses — in communities with maybe a few more electronic gadgets and hopefully a far better understanding of a global society — better understanding of a Christ-like peaceful society.

Whatever happens as the world turns, many of us will be there — and certainly our children will be there. Will we like what we see? Will we feel we have been masters of our destinies or pawns in the game of life out of control?

The future of our families is far too important to be left to happenstance. Many of the decisions that are being made today will shape our lives in the coming years. Some of the innocuous trends that we take for granted could escalate into a way of life that we cannot now conceptualize.

Speaking at a recent symposium on *The World of 2006*, Peter Morrison, Director of the Population Research Center of the Rand Corp., cited three trends of particular importance in understanding the future: the growing diversification of the American family; the movement of women into the workforce; and the post World War II baby boom. Let's look into these three areas. What do we see?

First consider the many changes that have taken place in the American family in the last few years. We have just about every type of family today but the traditional two parent/child family. In 1985 only 28% of people lived in households with a married couple and children.

Where do we live? We live in childless homes, in blended families, in single-parent families. We live alone whether single, divorced, widowed — young or old. We have even coined names, acronyms if you wish, for all of this. We are YUPPYs (Young Urban Professionals), or YUMPS (Young Upwardly Mobile Professionals), or DINKS (Double Income, No Kids), or whatever the next wag or journalist wishes to call us.

Here in Miami, the Synod data reflects much of the same stratification. While 66 percent of the Catholic families here contain a married couple, 34 percent are currently single households and 19 percent contain a person who has been divorced and not remarried. Among persons 35 to 64 years of age divorce affects 25 percent of households.

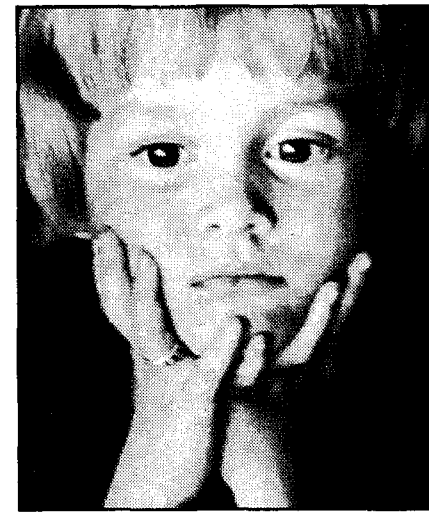
What does this say about the future? For one thing our families are becoming smaller and smaller with fewer and fewer children. Americans are no longer replacing themselves. The baby boom generation has orchestrated a baby bust. Couples are delaying their families and in many instances fertility delayed is fertility foregone. It has been projected that between 25 and 28 percent of all women now in their late

twenties will never have children.

All this is substantiated by the fact that the average American household has shrunk from 4.5 persons prior to WWII to 2.7 persons today. It is projected that by 1990, it will be down to 2.3 people.

This has ramifications for our future. With our population dropping below replacement level, immigration must increase to build the human resources necessary to sustain economic

'Debate rages as to the long-term ramifications of putting babies in childcare, and placing three-year-olds in regimented pre-school programs'



growth and wellbeing. Our people will become more multi-ethnic. While this foretells some division and adjustment as any "native" Miamian will attest, it will also foment the energy and vigor that moves T.D. Allman to call Miami, the "City of the Future."

Then there is the question of middle children. This is simple — we do not have any. Today only 20 percent of families have three children. While birth theory tells us that middle children tend to be overlooked sandwiched between siblings, they are also the peacemakers, the flexible, the realistic. They are important to a well-ordered society. (On a personal level, our family would be missing three very important links — one a metallurgist, one a nurse practitioner, one a lawyer. Hopefully the world is a better place because they have gifted our family with their presence.)

And then there are the singles, young and old. Because people need others for friendship and intimacy and ultimately for a good sense of self, it is becoming more and more difficult for people to overcome loneliness, to find companionship. And for the children raised in single-parent households, it is becoming more and more difficult to find role models of healthy working marriages.

The second important trend of the past years is the movement of women into the workforce. Whether from need or desire today 50 percent of American women work and it is predicted that in the next 20 years this number will be 75 percent. Today 52 percent of mothers with pre-school and 72 percent of mothers with school age children work.

What does this mean? For one thing, family life has changed radically. All jokes about the Cleavers aside, when mother isn't home, time-honored customs like clean clothes, ironing, hot meals become a challenge and in many cases an ongoing hassle. Although family income has increased, the cost of living, the cost of child-care, the cost of substitute services like cleaning and lawn care has increased along with it.

And these are not the only costs. The

homemaker role has become fragmented between both parents, the family dinner table has been replaced by McDonalds and microwave. The school-age child has become the recipient of a whole list of new names, from latch key kid to couch potato. None of these are compliments.

Child care has become a major issue. From Yale University think tanks to the halls of Congress, everyone is wondering what to do with the baby while

out any real advantages. These are the children who are being called the new underclass.

And as they grow, each of these tiers shows signs of dissatisfaction. Gangs are forming within both segments of our young. Traditional gangs a la *West Side Story*, on the inner-city streets of Los Angeles and Miami, but also among the pampered sons and daughters of wealthy South Dade — kids who steal cars rather than buy gas for their own cars. Kids who turn a Friday night at Bakery Center into a gang free-for-all. Kids who carry guns because "everyone is doing it."

And then there's the third trend — the baby boomers — people born from 1946 on who comprise much of the Yuppy generation. They are educated, mobile, consumptive. They have a Madison Ave. delight spawning everything from yuppie clothes, to yuppie cars, to even yuppie food (that's crispbread and pasta, brie and sliced fruit served with Perrier). In fact they have spawned everything but children. In our family of eight nieces and nephews over 20, there is but one grandchild. We are the rule not the exception.

From a purely economic standpoint this so-called "baby bust" is just beginning to take its toll. Across the country grade schools are closing and businesses are beginning to feel a lack of entry-level workers. Come the year 2007 when the first baby boomers collect social security, who will be working to provide the needed funds? — certainly not their non-born children.

Peter Morrison sees that baby boom as "one of the most pervasive and far-reaching demographics in our time because of the alternate expansion and contraction it produces in different age groups."

By the early part of the twenty-first century, the percentage of the population over 65 will approach that of modern-day Florida, 17 percent. It is projected that it will peak at 22 percent in 2050. The greying of the baby boomers means that more and more people will live into their eighties. More and more people will require health care services. Fewer and fewer people will be there as providers and caretakers and wage earners.

What does all this mean for us, for our families? For one thing it re-emphasizes the need for family as a leveling influence in a time of radical change. While the "June Cleaver days" of traditional family may be gone, some modification and variation of that model seems necessary to provide nurturing and care, companionship and self-esteem for young and old alike.

Some working mothers may wish to consider their life choices, perhaps opting for a simpler lifestyle that better meets the real needs of their families.

Some baby boomers may wish to forego luxury and spending today to provide for the world tomorrow.

Everyone may spend a little more time judging their lives through the prism of a Christian-value system.

As we cascade into the twenty-first century, we must become masters of our own families if we are to meet the larger challenge of a world family.

And as for the "Age of Aquarius" let it become more like the "New Jerusalem" where the "peace of Christ will fill the planet and his love will guide the stars."

mother is working. Suggestions range from federally-funded day care, to turning the schools into full-time childcare facilities, to training Child Development Associates to replace mother.

Debate rages as to the long-term ramifications of putting babies in childcare, and placing three-year olds in regimented pre-school programs. Even librarians are complaining that they resent their new role as after-school sitters.

All of this adds up to stress both for parents who are overworked, and children who are under-nurtured or experiencing high levels of anxiety. The generation that coined the phrases "quality time," and "quality improvement," is finding it increasingly difficult to improve the quality of family time.

Still another child rearing issue is what has been called the two-tier society. On one hand, we are developing a group of so-called gourmet babies with the best of everything, and on the other, children who may well become a permanent underclass.

A gourmet baby is the one with flashcards and swimming lessons in diapers — Suzuki music later on. And then there's the birthday party. Because working mother has little time and extra money, the traditional natal day has become a lesson in one-upmanship. One recent Saturday afternoon while driving in a South Dade neighborhood, we noticed two birthday celebrations a block apart. The first family had rented one of those huge inflatable trampolines that looks like a plastic condo. The second house had a party supply truck plus a catering service truck parked outside.

Why, for \$89, one *Miami Herald* ad reveals, you can invite up to 12 persons to party on Earth Base Alpha. This includes all party food and supplies plus a video taping of a space walk. Whatever happened to "pin the tail on the donkey" and homemade cup cakes?

Compare this with the second tier of children in our society, the one out of five babies born out of wedlock with-

Why did Nicaragua close radio station ?

