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Catholic Archdiocese of Miami

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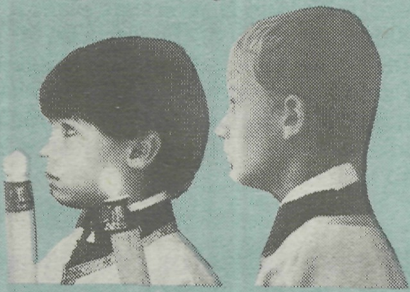


Back to School
smiles...

Inner-Voice

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COVER: Smiling at opening-day exercises in St. Mary Cathedral School, above, are 1st-graders Victoria Harden, Keslaine Aice and Johnnyne Rochette, while Simone Sobers, 4, right, wishes she were somewhere else. (Voice photos by Marlene Quarani)



...and tears

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Pope to meet with major European groups

VATICAN CITY (NC) — Pope John Paul II will address the European Parliament and major human rights organizations during his Oct. 8-11 visit to Strasbourg and nearby cities in eastern France, the Vatican said.

The pope will make 18 speeches and hold several additional private meetings during the trip, according to the official Vatican schedule.

Salvadorans pessimistic about end to civil war

SAN SALVADOR, El Salvador (NC) — Residents of El Salvador's conflict zones are pessimistic about the possibility of the country's civil war ending within a year. A survey of 1,300 Salvadorans selected at random from among residents of conflict zones showed that for each person who believed the country's civil war might end this year or next, more than six were pessimistic about that possibility. Archbishop Arturo Rivera Damas of San Salvador released the results of the survey less than a week before a church-sponsored "national debate" on political violence in El Salvador.

Paraguay encouraging traditionalist movement

BUENOS AIRES, Argentina (NC) — The Paraguayan government is encouraging the growth of churches formed by followers of excommunicated Archbishop Marcel Lefebvre, said Archbishop Ismael Rolon Silvero of Asuncion, Paraguay. The archbishop told the Argentine news agency DYN that the Paraguayan church "cannot oppose this because there is freedom of religion" in his country. According to the report, Archbishop Rolon said that amid growing tensions between the government and the Catholic Church, President Alfredo Stroessner is "eliminating all difficulties that could impede" the establishment of Lefebvrite congregations.

Priest expelled from Haiti: I was defending human rights

TORONTO (NC) — A Canadian priest who was expelled from Haiti said he was forced to leave the country because of his consistent fight for the rights of the people in his parish. Viatorian Father Rene Poirier was ejected from Haiti after the Haitian government accused him of making "insulting public statements liable to compromise the social and political order." Father Poirier had worked in Haiti for four years.

Chinese bishop: Most of us want ties with Pope, Vatican

WUHAN, China (NC) — Most bishops in China accept the primacy of the pope in the universal church, said the Chinese-appointed bishop of Hankow. Bishop Benedict Dong Guangqing, whose diocese has headquarters in Wuhan, also said most bishops "want ties and relations" with the Vatican. Bishop Dong, elevated to the episcopacy in 1958, was the first mainland bishop to be elected and ordained without receiving Vatican approval after the government-sanctioned National Association of Patriotic Catholics was established and Chinese-Vatican relations were severed in 1957.

Cardinal calls for unified Korea

SEOUL, South Korea (NC) — Cardinal Stephen Kim of Seoul called for reunification of the divided Korean peninsula and urged North Korea to participate in the September Olympic games. In an annual statement Aug. 15 marking the anniversary of Korea's liberation from Japan in 1945, Cardinal Kim likened the 43 years of division endured by the Korean people to the suffering of the Israelites wandering in the desert.

On Oct. 8, the pope will speak to the Council of Europe, a postwar institution formed to promote European unity and human rights. Later he will meet with two of the council's dependent organizations: the European Commission of Human Rights and the European Court of Human Rights.

On Oct. 11, he will address delegates of the 12-nation European Parliament, which deals

primarily with economic issues.

The schedule also includes a talk to Jewish leaders in Strasbourg, a prayer service with Protestants and a meeting with young people from all over Europe.

The pope will ride in a boat on the Rhine River and address boatmen and port workers Oct. 9. He is scheduled to spend Oct. 10 in Nancy and Metz, where he will lead religious services.



Sudan flood

Two Sudanese boys carrying kettles to collect drinkable water walk through a flooded street in Khartoum. Caritas Internationalis, a Vatican-based association of Catholic aid organizations, has issued an appeal for assistance for Sudanese flood victims, whose number may reach 2 million. (NC photo from UPI-Reuter)

Nicaragua's blend of Christianity and marxism defended

LIMA, Peru (NC) — The blend of Christianity and Marxism that makes up the Sandinista government of Nicaragua is misunderstood and criticized by the Vatican and the U.S. State Department because it represents a uniquely Central American approach, according to the Jesuit priest who is the government minister of planning. In an article in the Colombian magazine Solidaridad, Father Javier Gorostiaga writes that Nicaraguans have constructed their ideological synthesis out of historical necessity. Since U.S. and European intellectuals are accustomed to "clear and distinct ideas," he says they fail to grasp or accept the Nicaraguans' unique approach to solving their problems.

Report praises church opposition to Paraguayan dictator

WASHINGTON (RNS) — The Roman Catholic Church in Paraguay is slowly bringing about the downfall of 75-year-old dictator Alfredo Stroessner, according to a new report by a Latin America monitoring group. The Washington Office on Latin America voiced optimism that Paraguay is moving toward democracy, largely because of the "powerful force for change" represented by the Catholic Church. "Once supportive of the Stroessner regime, the church is now the primary impetus behind the National Dialogue, a series of discussions between social and political sectors on such issues as social inequity, the lack of political participation and the need for a pluralistic society in Paraguay," said the 80-page study, titled "Decline of the Dictator: Paraguay at a Crossroads."

Nicaraguan radio station re-opens, won't broadcast news

MANAGUA, Nicaragua (NC) — The Nicaraguan government has authorized the reopening of a Catholic radio station closed for more than a month. However, Cardinal Miguel Obando Bravo of Managua said news broadcasts at the station, Radio Catolica, would be suspended indefinitely. He said the station would broadcast musical and religious programs.

Report documents Czech repression 20 years later

(RNS) — Twenty years after Soviet tanks rolled into Czechoslovakia, a new report by a human rights monitoring group says it is still winter in Prague for religious believers. On Aug. 21, 1968, Soviet-led armies invaded Czechoslovakia, crushing the period of liberalization known as "Prague Spring." While there are now faint signs of political reforms underway in Czechoslovakia, the Washington-based Puebla Institute said the Communist government there continues to follow a policy of severe religious repression.

At 79, Father Patrick Peyton still promotes Rosary Crusade

(RNS) — When Father Patrick Peyton started his Worldwide Family Rosary Crusade 46 years ago he called on the services of many prominent Hollywood stars, led by Bing Crosby, to spread its message across the globe. Now, in a worldwide renewal, the 79-year-old priest says bishops are the "stars" who will lead their flocks to accept the recitation of the Family Rosary as a normal, everyday practice. Although Father Peyton acknowledges that he is "in the closing years of my life," he is traveling around the world to encourage bishops to initiate the campaign in their dioceses.

Guatemalan Indians object to America's discovery celebration

MEXICO CITY (NC) — Guatemalan Indians living in refugee camps in Mexico have written to Pope John Paul II protesting plans to celebrate the 500th anniversary of the discovery of America. The letter to the pope, sent in early August, said the talk of anniversary celebrations "is very sad for us," since 500 years after the discovery of America the Indians continue "to suffer injustice, exploitation and landlessness."

Bishop calls for dialogue to end violence in Guatemala

GUATEMALA CITY (NC) A Guatemalan Catholic bishop who heads his country's reconciliation commission has called for a national dialogue in hopes of ending political violence in Guatemala. Bishop Rodolfo Quezada Toruno, head of the Diocese of Zacapa and Santo Cristo de Esquipulas, has urged all sectors of Guatemalan society to participate in a national dialogue, to begin Sept. 15. In Washington, Oscar Padilla Vidaurra, Guatemalan ambassador to the United States, said Aug. 24 that President Vinicio Cerezo supported the proposal.

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Second Front

Money ain't everything

Catholic schools offer values, discipline, teacher input

By Ana Rodriguez-Soto
Voice News Editor

Money isn't everything. At least not when it comes to teaching in Catholic schools.

That was confirmed this week as more than 28,000 students returned to classes at the Archdiocese of Miami's 54 elementary and 12 secondary schools in

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to

School

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Dade, Broward and Monroe counties.

Along with the students came teachers who hadn't been lured away by the substantial pay raise recently approved for their public school counterparts

in Dade County.

And although the public schools are being touted for their efforts to improve the quality of education — from longer class days to after-school programs to more teacher involvement in the running of the schools — the result has not been a decrease in enrollment at parochial schools.

"Our enrollment has remained stabilized and is growing in areas where the population is growing," said Sister Marie Danielle, Superintendent of Schools for the Archdiocese. "Our big problem is we can't accommodate more students in those areas."

In fact, she attributes the higher enrollment reported by Dade County's public schools this year "to the population growth in this [South Florida] area and the inability of the Catholic schools to accommodate new students. It limits the choice for parents."

But, she acknowledges, "Salaries are always a concern, and our goal is to try to work up to 80 percent of the county's."

That's difficult, however, when each parochial school has to come up with its own money. Archdiocesan schools are financially independent, not funded by a central agency or diocese-wide collection.

Because they strive to keep tuition within reach of most families, almost all of them rely on raffles and carnivals to make up their operating deficits. Many of them receive additional subsidies from the parish that sponsors them. Only schools in dire financial straits, such as those in inner-city parishes, are subsidized by the Archdiocese.

Still, by last year, according to Sister Danielle, "a majority" of the Archdiocesan elementary and secondary schools had managed to raise salaries to 80



Voice photo by Marlene Quaroni

Corpus Re-modeling

Corpus Christi School, an inner-city Miami Catholic school which opened in 1947, is receiving a well-deserved facelift, with new windows and re-wiring, under the leadership of new Pastor Father Jose Luis Menendez. Even the school's mascot is being changed this year, said Sister Lucy Cardet, principal. "We're turning over a new leaf," she said. Also planned are an alumni club and tuition incentive program in which parents bring in a student from another family and get a discount on their own tuition.

percent of the public school base, or an average of \$16,500 for starting teachers.

Under the new public school contract, the base salary for starting teachers in Dade will be \$23,000, which will once again leave Catholic schools playing catch-up.

Sister Danielle acknowledged that "the counties have always been on a higher pay scale than our schools." Yet it hasn't particularly hurt teacher recruitment.

"Salaries are one factor that definitely influences a teacher's decision," she said. "But we have found that

teachers respond to the positives that our schools have to offer in terms of teacher involvement in the decision-making, parental support for the schools, the emphasis on academics and discipline. Many times the teacher sees these positives outweighing the negative factor of a lesser salary."

Indeed, the Archdiocese "has been doing for years" much of what the public schools are now beginning to do to enhance the quality of education.

"Their school-based management program for administrators [which gives teachers a say in the

(Continued on page 14-15)

Homestead migrants: no food, jobs

By Joan Greco
Voice Correspondent

An emergency job and food shortage now exists among migrant workers in the Homestead farming area.

Patricia Stockton, director of the Archdiocesan Rural

Life Bureau for the past three years, said that "because of the draught in the mid-west, and excessive rain in some states, such as Maryland, large number of migrants have come into the Homestead area seeking work earlier than usual. They normally start arriving in September."

The early August arrival of workers, Stockton said, means "the job situation here for migrant workers is really bad. A lot of families cannot find jobs."

The lemon season has just ended, she explained and right now there are almost no crops ready to work. The tomato fields produce the largest crop the migrants harvest, but that season runs from September to May.

Several parishes, including St. Louis in Kendall and St. Ann's Mission in Naranja, are helping in this near-crisis situation. Sacred Heart Church and St. Ann's are currently the only parishes in Homestead region to consistently respond to the needs of farm workers.

"In one morning only, St. Ann's Sister Iliana assisted 31 families," Stockton said. But the food supplies run low quickly."

According to Stockton, most of the farmworkers are from Mexico, and some are from Central America and Haiti. A few are black Americans.

Stockton has an office at the Pastoral Center, and has worked with migrants for several years. Currently she is assisting them with immigration laws. She said applications for legalization are open until November 30th.

Anyone who would like to help out in this emergency can send a check to St. Ann's Mission, with notation at the bottom "for migrants". Canned and packaged food also can be brought to the rectory door.

Those who are interested in donating food are requested to bring such items as rice, black beans, (and any other kind of beans), flour, sugar, cooking oil, canned tuna fish, Vienna sausages, and Spam.

Sister Iliana said food items can be brought to the rectory/church complex from 9 a.m. to 1 p.m. until 3 p.m., Monday through Friday; and Saturday from 9 a.m. to 1 p.m., or Sunday morning. For after-hour drop-offs, she said to call and make arrangements.

St. Ann's Mission address is: 13890 S.W. 264th Street, Homestead, 33032. The phone number is: 258-3968.

Nun-doctor from Uganda set to address Charismatic meet

A nun-doctor who has ministered amid the AIDS epidemic and witnessed violent upheaval in Uganda will speak at the annual Archdiocese Charismatic Conference next weekend in downtown Miami.

Sister Miriam Duggan, a member of the Franciscan Missionaries of Mary, will address the conference at the James L. Knight Center Sept. 9-11.

Sr. Miriam's talk at the recent National Charismatic Conference at Notre Dame University made the most profound impact on that conference. She was introduced in this way: "What Mother Teresa is to Calcutta, Sr. Miriam is to Uganda."

In the wake of 17 years of civil war, terror and violence, Uganda is now in the massive throes of one of the world's largest AIDS epidemics. The atmosphere in the country is one of sadness and despair. Sister Miriam described her work in developing Christian leaflets for a solution to the control of AIDS and her own ministry of bringing AIDS victims both medicine and comfort in the word of God.

Occasionally she has also prayed with individuals who were miraculously healed.

"This worldwide epidemic," she said, "is calling all of us Christians to a response in love, to evangelize those who are sick, and avoiding judgmentalism, to tell them that Jesus loves them."

Everyone who is concerned about the AIDS epidemic

in South Florida is encouraged to attend the conference and to hear Sister's inspiring and hopeful message.

The conference will begin on Friday, Sept. 9 at 7 p.m. and close with Mass celebrated by Archbishop McCarthy beginning at 11 a.m. on Sunday, September 11th. On Site registration will be from 3 p.m. to 6:30 p.m. on Friday and one hour before each session on Saturday and Sunday. Sr. Miriam will also be among the speakers at the workshop for Priests, Deacons and Seminarians which will be held at the Knight Center from 3 to 5 p.m. on Friday.

Anniversary Mass of Pope's Visit

Archbishop Edward A. McCarthy will celebrate the one year anniversary of Pope John Paul II's visit to South Florida Sunday, Sept. 11 at 11 a.m. The Mass will be celebrated at the James L. Knight Center, 400 S. E. 2nd Avenue, Miami. This anniversary celebration coincides with the Catholic Charismatic Conference that same weekend at the Knight Charismatic Conference that same weekend at the Knight Center. The public is invited.

National Briefs

Labor Day time for 'solidarity' with poor

WASHINGTON (NC) — Labor Day gives Catholics a chance to work toward solidarity and "see in the poor and vulnerable the face of Jesus," said Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y.

"This Labor Day, American Catholics are being called to discover and practice the virtue of 'solidarity,'" said the bishop, chairman of the U.S. Catholic Conference Committee on Domestic Policy.

His comments came in a statement titled "Solidarity and American Catholics" issued for the 1988 observance of Labor Day Sept. 5. A Labor Day message is issued annually by the USCC, public policy arm of the National Conference of Catholic Bishops.

"Solidarity is a work of faith, a sign that we see in the poor and vulnerable the face of Jesus," Bishop Sullivan said. "As believers, we are convinced that in supporting their struggles for dignity, justice and human rights, we serve the Lord."

"Solidarity ties us together," he said. "It helps us see each other as members of one family — where an injustice to one is a blow to all and progress for those in need strengthens the whole community."

"Solidarity requires us to see in the poor and powerless not some distant problem or distant issue, but our own sisters and brothers, denied their dignity and rights," he added. "Solidarity requires us to serve those in need, to join our voices with theirs in pursuit of justice and to work together to defend our God-given dignity and rights."

He noted that Pope John Paul II's encyclical "On Social Concerns," issued earlier this year, discussed economic justice, authentic development, a preference for the poor "and a new sense of solidarity in a world divided by ideology and injustice."

In their 1986 letter on economic justice, the U.S. bishops discussed a similar concern, focusing specifically on U.S. economic life, Bishop Sullivan said.

Bishop Sullivan said the pope has reminded Catholics that "the church feels called to take her stand beside the poor, to discern the justice of their requests and to help satisfy them, without losing sight... of the common good."