I was disturbed after reading your July 22, 1988 article "Catholic Station Closed Again." Though you accurately reported the events that brought about the shut-down of the station, you forgot to explain why religious freedom, or for that matter any freedom, is under attack in Nicaragua.

Ever since the Sandinistas formed their government in Nicaragua, they have proceeded to transform the country into a Marxist-Leninist state modeled after Cuba and the Soviet Union. Anyone who knows the slightest amount of history or knows anything about politics will recognize there exists no freedom in this kind of atmosphere. Eventually, the Catholic Church will either disappear or become a puppet of the Sandinista Regime.

On the other hand, the Catholic Reverend William J. Davis, a Co-

founder of the leftist Christic Institute, defends the Sandinistas. He has accused U.S. officials and Nicaraguan Freedom Fighters of assassinations and drug dealing in a suit filed in federal court. Though this suit was dismissed as a total fabrication and was thrown out of court, the Christic Institute continues to accuse these people. The defendants are only guilty of trying to overthrow the Sandinista tyrants and their totalitarian regime.

I would like to point out that the Christic Institute has Communist ties

and are engaged in a massive disinformation campaign which is designed to draw attention from the atrocities committed by the Sandinistas. Many of the Christics have leftwing backgrounds and oppose all U.S. intervention against Communists in Central America.

Catholic Cuban-Americans are entitled to know the activities of the church and the activities of its Reverend which undermine their views against Communism. After all, we did not flee our homes and country because

of the weather. If the Catholic Church is going to assume an active role in politics around the world, it is only fair that its supporters know where the Church stands.

I would like to be enlightened on the Church's position in Nicaragua and Central America and I am sure your Miami followers would like to know more about the Christic Institute and its Catholic Reverend.

As a Catholic, I am incensed at any connection the Church may have with Christics or any other Leftist organizations.

**Manuel R. Lopez
Miami**

(The Christic Institute is a private organization. The U.S. Bishops oppose outside military aid to either side and support negotiated settlement and respect for human rights. See story, page 1. — Ed.)

Letters

Why help other nations kill unborn?

A recent editorial "Righting a Wrong" by The Miami Herald (July 9, 1988), shows that their editorial policy in favor of financing organizations which promote the killing of unborn children of the poor by abortion, as a solution to poverty and using U.S. funds, that policy has not changed.

In another editorial in 1984 (comment on the Reagan Mexico City Policy), The Herald also concluded that the U.S. should help other nations to kill their unborn babies.

Perhaps The Herald's editorial board is not aware of the many abuses committed "in the name of family planning" and "population control" in Third World countries using U.S. funds, by racist organizations which practice a deadly form of discrimination against the helpless indian populations.

Countless women have been sterilized without their consent and given dangerous drugs and devices which are not "good enough" to be used on U.S. women and so are shipped abroad. They have also been used by drug companies as "guinea pigs" for every conceivable birth control drug and device.

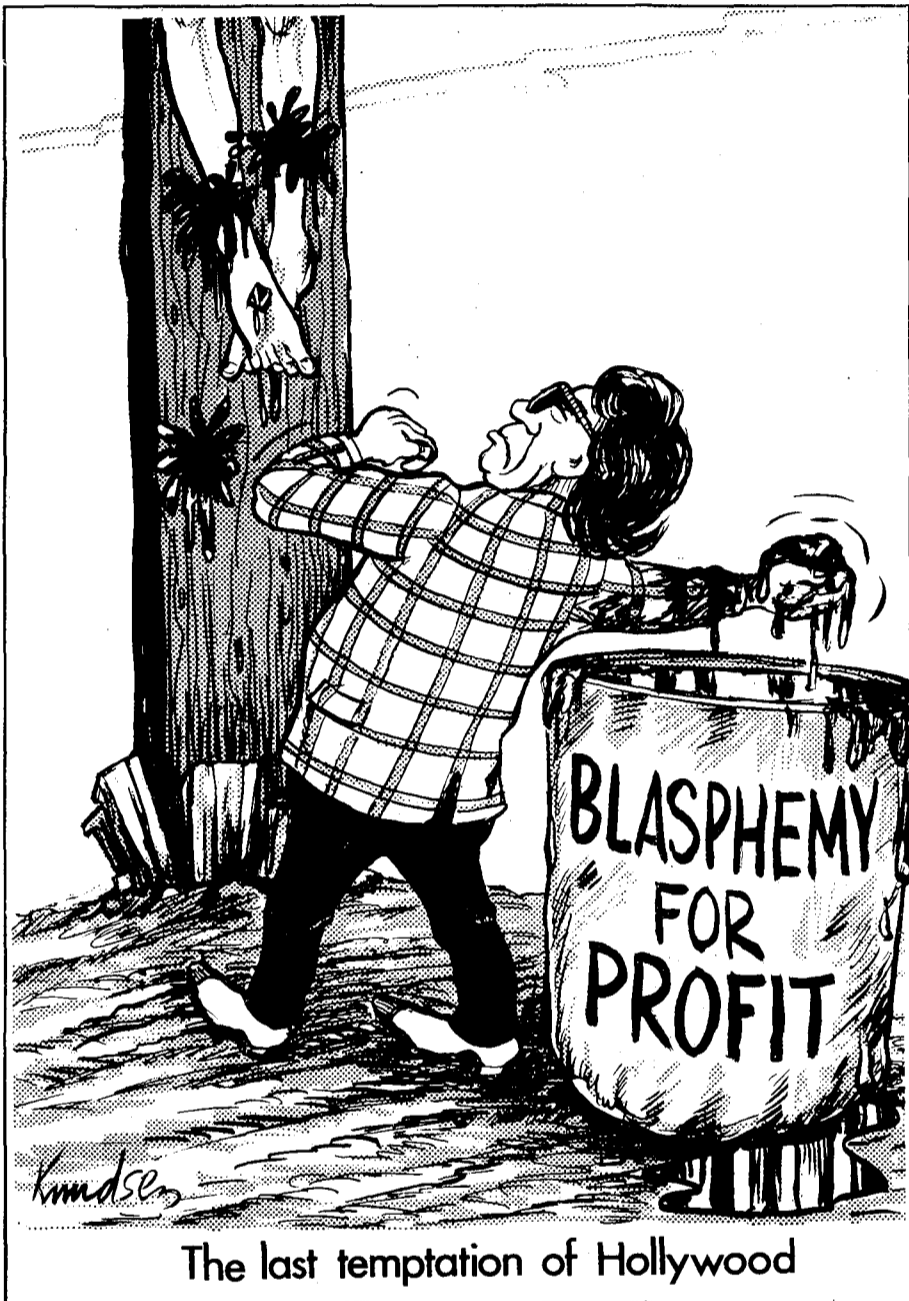
The IUD for example, which has been almost totally discarded in the U.S. (millions of lawsuits filed against manufacturers), is still being used and promoted abroad by organizations like International Parenthood Federation, whose agents don't tell those women that the IUD is really abortifacient and so technically violates many laws against abortion in Latin America. IPPF and others have sponsored seminars for doctors in those countries, in order to train them to do early abortions and to dodge their own laws.

It is bad enough that respect for human life has been so eroded in the U.S. that abortions are being done throughout the entire pregnancy, aborted babies are used for transplant and experimentation, and infanticide is being advocated for defective newborns. Must we taxpayers also be forced to pay to continue to export this pro-death philosophy abroad?

**Mrs. Magaly Llaguno
Human Life International, Miami**

Letters policy

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.



Cannot ignore profane movie

With all due respect to Richard Hirsch, secretary of the U.S. bishops' Department of Communication, I take issue with his statement that publicity "could promote" the film "The Last Temptation."

Should we then ignore the matter, and hope it will go away? Does this "ostrich" philosophy also apply to pro-abortion policies? To the proliferation of drugs? Should we stop all pro-

tests on all issues? Where do we draw the line?

If Christians do not stand up for Christ, no one will.

As Saint Paul remarks in his second letter to the Corinthians (4:7-15) "We have that spirit of faith of which the Scripture says, 'Because I believe I spoke out.' We believe and so we speak..."

**Helene L. DeLano
Miami**

Yes, bishops must air AIDS policy

In your July 8 edition Mayor Suarez said that Catholic bishops needn't bother discussing controversial proposals to prevent AIDS. I disagree.

Mayor Suarez thinks that moral teachings (celibacy before and after marriage, monogamy within marriage) should provide the limits of the bishops' statements. These teachings are certainly important, but they are not necessarily sufficient for public policy.

To contain public health epidemics, officials like Mayor Suarez must look for measures which are effective in the general population, not just among those who live by traditional morality. These measures are sometimes controversial and are not always adequate, but they must be considered unless public officials are ready to abdicate

the responsibilities of their office.

For many centuries Catholic bishops in this country and around the world have commented on public policies because they think that the public order is part of their ministry to prepare for the reign of God. Their silence on issues which are controversial would be an abdication of their pastoral responsibility.

AIDS is no longer just a problem of somebody else. Recent increases in the incidence of AIDS haven't occurred among homosexuals. Indeed heterosexuals are now more and more at risk, the result of needle-sharing among drug abusers. Thus Mayor Suarez's reference to AIDS as a consequence of so-called "unnatural acts" is at least outdated.

Moreover, minority groups with

traditionally strong family values are now affected. Preliminary results from some current studies suggest that the AIDS rate among Hispanics is almost double what it is among blacks. These trends cry out for practical and effective responses.

The rapid spread of AIDS means that it is necessary to consider even controversial proposals like the provision of condoms, needles, and bleach. Are those measures good, effective, or tolerable? These questions are open to argument. To their credit U.S. Catholic bishops have often addressed such practical moral problems in this century. They should continue to wrestle with the moral implications of public policies today.

**Edward R. Sunshine
Miami Shores**

Does Mass music show disrespect?

Concerning your editorial on tradition, you say that if I'm disturbed by folk-style music, "music of the people," as you call it, I should try a different parish.

Consider the words of John F. Whealon, Archbishop of Hartford, Conn., "May a Catholic 'shop around' for a parish — go about on Sundays from one church to another and then go regularly to one where the Liturgy and sermons or some other aspect of parish life are more attractive? This is being done, as Catholics occasionally have told me — some without knowing it is wrong; others with an expression of shame." ("Instructions on Developing One's Faith" The Vatican II Sunday Missal, Daughters of St. Paul, 1974.)

Below your editorial, you print a letter from a woman who did more than try a different parish: "...I myself have stayed away from church" because of the disrespect shown at Mass. Isn't some of this disrespect the "music of the people"?

And isn't it just possible that the decline of vocations is related to the decline in respect for the sacred symbolized by, among other things, music? There can't be a symbolic void if the young (and us adults) are to be drawn to religious life, because we all seek to transcend the daily banality.

Tradition is kept alive by symbols, and "while the habit doesn't make the monk," it is a reminder of that person's new religious identity, much as other symbols give a sense of a sacred time and a sacred place.

I should shop around for a different parish, because you say "The Church diverse today"? That's tradition?

**Victor J. Dirse
Perrine**

(The letter referred to above related to noisy children — Ed.)

When a marriage is valid

Q. In a recent answer to a Catholic man who had remarried, you stated that since he was not married originally by a priest or with a dispensation, his first marriage was not valid according to church law. He did not need an annul-

By Fr.
**John
Dietzen**



ment. I was married last summer to a fine man, a member of the First Christian Church. His ex-wife is a Methodist, so they were married by a minister. We have been told by my parish priest that my husband and his ex-wife have to ask for an annulment through the Catholic Church even though neither is Catholic.

Why this inconsistency? If the Catholic man who wrote to you does not need an annulment, why does my husband? (Indiana)

A. From my mail and my personal experience as pastor, more confusion exists over this matter than over any other point of Catholic marriage legislation.

Catholics as well as non-Catholics who are considering marrying a Catholic would save themselves enormous inconvenience, misunderstanding, grief and hurt if they would burn into their minds two basic, general rules in Catholic marriage legislation:

1) Catholics must be married before a priest or deacon to be validly (that is, truly, effectively) married in the Catholic Church.

2) If they are married legally, the marriage of two non-Catholics, whatever their religion or lack of religion, is as valid and real a marriage as a Catholic marriage as far as the Catholic Church is concerned.

The Catholic Church has laws like this for its own members to assist and strengthen them in their faith, individually and in their married and family life. The church does not, and has never wished to, apply those laws to people of other faiths or of no faith at all.

Thus, if two people who are not Catholic and who are not prevented by some impediment (such as a previous marriage to someone else) marry before a Protestant minister, a justice of the peace or any other legally recognized official, the Catholic Church recognizes that marriage just as everyone else does.

Those two rules explain why the Catholic man who was never married before a priest is now free to marry in the Catholic Church.

They also explain why the Catholic Church considers your husband's first marriage to be a real one. Your parish priest is right. In our understanding of the meaning of marriage, he would not be free to marry again until the union with his first wife is dealt with properly.

Incidentally, contrary to what some people claim they were taught, the Catholic Church has never denied the validity of marriages between non-Catholics just because that marriage took place before the minister of another church or a civil judge rather than a priest.

So I'm sorry for the inconsistency and confusion you perceive in what is happening. I hope you will talk with a priest and follow through with whatever is possible so both you and your husband might practice your faiths fully.

Love begetting love

We often hear that good comes out of bad. It can be hard to believe, but sometimes we see it in action.

My daughter Mary told me a story about a promising young opera conductor in New York who suffered a freak accident and landed in the hospital in traction.

But what looked like a nightmare at first has turned into a celebration of human kindness. As a favor for a friend, James was walking two big, bouncy dogs in the park one afternoon. The dogs suddenly bolted to chase a stick thrown by some youngsters playing nearby. In the chaos, the dogs knocked James to the ground. The fall caused a severe hip fracture.

This is the kind of bizarre accident that shows how quickly and easily we can lose control of our lives. Until that moment James was busy building his conducting career, struggling but successful. He was earning enough money to live, but never enough to save. The accident will put him out of work for the whole summer.

Lying motionless in traction, James was faced with the real possibility of eviction from his apartment for not paying his rent. In New York eviction is literally a life and death issue. The housing shortage is critical and the plight of the homeless is unbelievably bad. You can't survive without an apartment.

My daughter thinks the world of James. "He's the kind of guy who's always giving to others," she said. "Now he needs help and a lot of people are very concerned." She told of a woman who had produced an opera James conducted last fall: "When she heard the news, she went straight to work on a fund-raising drive, networking among his students, friends and colleagues."

At first they thought about putting together a benefit concert with all the singers and musicians who know and love James. But they realized it would take too much time. New York City landlords can move very quickly to evict people.

They had to raise the money fast. And they did. "We've raised more than \$2,500 in the first few days al-

By
**Antoinette
Bosco**



ready," Mary told me. "It's fantastic to see the response. People are so happy to know there's a way they can help support a fellow artist in at time of need. Of course, it's happening because James himself is such a loving person."

Most of the artists who have chipped in also are struggling to make out a living. The thought of them rallying together suddenly brought the words of Abraham Lincoln to my mind. "A house divided against itself cannot stand," he said. "United we stand, divided we fall."

The united strength of James' friends is a living example of the greatness inherent in the human chain. In the connections between people, we see humanity at its finest. It also demonstrates the power of goodness. James has made a mark on others by his own generosity, giving both his love and his artistry to the world.

Often enough in life our kindnesses come back to us in one form or another. The connections and unity among people, and the reciprocal kindnesses make life beautiful and worth living.

When we witness love generating love, we are lifted immediately out of the doldrums and the dull, myopic vision we can slip into so easily in our daily lives.

Greater yet, when love is in evidence and we respond to it, we become aware that there is a higher power operating here.

'Deliver us from evil...'

To pray the Lord's prayer insightfully, you have to go back to the beginning. After Jesus rose from the dead, the formative apostolic community put an emphasis on two things: The imitation of Christ and deliverance from Satan's power. The earliest rite of baptism shows this clearly: "Do you renounce Satan? And all his works? And all his allurements?" The apostles did not forget that Jesus referred to Satan as "the Prince of this world."

"Those who find the concept of the Satanic an unacceptable anachronism must at least understand its apparent importance to Jesus and the early church. We usually translate the final petition of the prayer Jesus gave us, 'deliver us from evil,' and this can lead us to think of evil as an abstraction, a catch-all term for great harm or misfortune. But the New Testament Greek has it, 'deliver us from the evil one.'" (John Garvey, *Commonweal*, May 22, 1987)

The Lord's Prayer can be understood better in the above context. The prayer is composed of one invocation and seven petitions. The first three petitions ask for the glorification of God. The last four are requests for physical and spiritual needs.

1. "Hallowed by Thy Name" (You are the one true God).
2. "Thy Kingdom come" (may the messianic promise of a liberator, a savior, be fulfilled, so that the kingdom of darkness will not prevail).
3. "Thy will be done on earth as it is in heaven" (may we be faithful in following Your leadership and no other's).

By Fr.
**John
Catoir**



4. "Give us this day our daily bread."
5. "Forgive us our trespasses as we forgive those who trespass against us."
6. "Lead us not into temptation" (i.e., do not let us lose our way; save us from being tempted beyond our strength).
7. "Deliver us from evil" (liberate us from the domination of the evil one).

The final doxology, "for Thine (not Satan's) is the kingdom and the power and the glory," was probably added in early times for it occurs in the Didache (first century A.D.) according to the Oxford Dictionary of the Christian Church.

Devil worship is becoming more overt. Praying to be delivered from Satan's power is an idea which has come full circle.