"As American Catholics, I believe we hear in this call to solidarity echoes of our nation's best traditions of community and the common good," Bishop Sullivan said.

U.S. church membership remained stable in 1986

NEW YORK (RNS) — For the second consecutive year, the Yearbook of American and Canadian churches reports that church membership in the United States remains stable, with no significant gains or losses overall. The 1988 volume, which reports on membership figures for 1986, shows a statistically insignificant dip of 0.09 percent in collective net membership of 220 U.S. church bodies listed. The total of 142,799,662 people who belonged to a religious congregation in 1986 represented 58.7 percent of the U.S. population and a loss of 126,701 members from 1985.



Protests continue

A protester raises his arms in prayer during an anti-abortion demonstration in Atlanta. The daily demonstrations that began in July during the Democratic Party convention have continued, resulting in more than 500 arrests. Protestors have vowed not to quit until Atlanta becomes an "abortion-free" city. (NC photo from UPI)

Respect Life book covers pornography, AIDS

WASHINGTON (NC) — Articles on abortion, AIDS ministry, health, poverty, contraception and other life-related themes are included in the newly published 1988 Respect Life manual from the National Conference of Catholic Bishops. The 59-page booklet also includes articles on liturgical and ecumenical celebrations, a directory and material geared toward the annual Respect Life observance in October. Respect Life Sunday, sponsored by the bishops' conference, will be Oct. 2. In addition, Respect Life Week will be observed Oct. 2-8, and October is observed as Respect Life Month. Authors of featured articles include an anti-abortion activist, a physician, a cardinal, and others involved in ministries and professions involving respect for life.

Catholic Relief Services suspends annual clothing drive

NEW YORK — Catholic Relief Services (CRS) has announced that it will suspend its annual clothing collection. The drive will be reoriented from an annual to a special collection, held on an as-needed basis. For more than 40 years, clothing collected in Catholic parishes at Thanksgiving time has been processed and shipped overseas to CRS programs. In a letter sent to all of the Catholic bishops in the U.S., CRS Executive Director Lawrence Pezzullo said that the increased costs of transportation, coupled with steadily declining government transport grants, which have historically been the major source of funding for clothing shipments, have been primary factors in the decision. Contributing to the reduction in the need for donated clothing is the rise of textile industries in developing countries, which has been accompanied by the restriction by local governments on the import of used clothing. In some places, this is seen as competition for local markets.

More prison inmates practice religion, chaplain says

DENVER (RNS) — A 13-year veteran chaplain in the federal prison system says the number of inmates practicing religious faith is growing. The Rev. Charles R. Riggs said the number of federal prison staff chaplains has grown from about 75 in 1983 to 96, partly because of increased inmate participation and growing numbers of inmates. Riggs, a Southern Baptist, is administrator of the Chaplaincy service in all 47 federal correctional institutions.

Atheists want 'In God We Trust' removed from currency

(RNS) — The National Legal Foundation, an evangelical organization, is conducting a media campaign to try to head off efforts by atheist leader Madalyn Murray O'Hair to have the words "In God We Trust" removed from U.S. currency. Unlike the persistent but false rumor that O'Hair has filed a petition with the Federal Communications Commission to bar all religious broadcasting, this report is factual. John Murray, O'Hair's son and president of her American Atheists organization, said the removal of the slogan from U.S. currency is one of the group's main objectives.

Catholic official says INS bungled amnesty program

(RNS) — Up to a million aliens who were eligible for legal status under the recent amnesty drive were bypassed because of poor administration by the U.S. Immigration and Naturalization Service (INS), according to an outgoing official of the U.S. Catholic Conference. The INS estimates that more than 1.7 million people were granted amnesty under the year-long program that concluded in May. But Gilbert Carrasco, director of immigration services for the Catholic Conference, charged that misallocation of funds and bureaucratic snafus by the INS hampered the Catholic agency's efforts and left up to a million aliens without aid.

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Bishop to investigate 'rosary messages'

Asks Texas pastor to stop promoting alleged Marian apparitions

WASHINGTON (NC) — The "authenticity and significance" of messages allegedly given by the Virgin Mary to three members of a Lubbock, Texas, parish will be investigated by a panel of specialists, said Bishop Michael J. Sheehan of Lubbock.

One week after more than 12,000 people flocked to the parish expecting miracles of the feast of the Assumption, Bishop Sheehan told National Catholic News Service that he was establishing the panel with the help of

byteral council, a group of priest-consultors, Bishop Sheehan said.

The bishop said the investigating panel will include a psychiatrist or psychologist, which he said is "standard practice," a theologian specializing in Mary, "a wise, prudent, older pastoral person," a canon lawyer and "certainly a woman or several women."

He said the panel would be given

"pertinent written materials" from the three parishioners, the pastor and others before convening in Lubbock to interview those involved.

During weekly Monday evening recitations of the rosary, 33-year-old Mary Constancio, Mike Slate, 38, and Theresa Werner, 33, have reported hearing messages from the Virgin Mary and, sometimes, from God. The messages urge prayer, fasting, penance and blessed faith.

Bishop Sheehan said the church's

tradition "is never to presume supernatural causes for things that can have natural explanations."

Msgr. James had been to Medjugorje twice in the six months preceding the first reported message at his parish. He said he was cured of hypoglycemia while in the Yugoslavian village.

"I want to discourage any further publicity, press and media coverage," of St. John Neumann's, Bishop Sheehan said. "They need to be a parish again."

U.S. Scientist disputes report that Shroud of Turin is medieval fake

PHOENIX, Ariz. (NC) — Reports out of London that the Shroud of Turin is a hoax have no merit and show that someone is on "a fishing expedition," said a U.S. scientist participating in official studies of the shroud.

The official, Paul Damon, is a professor and geochemist at the University of Arizona in Tucson, one of three research sites selected by church officials to conduct tests on the shroud, which has been revered for centuries as Christ's burial cloth.

A Cambridge University professor was quoted in a London newspaper as saying tests conducted by Oxford University, another of the three tests sites, show the shroud to be a 14th-century fake.

"I have a feeling that at least part of this report is a fishing expedition," Damon said in a telephone interview with *The Catholic Sun*, newspaper of the Diocese of Phoenix. "People seem really anxious to want to get a date on the shroud."

Scientists at the University of

'I have a feeling that at least part of this report is a fishing expedition. People seem really anxious to want to get a date on the shroud.'

Paul Damon, University of Arizona in Tucson, participating in official studies of Shroud

Arizona, Oxford University and the Federal Institute of Technology in Zurich, Switzerland, were chosen to conduct high-technology carbon-14 tests on the shroud to determine the age of the cloth.

"All parties involved were asked, as a gentlemen's agreement, to keep results confidential until the date was analyzed by the statisticians at the British Museum and announced by the archbishop of Turin," Damon said. The Turin archbishop, Cardinal Anastasio Ballestrero, is custodian of the

shroud.

Luigi Gonella, the church's scientific adviser, said he doubted someone at Oxford leaked information about the tests to the Cambridge professor because it would be an "evident violation" of the rules agreed upon by the labs.

Gonella also implied that the London newspaper report was not accurate because the labs did not know which of the three cloth samples they received was clipped from the shroud.

The Church's tradition 'is never to presume supernatural causes for things that can have natural explanations... I want to discourage any further publicity, press and media coverage...'

Bishop Michael J. Sheehan, Lubbock, Texas

the National Conference of Catholic Bishops.

None of the panel members had been named as of the end of August, he said in a telephone interview.

The bishop also said he has asked Msgr. Joseph W. James, pastor of St. John Neumann Parish, to discontinue promoting and printing copies of the alleged messages which the three parishioners said they began receiving last March.

The decision to form a special panel was based on an Aug. 17 unanimous recommendation by the diocesan pres-



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Cuban Catholicism pushed by Pope

CASTEL GANDOLFO, Italy (NC) — Catholics must participate more in Cuba's "labor, economic and socio-political" life, Pope John Paul II told the bishops of the communist-ruled Caribbean island.

The pope encouraged dialogue as the way for the bishops to deal with the government in opening the door to

'In such a way that Christian witness becomes more alive with beneficial repercussions for culture and society, and for labor, economic and socio-political relations'

greater church influence in national life.

Evangelization requires the church to engage in social activities, the pope said Aug. 25.

He told the bishops to promote unity among people "in such a way that Christian witness becomes more alive with beneficial repercussions for culture and society, and for labor, economic and socio-political relations."

The church "must generate activities at the service of all, especially the neediest," he added.

The pope spoke to seven Cuban bishops at his summer villa in Castel Gandolfo, 15 miles south of Rome. The bishops were making their "ad limina" visits required every five years to report

on the status of their dioceses.

The pope did not mention the possibilities of a trip to Cuba, the only major Latin American country he has not visited. Before the bishops arrived in Italy, Cuban press reports said they would discuss a papal trip.

After landing in Rome, a spokesman for the Cuban bishops said the "opportune" time had not arrived for a papal visit.

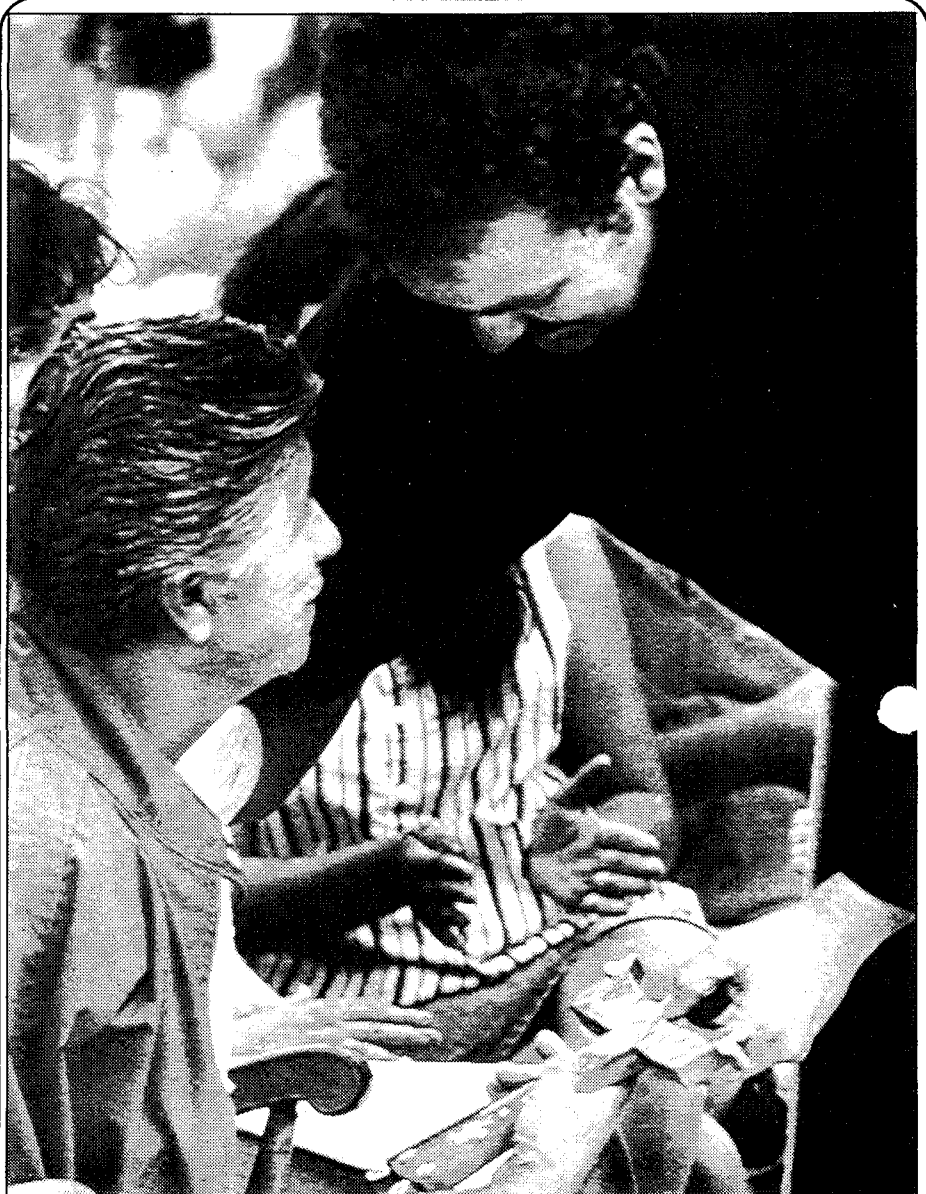
In the past, church and Cuban government officials have said that a visit would take place at an "opportune" time, but have failed to spell out the specific criteria.

The implication from the Catholic side has been that the church must be given greater freedom in public life. The implication from the government side has been that the church not develop as a center of political opposition to the government of President Fidel Castro.

Castro has been in power since 1959 under a one-party system. Only in recent years have restrictions on the church been eased to allow a limited amount of Catholic charitable activities and the re-entry of missionaries. The church is not allowed to have an independent education system, and religious instruction is limited to church premises.

"Certainly, you develop your episcopal ministry under complex circumstances," the pope told the bishops.

"It is always advisable, when possible, to follow the way of dialogue," he added.



Grape Fast

United Farm Workers Union leader Cesar Chavez, receives a cross given by the people of El Salvador from Brother Ed Dunn. Chavez engaged in a water-only fast to protest use of certain pesticides on table grapes. He ended the 36-day fast last week. (NC/UPI photo)





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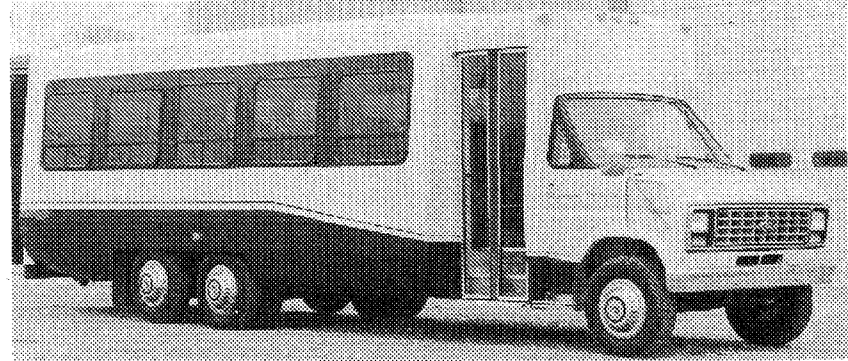
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War, hunger, poverty await Pope in Africa

VATICAN CITY (NC) — Pope John Paul II's Sept. 10-19 trip to southern Africa will take him to a region beset by war, hunger and economic disadvantage, where local churches have come to play a prominent social role.

The pope, on his fourth visit to the African continent, is to visit Zimbabwe, Botswana, Lesotho, Swaziland and Mozambique. Deliberately excluded from the itinerary was South Africa, where the government's policies of racial segregation have placed it squarely at odds with church teaching and the local bishops.

In Zimbabwe and Mozambique, Pope John Paul will be welcomed by two nominally Marxist governments that have nevertheless come to view the church as a social ally. Raging civil strife in Mozambique has become a real disaster for both the church and government, splitting families, creating more than a million refugees and leaving millions more homeless.

In Lesotho, a small, black-ruled kingdom surrounded by South Africa, the pope's words are expected to echo beyond the borders. Tens of thousands of South African Catholics are expected to cross into Lesotho to see the pope during his two-day stay there.

Botswana and Swaziland, two other South African neighbors, have relatively few Catholics but are expected to put on an enthusiastic welcome for the pope.

Throughout the visit, Pope John Paul is expected to stress the evangelizing task that still faces the church in southern Africa. Most of the countries he will visit have seen the missionary era give way to fledgling local churches. Besides the life-and-death issues of war and hunger, these churches today are also battling the attraction of old tribal beliefs and new religious cults.

It will be the pontiff's first visit to the region, and comes at a dramatic moment in its evolution.

In Mozambique, a former Portuguese colony that won independence in 1975, daily life is burdened by a guerrilla war waged by the Mozambican National Resistance, known by its Portuguese acronym of Renamo. Although Renamo forces are estimated at only 15,000-20,000, its hit-and-run tactics have spread destruction throughout the

countryside and made travel unsafe outside the cities.

According to a U.S. State Department report, Renamo's brutal atrocities against the rural population are largely responsible for a civilian exodus into Malawi, South Africa, Tanzania, Zimbabwe and elsewhere. Over the past several years, Renamo has kidnapped several missionaries; some have been released, but others have been killed. Churchmen in Mozambique say the

fighting and the exodus of refugees — along with a chronic priest shortage — have made pastoral ministry in the war zones next to impossible.

The Mozambican bishops have consistently urged reconciliation to end the fighting. But their call for dialogue has brought an angry response from the government, which views Renamo as a South African surrogate with little local support and no legitimacy.

The church's relief efforts and social programs, however, have earned it praise from the government. There are signs that Mozambican authorities are willing to open up even more. This year, they announced they would begin returning church property confiscated after independence. That is seen as a major step by the bishops, and as a possible key to eventual diplomatic relations between Marxist-leaning Mozambique and the Vatican.