(For a free copy of the Christopher News Notes, To Pray As Jesus Did, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, NY 10017.)

Time capsules

By Frank Morgan



'Mother Goose' originated in France

In 1772, Dr. Joseph Priestly made carbon dioxide by the action of acid upon soda (sodium carbonate). He then placed the gas into water which he christened "soda water". Before the end of the century, the taste of soda water was improved by the addition of fruit flavors and the world's soft drink industry was begun.

Priestly, an Englishman, settled in America after the Revolutionary War, where he continued his experiments in basic research. At one time he was experimenting with a tree sap material which the French called by the unpronounceable name of "caoutchouse". By accident, he found that it erased pencil marks from his paper. So it seemed logical to him that if the material rubbed off marks, it should be and was renamed, "rubber".

In the beginning of the 18th century, Frenchman Charles

Perrault published a collection of stories, which he entitled, "The Tales of Mother Goose." Among the tales were Cinderella, Sleeping Beauty and Puss in Boots.

It is thought by many historians that the stories and the name go back to "Goose-footed Bertha", the mother of Charlemagne.

Charlemagne's father was an interesting type too. He stood four-and-a-half feet tall but carried a six-foot sword.

* * * * *

Eighteenth century French nobility walked in clouds of perfume. Madame de Pompadour's annual perfume bill was over \$100,000.

* * * * *

During the 1770's, British ships began to carry crates of limes. It was found that sailors who drank lime juice did not get scurvy. Since then British sailors have been called "limeys". Behind their backs, that is.

'I am divorced'

Lucy attended her first support group meeting with fear and trembling. It took every bit of her courage to walk through the door that evening. Her divorce had just been finalized. Her intense pain was magnified by the vagueness of what to expect within this group, all strangers to her.

As Lucy attempted to introduce herself to the others, she burst into uncontrolled sobbing and left the room. Upon her return everyone was engrossed in sharing so Lucy could remain in the background unnoticed.

Suddenly, her ears pricked up for here was someone with whom she identified. She listened quietly... intently.

"People, not knowing of our divorce, often ask me how Joe is doing," Ellen related. "I would always say, 'Just fine!' Finally, I realized that I could no longer

'I had to tell people the truth that we were divorced. But that word divorced just collapsed within my throat. I couldn't say it.'

pretend. I had to tell people the truth that we are divorced. But that word DIVORCED just collapsed within my throat. I couldn't say it.

By
**Sr. Virginia
McCall**



"So one evening I stood before the mirror looking myself in the eyes, repeating over and over, 'I am divorced. I am divorced.'"

Lucy was touched by this revelation. She returned two weeks later to the support group a changed person. At the time for introductions she held her head high and with a look of confidence stated, "I'm Lucy and I AM DIVORCED!"

Later that evening Lucy shared her feelings of the previous meeting. Then she continued, "I went home that same night.

"Standing before the mirror I repeated over and over, 'Lucy, you are divorced. There's not a thing you can do to change that now. So get up on your two feet and start living again.'"

Throughout the year Lucy had many more moments of

fear and confusion.

Yet, she had crossed that first hurdle which was to admit the reality which had touched her life. This was Lucy's first step into a new life of being single again. She discovered that as she allowed herself to be vulnerable within the support group, weights began to fall from her shoulders.

Gradually, Lucy was able to acknowledge feelings of anger, guilt and rejection which had been smouldering within her for months. She found people in the group who encouraged her to let go of the control these feelings had over her.

Through their love and acceptance, Lucy began to regain her sense of self worth which had been shattered by the divorce.

Like Lucy, many divorcing persons have discovered both support and challenge from those who have experienced the pain of a divorce. These 'veterans' become a source of hope and strength to those hardly able to say, "I'm divorced."

For further information about support groups in the Archdiocese of Miami for separated and divorced persons, contact Sister Virginia McCall at the Family Enrichment Center, 651-0280.

Sister Virginia McCall, PBVM, is director of Ministry to the Separated and Divorced in the Archdiocese of Miami.

Family estrangement

Dear Dr. Kenny: How would you handle this situation? When my youngest sister was 44, she left her husband and five children to live with a boyfriend in California. Her two sons are still not contented with what happened.

I am the oldest in the family. I want nothing to do with her.

Why should she be welcomed with open arms when she returns for a visit after the hurt she has caused our family?—Pennsylvania.

I can understand your anger, your disappointment and your reaction. You and the rest of the family have been hurt by your sister and "want nothing to do with her."

I could counsel forgiveness, but you did not say that your sister was asking to be forgiven. She simply returns occasionally for a visit. You want to know if and why she should be welcomed.

Some might say that the family continue to snub and outlaw your sister to teach her the error of her ways, and let others learn from her lesson. Forgive her, but only if she remedies the wrongs that she has committed.

By Dr.
**James and
Mary Kenny**



The problem with this response is that it rarely works. It sounds good, the "correct" thing to say, putting the speaker in a superior position, but it usually pushes the offender further away.

Hatred is a very unpleasant and painful emotion, often causing more suffering in the hater than in the one who is hated. You should rid yourself of the hatred lest it consume you.

This does not mean you should go out of your way to see her when she returns for a visit.

If she contacts you, be civil and correct, but remain aloof.

Another response would be to make the normal social overtures, to be pleasant and friendly to your sister.

This does not mean that you condone what she has done, simply that you have not forsaken your sister.

After a bitter presidential campaign, Abraham Lincoln was asked if he intended to get rid of his enemies. He answered, "Yes." When asked how, he replied, "By making them my friends."

If you no longer care for your sister and find it unsettling in your own life to continue to consider her, then let her be.

You may keep your anger to yourself, but at the same time, keep your distance.

If, however, you are looking for an opportunity to rid yourself of bitterness, reach out gently to your sister.

If you hope for a change in her ways, she is more likely to respond to kindness than to criticism and alienation.

(Copyright (c) 1988 by NC News Service)

Thank God for the Katies

"You're going to a wedding, huh?" the shopkeeper said. "Is it family?"

I started to say no and then changed my mind. "Sort of," I replied and he decided not to pursue it further. I don't blame him. It isn't the kind of reply that invites discussion.

Katie got married last month and we celebrated with her. She isn't family to us in a blood related way but she was family to us in a very significant way for a number of years. She lived across the street and was our baby sitter during her teen years.

But she was more than your usual sitter. She was that rare breed that both parents and kids loved to see arrive. I should explain for those who haven't experienced the dilemma of engaging sitters that it's a general rule that the sitter the kids like, the parents dislike and vice versa.

The reason is understandable. Parents want a sitter who is in control, who will get the kids in bed on time, who won't let them watch pornography on TV and enjoys them to boot.

Kids enjoy all of the above so when they like a sitter too much, parents get uneasy. We had our share of such sitters. One time we came home to a sitter who reported that everything went fine but when our four-year-old got up the next morning the bangs on her forehead were missing.

By
**Dolores
Curran**



We asked her what happened and she said, "Nothing," of course. We called the sitter and she was mystified. Worse, she was totally disinterested. Eventually we discovered that Beth, bored because the sitter spent the entire evening on the phone, decided to cut her hair. Fortunately, she missed her eyes but that was the last time we hired that sitter.

We went through a period when our two sons begged us to get a neighborhood boy. We were suspicious but acquiesced until we came home to a living room in shambles and dozens of heel marks on the wall above the sofa.

It surfaced that our departure signaled time for an evening wrestling match and our boys loved it. They were disappointed when we didn't call that sitter again.

Parents have dozens such tales to share but if we're lucky (and good!) God sends a Katie now and then.

We don't honor our Katies as much as we should. So this column is a thank you to all the Katies out there who are or were responsible for preserving parents' sanity by allowing them a worry-free night out.

Like Katie, these are the sitters who really like kids enough to set limits, to spend time with them, and to become a quasi-member of the family. Katie would arrive with some activity which made the kids eager to have us leave.

She would take them on walks, read to them, make a game of bath time, decorate cookies with them and clean up afterwards.

More than what she did was what she was: gentle, firm, caring, and fun. She played an important family role for us, and our grown children still view her as a good friend.

To all the present and past Katies out there, I want to say a public thank you. You are more valued than you realize. Sometimes we forget to tell you how important and wonderful you are.

And to Katie, the beautiful and bubbling bride, I say thank you again for all the joy you gave us and wish you the happiest of married life. And hope you are lucky enough to find a Katie for your children someday.

(c. 1988 Alt Publishing Co.)

'Captain Kangaroo' speaks on parents, T.V.

"Ninety-nine percent of parents don't care what their children watch on television because the parents use it as a babysitter."

That sweeping charge is made by one of the pioneers in children's programming on TV: Bob Keeshan, who, for more than 30 years, has been masquerading as Captain Kangaroo (his show is now seen on public television stations; check local listings for time and channel).

A Catholic who lives near New York City, Mr. Keeshan is worried that too many children are watching too many hours of too much junk on the tube.