In Zimbabwe, the first stop on the pope's itinerary, the church has had more operating room. Formerly white-minority ruled Rhodesia, Zimbabwe achieved independence in 1979 after a long guerrilla war waged in part by black nationalist leader Robert Mugabe, a Catholic, now the country's president.

The Jesuit-educated Mugabe describes himself as a Marxist, but he has left much of the church's social and educational network intact.

The church currently administers some 150 elementary and secondary schools and more than 500 health and welfare centers, including 46 hospitals. Only about 9 percent of Zimbabwe's population is Catholic.

The bishops are sensitive about the operation of these institutions, especially the schools, and in recent years have had to defend their control over headmaster appointments, teacher dismissals and school discipline.

Bishop: Cuba easing restrictions on religion

ROME (NC) — Catholics in Cuba are slowly being allowed greater freedom to publicly express their faith, said Archbishop Jaime Ortega Alamino of Havana, Cuba.

"On the part of the state we see positive steps regarding the presence of religion in society," he said.

"Today, there is a clearer possibility for Christians to live their own faith with all the rights and duties of a citizen without feeling 'second class,' without the sometimes subtle discriminations that existed and which are tending to disappear," he added.

Archbishop Ortega Alamino was interviewed in Rome by Vatican Radio and *Avvenire*, Italy's national Catholic newspaper, after his meeting with Pope John Paul II at Castel Gandolfo, 15 miles south of Rome.

The archbishop did not see the possibility of a papal visit to Cuba soon, but said such a visit could be possible in 1992 when Latin America celebrates the 500th anniversary of the arrival of Christianity in the New World.

"From now to 1992, many things can happen," he said. "The first episcopal See in Latin America was on the island," he added.

The archbishop said the greater opening of Cuban society to Catholics is accompanied by a slow process by which the church is having a growing influence on culture and society, carrying "the message of Christ in a non-favorable reality."

As an example of growing public practice of religion, the archbishop said that last year in the Havana Archdiocese there were 20,000 baptisms, compared to 7,500 in 1977.

This took place "with a population growth rate of practically zero," he said.

The archbishop did not give any reasons for the easing of restrictions on Catholics.

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The Pope, on world situations

Praises Nicaraguan bishops' efforts

CASTEL GANDOLFO, Italy (NC) — Pope John Paul II has praised the stalled efforts of Nicaraguan bishops to bring a lasting peace and a "true democratization" to their Central American country.

"You cannot have peace where liberty is not fully respected," the pope told 10 Nicaraguan bishops Aug. 22.

"The church offers its reconciliation services so that the conflicting parties definitively abandon the language of arms and substitute it with dialogue,"

he said, referring to the so-far-unsuccessful church attempts to have peace talks reopened.

"In your desire to serve the cause of peace, you have undertaken an inestimable pastoral activity," he added.

The pope especially praised Cardinal Miguel Obando Bravo of Managua for his efforts to negotiate an end to the fighting. The cardinal also is often at odds with the Nicaraguan government's measures restricting church activities and those of oppo-

sition groups.

Earlier this year, the cardinal tried to mediate between the Sandinista government and the U.S.-backed guerrillas, called contras. But the government ended his role in March when it decided to talk directly with the contras.

Shortly after, Cardinal Obando Bravo was named to a commission to verify compliance with a cease-fire accord signed by the contras and the government. The accord, however, has produced an unstable truce and has not

led to meaningful talks to resolve the conflict.

The pope, alluding to pro-government Catholic groups opposed to the bishops, asked for church unity behind the hierarchy.

"I hope that everyone — priests, Religious, pastoral agents and the rest of the faithful — knows how to renounce everything which causes division in the church," he said.

Criticizes Poland's Communist Party

VATICAN CITY (NC) — In the midst of major labor unrest in Poland, Pope John Paul II has criticized the communist government's one-party rule, and the Polish bishops have backed the need to form independent labor unions.

"In a state, one group or one party cannot be sovereign at the expense of all the people and their rights," the Polish-born pope said Aug. 26.

On the same day, the Polish bishops asked the government to put an end to

"premeditated hypocrisy" and allow "union pluralism."

"It is time to put an end to the methods of terror and violence and listen to the reasonable voices of all the citizens," they said.

"The strikes are the symptoms of a disease which has been aggravated for years," the bishops said, blaming the government for the situation.

A principal demand of the strikes is legal recognition of Solidarity, the independent union movement declared

illegal after martial law was declared in December 1981. Polish police used force to break strikes at many of the sites.

Alluding to Poland's place in the Soviet bloc, the pope also asked that Poland be allowed to solve its problems without outside interference.

"As a society, we wish to live by ourselves, manage our lives by ourselves, evolve and not regress on the road to social progress," he said.

While the pope did not specifically

mention the labor unrest, the 10 bishops devoted their entire 500-word statement to the situation.

"The principal motive for the current socio-political situation resides in the violation of the rights and dignity of human labor," the bishops said.

"The violation of these rights strikes the entire nation and endangers the security of the state," they added.

"It is necessary to seek ways to put into practice union pluralism and the free creation of associations."

Praises Haitian bishops' leadership

CASTEL GANDOLFO, Italy (NC) — Pope John Paul II has praised the Haitian bishops for their leadership during the "tormented period" following the 1986 overthrow of Haitian dictator Jean-Claude Duvalier.

"You have been particularly active in accompanying your people in the quest for freedom and the anguished search

for a true democracy," the pope said.

The bishops, while favoring an evolution toward democracy in the post-Duvalier years, criticized last January's military-controlled presidential election as unjust, unfair and fraud-ridden.

The military-backed candidate, Leslie F. Manigat, won but was sub-

sequently overthrown by the military.

The pope spoke at Castel Gandolfo Aug. 19 to eight Haitian bishops making their "ad limina" visits, required every five years of heads of dioceses.

Haiti "has been shaken by a profound crisis and still cannot clearly see

the road toward the future, where respect for human dignity and freedoms will be, above all, fully assured," he said.

The pope praised the bishops for preaching the "economic, political and religious" dimensions of church social teachings.

"You have aided people to respect the dignity of everyone, to work for justice," the pope said.

The bishops have encouraged efforts toward democracy that avoid violence.

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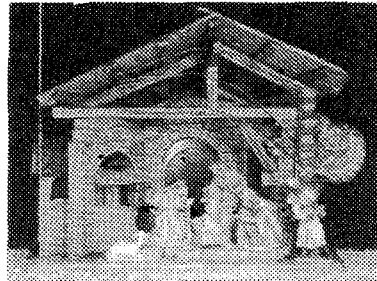
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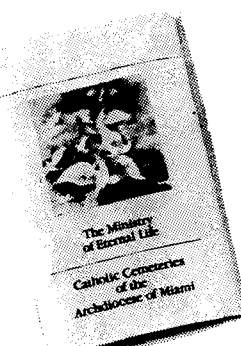
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Bush, Dukakis: The issues

WASHINGTON (NC) — Earlier this year as the presidential caucuses and primaries were about to get under way, National Catholic News Service sent identical questionnaires to the major party candidates and asked for their written responses.

The questions were based on the issues raised by the U.S. bishops in their statement "Political Responsibility: Choices for the Future" issued for the 1988 election year. Here are the questions and the answers supplied by the two nominees: Vice President George Bush and Massachusetts Gov. Michael S. Dukakis.

1. The U.S. Catholic bishops say in their political responsibility statement they want "to promote a greater understanding of the important link between religion and politics and the need to approach public affairs from positions grounded in moral conviction." What are your views on the relationship between faith and politics?

BUSH:

America is a great nation not just because of its economic and military power — but, more important, because of its ideals of freedom, high moral values, family and belief in guidance from a Supreme Being. We must support efforts that promote these values and fight efforts that would undercut them.

Unfortunately, there are too many examples today of times when these ideals have been compromised — greed on Wall Street, graft in City Hall, and influence peddling in Washington. It makes me sick when those in privileged positions fail to uphold the trust we place in them.

America was founded as, remains, and will always be a nation under God. The values religion imparts are reflected in our Constitution and in our daily lives, and I believe strongly that morality and ethics must always stand at the center of American society and government.

DUKAKIS:

I believe in the separation of church and state. But I also believe that public policy should be grounded in American values. And those values include the pursuit of social justice, respect for human dignity, and compassion for those in need.

2. What is your position on the INF agreement and on arms control in general?

BUSH:

I believe the INF treaty will be looked upon some day as a watershed agreement — the first to actually reduce the number of nuclear weapons in the world; one that achieves a balance through asymmetrical reductions — 1,600 of their warheads to 400 of ours; one that breaks new ground on verification and puts us in a new track toward a more stable and enduring peace.

We must always deal with the Soviets from a position of strength — which means we must maintain a strong balance in nuclear capabilities and conventional forces, and must continue to develop strategic defenses for the future.

At the same time, however, we must have the courage to use our strength to work for peace. We should actively pursue tough, verifiable agreements for reductions in strategic weapons, in conventional forces, and in chemical and biological weapons.

DUKAKIS:

I support the INF treaty.

As for my principles on arms control generally, I believe we must pursue a strategy to prevent the use of a single nuclear weapon, by calculation or miscalculation, by a superpower or a regional power or terrorists.

The framework agreed by the U.S. and the Soviet Union at the Washington summit to cut the number of strategic nuclear weapons is a good beginning. It would put a brake on the

growth of each side's nuclear arsenal and bring the number of warheads to about the level that existed when President Reagan took office. It would cut in half the number of SS-18s — the Soviets' most dangerous and destabilizing strategic nuclear weapons. The agreement also acknowledges the need to place limits on sea-launched cruise missiles.

But the agreement would not by itself stop or slow the race to build new, highly accurate, multiple-warhead ballistic missiles. Over time, unlimited development of new nuclear weapons could make both sides worse off.

We need to go beyond the framework outlined during the summit:

- Agree to respect the traditional interpretation of the ARM treaty.
- Negotiate an end to testing and development of anti-satellite weapons that threaten satellites on which we rely

On nuclear weapons, arms control:

'We should actively pursue tough, verifiable agreements for reductions in strategic weapons, in conventional forces, and in chemical and biological weapons.'



Michael Dukakis,
Democratic candidate for president

'I believe we must pursue a strategy to prevent the use of a single nuclear weapon, by calculation or miscalculation, by a superpower or a regional power or terrorists.'

for communication and early warning of nuclear attack.

- Negotiate a comprehensive test ban treaty.
- Stop the never-ending spiral of new, more accurate systems until both sides can agree on what systems, if any, will make the nuclear balance more stable in a world with far fewer nuclear warheads than we have today.

3. Is there a place for capital punishment in today's society? Would you support a federal death penalty?

BUSH:

I support increased jail sentences for certain criminals, particularly repeat offenders. Unfortunately, there are instances in our society of exceptionally terrible crimes, and there must be a credible penalty on the federal books to respond to these cases. Therefore, I strongly support capital punishment for crimes involving murder, treason or espionage. The American people overwhelmingly realize that judges sometimes have to impose the death penalty in certain clearly defined and particularly heinous crimes.

DUKAKIS:

I oppose capital punishment under any circumstance. Studies show that there is no link between imposition of a death penalty and a drop in violent crime. In fact, states with the highest number of executions also have the highest murder rates. Massachusetts, which has no death penalty, enjoys the 12th lowest murder rate in the nation, a rate far lower than most other large, industrial states. And during the last four years, the number of homicides here has dropped by almost 10 percent, a decrease which is almost four times faster than in the nation as a whole.

4. What are your views on abortion? Would you support passage of a human life amendment to the Constitution?

BUSH:

I am opposed to abortion except

when the life of the mother is threatened or when there is rape or incest.

I support a constitutional amendment that would reverse the Supreme Court's Roe vs. Wade decision on abortion made in 1973. I also support a human life amendment with an exception for the life of the mother, rape and incest. In addition, I oppose the use of federal funds to pay for abortion except when the life of the mother is threatened.

DUKAKIS:

I believe that it is the individual, in the exercise of her own conscience and religious convictions, who must make the decision on abortion.

5. What answer do you have for the unemployment and underemployment especially among minorities?



George Bush,
Republican candidate for president

of centers of excellence in new and applied technology — closely tied to our research universities — that can put us on the cutting edge of innovation and experimentation in a changing world economy.

We need collaborative industrial policies that bring government and business and labor together as we work to make our basic industries competitive once again. And we need a more expansive monetary policy, as the budget deficit comes down, that encourages investment and growth.

We must also reform our welfare system. The next president must understand that we cannot break the cycle of poverty unless we offer people on welfare the child care, health insurance, and quality job training they need to find good jobs at good wages. In Massachusetts, our Employment and Training Program (ET) has helped over 40,000 families — almost all headed by women — lift themselves out of poverty and become independent and self-sufficient. And we've saved money at the same time. We need national legislation which will bring ET to every state in the nation.

Finally, we must increase support for educational programs that serve individuals and groups who have historically been underserved: racial and linguistic minorities, children of low-income families, handicapped youngsters. That means that such programs as Chapter 1, P.L. 94-12, Head Start, school nutrition programs and student grants and loans must be adequately funded, and that the federal government must vigorously enforce civil rights statutes that ensure fair and equitable treatment for all of our citizens.

6. Would you support a federal tuition tax credit or voucher for parochial and private school students?

BUSH:

I have long supported tuition tax credits for parents of elementary and secondary school pupils. I believe that we should provide greater choices in education to families and tuition tax credits are one way to achieve that.

DUKAKIS:

No.

7. What would your administration do to deal with the AIDS crisis?

BUSH:

We must do all we can to stop the spread of AIDS in this country. We must look for innovative solutions to this staggering problem. The price of caring for victims of the disease is enormous and it will put an unbearable strain on both public and private financial resources.

We must commit the resources and the will to find a cure. American science must know that we have the resolve to beat this disease. I believe that continued research on the virus combined with public education and testing are the best path to curb the spread of AIDS.

As vice president, I chair the President's Task Force on Regulatory Relief and earlier this year we worked with the Food and Drug Administration to accelerate the availability of experimental drugs to AIDS patients. We did this to encourage more research and development on potential AIDS vaccines by the private sector.

Meanwhile, our government spent \$766 million last year and will spend close to \$1 billion this year on AIDS. And as we look into the 1990s we may have to spend even more.

But money alone will not stop AIDS. Those at high risk must be educated on how to avoid contracting the disease. The only guaranteed way to halt the spread of AIDS, given what we know now, is a change of behavior. And those at risk will not change unless they know of the terrible dangers they face.

I believe that education is primarily a local matter. Parents and the com-

(continued on page 12)

Candidates' Poll Primary Election 1988

ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

The following poll of all major national and state candidates for political office is being published this week by the Catholic diocesan papers throughout Florida for educational purposes and as an informational aid to voters in the coming election.

The poll was developed by the Florida Catholic Conference, Thomas A.

Horkan, Jr., Executive Director, in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-to-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or

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UNITED STATES CONGRESS — 1988

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. UNBORN CHILD:** Protection of the right to life of the unborn child by every legal means including a constitutional amendment.
- 2. ABORTION FUNDING:** The use of tax funds for abortion or abortion referral.
- 3. ARMS CONTROL:** A halt to the testing, production and deployment of new nuclear weapons systems and deep cuts in the world's nuclear arsenals.
- 4. HEALTH CARE FOR THE POOR:** Legislation to provide free or low-cost health insurance (Medicaid) to all people with incomes at or below the poverty level.
- 5. EDUCATION:** Legislation to financially assist parents in choosing among public and private elementary and secondary schools for their children (tax deduction, tax credits, vouchers, etc.)
- 6. E.R.A.:** The Equal Rights Amendment Resolution in its original form, without language excluding abortion from its scope.
- 7. HOUSING:** A renewed national commitment that would provide funding for housing programs to create credit, public housing, and housing assistance payments for the poor.

QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	1.	2.	3.	4.	5.	6.	7.
			UNBORN CHILD	ABORTION FUNDING	ARMS CONTROL	HEALTH CARE FOR POOR	EDUCATION	E.R.A.	HOUSING

U.S. SENATE

P. Frank	D		NR						
B. Gunter	D		NR						
C. Kirk	D		NR						
B. MacKay	D		NR						
D. Mica	D		NR						
F. Rader	D		S	O	S	S	S	O	S
C. Mack	R		NR						
R. Merkle	R		S	O	O	S	S	O	NR

U.S. HOUSE

H. Johnston	D	14	NR
D. Wilken	D	14	NR

Continued

FLORIDA LEGISLATURE — 1988

POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

- 1. UNBORN CHILD:** Protection of the right to life of the unborn child by every legal means.
- 2. BAN/FETAL ABUSE:** Establish criminal penalties for non-therapeutic experimentation on an embryo or fetus.
- 3. DEATH PENALTY/RETARDED:** Execution of mentally retarded inmates on death row.
- 4. HEALTH CARE FOR THE POOR:** Ensure health care for all people with incomes at or below the poverty level (through private insurance, Medicaid or state programs).
- 5. ASSISTED SUICIDE:** Laws to permit physicians or others to actively cause the death of a patient at his or her request.
- 6. EDUCATION:** Assistance to students in nonpublic schools with services which are constitutionally acceptable (e.g., loan of text books, bus transportation).
- 7. HOUSING:** Expansion of existing state affordable housing programs for low and moderate income families.

QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican	P A R T Y	D I S T R I C T	1.	2.	3.	4.	5.	6.	7.
			UNBORN CHILD	BAN FETAL ABUSE	DEATH PENALTY FOR RETARDED	HEALTH CARE FOR POOR	ASSISTED SUICIDE	EDUCATION	HOUSING

SENATE

R. Casas	R	33	S	S	O	S	O	S	
R. Garcia	R	33	S	S	O	S	O	S	
J. Gordon	D	35	NR						
R. Rich	D	35	S	S	O	S	O	S	S
G. Margolis	D	37	NR						
D. Young	D	37	O	S	O	S	NR	S	S
T. Lyons	R	40	S	O	O	S	O	S	S
J. Souto	R	40	S	S	O	S	O	S	S

HOUSE

C. Hanson	R	87	NR	S	NR	NR	NR	NR	S
C. Levine	R	87	O	S	S	S	O	S	S
B. Graber	D	89	NR	NR	O	S	O	S	S
J. Titone	D	89	S	S	O	S	O	S	S
F. Corrie	R	89	NR						
S. Kane	R	89	O	O	S	S	S	S	S
E. Olson	R	92	S	S	O	S	O	S	S
R. Shelley	R	92	NR						
S. Geller	D	98	NR						
I. Rochlin	D	98	NR						

KEY TO POLL

- S = Support
O = Oppose
NR = No response (Where candidates changed questions or responded with lengthy, ambiguous written comments the response given is "NR")

Continued

The platforms

How they compare to bishops' views



'We urge you to measure every policy and proposal before you on how it touches the human person and whether it enhances or diminishes human life, dignity and human rights'

--The U.S. Catholic Conference

UNITED STATES CONGRESS — 1988

QUESTION NUMBERS AND ANSWERS

U.S. HOUSE (Cont'd)	P A R T Y	D I S T R I C T	UNBORN CHILD	ABORTION FUNDING	ARMS CONTROL	HEALTH CARE FOR POOR	EDUCATION	E.R.A.	HOUSING
			1.	2.	3.	4.	5.	6.	7.
K. Adams	R	14	NR	O	S	S	NR	NR	S
R. Moore	R	14	S	O	S	S	S	O	S
J. Shudlick	R	14	S	O	O	O	S	O	O
D. Fascell	D	19	O	S	S	S	O	S	S
W. White	D	19	S	O	S	S	O	S	S

FLORIDA LEGISLATURE — 1988

QUESTION NUMBERS AND ANSWERS

HOUSE (Cont'd)	P A R T Y	D I S T R I C T	UNBORN CHILD	BAN FETAL ABUSE	DEATH PENALTY FOR RETARDED	HEALTH CARE FOR POOR	ASSISTED SUICIDE	EDUCATION	HOUSING
			1.	2.	3.	4.	5.	6.	7.
E. Gordon	D	102	NR						
K. O'Connor	D	102	S	S	O	S	O	S	S
M. Friedman	D	103	O	NR	O	S	O	O	S
J. Osborne	D	103	NR						
J. Burke	D	107	NR						
I. McCaskill	D	107	NR						
W. Kelly	D	108	S	S	O	S	S	O	NR
W. Logan	D	108	NR						
C. Mackenzie-Maranon	R	109	S	S	O	S	S	S	S
G. Perez	R	109	S	S	O	S	O	S	S
L. Rojas	R	109	S	S	NR	S	O	S	S
R. Estevez	R	111	S	S	O	S	O	S	S
N. Juri	R	111	S	S	NR	S	O	S	S
J. Lopez	R	111	S	S	O	S	O	S	S
R. Martinez	R	111	NR						
H. Amaro	R	112	NR						
T. Cotarelo	R	112	S	S	NR	S	O	S	S
M. DeGrandy	R	112	S	S	NR	S	NR	S	S
C. Valdes	R	112	S	S	O	S	O	S	S
W. Chavez	R	113	NR						
P. Mora	R	113	S	S	O	S	S	S	S
L. Morse	R	113	S	S	O	S	O	S	S
F. Bohnsack	D	114	O	O	O	S	O	S	S
S. Pritan	D	114	NR						
X. rtada	D	114	S	S	O	S	O	S	S
I. Morgan	D	114	NR						
M. Gilstrap	R	114	NR						
S. Herness	R	114	S	S	O	S	O	S	S
B. Hoffmann	R	114	NR						
M. de la Torre	R	115	S	S	O	S	O	S	S
M. Diaz-Balart	R	115	S	S	S	S	O	S	S
C. Manrique	R	115	S	S	O	S	O	S	S
S. Guber	D	117	NR						
I. Vinger	D	117	S	S	O	S	O	S	S
F. Jenkins	R	117	S	S	S	O	S	S	S
S. McPherson	R	117	S	S	O	S	O	S	S
3. O'Neil	R	117	NR						
3. Lehr	R	117	NR						

KEY TO POLL

S = Support
O = Oppose
NR = No response (Where candidates changed questions or responded with lengthy, ambiguous written comments the response given is "NR")

Analysis

By Liz Schevtchuk

ATLANTA (NC) — Their platforms strongly differ on abortion, but when it comes to domestic and foreign policy the Democratic Party platform and the U.S. bishops often express common goals.

The platform adopted in Atlanta during the July 18-21 Democratic National Convention and the bishops' platform — not really a platform but testimony given this year to the Democratic and Republican platform committees — converge in basic concern, but not always specifics, on such issues as arms control, employment, agricultural policy, health care, housing, human rights and Central America.

"Today, as both believers and citizens, we urge this great political party to shape its platform first and foremost by how it touches each human person," said the bishops' platform testimony prepared by the U.S. Catholic Conference, the bishops' public policy arm.

"We especially ask you to fashion a platform which respects the life, enhances the dignity and protects the rights of all our sisters and brothers, especially the poor and most vulnerable," the USCC said.

In the area of sharpest disagreement, the USCC testimony asserted that the 1973 Supreme Court decision legalizing abortion "must be reversed."

It added that "unless there is action by the Supreme Court, restoration of legal protection for the lives of the unborn will require an amendment to the Constitution. We specifically urge the platform committee to support such an amendment."

The platform committee did no such thing. But it also dropped the party's plank of 1984, when the platform included a lengthy statement backing abortion and opposing a constitutional amendment.

Instead, the 1988 platform did not even mention abortion by name. Rather, in a paragraph dealing with civil rights and immigration, among other topics, the platform said "we further believe...that the fundamental right of reproductive choice should be guaranteed regardless of ability to pay."

There was agreement between the bishops and the party on arms control. Both support the new U.S.-Soviet Intermediate-range Nuclear Forces treaty.

The Democrats called for "maintaining a stable nuclear deterrent sufficient to counter any Soviet threat." But they also sought "mutual, verifiable and enforceable agreements that will make significant reductions in strategic weapons in a way that diminishes the risk of nuclear attack by either super-

Analysis

By Julie Asher

NEW ORLEANS (NC) — In their opposition to abortion and attention to other pro-life issues, the U.S. bishops and the Republican Party's platform agree, but their positions diverge on capital punishment, Central American policies and arms control.

As for domestic policy issues, such as education, housing, health care, poverty, homelessness, unemployment and agricultural policy, the two groups have common goals but do not necessarily spell out the same steps to achieve them.

The bishops outlined their positions in testimony presented earlier to the Democratic and Republican platform committees by the U.S. Catholic Conference, their public policy arm.

"We urge you to measure every policy and proposal before you on how it touches the human person and whether it enhances or diminishes human life, human dignity and human rights," the bishops said.

In its testimony the USCC urged a Republican panel to oppose abortion by supporting a human life amendment.

The USCC also called for protecting "life after birth" by opposing attempts to deny basic care to newborns with handicaps and opposing campaigns promoting euthanasia and assisted suicide for the terminally ill.

In their platform the Republican Party mirrored the bishops' view in recognizing "a fundamental individual right to life which cannot be infringed" and supported a human life amendment.

It also called for "fetal protection in the work place and in scientific research" and pledged to fight discrimination in health care against the handicapped, newborns and the elderly.

The bishops strongly opposed capital punishment, but the Republican platform urged reinstating the federal death penalty as key to a Republican "anti-crime agenda."

The bishops have said that "a consistent ethic of life should be the moral framework from which we address all issues in the political arena."

Since their 1983 pastoral letter on war and peace, the bishops have rejected the "notion of waging limited nuclear war" and gave strict conditional acceptance of nuclear deterrence.

The USCC in its testimony said the Reagan-Gorbachev intermediate-range nuclear forces treaty should be "a point of departure to mutual verifiable arms control measures that make deep cuts in strategic weapons," ban nuclear testing and reduce conventional forces.

The Republican platform said what made the treaty possible was the

(Continued on page 12)

Bush, Dukakis: Their stands on issues

(continued from page 9)

munity should control what goes on in their schools. That system has worked well for more than 200 years and I do not want to change it.

The most important thing we can do is to tell our people the facts about AIDS and what they can do to protect themselves. We have got to put into the hands of parents and students and people throughout America essential facts about AIDS in a thoughtful, sensitive manner.

DUKAKIS:

Please see my enclosed position paper on AIDS.

(Excerpts): AIDS is the most serious threat to the public health we have faced in our lifetime. It must be conquered. We must do all we can to defeat AIDS on humanitarian grounds of decency and compassion and because investments in AIDS research and prevention today will save far more in avoided medical costs and greater productivity from our citizens in the future. As president, I will provide the leadership to meet this crisis. I will commit the resources necessary to prevent the spread of the virus, find a cure, develop a vaccine, and care for people with AIDS and AIDS-related complex.

The fight against AIDS is, and will continue to be, costly, but my administration will work with Congress to assure the necessary funding until that fight is won.

The cost of caring for AIDS patients will have to be shared by patients, insurance companies, health care providers and federal, state and local governments.

But care must be provided. We cannot accept a situation in which any American is denied care because of an inability to pay. Adequate health care is a right of all Americans and a collective responsibility.

8. *What is your opinion of national health insurance? Is it needed? Are there other alternatives?*

BUSH:

I am committed to assuring quality health care for all Americans at reasonable cost. We must mount a comprehensive effort to reduce the cost and improve the quality of health care in America. Several principles must guide this effort. First, the less that government is involved in the day-to-day administration of health care, the more efficiently it will run — which, of course, means that we should shun the various Democrat health-care proposals which would involve government bureaucrats in people's personal health care decisions. Secondly, more efficient administration of health care must be encouraged — and, in particular, the government health programs such as Medicaid and Medicare should not fund waste and inefficiency. Thirdly, we must limit the incentives and ability for patients to file frivolous malpractice suits which drive care costs up for all Americans.

DUKAKIS:

I have just proposed a plan for universal health care for all the citizens of my state. That plan would require employers, with some exceptions for small business, to provide basic health insurance for their workers and dependents.

Sen. (Edward M.) Kennedy (D-Mass.) has introduced similar legislation on the national level. Although I would propose certain modifications in the Kennedy legislation to address small business concerns, the Kennedy approach is one that I support. It would go a long way toward providing a minimum health package for most Americans.

9. *What role should the consideration of human rights have in forming U.S. foreign policy?*

BUSH:

The United States must stand for freedom around the world — for human rights, including the rights of people to govern themselves. We must

The platforms

(continued from page 11)

Democrats

power."

They also urged a ban on chemical and space weapons and a halt in all nuclear weapons testing.

Similarly, the USCC recommended "mutual, verifiable arms control measures that make deep cuts in strategic weapons..., that ban all testing of nuclear weapons, that outlaw chemical weapons, and that reduce conventional forces."

Both the church and the Democrats also urged economic justice and efforts to fight unemployment; they both recommend public-private partnerships, fair wages, day care for working families, backing for the right of workers to form unions, and job training.

"Joblessness and underemployment are still too widespread," the USCC stated. "The human and economic costs of this joblessness are morally unacceptable and cannot be tolerated."

The Democrats and USCC also criticized hunger and homelessness in America.

"Hunger is a growing national scandal that this nation should not tolerate. Everyone has a right to a sufficient amount of food to live his or her life in dignity," the USCC said.

The Democrats said they believe "that no person should go to bed hungry and that we must renew the fight against hunger at home and abroad."

To fight homelessness and lack of adequate housing, the USCC proposed

Republicans

Reagan administration's "commitment to peace through strength." It called for continued reliance on nuclear weapons "as our chief form of deterrence."

The Republicans also characterized the Strategic Defense Initiative as America's "single most important defense," saying the party is committed to its "rapid and certain deployment" as technologies permit.

On education, the bishops called for tuition tax credits, equal participation in federal education programs for students in private schools, restoring remedial programs for eligible disadvantaged students enrolled in private schools, and ways to help parents save for future college education of children.

The Republican platform reflected presidential nominee Vice President George Bush's vow to be the "education president."

It called for voluntary school prayer, value-centered education, increased spending on Head Start and programs for the disadvantaged, tuition tax credits and college savings bonds for parents.

The USCC testimony called for public policy to "preserve, maintain and improve" existing low-cost housing, to increase the supply of housing, to encourage tenants and whole communities to get more involved in housing

not let the communists or anyone else subjugate basic human freedoms. When America hesitates in the support of freedom, communism advances.

DUKAKIS:

Nothing justifies the theft of human dignity. Nothing. Not left-wing or right-wing politics, not personal or economic or religious differences; there is no excuse for murder or kidnappings or disappearances.

The next president must be someone who understands that poverty and repression and despair are not abstractions; they have a human face; their image is reflected in the eyes and stamped in the hearts of millions of South Africans and Salvadorans and Afghans and Cubans and all the op-

pressed who have sought refuge in neighboring countries, or who have come to our shores in search of opportunity, but who have kept alive within themselves the hope — the dream — of returning to find dignity and freedom at home.

That is a dream that our nation can help come true. Not by overthrowing governments with whom we happen to disagree; not by cozying up to dictators as we have done so often over the past century; but by demonstrating every day and every week the powerful force of our ideals; by pointing to the strength and success of the democratic partnership we can build for freedom, for economic opportunity, and for social justice throughout the world.

steps to preserve existing housing and increase supplies of quality housing for low-income people.

"Decent housing is a basic human right," said the USCC.

Farm families also generated concern among both the Catholic Church and the Democratic Party.

The party called for an agricultural system consisting of "hundreds of thousands of family farmers" assisted by "supply management, reasonable price supports...and revitalization of rural America."

The USCC supported "an agricultural system based on small- and moderate-sized family-owned and -operated farms," backed by price support, supply management and rural development programs.

There was also consensus on the need for peaceful resolution of conflicts in Central America and elsewhere.

"The Central American peace plan" drafted by the leaders of the nations in that region "is the most helpful development in years and requires every possible support," the USCC testimony declared. "We favor a continual and significant reduction in U.S. military aid to Central America," the USCC added.

According to the Democrats, the United States "should provide new leadership to deliver the promise of peace and security through negotiations" in Central America and other troubled regions.

decisions and to combat discrimination in housing.

The Republicans said the best housing policy would be "sound economic policy" and that public housing should be tenant-managed.

Calling the nation's health care system a "crisis," the bishops asked for a national health insurance program but said immediate attention should go to the health care needs of the rural and urban poor with a priority on prenatal and pediatric care.

The Republicans vowed to create equal access to quality care for all — but through private and public initiatives — and also to hold down Medicaid costs and promote alternative forms of group health care to bring costs down.

Creating jobs, providing a liveable federal minimum wage, and giving more support to employer efforts to provide child care were spelled out as priorities by the bishops.

The Republicans also put creation of jobs and opportunity first, but they rejected as "inflationary" any increases in the minimum wage.

Instead, they advocated earned income tax credits for the working poor as well as "toddler tax credits" of up to \$1,000 per family for child care. They also supported job training and retraining programs.

10. *How do you address the situation of the undocumented immigrants who have come to the United States in growing numbers from countries as diverse as Mexico, El Salvador and Ireland?*

BUSH:

While we can open the door wide to legal immigration, we must close the door to illegal immigration. I favor an immigration policy that provides for the orderly movement of Americans into our economy.

As the immigration reform act provides, we need to pursue an orderly process of legalization of those who have demonstrated commitment to long-term residence in this country. At the same time, to maintain control over immigration we must enforce sanctions against employers who knowingly hire illegal aliens.

The current legalization process is giving us a starting point to reinstate order in immigration. We must move to assure that order is established and maintained.

DUKAKIS:

Please see my position paper on immigration.