"Ninety percent of juvenile viewing," told me in a recent interview, "is of

on that program and developed several other children's characters before debuting in 1955 as Captain Kangaroo. Keeshan the lawyer was never to be.

"I was a pioneer," he recalled, "and there were lawyers by the millions. A career serving children was more important."

Mr. Keeshan deflects questions which seek to find clues to his own childhood in the Captain.

"I grew up in Long Island and it was a delightful, quiet childhood," he said. "People play psychological games and say I patterned the Captain after my grandfather, but I didn't. The Captain wasn't built out of one person's experience. He comes from hundreds of actors, producers and writers. Creating him was a complex, community project."

The Captain nowadays has to deal with problems — latchkey children, drug abuse, single parent homes — which were not issues in the Fifties. But Mr. Keeshan believes he has always dealt with a topic which underlies modern problems: children's self-esteem. For instance, he sees the battle against drug abuse as more than a matter of "just saying no."

"That's asinine," he said. "It's the height of stupidity. It treats the symptom and not the cause. Drug use comes from poverty, child abuse, low self-esteem. We have to treat those. We brag about what a great country we are, but we've made children an underclass. We have to care for the poor, the neglected and the needy."

How parents and children use television is also of concern to him. His advice to parents on choosing television shows for their youngsters is simple: "Every parent knows what's best for their own children. They should review programs and decide if they are appropriate for their



Unappealing characters

Dudley Moore and Liza Minnelli star in "Arthur 2: On the Rocks," a film in which the stars "outdo themselves trying to make their emotionally unbalanced characters likeable," says the U.S. Catholic Conference, which rates the movie A-III-adults. The Motion Picture Association rating is PG, parental guidance suggested. (NC photo)

By James Breig



adult programming." When the youngsters aren't watching Phil Donahue interview transvestites and male strippers, he continued, they are captivated by mindless cartoons which are really program-length commercials for toys.

Mr. Keeshan, the recipient of several honors from Catholic organizations (including Gabriel Awards for his TV work and honorary degrees from such colleges as Fordham) has been offering an alternative for children ever since the Fifties.

Back then, pursuing plans to become a lawyer, he took a job with NBC to earn tuition money. He linked up with Buffalo Bob Smith, who was in the process of creating "The Howdy Doody Show." Mr. Keeshan played Clarabelle the Clown

children at that stage of their development. There are many different five-year-olds, and the producers and programmers don't know yours. Some five-year-olds are emotionally three; some are eight."

But he worries that the overwhelming majority of parents don't even take the first steps in helping their children control television viewing.

"Ninety-nine percent of parents don't care because they use television as a babysitter," he said. "I understand why. They are very busy; mothers work outside the home; there are single parents; and poor people work themselves to the bone and come home tired. The pressures on parents affect the children."

But mothers and fathers, he continued, have the duty to put everything else aside and to make their children's development the number-one priority.

"Parents have to wake up and decide that their children come before work, recreation, social relationships or any-

thing else," he warned. "Until that happens, we'll pay the price."

The price of not nurturing children properly will be paid, Mr. Keeshan said, through prisons, drug rehabilitation programs, remedial education projects and welfare.

"It's pay now or pay later," he noted, "and it's a heck of a high price if we wait."

Radio show treats current issues

The Archdiocese of Miami Communications Department is producing a new radio program on WKAT, AM Radio 1360, called "Lifeline." The one-half hour show, hosted by Father Paul Vuturo, pastor of St. Batholomew Church in Miramar, airs from 9:30 to 10 pm every Sunday evening.

"Lifeline" is divided into three segments. The first segment concentrates on commentaries or news issues dealing with the Catholic Church. From time to time Father Vuturo will have guests to share their information and views. The second part is "Q and A" time; Father Vuturo answers questions dealing with the teachings, disciplines and beliefs of the Catholic Church that listeners send to "Lifeline." The last part of the program is a reflection on the day's scripture readings.

"Lifeline" is replacing "Life is Good." Prior to "Lifeline" you can also enjoy "Blessed Are The Musicmakers," hosted by Mary Beth Kunde from 9 to 9:30 p.m. Sunday evenings on the same station.

Your are encouraged to send your questions to: "Lifeline" c/o Office of Communications, Pastoral Center, 9401 Biscayne Blvd., Miami Shores, FL 33138.

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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 Aug. 14.
- ☐ **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 Aug. 7: **Camillus House**; Week of Aug. 14: **Foster Care**; Week of Aug. 21: **Priest: A Reflection**
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.

- ☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- ☐ **'Glory of God'** With Father John Bertolucci, on the Trinity

Radio programs

- ☐ **'Blessed Are the Music Makers'** Hosted by Mary Beth Kunde, Sundays at 9 p.m. on WKAT, 1360 AM
 - ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM
 - ☐ **'The Rosary'** Sponsored by the World Association of Fatima, Saturdays at noon 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 Fridays at 2 p.m. on WAQL, 710 AM
 - ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and

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.

- Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 a.m. on WRHC, 1550 AM
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, produced by Kerygma, Sundays at 5:15 a.m. on WAQL, 710 AM
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on WOCN, 1450 AM

In Creole

- ☐ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM

What's Happening



(Photo by Prent Browning)

Haitian benefit play August 7

Choreographers Francois Joseph and Nerlande Paul rehearse a dance number in "Anba Lakay," a play addressing the misfortunes of Haiti, that will be performed on Sunday August 7 at 7 p.m. at Gusman Center for the Performing Arts for the benefit of the Notre-Dame Day Care Center. The fund-raising event will be performed in Creole with simultaneous English and Spanish translations by Sosyete Koukouy, a Haitian cultural organization.

Tickets are available at the box office and at the Pierre Toussaint Haitian Catholic Center. For information call 885-0689 or 255-8294.

Its a date

St. Henry's Women's Guild is sponsoring a "spaghetti dinner" on August 15th from 5 p.m. to 8 p.m. at St. Henry's parish hall. Admission \$6 for adults and \$3 for children under 10. Call 785-2450 by August 11.

Schott Memorial Center, 6591 SW 124th Ave. in Ft. Lauderdale will host a Latin American dinner on August 20 at 7 p.m. \$5.50 per person. \$2.50 children. For more information call 434-3306. They will also be hosting a two day trip to Orlando's Disney World and Sea World. Reservations needed by August 20.

St. Bernadette Catholic Church at 7450 Stirling Road in Hollywood will host a rummage sale on August 13 from 8 a.m. to 4 p.m. and August 14 from 8 a.m. to 2 p.m. Many items available. Clothing, household items, appliances and more.

The Cenacle in Lantana will host a 3-day Charismatic teaching weekend Sept. 2-5 given by Fr. John McFadden from Chester, PA. \$90. Call/Write: Cenacle, 1400 S. Dixie Highway, Lantana, Fl. 33462.

Our Lady of Lebanon Church located on Coral Way, 1 1/2 miles East of Sears at 2055 S.W. 22nd St. will host a Lebanese mini-festival on Aug. 13 from 5 p.m. to midnight and August 14 from noon to 9 p.m. Middle Eastern food, dancing, board games.

Our Lady Queen of Heaven Church, 1400 S. State Road 7, North Lauderdale, will show the "Be Not Afraid Novena" on video tape August 7-15. The tape features Pope John Paul II, Mother Teresa, and several cardinals. 7 p.m. rosary and 7:30 p.m. Novena.

Hispanic liturgy conference Oct. 27-30

Hispanic liturgical ministers — parish music directors, musicians and singers — are invited to attend the fourth annual national conference of the Instituto de Liturgia Hispana (Hispanic Liturgy Institute), which will take place Oct. 27-30 in San Jose, CA.

The theme for the conference is "La Asamblea Canta" (The Congregation Sings). Major talks will focus on encouraging the whole assembly to participate in the liturgical celebration; ways of celebrating different sacraments, such as baptism and

marriage; and the liturgical and musical criteria for Masses.

Presenters from South Florida include Father Juan J. Sosa, executive director of Worship and Spiritual Life for the Archdiocese and president of the Instituto de Liturgia Hispana; Rogelio Zelada, associate director for Hispanic liturgy and music in the Archdiocese; and Maria Perez-Rudisill, music minister at Our Lady of the Lakes parish in Miami Lakes.

Other speakers include Father Alberto Aranda, of Mexico's National Secretariat

for Liturgy; Father Donald Osuna of Berkely, CA; Father Jose A. Rubio of San Jose, CA; Father Arturo Perez of Chicago, IL; and Sister Mary Frances Reza of Albuquerque, NM.

Registration for the conference is \$100 per person before Sept. 1, and \$125 afterward; or \$75 for members of the Institute. For more information and brochures, contact the Office of Worship and Spiritual Life, 757-6241 in Dade, 525-5157 in Broward, Ext. 351.