(Excerpts): In recent years, the millions of new, often undocumented immigrants to our land have had a profound impact on our schools, our workplaces, and on our government at all its levels. We must respond fairly and compassionately to this challenge; we must shape policies that provide opportunity for us all.

Congress took the first step by passing the Immigration Reform and Control Act (IRCA) in 1986. The law is a compromise but it gives us a chance to go forward. I will implement it in a spirit of generosity and opportunity. On the national level I support:

- Promoting family unity.
- Supporting transitional bilingual education.
- Strengthening border enforcement.
- Providing international leadership on refugee issues.

Deportation of refugees from war-torn countries in Central America must stop.

We must fulfill our commitment to the world's oppressed. We must set an example for the world with a refugee admissions policy that is generous and free of political bias.

11. *What about the U.S. approach to regional conflicts, particularly Central America? Would you support U.S. military aid to contras in Nicaragua?*

BUSH:

Our role in Central America is the same as our role in other parts of the world. This role is to promote peace — but not peace at any price. In the case of Central America, our objective is not peace that merely stops the shooting and entrenches a Soviet beachhead. Our main objective is the maintenance and establishment of governments committed to freedom and democracy, governments that respect human rights and the sovereignty of their neighbors. A peace that does not accomplish this objective is just another word for surrender.

I am committed to assisting people who are struggling to establish and maintain a democratic form of government and gain basic civil, political and human rights. It is in our national security interest, and it is our moral duty, to further democratic freedoms and the respect of human rights. We must be willing to assist the people in their quest for democracy.

DUKAKIS:

Aid to the contras violates U.S. and international law. Contra aid is not a lever which will pry open Nicaragua's closed political system; it is instead a wedge separating us from our friends in the region. The United States should support — not undermine — the Arias peace plan. The Arias plan represents the best chance yet for bringing peace to Central America.

Local Section

THE VOICE

Miami, FL

Sept. 2, 1988

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Left: Lesia Galabza, wearing native Ukrainian dress, presents Bishop Agustin Roman with flowers at the entrance to the Ukrainian Catholic Church. Above: Bishop Roman and Byzantine-rite Catholic priests Father Gregory Wendt, Father Matthew Berko, and Ukrainian pastor Father Steve Zarichny. (Voice photos / Prent Browning)

Ukrainians mark millenium

Remember oppression in homeland

By Prent Browning
Voice Staff Writer

The Cuban exile faced the native Ukrainian, also alienated from the oppression of his communist homeland, on the threshold of Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Miami.

"Every time that we try to celebrate the millennium (of Christianity in the Ukraine) in the Soviet Union we are dispersed by agents of the KGB," Ukrainian Catholic Dr. Nicholas Chirodsky explained in a booming voice during part of a formal greeting to Miami Auxiliary Bishop Agustin Roman.

Then the Cuban bishop accepted a gift of bread and salt and entered the Byzantine-rite church, the first Roman Catholic Bishop from Miami to ever do so in its 32-year history.

So began a recent local celebration of 1,000 years of Christianity in the Ukraine attended by hundreds of Ukrainian Catholics from throughout Florida. The celebration, coming after the close of the

International Marian Year, emphasized the solidarity of all Catholics against the suppression that Ukrainian Catholics have experienced in the Soviet Union.

The formal history of the Ukrainian Church began in 988 in Kiev when Emperor Prince St. Vladimir directed his subjects to wade into the Dnieper River and be baptized into the Christian faith. In the 16th century the Ukrainian Catholics agreed to a union with Rome and today recognize the Pope as head of their Church.

Under Stalin's rule, the Ukrainian Church was forced to unite with the Russian Orthodox Church in 1946 and dissolve all ties with Rome. Effectively, it was liquidated at that time as an official body. All bishops and hundreds of priests were arrested and Church property was confiscated.

Today, the Ukrainian Catholic Church survives as an underground organization, the largest outlawed religious body in that country, despite a vigorous propaganda campaign against it by Soviet authorities.

Ukrainian Catholics this year have suffered the humiliation of the Soviet celebration of 1,000 years of Christianity (or "1,000 years of orthodoxy" as it's officially known in Russia) which carefully ignores its Ukrainian origins.

Symbolizing the unity and solidarity of the universal Catholic Church, Bishop Roman participated Aug. 20 in celebrating the Byzantine-rite liturgy at the only Ukrainian Catholic Church in the Archdiocese.

The priests and bishop consecrated the Eucharist behind the iconostasis, a gate-like structure decorated with icons of Christ and Mary and telling the story of Christian salvation. The liturgy began with petitions to God by the priests for world peace. Using a tiny spoon, Holy Eucharist was then given to the faithful under both species, bread and wine.

Remarks made by Father Steven Zarichny, pastor of the ornate Ukrainian church on Flagler St. and 57th Ave., and Bishop Roman during the Mass underlined the martyrdom of the struggling

underground church in the Ukraine.

"These great Christians," said Father Zarichny, "continue to live the faith in spite of oppression, imprisonment, and harassment. Their heroic faith reminds us all to rededicate ourselves to the cause of human, moral, and religious rights."

"Let us remember that the blood of the martyrs becomes the seed by which the Church is strengthened, by which the Church grows," said Bishop Roman. "As you know I also come from a persecuted church... Your faith serves as an inspiration and encouragement to us all."

Father Zarichny also spoke about the devotion of Ukrainian Catholics to Mary. "The many Marian shrines, the icons, the liturgical hymns and praises are an attestation of the devotion of Eastern Christians to Mary," he said.

The Miami Archdiocese will reciprocate in December by hosting a special Mass celebrating the 1,000 years of Ukrainian Christianity at St. Mary's Cathedral. Meanwhile, the Ukrainian Church encourages Roman Catholics to take the opportunity offered by this millennium year to attend an Eastern-rite Mass.

Cathedral area 'clean-up' efforts going well

By Marge Donohue
Voice Correspondent

"Make the Neighborhood Bloom" is the new motto for St. Mary's Neighborhood Improvement Committee, organized almost two months ago to "clean up" the area surrounding the Cathedral.

Fifty-six locations have already been improved, according to Joseph Quintana, chair of the committee, which met for a second time with City of Miami and Dade County officials on Aug. 23.

Having chalked up successes the first time, the group presented officials with a new list of locations which they believe are in violation of zoning codes.

"Three or four crack houses have already been demolished," Quintana said, explaining that abandoned houses which have been reported have been visited by officials accompanied by police. If evidence was found that the building was being used by people on crack, it was demolished. If the empty houses were not being used, owners received citations to

clean them up or demolish them in 45 days.

"When the Pope was coming last year," Quintana said, "everyone had cleaned their homes and property up—everything looked great." Shortly after the Holy Father left, however, junk cars, trash, etc. began to appear again.

Along with the new list of seven viola-

tions presented to officials, some 90 residents present at the meeting asked for a monthly sweep through the neighborhood by both Dade County and City of Miami building and zoning officials. However, although officials are willing to meet with the committee and deal with new complaints, they could not commit themselves to monthly sweeps.

Be a Good Samaritan for children

Dear Friends in Christ:

St. Mark in his Gospel gives us these words of Christ: "Whoever does not accept the Kingdom of God as a little child, will not enter into it. Then Jesus put his arms about the children, and laying His hands upon them, He began to bless them."

The love and concern that Christ showed to children should be reflected in our concern for the many dependent children in our Archdiocese. The Archdiocese of Miami, through the Annual Good Samaritan Appeal, provides total care programs for dependent children from 6 years to 17 years of age. For many of these children their only home is the one that you have helped to provide by your generous support of this Good Samaritan Appeal. The Annual Good Samaritan Collection which benefits these dependent children will be held the weekend of September 11, 1988. I encourage your continued generosity in helping these children who need our special assistance.

Devotedly yours in Christ,
Edward A. McCarthy, Archbishop of Miami

"I have 10 inspectors county-wide," said Jorge Rodriguez, County Building and Zoning director. "I don't have the resources, but I am here to commit my department to you."

Rodriguez did pledge his support in setting up meetings where representatives of the committee could discuss the establishment of a dump site in the area with other local government officials. At the present time, Quintana explained, there isn't a dump site for miles.

Flower seeds also were distributed to residents at the meeting, and they were urged to paint their homes and generally keep their yards clean. Everyone was willing, Quintana said, but some expressed the fear that if they repainted, planted flowers and made improvements around their houses, their "absentec" landlords might raise their rents.

Beginning in November, committee meetings will be held every three months. Information on newly-found violation sites will be filed monthly with officials.

Lourdes Academy: 25 Years of

By Lily Prellezo
Voice Correspondent

The principals have changed, but not the principles. Two borrowed classrooms at Epiphany School have expanded into four multi-purpose buildings with state-of-the-art computer equipment. But even after 25 years, the environment of learning and loving remains unaltered at Our Lady of Lourdes Academy (OLLA), an all-girls school in South Miami.

In 1963, aqua hemlines had to touch the ground when you kneeled; in 1988, preppy OLLA students wear white oxford shirts, navy skirts, topsiders, and yes, even pants.

In a way it has almost stood still in its 25 years. The cloud-hugging triple-arch breezeway still welcomes eager high-schoolers, and the aqua green lockers remain at attention between class periods, waiting for the September-to-May clank-clanking that is part of the music of education. Both figuratively and literally, the center of Lourdes is Our Lady. Embraced by tall palms that were once bushes, Our Lady's statue has seen 3,000 Lourdes girls turn into Lourdes women.

But OLLA has not stood still. The pioneering efforts of Lourdes' first principal, Sister Marie Agnese, have forged into the dynamo that is current principal Sister Peter Mary, whose drive took OLLA to Washington to receive the Award for Excellence in Education bestowed by President Reagan in 1986. Only 54 private schools in the nation were given this honor.

It really started in 1963 when Sister Agnese went from a comfortable job at well-established Notre Dame to fill a chair in the hall—her office—at Epiphany. Together with Sister M. Manuel, a lay teacher, and 67 freshmen, Lourdes High School was born. Two classrooms at Epiphany School were borrowed until the new building was completed in 1965. Sister went on to break more ground for Lourdes when the cafeteria/auditorium was built in 1971.

'Done marvels'

"Sister Peter Mary and the faculty have done marvels," said Sister Agnese, who has visited OLLA several times since her departure in 1971, and plans to attend the silver anniversary celebration next month. "The faculty makes Lourdes stay the same, but it is the dedication to Our Lady that keeps us so close."

Today's Catholic Teacher called Sister Peter Mary a "Guiding Light" when they nominated her Principal of the Month in May 1988, and Class President of 1988 Cindy Pitt says she's "you know, like, an angel." She's admired for knowing everyone's name. Pedro Vázquez, maintenance supervisor, calls Sister Peter Mary a risk-taker.

"If you don't take risks you'll waste 20 years waiting for the right moment, and at the end, you'll have done nothing," she says.

When she joined the Lourdes family six years ago, her initial goal was to meet and go beyond Florida state standards for education, enlarge the facilities, and equip a computer center. When those tasks were completed, she went to work on the Excellence Award, which probes everything from S.A.T. scores to community support and involvement.

"Everyone—from Pedro to the food management personnel to the entire faculty and staff—worked on that one," said Sister Peter Mary.

"You know, you're supposed to love all people, but you don't have to like them. We really like each other here. I've never found this kind of spirit in any other school," she adds. "And the parents are wonderful. Our hope is for everybody to come back home again."

Hopefully many will come back home on Oct. 22, when Archbishop Edward McCarthy joins over 1,500 alumnae, teachers, and parents to help OLLA celebrate its silver anniversary at the Signature Gardens, on SW 122 Ave. and 127 Street.

"We'll have a dinner, a slide show, and music," said Margarita Rodriguez, chairperson of the organizing committee and mother of an alumna. "With donations from the alumnae, we're trying to fly down a sister from every year."

The Alumnae Association hopes to boost attendance at the anniversary through a telethon aimed at reaching most of OLLA's 3,000 alumnae. The Association was started in 1982 and under energetic President Cindy Ewald, the group is growing.

"We also have plans to compile a business network," said Debbie Blank, class of 1969 and daughter and employee of Bernie Blank, who has provided uniforms for OLLA since 1971. "But our primary goal is to keep in touch and see how everyone is doing."

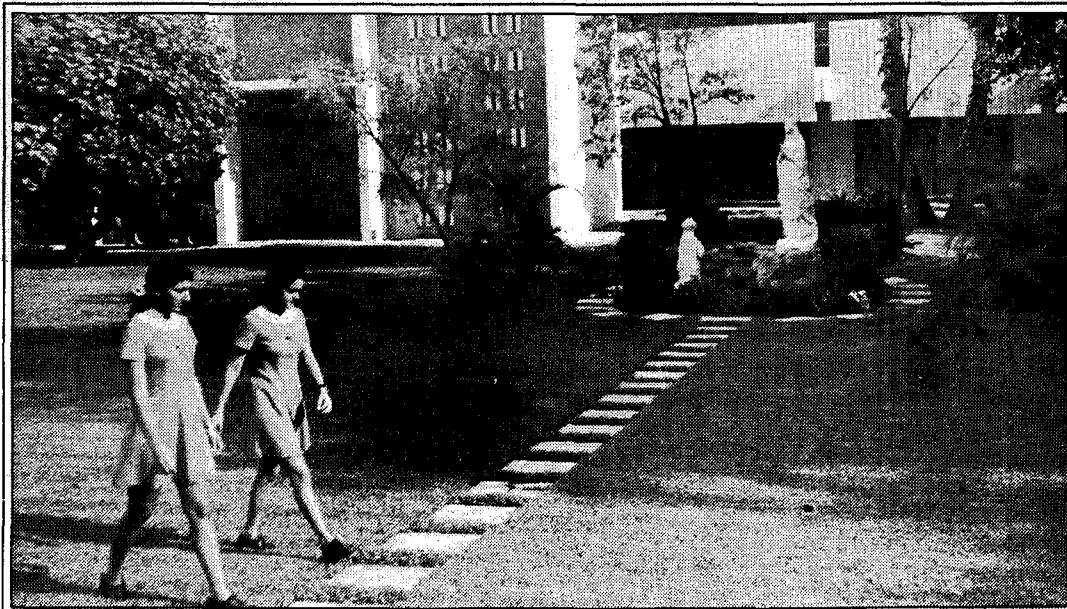
Future Career Days at Lourdes will include alumnae from different business fields.

Coming home to that family spirit is echoed by teachers and alumnae today.

Irene Linares Rodriguez' class of 1969 was the first to have completed four years in the new building. There was



Yesterday and today: Lourdes freshmen Denise Fernandez and Anagaby Arenas take a break on campus. Below: In the late '70s, two Lourdes students stroll through the same campus, near the centrally-located grotto to Our Lady of Lourdes.



no question in her mind then that if she ever had a daughter, she would send her to Lourdes. Michelle Rodriguez is now a sophomore.

Feel at home, family spirit

"It was very small at that time and everybody knew each other. I know I always have a home there," said Linares-Rodriguez. "The camaraderie is what I remember the most. I don't think that has changed. And we didn't fool around—we were all scared of Sister Agnese."

Her daughter Michelle sees the relationships between students and teachers at Lourdes as much stronger than in public schools.

"Sister Peter Mary always has time to talk to you. It's like a big family. I would send my daughter here also."

Four short years after Cara Livingstone was appalled that there were "no guys" at OLLA, she is the new freshman English teacher.

"It's a lot different now working side by side with the people who taught me. But there's a feeling of familiarity that is a benefit," said Livingstone.

She feels that being almost as young as her students is a plus since she remembers what it was like only a few short years ago. "But in the end, I'll be telling my students what I was told."

Lissette Cespede Navarro, class of '70, not only kept her freshman beanie from Lourdes, but also the principles that resulted from her spiritual formation.

"When you talk about principles, I'm still innocent. I still try to look for the good in people and I try not to judge. That's a by-product of Lourdes and what makes it so special."

She's given back to Lourdes, also—in the form of her daughter Jenny, now a sophomore.

"In 1963, you practically had to pay people to go to Lourdes," remembers Sylvia Couriel, one of the original 27 in that first graduating class.