Catechist certification courses scheduled

All the listed course offerings are part of the Department of Religious Education's Catechist Certification and Adult Education Program. Courses are for levels I, II or III of certification for Archdiocesan Catechists. Once again in cooperation with the Department of (Catholic Schools) Education, courses may be used by teachers in parochial schools for updating their state teacher certification. Courses may also be taken for college credit with either Barry University or St. Thomas University, or courses may be audited for personal enrichment without enrolling for any type of credit. Tuition for a course is normally \$20. Students who take the courses for university credit pay an additional tuition to the respective university.

LEVEL I AND II COURSES:

Teaching Religion in the 80's Part I: Sacred Heart Parish, Wednesdays, August 17- Sept. 14, 7-10 p.m., Sr. Doreen Lynch, I.H.M.; **St. John Neumann Parish**, Thursdays, Aug. 18- Sept. 15, 7-10 p.m., Sr. Rosa Monique Pena, O.P.; **St. Maurice Parish**, Tuesdays, Aug. 23- Sept. 27, 7-10 p.m., Sr. Rosa Monique Pena, O.P.; **St. Andrew Parish**, Mondays, Nov. 7- Dec. 5, 7-10 p.m., Sr. Rosa Monique Pena, O.P..

Teaching Religion in the 80's Part II: St. Dominic's Parish (Spanish), Thursdays, Oct. 13- Nov. 10, 7:30-10:30 p.m., Mrs. Esperanza Ginoris.

Introduction to the Sacraments: St. Louis Parish, Thursdays, Aug. 25- Sept. 22, Sr. Doreen Lynch, I.H.M., 7 to 10 p.m.; **St. Stephen Parish** (Spanish), Wednesdays, Sept. 7- Oct. 5, 7:30- 10:30 p.m., Mrs. Esperanza Ginoris; **Handmaids of the**

Sacred Heart Convent, Saturdays, Oct. 8, 22, Nov. 12, 9:30- 2:30 p.m., Sr. Dorothy Beck, a.c.j.

Introduction to the Old Testament: Epiphany Parish, Thursdays, Oct. 6-Nov. 3, 7-10 p.m., Sr. Janet Haley, O.P.; **St. Bernadette Parish**, Tuesdays, Oct. 4-Nov. 1, 7-10 p.m., Dr. Ray A. Apicella; **St. Anthony Parish**, Tuesdays, Nov. 8- Dec. 13, 7-10 p.m., Dr. Ray Apicella.

Becoming Peacemakers Part I: Visitation Parish, TBA.

Living, Loving and Celebrating Liturgy Part I: St. Lawrence Parish, Tuesdays, Oct. 11, 18, Nov. 8, 22, 29, 7-10 p.m., Dr. Donald Johnroe, C.S.C.

Principios de Moral Cristiana: St. Lazaro Parish, Wednesdays, Oct. 19- Nov. 16, 7:30-10:30 p.m., Esperanza Ginoris.

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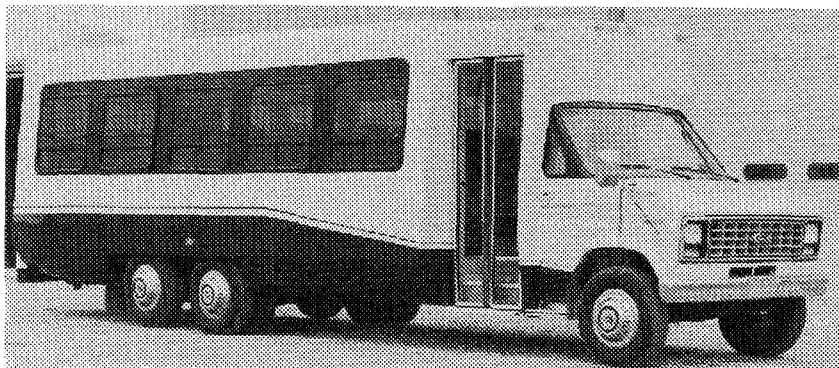
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GMB

Thanks to the Sacred Heart of Jesus, the Blessed Mother, St. Anthony and St. Therese for favors received. Publication promised. M.K.

Thank you St. Jude for prayers answered. Publication promised. T. Heeb

Little Jesus of Prague
 THANKS for past favors & Healings, Please Help All of Us. RSG

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

5A - Novenas

PRAYER TO MARY QUEEN OF OUR HEARTS

O'Mary, Queen of our Hearts, advocate of the most hopeless cases; Mother so Pure, so Compassionate; Mother of Divine Love, and full of Divine Light, I place in Thy tender Hands the favors which I ask of Thee today. Obtain for ... Behold our miseries, our hearts, our tears, our interior trials and sufferings! We know that Thou can hear us through the merits of Thy Divine Son, Jesus Christ. We promise, if we are heard, to spread Thy Glory, and to make Thee known under the title of, **MARY QUEEN OF OUR HEARTS, and Queen of the entire universe.**

We beseech Thee to grant us our requests, at Thy Altar, where each day Thou givest such manifold proofs of Thy power and Love, for the health of the soul and body.

We shall hope against all hope, O MARY, OUR QUEEN; ask of Jesus our cure, our pardon, and our final perseverance

1) O MARY, QUEEN OF OUR HEARTS, cure us, we have confidence in Thee. (Repeat 3 times)

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Salty symbols and domestic rituals

By Neil Parent
NC News Service

We gathered around the dining room table for the closing ceremony of our monthly family-cluster session. On the table were lighted candles, an open Bible and an empty chalice-like cup.

After an opening prayer and some introductory remarks about the theme of thanksgiving, family members were invited to come forward and pour a small amount of grape juice into the cup while offering a brief prayer of thanksgiving to God. Later, the cup would be passed and drunk from, symbolizing everyone's sharing in the many prayers with which the cup had been filled.

Children and adults took turns reverently approaching the cup. "I thank God for you, my dear friends." "I thank God for the gift of health." "I thank God for my faith." "I thank God for my family." And so it went.

Finally, Diana, our 2-year-old daughter who had been intently watching the ritual unfold from the vantage point of my arms, said that she wanted a turn. As I helped her pour the deep purple juice into the cup, a shiver of excitement went through her body. After a moment, I asked what she wanted to thank God for. Looking around at all the faces inquisitively awaiting her response, she said through a broad smile: "Thank God for kissing." With that, the group broke into laughter and happy applause.

How wonderfully appropriate that this little girl, who has been practically smothered from birth with kisses from family, relatives and friends, would think to thank God for kissing. Through her unpretentious innocence, we were all able to thank God for that wonderful universal ritual — the kiss.

Ritual is powerful. It is able to convey so many of our deepest religious and human sentiments through symbol,



Children may be the chief beneficiaries of the increased use of ritual in the home, says Neil Parent, who tells how a multifamily ritual elicited a special prayer of thanks -- for kissing! -- from his 2-year-old daughter. (NC sketch)

gesture, music, words and the like.

This is nothing new. For 2,000 years, the church gradually has perfected a set of rituals that reflect our religious longings. They help us express and celebrate our belief regarding rebirth in Christ or communion in the risen Lord, mutual forgiveness or healing and commitment.

What is perhaps new, however, is the growing use of ritual in the home, apart from the official worship of the church. Increasing numbers of families and friends are enriching their faith by utilizing non-eucharistic ritual — sometimes called paraliturgy — as an integral component of their faith life between Sundays.

While it is the adults who are taking the initiative in this area, the children are, perhaps, the chief beneficiaries. Whereas the church's official worship is primarily directed at adult faith, home rituals can be tailored to the level of understanding of even the smallest child.

For example, in one of our family-cluster gatherings, the prayer service focused on Jesus' saying about our being the salt of the earth. After reading that particular passage and engaging in some brief discussion, the host family passed around first unsalted and then salted crackers for everyone to taste.

From the youngest to the oldest, we dramatically experienced the difference that salt makes. When we hear that Gospel proclaimed in the future, it will be difficult, even for the children, not to recall that experience.

When parents help concretize aspects of faith in ways such as this, they are making an important contribution to the faith formation of their children. Add to this the example and support of other families and friends praying and sharing with them, and you have a very powerful catechetical and faith-enriching moment.

What's in a name? Praise, thanksgiving

By Katharine Bird
NC News Service

The term "Eucharist" captures the central reality of what the Mass is about — "the notion of praise and thanksgiving that is essential for understanding what we do" when we gather to worship, said Msgr. Alan Detscher. He is associate director of the U.S. bishops' Liturgy Secretariat.

At the Eucharist, from the Greek word for thanksgiving, Christians praise and bless God for what he has done for us in the past, giving his son up for us, Msgr. Detscher said. "We also recall what Christ gave us at the Last Supper in instituting the Eucharist." Then we look at what God is doing now. Recalling what Jesus did at the last Supper, "we believe he does the same now in the bread and wine. And he transforms us who receive the body and blood."

Using the term "Eucharist" focuses people's attention on the worship service as a community meal where people are invited to join their prayers to those

of God, said Father Joseph Connolly, pastor of St. Bernadette's parish in Severn, Md.

The Eucharist is "the most crystalline presentation of the Gospel," Father Connolly said. Here God speaks to his people and feeds them, and "bit by bit prompts people" to take action, partly through the Eucharist's intercessory prayers. Participating in the Eucharist may lead people to do something at home, "like going on loving an erring husband." Other times, people are motivated to some dramatic action.

Father Connolly recalled being present at a national congress on religion and race in Chicago when the decision was made for a group to go to Baltimore July 4, 1963, to take part in a civil rights protest against racism. For them, the Gospel message translated into "putting our bodies on the line" against bigotry.

But, Father Connolly added, being convinced to take action out of one's faith convictions doesn't happen by magic or overnight. "Something has to grip your conscience."

He sees this as one of the nourishing functions of the Eucharist. Listening to the Word of God, hearing homilies which, ideally, apply Scripture to daily life, feeding on the body and blood of Jesus week after week often leads people to change.

Msgr. Detscher pointed out that Eucharist is the most ancient term used for the Mass. "The notion of giving thanks and blessing to God comes through our Jewish origins," he said. "Then Christians took over the Jewish way of praying and added what Jesus Christ has done."

The term was widely used in the first and second centuries for worship. But, by the sixth century, Msgr. Detscher said, the Roman term for worship, the Mass, became the more popular term used by the church.

He added that "the Mass is a Western term." In the Eastern church, the preferred term is "the divine liturgy." But, no matter what name is used, Christians are doing what Jesus wants — "listening to the Word of God and reflecting upon it."

Scriptures

'Eucharist' is Greek to me

By Father John Castelot
NC News Service

When I was in grade school, as the oldest child in a very extended family, I was appointed personal secretary to my Irish grandfather. My job description called for writing letters to his family back in Mullingar, County West Meath, and then reading the return mail to the whole family gathered for dinner.

The letters were written in an unvarying format. "Dear Mary Ann: Received your kind and ever welcome letter. Glad to see by it that yourself and family are keeping well. We are the same." Then would follow the news.

Writing back, our answer would begin: "Dear Brother Pat: Received your kind..."

Every culture has its "right" ways to compose personal letters, invitations and other missives. The Greco-Roman world of St. Paul's time had its "right" ways, too. He followed them faithfully, although not slavishly.

The correct form called for the identification of the sender, then that of the addressee(s) and a short greeting. The next step was the writer's thanksgiving — an expression of gratitude, relief, joy — for the fact that the one receiving the letter was doing so well.

Paul adopted, and adapted, this format. The thanksgiving element in his letters now sometimes became a lengthy prayer of gratitude to God for all his gifts to Paul's correspondents.

The only time he omitted this was in Galatians; he

Putting faith into words: What is liturgy?

By Paul Covino
NC News Service

A fascinating exhibit titled "Celebration: A World of Art and Ritual" was presented in 1982 by the Renwick Gallery and Smithsonian Institution in Washington, D.C.

Alongside elaborate and somewhat mysterious masks, shrines, drums and costumes from such places

Burma, Samoa, Zaire and Japan, were items more familiar to Westerners such as a wedding bouquet, a racing trophy, a Christmas tree, and a christening gown. Exotic or mundane, each was an item used in a

Christianspeak 2

ritual celebration.

The exhibit helped visitors to see that rituals are part of life in every culture. At special times and in special places all human societies celebrate their triumphs, joys and sorrows.

Typically, rituals have past, present and future dimensions: stories of the past are recalled; what is good in the present is affirmed; and a future is anticipated which even more fully will reflect the society's values.

For example, Independence Day is a U.S. celebration of a struggle long ago. But it is also a celebration of the nation's present state and a time when people recommit themselves to the values on which the nation was founded.

Birthday parties are another common ritual. Family and friends gather to celebrate the person's life and growth, and to rejoice in their relationship with the person. And the birthday party's activities have a definite structure that includes decorating, gift giving and a cake with lit candles to blow out.

The Christian community has its own rituals. They form the heart of parish life.

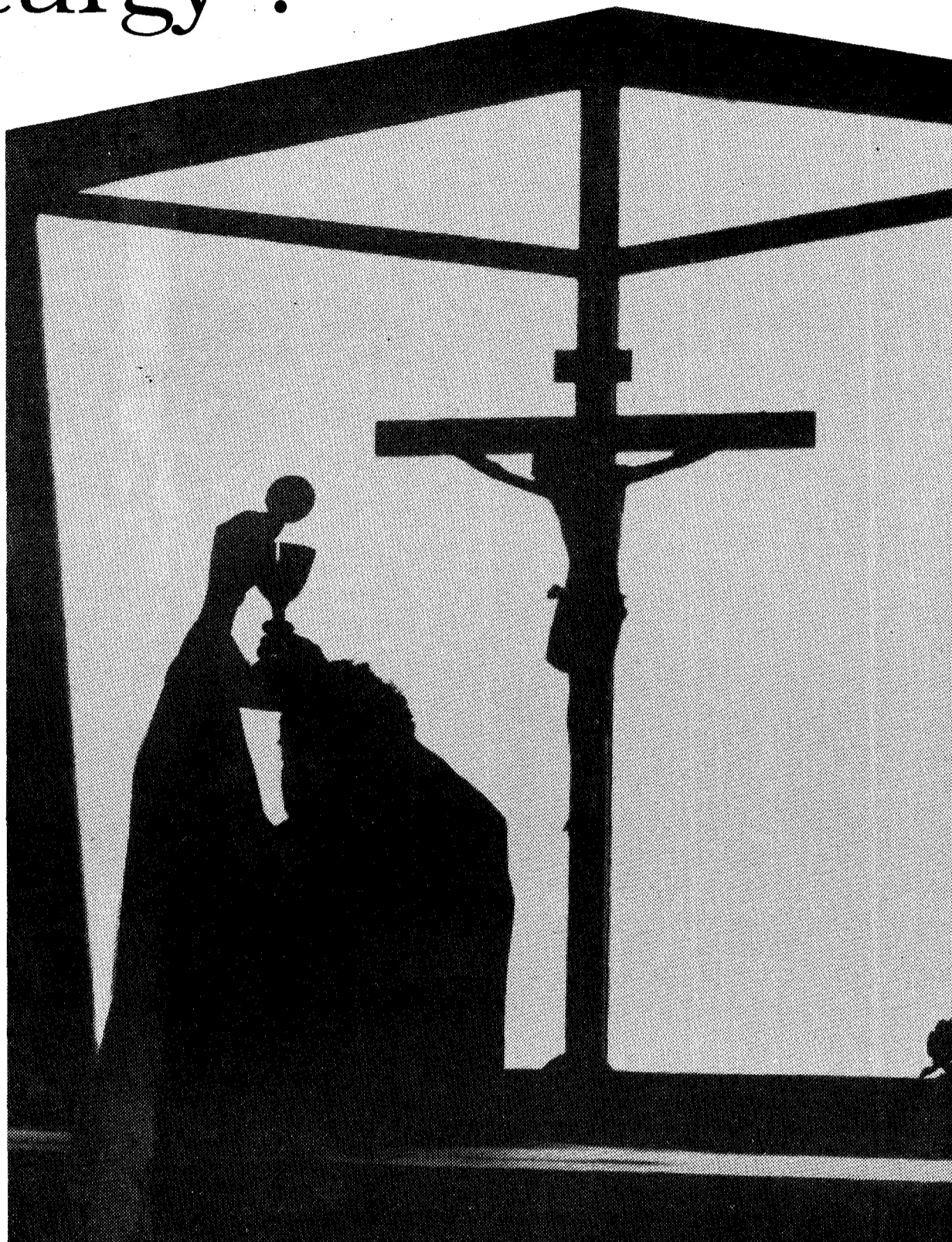
There are rituals to celebrate the increase of the community (baptism, confirmation), the community's life and sustenance (Eucharist) and its structure (marriage, holy orders). There are rituals for times of sickness and death (anointing the sick, funerals), and for reconciliation of the community's members (penance).

There are even rituals to celebrate God's continuing work of creation as each new day breaks (morning prayer) and to repent of the day's wrongdoings and omissions as night falls (evening prayer or Vespers).

We call the rituals of the Christian community "liturgy." The word "liturgy" is Greek in origin (leitourgia) and was used to describe an act of public service. In the New Testament the word is used for acts of service or ministry.

The church adopted the term to highlight the connection between what Christians do in ritual (a "worship service") and what they do in daily life (service to others). When our rituals flow out of a life of love and service to one another, then liturgy is the highest form of service we can offer to God.