Lourdes' opening year welcomed 69 freshmen composed of Epiphany graduates and a group of Cuban girls

Lourdes: A

- 1963: Lourdes High school began in two classrooms
- Oct. 1963: First uniforms arrive from Philadelphia; Kendall rejected as site for school because of cost
- April 1964: Sister Marie Agnese became principal
- Nov. 1, 1964: Bishop Carroll's request for land at end of campus
- Sept. 1965: First edition of school newspaper "The OLLA News" published
- March 20, 1966: New building inaugurated; enrollment 180
- Sept. 1966: Bishop Carroll presides at dedication ceremony; Enrollment 334
- June 4, 1967: Lourdes' first senior class graduates in chapel
- Jan. 1970: Sisters' habits shortened to the knee (all-day school)
- Spring 1971: Auditorium/cafeteria built
- Sept. 1971: Sister Mary Raphael became principal
- Sept. 1972: Blessed Sacrament brought to Lourdes; chapel dedicated
- Sept. 1974: New blue polyester uniform with checkered skirt introduced
- Sept. 1974: Sister Joanna Mary became principal
- 1974-75: Tuition \$500; enrollment 524
- 1979: First athletic banquet held with Nick Buss
- 1981: OLLA receives Superior rating from South Florida Council of Catholic Bishops
- 1981-82: Tuition \$1,000; enrollment 754
- 1982: New blue polyester uniform with white oxford shirt introduced
- 1986: Award for Excellence bestowed by the Florida Department of Education
- Sept. 1987: Art program for gifted students
- May 1988: Sister Peter Mary chosen Principal of the school
- Sept. 1988: Tuition \$2,100; enrollment 770
- New "preppy" uniforms with white polo shirts

living at a camp in Florida City. Their parents had not arrived from Cuba, and since enrollment at Lourdes was so poor, Catholic Welfare sponsored their tuition.

"Some of the girls were really poor and only I spoke English," said Couriel, who was the only one from the original group of Cubans to graduate.

Spiritual legacy

"You need strong principles in this world, and Lourdes gave them to me," said Maria Fernandez Abello, who was with that first group of Epiphany girls. "The sisters' strictness taught me that things are not always going to be easy."

When Mary Ellen Sweeney celebrated her 20th high school reunion last year with 11 other alumnae from the class of '67, they all remembered the excitement of living

For Catholic teachers, money isn't everything

(continued from page 3)

running of the school] is something that our schools have always had, and one of the reasons why teachers are very pleased to work in our system, even for less pay," Sister Danielle said.

In addition, nearly all of the Archdiocesan schools offer Kindergarten programs and about half have begun pre-Kindergarten classes; an increasing number are providing after-school programs; and the school day was lengthened by a half-hour this year to accommodate such extra subjects as computers.

"We did not want to cut back on the core content," Sister Danielle said. So now Archdiocesan elementary schools will be in session from 8 a.m. to 2:45 p.m., or from 8:15 a.m. to 3 p.m., for a total of six hours and 45 minutes.

"I think one of the things that our schools have always had, and one of the reasons why teachers are very pleased to work in our system, even for less pay," Sister Danielle said. "In addition, nearly all of the Archdiocesan schools offer Kindergarten programs and about half have begun pre-Kindergarten classes; an increasing number are providing after-school programs; and the school day was lengthened by a half-hour this year to accommodate such extra subjects as computers. "We did not want to cut back on the core content," Sister Danielle said. So now Archdiocesan elementary schools will be in session from 8 a.m. to 2:45 p.m., or from 8:15 a.m. to 3 p.m., for a total of six hours and 45 minutes.

Years of learning and loving

Lourdes: A chronology

Lourdes High school began in two classrooms of Epiphany School with 69 freshmen
 First uniforms arrive from Philadelphia
 Kendall rejected as site for school because area too swampy!
 Sister Marie Agnese became principal
 Bishop Carroll's request for land at end of Epiphany grounds approved by Metro's Zoning Board
 First edition of school newspaper "The Grotto"
 New building inaugurated; enrollment 188
 Bishop Carroll presides at dedication ceremony
 Enrollment 334
 Lourdes' first senior class graduates in Dade County Auditorium
 Sisters' habits shortened to the knee (almost)
 Auditorium/cafeteria built
 Sister Mary Raphael became principal
 Blessed Sacrament brought chapel
 New blue polyester uniform with checked collar
 Sister Joanna Mary became principal
 Tuition \$500; enrollment 524
 First athletic banquet held with Nick Buoniconti as guest speaker
 OLLA receives Superior rating from Southern Assoc. of Colleges and Schools
 Tuition \$1,000; enrollment 754
 New blue polyester uniform with white shirts, thin belt
 Award for Excellence bestowed by the U.S. Department of Education
 Gift program for gifted students
 Sister Peter Mary chosen Principal of the Month by *Today's Catholic Teacher*
 Tuition \$2,100; enrollment 770
 New "preppy" uniforms with white polo shirts and blue skirts

'You know, you're supposed to love all people, but you don't have to like them. We really like each other here. I've never found this kind of spirit in any other school.'

Sister Peter Mary, Lourdes principal



Right: Sylvia Bravo Camaraza, assistant principal at Lourdes and an employee there for 22 years, greets incoming freshmen on the first day of school. Far right: Lourdes sophomore Carmen Llano tries on the new uniform as Barbara Blanck, president of AA uniforms and a member of the Class of '75, looks on. (Voice photos / Lily Praellezo)



ing from Philadelphia the first shipment of pleated aqua skirts and matching four-button vests worn over white cotton shirts—Lourdes' first uniforms.

"The nuns gave me a real sense of social justice," said Sweeney, who is proud to be the only Democrat in her large family. Her father "blames" it on the nuns.

"I come from a family of eight kids, and Lourdes helped me develop my individuality," Sweeney said.

Sitting around and talking with friends is one of Maria Gispert Reyes' fondest memories of Lourdes. Some of her class of '74 were doing just that when they witnessed some male streakers who literally slipped out of the hands of maintenance supervisor Pedro Vazquez.

Lourdes status as an all-girls school generally does not bother the students. "You have plenty of time to be with guys," said Gispert-Reyes. "With your friends you open up more. Plus, it makes you pay attention to what you are there for."

And what they are for is not just academics, but spirituality.

"The greatest gift from Lourdes is my spiritual formation," said Cathy Pitt, class of '88 president. "Being a leader in the Encounter Program was the best experience of my life."

"The emphasis on religion and the role of God and Christ

in your life gives you a new perspective to go out in to the world," said Maria Beguiristain, also from the class of '88.

Pitt's advice to incoming freshmen is to "live every day to the fullest. These four years are the *best* four years."

And two very special people have touched those "best four years" for every Lourdes graduate.

Special people

You can't remember Lourdes and not remember her. She's been there for 22 years, four principals, and four construction projects. Even the nuns claim she is part of their order. Her sister opened the library and asked her to join OLLA in 1966. Sylvia Bravo Camaraza went on to teach Spanish, initiate the Spanish Honor Society, and become assistant principal.

"I started teaching in Cuba when I was 16 years old, and I have never stopped studying," said Camaraza. "A teacher should always keep up to date. Working with youth has helped me.

"I have lost my mother, father, and husband while here, and at these difficult moments, it is a blessing from God to be in this school. This is my home. This is my life now.

"Education is so beautiful—every day is a new dawn," said Camaraza. "God has put something so special in your hands: the formation of youth. Because of this, teachers never get old."

Another constant at Lourdes is Maintenance Supervisor Pedro Vazquez, who has been with the school since Epiphany days.

"Epiphany used to burn their garbage where Lourdes now stands," said Vazquez. "And the neighbors didn't complain until the school was going to be constructed. We had to go to a special hearing to get the approvals."

"In the beginning I used to know all the girls by name; now we have grown too large," he added. "But the discipline remains the same, and that helps."

"It's good to be disciplined," says 1988 Class President Cathy Pitt. "You're more in control of yourself because people have been controlling you."

"Discipline is based on love," says Richard Heiens, "and this school has a lot of discipline." Heiens, formerly director of the Archdiocesan Education Foundation, came to Lourdes in August of 1987 to be executive director of the OLLA Foundation.

Plans for an endowment were not even discussed until the school was 20 years old in 1983. But the school's three main activities—fashion show, dinner dance, and sweepstakes—were not doing enough to increase teacher salaries and keep a lid on tuition, now at \$2,100.

Since Heiens came on board, the foundation for growth and development has increased from \$20,000 to \$250,000, thanks to contributions from individuals, the community, and families of students and alumnae. The goal is over \$1 million in three years.

With the endowment, \$400,000 will be for scholarships to the needy, \$100,000 will be allotted to the computer program, \$340,000 will go to facilities, \$100,000 for the fine arts program, and \$210,000 for sports.

OLLA's sports program has grown from a few calisthenics on the stage of Epiphany School's auditorium in 1963, to jumping rope on the blacktop in the 60's and 70's. Cross country was introduced in 1981, and today's yearly budget is \$24,000.

"We can only improve on what we have," says Heiens.

And Lourdes would like to grow larger but zoning laws will not permit further expansion. Indeed, the 27 seniors of 1967 would never have believed a graduating class of 181 in 1988. The enrollment of 780 includes students born in over 25 different countries.

Another Lourdes?

And you no longer have to pay people to go to school there. In 1988, over 300 freshmen passed the entrance exam, but only 200 were accepted. Absence and tardy records had to be scrutinized. Miami needs another Lourdes.

"We've asked the Archbishop several times for another all-girls school—especially for the Hispanic community," said assistant principal Camaraza.

"With the right combination of people and a lot of other variables, another Lourdes may be possible," contends Sister Peter Mary.

Reproducing that unique family atmosphere seems monumental for any hopeful OLLA clone. Erin J. Vandenberg, a 1978 graduate, put it best in a recent issue of the OLLA Foundation Newsletter:

"It's not something you can physically touch, but it is there. In the atmosphere, there is something dancing around, something generated by all the students and faculty. The minute you walk in, it starts bouncing all over you. It is a feeling. It feels warm and caring and most of all human. I think they call it love."

Catholic teachers, isn't everything

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"I think our schools have always had good programs," she added, citing standardized test scores that show Archdiocesan students are consistently "above average" in math, reading and language skills—even though Hispanics now account for more than 49 percent of the enrollment, followed by "Anglos" at 40 percent, blacks at 4 percent, Haitians at 3 percent and Asians at 1 percent.

Sister Danielle doesn't denigrate in any way the quality of the education offered by public schools, with whom the Archdiocese "has a good working relationship."

"It's a matter of responding to local parents' needs and the needs of children. It's not that we're in competition [with public schools]," she said. However, for teachers as well as students, "the positive environment in our schools means a lot."

Keeping the faith on campus

Catholic college students tell how religion can survive amid independence, parties

By Ana Rodriguez-Soto
Voice News Editor

College can be a faith-shaking experience for young people.

Away from the constraints of parents and the discipline of the high school environment, the "now-you're-grown-up" freedom of a university packs a powerful temptation: God? Religion? Who needs it?

The Voice this week asked seven Catholic college students how they managed to keep their faith amid the dizzying swirl of studies, parties and freedom.

All seven are in their 20s, but they come from distinctly different backgrounds — from a recent Cuban exile to a tradition-steeped Kentucky native, from public school veterans to private-school graduates.

Despite the differences in their experiences, whether attending private Catholic colleges or public universities, all seven agreed on one thing: Faith is an anchor they can't live without.

"When you leave your religion there's an emptiness there," says Jerry Gramig, 26, a business major at Broward Community College (BCC). "An individual has to seek out religion to fill that gap. They have to seek out their Catholicism. Without it, it's as if someone has died. You're always missing something."

Gramig, who went to Catholic schools "all my life" in Louisville, Ky., is not the typical college student. He is married and has a three-month-old son. He entered the job market right after high school, and began attending college three years later.

"The whole situation was a shock for me," he says, referring to his first days back in college. The graduate of an all-boys high school where "we wore suit coats and ties every day," it took him a while to get "readjusted" — not only to school itself, but to the freer, more relaxed environment at BCC.

"One of the exciting things about the environment that I'm in... [is that] everyone respects each other's beliefs," Gramig says. At the same time, however, he misses that day-to-day contact with his Catholic roots.

"There just seems to be more brotherhood, more unity, more direction, with religion being one of the foundations," he says. At secular schools like BCC, "there isn't that accompaniment of religion when younger people are trying to figure out what life is all about."

Gramig admits that might cause some students to forget about their faith. But he says college, all by itself, cannot turn a young person away from God. Rather, "it's a phase" all young people must go through, which often happens to coincide with the college years.

"That's part of the independence," he says. "Religion, of course, would go on the bottom of the list for an 18 or 19-year-old, what with girls and parties... That's all part of the learning process."

But once they realize they need their religion, and "if they have to fight to come back to it, that makes their faith stronger," Gramig says.

Faith stronger now

David Dueppen, 21, agrees. A senior majoring in music therapy at the University of Miami, he says "my faith has grown since I've been in college."

Dueppen never attended Catholic schools in St. Petersburg, FL, where he grew up, but he did attend religious education courses and take part in the youth group at his parish.

That started his "relationship with God," but it was sorely tested during his first year at UM. While continuing to attend Mass regularly, "I got into the party scene." Eventually he realized "there was something really missing."

That's when he got involved with the

Catholic Student Center at St. Augustine Church in Coral Gables. "They gave me the opportunity to bring my faith back and make it much better than it ever was."

It's true that college students "can be lost very easily," he says, "just because everybody else has things going on for them to do."

But Dueppen sees "no stigma" attached to religion on campus, and says "there's a large number of students at UM who are not finding everything they're looking for while they're out there. And they're coming back stronger to God than they

sophomore majoring in business administration.

Perez went to Catholic elementary school in New Jersey, then moved to South Florida and graduated from a public high school, Coral Park.

Because of that, the secular college environment didn't shock her, she says, and she has continued to be active in the Church, including teaching religious education at St. Agatha parish and being a member of its young adult group.

"We just can't be intimidated," she says. "Most of the time, when you're in a

world as much as the Church itself, and Christianity in general, for giving young people the wrong view of religion — a view that quickly crumbles in the freedom-giddy college environment.

A junior at the University of Miami who is majoring in photojournalism and graphic design, he was born and raised in New Jersey, where he attended public schools while remaining a faithful Catholic — that is, "I just went to church every Sunday."

Then, the summer before he started at UM, "I entered a relationship with Jesus that was more personal, one on one." He found the once-a-week Sunday Masses weren't "meeting my needs" anymore, so "I kind of shied away from the Church," becoming more active in a Christian Fellowship group.

That all changed when he met John Scarano, director of Catholic campus ministry at UM and of St. Augustine Church's Catholic Student Center.

"He showed me what I had never seen before," Paolicelli says. "Someone who was involved with the Catholic Church very much and held the same belief as I did of having a personal relationship with Jesus, [of] being more involved than just church on Sunday. That was highly appealing to me."

Now he considers himself, "a Christian who happens to be Catholic," and criticizes a society that "has basically become apathetic [about religion]. People basically don't realize what Christianity is about. They see it as a book of rules, and not as a freedom and life-giving. That relationship with Jesus isn't stressed enough. What's stressed is you do this on Sunday or you do this on Wednesday night... College students rebel against that. They don't want to be locked in. They don't want to have to do something."

"If the Church doesn't make religion or Christianity personable and enjoyable [early on]," Paolicelli adds, "then the student is much more likely to go the other way in college."

Free to choose

Shellye Grant says she can appreciate the difference between a religion that's "thrust" at students and a religion they can choose.

A junior who is majoring in accounting at Barry University, she spent her whole life in Catholic schools, completing the 10th grade at Madonna Academy in Hollywood.

She says she loved the environment, with its emphasis on religion, and was heavily involved in Madonna's religious activities and service clubs.

Then she moved to Sebring, FL, a small town with no Catholic high school, and "for the first time in my life" entered a public school.

"I couldn't believe that my parents would let me go to a high school that didn't teach religion classes," she recalls. "I missed not being involved. I saw myself not turning away, but being a little more alienated from God."

The experience prepared her for Barry, a Catholic university that nevertheless welcomes people of many religious persuasions.

Church involvement there is neither the norm, as it was at Madonna, nor is there the vacuum that existed at Sebring. The choice, says Grant, is totally hers.

Now, "I choose" to go to Mass three times a week; to sing in the choir; to be a Eucharistic minister; to get involved in hunger projects; to be active in campus ministry.

"I believe I've really grown," Grant says. "I really enjoy my religion a lot more now. It's just not thrust at me. It's there if I want it. And I want it."



'People basically don't realize what Christianity is all about. They see it as a book of rules... College students rebel against that. They don't want to be locked in. They don't want to have to do something.'

Peter Paolicelli,
University of Miami

'When you leave your religion there's an emptiness there. An individual has to seek out religion to fill that gap... Without it, it's as if someone has died. You're always missing something.'

Jerry Gramig,
Broward Community College



'I believe I've really grown. I really enjoy my religion a lot more now. It's just not thrust at me. It's there if I want it. And I want it.'

Shellye Grant,
Barry University

were a few years ago."

'College craziness'

Luis Lopez, 21, a senior majoring in management information systems at Florida International University, also went through the "college craziness" during his freshman year.

He remained active in the Church and in Encuentros Familiares (Family Encounter Movement), but now realizes he was only going through the motions. "In my attitude, I did stray away from my Christian way of life."

An alumni retreat at his alma mater, Christopher Columbus High School in southwest Dade, helped him look at his life and see that "this is not where I want it to go."

While the transition from a small, all-boys school to a large, impersonal university "was tough," Lopez doesn't blame the campus environment for his brief lapse of faith. "I blame a lot of it on myself."

He credits his parents and his old school with helping him overcome the "great" temptations of college freedom. "If you don't have a strong background and your faith is just starting to develop, then it's very easy to lose it," he says.

A fellow FIU student agrees. "If a person is secure and strong and firm in their beliefs, then nothing is going to change it. But if they're insecure and weak and it's a 'party college', then it will influence them a lot because they'll just go with the flow," says Natasha Perez, a

[difficult] situation, the way that you compromise your values is by being quiet. If we would state our beliefs with confidence people will listen... You might [even] be surprised [by] how many people agree with you."

Materialist lure

Mercedes Pino, 26, has spent her whole life standing up for her beliefs. Until 1983, she lived in Cuba, where the practice of religion is barely tolerated, if not totally discouraged. She came to Miami from Costa Rica three years ago, and will graduate from the pre-med program at St. Thomas University this May.

Her religious beliefs almost cut short her medical career, she says, when officials questioned whether someone who was "not politically involved" could be permitted to go on to the "pre-university" level, which is comparable to high school in the U.S.

Now, at St. Thomas, "I feel like I'm in heaven," Pino says. "Because I can talk constantly with my friends about religion. I feel very happy."

College shock, for her, came from seeing so many people who "despite all that freedom, don't go to church; who are not interested in pursuing a life with God at the center."

"Not only repressive regimes," she has discovered, "but the materialist world also makes people turn away [from God]."

Peter Paolicelli, 21, doesn't blame the

Parents want new high school in west Dade

By Ana Rodriguez-Soto
Voice News Editor

The new school year brought bad news to more than 200 Catholic parents in southwest Dade: there was no room for their children at nearby Catholic high schools.

But the parents are fighting back.

As soon as they heard the bad news last spring, they began lobbying Archbishop Edward McCarthy for a solution to the overcrowding: build a new Catholic high school in the Kendall/southwest Dade area.

In the meantime, the parents asked for a temporary expansion of the facilities at Our Lady of Lourdes Academy and St. Brendan High School.

Although the Archbishop was sympathetic to their plight, neither of their requests has been heeded so far. But the parents aren't quitting.

"I'm not going to give up until I see that a new high school is built," says Sylvia Vieta, one of the leaders of the campaign that delivered "over 300 letters" from parents to the Archbishop.

"We definitely want to be heard on this," she adds, vowing to renew the letter-writing campaign this fall.

Vieta's oldest daughter, a graduate of St. Timothy School in southwest Dade, was one of those denied admission to Lourdes Academy. She now attends the ninth grade at Glades Junior High.

"There are hundreds of parents who are devastated because they have nowhere to send their kids," Vieta says. "After being in Catholic schools all their lives, now they're facing public schools in their teenage years."

The problem, according to both Vieta and Archdiocesan school administrators, is the population explosion in southwest Dade County, where a building boom has turned tracts into housing developments almost overnight.

The Archdiocese has tried to keep pace with the growth by opening new parishes and elementary schools. But they're all still feeding into the same three high schools: Lourdes Academy (girls only), at 5525 SW 84 St.; St. Brendan High School, at 2950 SW 87 Ave.; and Christopher Columbus High School (boys only), at 3000 SW 87 Ave.

These schools also serve parishes as far away as Homestead and Perrine. Two of the principals say they simply can't take any more students.

"We have filled up every available space in Lourdes. We can't build anymore," says Sister Peter Mary, principal. The lack of room forced her to turn down about 100 prospective students this year, "more than usual."



More classrooms

As St. David Principal Mariann Kiar watches, Auxiliary Bishop Norbert Dorsey blesses a crucifix held by first grade teacher Rosemary Connick, during the dedication of a new building at the Davie elementary school. The \$2.5 million facility will house 22 new classrooms as well as administrative offices, a new library and a computer lab. (Voice photo / Marlene Quaroni)

"And I don't think the problem is going to go away," she says. She has 221 slots in her freshman class, to be divided between 12-14 "feeder" schools (and parishes) with an average class size of about 50 students.

At St. Brendan High School, Father Gerald McGrath, principal, said he has about 150 students on a waiting list for the freshman class — its 275 slots (to be divided among 10 "feeder" schools) are all filled.

And the problem, he said, "is going to get bigger. They're opening up more grades in many of these [recently-built parochial] schools, and we're just not going to be able to handle it in the high school."

St. Brendan's also lacks the space in which to build an expansion.

Brother Kevin Handibode, principal of Columbus, which is owned and operated by the Marist Order, says "we're pretty much at capacity," but "we could still take a few more."

The school recently expanded its facilities, adding new music, science and computer labs as well as three new classrooms.

Total enrollment now is 1300, but it could go up to 1350, Brother Kevin says. "If another 50 boys wanted to come we could take them, as long as they met the academic standards."

But that won't help Vieta or other par-

ents of girls.

'Aware of need'

Both the Archbishop and the Archdiocesan Department of Schools are "aware of the need," says Sister Marie Danielle, Superintendent of Schools. "All the principals in that area support a [new] high school," and the issue "also came up as part of the discussion in the Synod."

She points out that rapid development is taking place in the western fringes of both Dade and Broward counties, and over the next few years, her public school counterparts are planning to build 49 new schools in Dade and 23 in Broward.

The Archdiocese has not opened a new school in two years, although in the four years prior to that it had opened six new elementary schools, most of them in southwest Dade. If a new high school were built, Sister Danielle said, it would probably be located near Metrozoo, to serve both the Kendall and Homestead areas.

The decision to build or not build a new high school is totally up to the Archdiocesan building commission, she said, where "it is under study... but no tentative dates have been set."

Father John Vaughan, financial administrator of the Archdiocese and a member of the building commission, said, "There will be a high school in west Dade later. But the student population is not there to

support it as yet. As soon as it is we will prepare for a new high school. It's in the long-range plans of the Archdiocese."

"If 250 [students] is not enough to start a high school, what is?" responds Vieta. "If you have 250 kids who are dying to get into a Catholic high school, why not give them a chance?"

Father Vaughan maintains that parents like Vieta who were unable to enroll their children in St. Brendan's or Lourdes, should look a little further east, to La Salle High School, which admits both boys and girls.

La Salle is the only Archdiocesan high school that could accept a substantial number of new students, according to Sister Danielle.

"We have room to take a lot more students than we have," says La Salle's principal, Father Frank Wolfram.

The 13-acre campus, located next to Mercy Hospital and Biscayne Bay in south Miami, has about 150 students enrolled in its freshman class, and a total of 500 in all four grades, but up to 800 could be accommodated.

"It's just a matter of making use of classrooms that are presently closed," Father Wolfram says. "We feel we have a good program here. Our biggest problem is that most of the population is moving to the west."

Vieta, who works fulltime and has two younger children, says transporting her daughter from southwest Dade to Biscayne Bay each morning "is impossible."

But Father Wolfram says some of his students already commute from as far away as Kendall and Hialeah. Aware of the overcrowding problem in southwest Dade, he tried earlier this year to obtain a school bus to ferry students across town to La Salle. The deal fell through.

Nevertheless, he says, with private mini-buses always looking for new routes and customers, "the distance isn't really that much of a problem." He would be glad to put the southwest Dade parents in contact with the mini-bus drivers who already serve his school.

Vieta says that, depending on the cost, she might consider the possibility.

However, she stresses, "a [new] high school is going to have to be built eventually. It's better to attack the situation now," before land and construction costs become even more exorbitant.

"This year we know that we have lost [the battle]," she says. "Next year we'd like to see something done about it."

Sister Peter Mary of Lourdes agrees. "I don't think we can give up, unless you want to give up on the Catholic Church and Catholic education."

Principal alumni

St. Theresa's Sr. Marguerite Renuart now runs school where she once studied

By Marjorie L. Donohue
Voice Correspondent

When Sister Marguerite Renuart, O. P. became principal of St. Theresa School in Coral Gables last year, no one had to "show her around"—she was a student there during her elementary and high school years.

A daughter of Amedee and the late Blanche Renuart, Sister is a member of a family who have distinguished themselves in service to the Church as well as to the community since the early 1920's. It was at that time that Adhemar Renuart, Sr. and his sons established Renuart Lumber Yards in various areas of Dade County; many years later they sold their businesses to Lindsley Lumber.

Sister Marguerite attended Barry University and then joined the Dominican Sisters of Adrian, Mich. in 1952. When she was professed she took the name of Sister Thomas Andre and following the

Second Vatican Council, assumed her given name.

Her mother died 12 years ago, leaving her father alone. It was to be nearer to him that last year Sister applied for a position at St. Theresa School.

Her letter of application arrived at Little Flower just about the same time that Fernando E. Villamor, long-time faculty member and then principal of the school, had submitted his resignation. "I guess it was just meant to be," Sister Marguerite recalled.

Admittedly, many changes have occurred at the school where she was taught by Sisters of St. Joseph of St. Augustine. "The office," she said, "is the room I was in for first and second grades."

Other marked changes include the number of students. When Sister was a pupil there, enrollment was about 500, including high school classes. "Today we have 877 students in elementary school,

most of whom are from Spanish-speaking families."

When Sister attended St. Theresa School, all of the students were from Anglo families. Her own family came to Miami from Canada and spoke fluent French as well as English.

Sister does not speak Spanish but her assistant principal, Consuelo Bofill, is bilingual, as are other members of the 49-person faculty. "Most of our parents speak very good English," she said, but "sometimes I need help when talking to a Hispanic grandparent."

The teaching staff is primarily laity with nine other Religious, including five Sisters of St. Joseph of St. Augustine, and Dominican Sisters from different communities. All classes are taught in English except the Spanish-language classes.

Now residing with her father who is in his 80's, Sister said, "It is really very, very nice to be back."



'We're promoting a wholesome atmosphere, not drinking itself. My primary purpose was to have people's social lives revolve around the parish. That's the way it used to be in the old days.'

Fr. Jim Reynolds,
pastor

Father Jim Reynolds, pastor of St. Henry's Church in Pompano Beach, leads a sing-along during a typical Saturday night at Henry's Hideaway, the parish's pub. (Voice photos / Prent Browning)

Spirit of St. Henry's (Hideaway)

Church uses 'family pub', social activities to build fellowship among parishioners

By Prent Browning
Voice Staff Writer

The tinkling of glasses at the bar is drowned out by the serene croon of the Catholic priest, a voice straight out of a 1930's ballroom music recording, without the static.

"The fundamental things apply..."

"As time goes by," join in the parishioners enthusiastically, while an organ accompaniment fills the room.

Not exactly your typical lounge act, but it's just an average Saturday night at Henry's Hideaway, the parish pub of St. Henry's in Pompano Beach.

It's been four years now since the headlines blazed "Catholic priest has cocktail lounge," and St. Henry's weathered a flurry of attention in the national and local press. Since then the parish has built on the success of Henry's Hideaway, which has helped to subsidize and attract participants to frequent dances and dinners complete with 18-piece orchestras and professional entertainers.

"People used to say, 'Oh, that's the church with the bar; now they say, 'Oh, that's the church with all those exciting social activities,'" says Father Jim Reynolds, pastor.

A non-drinker himself, the pastor adds it was never his intention to promote or encourage the use of alcohol but rather to create a socially active parish.

"We're promoting a wholesome atmosphere, not drinking itself," he says. "My primary purpose was to have people's social lives revolve around the parish. That's the way it used to be in the old days. I'm from Brooklyn and churches there meant a lot to me because they had basketball for the kids, dances, boat rides and bus rides, and the parish really provided a number of social activities."

Henry's Hideaway is open every Saturday night after 4 o'clock Mass and during weekend dances. The membership fee is now \$10 and being a Catholic or a parishioner is not a requirement.

Often people will stop there to have a drink before dinner or to meet people before embarking on another activity. It's the kind of place where you can renew old friendships or nurse a drink for an hour or two without being pressured to buy another.

Bill McNichols, one of several professional bartenders hired for the lounge, reports that he usually closes early on nights when there is no special event scheduled. He says his clientele is not a big drinking crowd. "An awful lot of them have cranberry juice and 7-Up or orange juice and 7-Up."

On a recent Saturday night parishioner Marie Pelletier entered Henry's Hideaway for the first time and before an hour was out met half the people there. "When I went up to the bar to get drinks they said, 'Oh, can I help you carry that over to the table on a tray?' It was very nice. I was surprised because usually you get nudged all over the place in a bar."

Nearby, Estelle Matuza, 78, like many people who would never go to an ordinary bar, feels perfectly comfortable in bringing her friends to Henry's Hideaway. "Nobody's fresh, nobody tells dirty jokes or anything like that," she says.

The pub, along with the parish's other activities, fulfills a special need for the Catholic Church to reach out socially as well as spiritually to its members, says Father Reynolds.

"So many people are alone in Florida and this answers a need for people whose relatives or family are up North and we create the family of St. Henry," he says,

crediting the pub with matching up ten couples who later married.

"I know that I've met many more people than I would have if I had just gone to Mass on Sunday," agrees Hideaway regular Jean Reilly. "People are very friendly and whether they know you or not they'll come up and talk to you. It just makes for a good couple of hours."

Pastor/host

And always at the center of activities at St. Henry's is the cheerful pastor himself. Often dressed in tux and bow tie, he is quick to break out in a song or a poem, or execute a graceful dance with a parishioner.

Playing the role of host comes naturally for Father Reynolds, who was a tour guide before he became a priest and who believes that "happy and holy" are two words that belong together.

The sociable priest became pastor of St. Henry's in 1980. At first he looked around in some trepidation, for the parish was located right in the middle of an industrial area, nothing but warehouses, storage areas, and corporate office buildings. The greater the need for the church to reach out to the surrounding community, he thought.

Ironically, it was brought home to him

that they needed a parish hall when he saw alcoholic beverages being dispensed during social activities inside the church itself. But the idea of the parish bar he credits to Archbishop Edward McCarthy, who mentioned to a gathering of priests the different social purpose that pubs fulfilled in Ireland.

"He pointed out how they had parish pubs around Ireland and how in the evenings families, husbands, wives and children would frequently come to the pub and have something to eat or drink," recalls Father Reynolds. The Archbishop was impressed with the community atmosphere and conversation and gave permission for a pub to be incorporated into a parish hall in the Archdiocese if any pastor was interested.

The concept was well-received by the congregation of St. Henry's, overwhelmingly getting the approval of the parish council.

In 1983 they began building the parish hall and pub with interest-free loans from parishioners. Father Reynolds estimates they saved \$200,000 by relying on labor and discounts on materials from parishioners involved in the construction business.

The bar itself, as well as freezers, stoves and other appliances, were donated by a parishioner, Joseph Williamson, who was closing down a restaurant in Fort Lauderdale.

World-wide publicity

Henry's Hideaway opened quietly in May of 1984. But within a month a man upset over the opening of the pub complained to reporters from the *Miami Herald*. The day after the story ran on *The Herald's* front page the pastor received a call from *Time* magazine. Then there was AP, UPI, and the NBC Nightly News.

Father Reynolds has met people who heard about Henry's Hideaway as far away as Germany and Australia. Since then he has said "thanks, but no thanks," to two prominent Hollywood writers interested in the parish pub as source mate-

(continued on page 25)



Lester and Shirley Dreyfuss join the crowd of dancers swinging to the music of old favorites at Henry's Hideaway.

Fetal tissue

Medical and research uses pose unheard-of moral dilemmas

By Father Philip Boyle, O.P.

Several months ago, a Florida woman read that fetal brain transplants had helped to reverse symptoms of Alzheimer's disease in animal studies. She sought counsel to determine whether it was permissible to be artificially inseminated by her Alzheimer's-stricken father, obtain an abortion and donate the healthy fetal brain cells to her dad. There were not laws in Florida to govern the transaction she proposed.

Meanwhile, uses of fetal tissue to treat suffering people have been in the news several times recently. Doctors in Mexico City used fetal brain cell grafts to

'We must ask whether we want an increasingly older society feeding off the spare parts, as it were, of the unborn'

treat two people with Parkinson's disease. Fetal brain tissue produces dopamine, a brain chemical Parkinson's victims lack. After eight weeks, both showed objective improvement in the symptoms of their disease.

Following the Chernobyl nuclear accident 1986, and American physician flew to the Soviet Union to help those who had been exposed to radiation. In order to regenerate their bone marrow, he transplanted fetal liver cells, the major producer of blood cells in developing human being.

both clinical and research applications. Since the 1930s, research using dead fetuses has benefited human beings. Cell lines developed from fetal tissue continue growing in the laboratory, and thus are useful for studying human viruses, as well as for developing and producing vaccines. For example, the discovery of the polio vaccine in the 1950s was based on the cultures of human fetal kidney cells. Fetal tissue has also demonstrated the relative usefulness of various drugs for the treatment of intrauterine infections, particularly syphilis.

Fetal tissue holds promise for treating and studying many more human diseases, including the most deadly and debilitating. In addition to Parkinson's and Alzheimer's, fetal tissue may be useful for Huntington's chorea; cancer, AIDS, pulmonary, kidney, eye and dental diseases; and diabetes.