The word "liturgy" conjures up different images for different people, and there are many possible definitions of it. In their 1978 document "Environment and Art in Catholic Worship," the U.S. bishops



described liturgy as the action of the Christian community gathered "to praise and thank God, to remember God's great deeds and make present God's great deeds, to offer common prayer, to realize and celebrate the kingdom of peace and justice."

Liturgy expresses and celebrates what the Christian community holds most important, most dear.

As ritual, liturgy is a community event. It is related to, but distinct from, private prayer, calling for the entire assembly's participation.

There are no spectators in liturgy. Each person confronts what God has done in the past, experiences the presence of God here and now, and goes forth to further build up the kingdom that Jesus began.

Father Eugene Walsh, SS, describes three actions

needed to bring liturgy to life: gathering, listening and responding.

- **Gathering** means taking the time to be present to other people in church through hospitality so that many individuals might become a unified assembly, ready to celebrate and hear the word of God.

- **Listening** is the conscious attention to the Scriptures proclaimed and to the homily's explanation.

- Finally, the assembly **responds** to God's word through common prayer, the actions of the sacrament and service to others in daily life.

In this way, the liturgy and the community that celebrates it are symbols of God's work: not pointing somewhere else, but indicating the very presence of God in our little piece of the world here and now.

was not feeling particularly grateful when he wrote that letter.

Paul's opening thanksgiving prayer would set the tone for an entire letter. It also pointed out a dominant sentiment in Paul's spirituality.

He felt he was undeserving of God's call. Recalling that he had fought against Christ and the first Christians, he found God's generosity toward him overwhelming. His whole life was therefore one of gratitude.

Of course, Paul brought a long tradition of thanksgiving with him from Judaism. It was a prevalent trait of Jewish prayer, as numerous psalms attest.

But this thanksgiving was not just gratitude for

favours received. It also was a way to bless and praise God.

So true was this that the two ideas — thanking and blessing — were often interchanged among the Old Testament people. "Bless the Lord, O my soul, and all my being, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:1-2).

This fusion of the two ideas was reflected in Jewish meal customs. At the beginning of the meal, the father blessed the bread, and at the end he gave thanks for the meal. Blessing and thanking were so closely allied that they were practically interchangeable.

And this was to pass over into Christian usage.

Among the Christians, the Lord's Supper itself would come to be called, quite simply, the Eucharist,

meaning the Thanksgiving. The word has this rich background of meaning.

Thanksgiving was a constant attitude of Christians in their daily lives and prayers. But it was given community expression in the celebration of the liturgy, which is by definition an act of the people, a public, official act of worship.

The whole community, in the celebration of the Eucharist, gives common, official expression to its gratitude for all that God has done for it in Christ Jesus:

"Let us give thanks to the Lord, our God.

"It is right to give him thanks and praise!"

Writer uses church-based humor

By Sister Mary Ann Walsh
WASHINGTON (NC) — CBS is bringing back its Irish-Catholic comedy series "The Cavanaughs" and with it the church-based humor of Robert Moloney, who describes himself as the "only Irish comedy writer" in Los Angeles.

The half-hour series, starring Barnard Hughes and Christine Ebersole, has had a

'This is decidedly sophisticated and mature comic material'

Tony Zaza,
U.S. Catholic Conference

sporadic run on CBS. It is scheduled to return on Monday, Aug. 8, 8:30-9 p.m. EDT.

When it premiered in December 1987, a review by Tony Zaza of the U.S. Catholic Conference Department of Communications called it a "bright spot" in a less-than-mediocre TV season.

Zaza described the banter between Hughes and Miss Ebersole as "engaging," but warned that most of it "would be lost on younger viewers."

"This is decidedly sophisticated and mature comic material," he added.

Moloney, in a telephone interview, said many who grew up in Catholic households can relate to "The Cavanaughs." He said he has received many letters, even from those who no longer go to church, exclaiming "That's my family!"

The characters all have "an edge," he said, including the grouching Pop (Hughes), who hates folk Masses, and the ambitious priest-son (John Short), determined to get to Rome. They are based on people Moloney met both while growing



"The Cavanaugh" stars Christine Ebersole, Peter Michael Goetz, John Short, Danny Cooksey, Mary Tanner, Barnard Hughes and Parker Jacobs. (NC Photo)

up in California's San Fernando Valley and during a stint with the Army near Boston.

Moloney said that unlike most situation comedies, his series is not afraid of politics or religion. The characters, he added,

"have attitudes." They're the South Boston Irish, they're Democrats, and he met them watching the Boston Celtics play basketball.

Most of their conflicts are church-related, said Moloney, who has found "a terrific source for material" in the church.

Moloney's Father Chuck "is not the Bing Crosby prototype" but is based on a priest-friend of his parents, "a man of the world and great company who likes the good life."

"I always think of him as a Jesuit," said Moloney, who spent two weeks in a Franciscan seminary when he was 14.

Pop Cavanaugh still resents the Second Vatican Council and feels "disenfranchised from the church," Moloney said. He blames Father Chuck for the liturgical changes.

Kit, thrice divorced, is the family rebel, and still acts out sibling rivalry with both Father Chuck and an older brother (Peter Michael Goetz). She also eggs on Mary Margaret (Mary Tanner), her 17-year-old niece and a high school senior at Our Lady of Perpetual Sorrows.

Moloney designed the series with "a top-spin," he said. It is not supposed to have the "romantic view of family life" of "The Cosby Show," he said. "I did not want to do precious children."

Moloney, who said he is a practicing Catholic, is careful not to get "too inside" the church with "The Cavanaughs" since all its viewers have to relate to it—not only Catholics in the Northeast but also Baptists in Alabama, he said.

In future episodes Father Chuck is scheduled to have a crisis of faith, Art Carney will appear as Pop's renegade brother—a convert to both the Episcopal Church and the Republican Party—and Pop will think he's found the next John F. Kennedy.

Rooney, Boys Town join in 50th celebration

By Charlie Wieser

BOYS TOWN, Neb. (NC) — Oscar-winning actor Mickey Rooney returned July 11 to Boys Town, the setting for one of his most famous roles.

Fifty years ago Rooney was an 18-year-old top box-office attraction portraying an irascible teen-ager in the motion picture "Boys Town," the story of the home for troubled boys.

The movie, filmed on location at Boys Town west of Omaha, also starred Spencer Tracy as Father Edward Flanagan, who founded Boys Town in 1917.

Several of the film's most memorable scenes involve Rooney's character, a rebellious youth named Whitey, and 7-year-old Pee Wee, who befriends Whitey despite his tough demeanor.

When Rooney attended Boys Town's Hall of History to commemorate the 50th anniversary of the film, he was greeted by Bobs Watson, the actor who played Pee Wee.

Referring to Watson's childhood acting ability to turn on streams of tears, Rooney told Watson, "It's good to

see you smiling, Bobs," as the two white-haired men hugged.

Father Val Peter, executive director of Boys Town, said the reunion was held as a surprise for Rooney.

The actor was welcomed by Boys Town Mayor Corey Randle and Deputy Mayor Jennifer Hufford. Randle told Rooney, "A lot of things have changed since you last were here in 1938."

Chief among the changes are the 135 girls who are among Boys Town's 450 residents.

"For those of you who have just come through degradation, I want you to realize and learn to accept your own wonderful individuality and how important you are as a human being," Rooney told residents.

"The world awaits you and the great progress that you will make here," he said.

Rooney, who shared a special 1939

Academy Award with Deanna Durbin for "significant contributions in bringing to the screen the spirit and personification of youth," also won Oscar nominations for best actor in 1939 and 1943.

A few years later, his career turned. "I went to the very basement, to the bottom," he said. "I couldn't get a job because no one wanted Mickey Rooney."

Confronted with rejection and despair, he said, "I gave my life to Christ 20 years ago. I became a Christian."

Rooney's career has turned upward again. He was nominated for best supporting actor in 1979 for his role in "The Black Stallion." He won an Emmy for his role in the television movie "Bill." And



After the premiere of the 1938 movie "Boys Town," nut bowls made by residents of the Nebraska facility were presented to the stars of the movie. The guests of honor were, left, actor Mickey Rooney, Bishop James H. Ryan of Omaha, filmmaker Louis B. Mayer, Boys Town founder Father Edward J. Flanagan and actor Spencer Tracy. (NC photo)

Confronted with rejection and despair, 'I gave my life to Christ 20 years ago. I became a Christian.'

Mickey Rooney

he starred in the Broadway show "Sugar Babies."

The almost 68-year-old actor said he plans to approach a Hollywood studio about developing a weekly television series on Boys Town.

"Yours truly is going to be Father Whitey Marsh, the head of Boys Town," Rooney said.



Last month, Rooney returned to Boys Town to celebrate the 50th anniversary of the film with Father Val Peter, executive director of the institution for troubled kids. (NC photo)