Human fetal tissue has unique qualities which make it superior to adult tissue both for laboratory and clinical applications. It grows more rapidly. It adapts better in transplantation, it achieves cell multiplications not possible with most adult cell types, and it does not require long-term immunosuppression.

But we must ask whether we want an increasingly older society feeding off the spare parts, as it were, of the unborn. Might this form of medical cannibalism promote industry to establish fetal farms of organ donations? And more importantly, what is the relationship between the medical use of fetal tissue and induced abortion?

Until recently, fetal tissue from miscarriages has been used without public fanfare. It is the association with abortion that has raised concern about fetal tissue research. In spite of liberal United States abortion laws, most Americans see a vast difference between harvesting tissue following a miscarriage and creating new life just to abort it.

Some supporters of fetal tissue research argue that induced abortion should make no difference. If it is permissible to use any tissue from any cadaver, it should be possible to use tissue from the dead fetus. And some medical ethicists believe the moral debate over abortion can be separated from the question of fetal tissue research. Arthur Caplan of the University of Minnesota stated, "A society that would throw fetal remains into a dumpster or an incinerator without offering them to save other young lives is morally suspect."

However, the Rev. Kevin O'Rourke, O.P., director of the Center for Health Care Ethics at St. Louis University School of Medicine, says, "Many see the issue of fetal tissue research inextricably bound to what they perceive as the profound moral bankruptcy of elective abortions." In order to legitimate work with fetal tissue, he continues, researchers and physicians must disassociate themselves from the abortion industry. Right to Life Committee, compares the moral question of fetal tissue research to the debate over the use of information obtained by Nazi experimentations. Data gained from Nazi hypothermia and toxic chemical studies receives sustained opposition. "(Both are) fruit of a poison tree," Johnson says. "No one disputes you can get useful information from the data. The information itself is not immoral, but the way it was obtained is. If we want to eradicate the abortion industry, we must not encourage greater dependence on it."

Recently, Dr. Robert Windom, Assistant Secretary of Health and Human Services, denied permission for future experiments using fetal tissue obtained from induced abortions. He also required the National Institutes of Health to establish and outside advisory board to examine the medical, legal, and ethical implications of the use of fetal tissue, especially to determine whether it encourages women to have abortions. The committee will convene late this summer. Pro-life advocates are concerned that the appointees will have a vested interest in fetal tissue research.



Current federal regulations give some norms for the use of fetal tissue: The researcher may not be involved in the timing, method, and procedures to terminate the pregnancy or in determining the viability of the fetus at the termination of the pregnancy; and no inducements, monetary or otherwise, may be offered to the mother to terminate pregnancy for the purposes of performing research.

State legislatures have followed suit by moving to halt the more obvious abuses. Ohio has banned any legislature passed a bill prohibiting abortion if the woman became pregnant with the intention of having an abortion so that the fetal organs or tissue could be transplanted for medical purposes.

The Vatican's "Instruction on Respect for Human Life in its Origin," while not excluding all use of fetal tissue, advises scientists and physicians to avoid complicity in direct abortions for the purpose of obtaining tissue. Steps also must ensure that fetal tissue does not become a commodity whose value might induce women to initiate pregnancy solely for the sake of selling tissue.

In spite of its potential benefits, fetal tissue research should not be conducted without measures that recognize the humanity of the fetus and prevent human beings from being treated as commodities. Fetal tissue research challenges all people to stand firm in respecting and protecting the most vulnerable of society—the unborn.

(The Rev. Philip Boyle, O.P., is associate director of the Center for Health Care Ethics at St. Louis University School of Medicine.)

Show respect, be conversational

Reaching kids about addiction

By Timothea Murphy, M.A.
Human Relations Institute, Miami

Getting kids to listen and believe what parents tell them has become increasingly difficult. Often children suspect that parents color their advice with protective ulterior motives. They assume scare tactics. This is especially true when the advice concerns warnings about things that kids have categorized as fun. It's not too hard to remember your own mother's voice and your own teenage mind interpreting her word as "blah, blah, blah."

Despite how normal and age-old this phenomena might be, there are simply some things that are too dangerous to be discounted. Some parental messages are crucial and need to be heard and believed. Addiction is one of them.

One of the key approaches to reaching any person, regardless of age, is to convey a sense of respect for them and their opinions no matter how different than ours. Out of such respect grows openness where new ideas can be practiced and developed. Try imagining how you would say the same things (and listen) to a close friend. Then use that same approach with your

child.

Keeping the discussion of addiction as conversational as possible will help to reduce the chances that it will be received as a (ho, hum) lecture. It also helps to plan your timing. Use an incident on T. V. or one that your child might bring up (like a friend's brother getting too drunk) open up a discussion on why some people seem to get addicted when others do not. Keeping the tone non-judgmental and factual always helps to increase a parent's credibility.

Now, what to say? The disease concept of addiction is based on complex chemical processes that are usually boring or overwhelming to most people. When I discuss it with adults I use an understandable metaphor and identify it as just that. Then I refer them to more "scientific explanations" from sources like Alcoholics Anonymous.

The metaphor is simply that in the addicted or alcoholic person, when a mood altering drug is introduced or ingested, it causes the brain to produce a chemical called THIQ. I never try to explain that name; it is in all the literature on the subject simply as THIQ. This chemical creates the feeling of intense need or desire for more of the mood altering substance. In

normal or non-addicted people, there is a sort of "shield" that prevents the production of THIQ. So they can stop at one drink/drug where the alcoholic/addict cannot.

Research indicates that some people may be born without an adequate "shield" due to genetics, or they may simply wear it out by longstanding alcohol or drug abuse. It is important to stress that it seems that ANY mood-altering substance can set off the production of THIQ, even if it is not the person's drug of choice. Someone addicted to cocaine may stop, then weeks later have a beer, and set off the process and soon return to cocaine. That's why treatment and support programs urge alcoholic and addicted people to avoid ALL such substances.

Lastly, it is important to admit that there are exceptions to every rule. Everyone has heard of at least one person who was addicted but could stop on their own. The point is that exceptions are just that, exceptions. Then with the logic of probability on a parent's side, it is easy to make the argument of bad odds. Would you really make a bet staking something as precious as yourself on such a longshot?

Editorial Page

Sept. 6--Make this one for the kids

You constantly hear stories about drugs and kids in South Florida, but did you know that in Dade County there are facilities to treat only 109 at a time? Over 11,000 reports of child abuse were made in Dade last year? Twelve percent of babies born in Jackson Hospital had cocaine in their bodies? Florida spends less per person than any other state on human services?

Next Tuesday Dade residents get a chance to vote on a proposal to establish a countywide board to fund and organize children's services. The measure has strong endorsement for Chief Juvenile Judge Seymour Gelber who is particularly concerned about the lack of shelter and counseling services for adolescents. The government is not doing the job and this is evident from the fact that Florida ranks fiftieth among the states in allocations to services for children.

Two years ago, the voters of Palm Beach County opted for a juvenile welfare board to help deal with the problems children and youth face in our society. Such a board has existed in Pinellas County for the past 40 years.

Dade will not be the only county where such an initiative is on the ballot this year, but the passage of such a proposal here is of great importance. During the past decade, the total child population has increased by 12 percent. During the same period, the number of reports of abused and neglected children has increased by 168 percent. Front-end family support services are needed in order to prevent abuse and neglect. Where abuse and/or neglect exist, there is a need for such services as group homes where children may live until the family is stabilized.

During 1985, youth under 18 years of age accounted for 26 percent of new admissions to drug and alcohol treatment programs. Long waiting lists and the high cost of private treatment leave many juveniles without help. There is a need to provide school-based abuse prevention programs designed for young children as well as to provide community non-residential treatment services and non-secure residential treatment services for youth.

Over the past three years, there has been an 11 percent increase in juvenile delinquency referrals. In order to reduce this number, the county will have to develop alcohol, drug abuse, and mental health services for all juveniles. Young people also need access to career planning and job training services which help them focus their lives.

Dade State Attorney Janet Reno, addressing a meeting of the Dade County League of Cities recently, she stated: "We will never solve the problem of crime until we solve the problem of dropouts, drugs, unemployment, and the fact that more than one-fifth of our children are living in poverty."

In Dade County, as estimated 104,000 children live in poverty. Over 8,000 are on waiting lists for child care. More than 24% of our children drop out of school. In 1986, 3,372 of our teenage girls gave birth. Twelve percent of those arrested for violent crimes are juveniles. These children need our help.

Dade residents have their opportunity to take a shot at some of these problems soon. We urge Dade voters to punch #271 on Tuesday and on Nov. 8.



Letters

Why Joan Andrews stays in jail

Permit me to respond to the letter by Mr. Thomas Horkan of the Florida Catholic Conference (August 19).

I believe the letter shows a lack of understanding and empathy for Joan Andrews and her Right to Life Apostolate. Readers of *The Voice*, not familiar with the factual details of Joan's arrest and subsequent handling by prison personnel, could draw erroneous conclusions about Joan and others who have moved from "educating, dialoguing, writing letters, fund raising, etc., etc.," to non-violent, direct action at abortion mills.

This is most unfortunate because, like Joan, many brave and dedicated people have recognized that 15 years of working "within the system" have not changed or reversed the immoral Supreme Court ruling permitting mothers to kill their innocent, unborn babies for any reason and at any time during their pregnancies.

Abortionists, their staffs, the pro-abortion media and "liberated" women's organizations are well aware that Joan's apostolate has been enormously effective. Indeed, it has given deeper motivation and strength to the many successful "operation Rescue" missions across the country.

Veteran Right to Life national leaders and others know that the continuation of these "Rescues" will shorten the time period for the eventual restoration of the Right to Life for all citizens, born and unborn, from conception to natural death.

The Florida Catholic Conference should be in the forefront of giving Joan moral and spiritual comfort, understanding and hierarchical support. After all, is she not taking seriously the Holy Father's admonition to "stand up and be counted?" To paraphrase Bishop Vaughan of the Archdiocese of New York: "Joan is

where she is because she is doing our job."

In all her Right to Life activities, Joan epitomizes a dedicated, knowledgeable and consistent Right to Life activist -- a Catholic model to emulate. Her book, "You Reject Them, You Reject Me," is recommended reading. Those curious about this remarkable Catholic woman can gain insights into her life, her fervent faith, spiritual strength, and her deep, heroic dedication to and identity with our unborn brothers and sisters.

We cannot all be as Joan Andrews, but at least we should stay on the side of the angels, supporting and encouraging Right to Life activities including "Rescues."

We pray that Mr. Horkan, as Executive Director of the Florida Catholic Conference, will embrace and promote this complete and consistent Right to Life philosophy. **Florence Morehead
Lauderdale-by-the-Sea**

Why release offensive film?

There are many Christians today asking why Universal Pictures is releasing a picture such as "The Last Temptation of Christ."

Universal indicates that those opposed to the movie are against the freedom of speech and they argue eloquently about the freedom guaranteed in our constitution. But they leave out that our founding fathers also state "one nation under God." Now that God is having His Son attacked by the media by filming a story depicting Him acting contrary to what He preached there are Christians who believe in defending their God.

Nikos Kazantzakis, the author of the book, was excommunicated by the

Catholic Church because of the content of the book. Not only are fundamentalist Christians opposed to the movie but so is Mother Angelica, the Catholic nun who is the head of the Eternal Word Television Network.

Why depict the person who many individuals consider the Son of God in the manner the movie does when it is counter to the words of Christ? Does this not constitute blasphemy? The bible is full of stories of what happens to those who anger God. What [director Martin] Scorsese sees as artistic freedom the studios see only as a potential profit maker if they can stir up enough individuals to see the film. Isn't this the criticism that the pope directed at the movie industry when he was in the states last year?

This is not just a Christian matter but an issue for all. Individuals should take an active role in stopping this film by writing to Universal Studios, 100 Universal Plaza, Universal City, CA 91608 or contacting their local movie house and asking them to not show this film and other films by Universal until the movie is destroyed.

**Joseph J. Rothengast
Raleigh, N.C.**

Just say no to anti-Christ film

It appears difficult to stem the rising tide of irreverence as witnessed by various shows and movie films. The showing of the "Last Temptation of Christ" cannot be a financial success without support from well-intentioned people. However, there is a sure answer to discourage future productions that belittle Christ and all things sacred. Hit the pocket book. Stay away with your friends. The dollar is the only thing that means anything in the entertainment world and as long as movie films like this fill the coffers of greedy

movie producers, we can expect more of the same and worse.

An honest inquirer will scarcely come to know the God-Man Jesus through the portrait of Him presented in this film, but he can gain appreciable insight into the sick mentality of those who produced it. At the moment, the movie producers are opening the flood-gates for the circulation of even more vicious movies; and what is disturbing is the cooperation and the use of nationwide television and the daily newspapers.

Why? Because far too many Christians do not know God in any other way than through Jesus Christ. Take away the Divinity of Jesus and their faith in God is weakened or even destroyed. Hence it is plain to see the intent of these anti-Christ films.

**Edward Starks
Buffalo, N. Y.**

Fight Hollywood mind-polluters

As a nation we worry about the pollution of our streams, our rivers, our oceans, our lakes, and our air. We worry about nuclear waste and medical waste finding their way into our water supply, yet we fail to concern ourselves with the pollution of our minds and those of our children. Whether [a film] be sensationalism, factualism or truism, whether it rapes the mind of all decency or robs the soul of all morality seems to be of no concern to Hollywood producers as long as it is a money maker.

We as the body of Christ have a moral obligation to fight this cancer, this pollution of our minds and those of our children. We must take a stand. Do we give our dollars and cents to an industry that is out to destroy the moral fiber of our country, I ask you?

**Regina Coppola
Fort Lauderdale**

Aids and Communion cups

Q. As a health-care worker, I occasionally care for AIDS patients. These patients usually are in isolation for blood and body fluid contact. I know there have been no documented cases of



By Fr. John Dietzen

AIDS passed by tears or saliva, but the Communion cup frightens me in this respect. I was excited about receiving Communion under both the bread and the wine when it began. However, now my husband asks me not to take the wine and he doesn't either, due to the threat of AIDS. (Indiana)

A. More than a year ago I responded to a similar question. At that time I quoted the best authorities in the country supporting the opinion that no evidence exists indicating that AIDS may be contracted through something like a common Communion cup. That position seems to be even stronger now.

As most people surely know, acquired immune deficiency syndrome is caused by a virus which invades, among others, one group of cells vital to the body's immune system of defense.

The virus destroys virtually all these cells. Infections and other problems which we normally would fight off easily become devastating and eventually fatal.

The methods by which the disease is transmitted from one person to another are commonly known. Scientists agree that what is called casual contact is not one of these methods.

In April 1987 the Health Letter of the Harvard Medical School strongly rejected the theory that people who live in the same household as an AIDS patient, using the same utensils, linen and so on, may communicate the disease to others in their community.

Certain types of sexual relationships and people who share drug needles run high risk, according to the document. Apart from this, "those whose physical contact with others is non-sexual have virtually no risk of getting the disease."

About a year ago, a federal Centers for Disease Control spokesman whom I consulted confirmed to me that no evidence exists linking transmission of AIDS from one person to another with the types of contact connected to drinking from a common Communion cup.

Only a few months ago the surgeon general of the United States attempted to put the best current knowledge together in an informative brochure on AIDS, which he sent to every household in the country.

"You won't get the AIDS virus," said the study, "through everyday contact with the people around you in school, in the work place, at parties, child-care centers or stores.

"You won't get it by swimming in a pool even if someone in the pool is infected with the AIDS virus. . . You won't get AIDS from saliva, sweat, tears, urine or. . . a kiss. . . It can't be passed by using a glass or eating utensils that someone else has used."

To be sensitive and alert to the dangers of AIDS only makes sense. The best scientific research available, however, still indicates that using a common Communion cup at Mass is not one of those dangers.

National testing mania

Every time I turn around I hear another story about test-crazy parents and educators. The latest victims are Georgia's 93,000 kindergartners who have to pass a 90-minute multiple-choice exam for promotion into first grade. The Georgia State Legislature mandated the standardized achievement test for 5-year-olds as part of its plan to improve the public school system.

Officials expect 10 percent of kindergartners to fail the exam. Nearly 10,000 5-year-olds will be labeled failures when they've barely had a chance to learn anything yet. Critics charge that the tests aren't reliable.

Children's "bodies and minds just aren't ready for (testing) in kindergarten," said Marilyn Gootman, a specialist in early learning at the University of Georgia. Yet in middle-to upper-income families, testing preschoolers seems to be the "in" thing to do. A mother I know has had all her children rigorously tested.

"My 5-year-old stays home with me because her IQ is extremely high," she explained. "But my 3-year-old is slow. She attends a remedial program every day now to bring up her reading scores." Another young mother brags about her child's reading skills. "He's only two, and he recognizes 17 letters of the alphabet."

What is this obsession with intelligence levels and reading scores? Today, rank and status are a big issue.

Too many parents push their children to achieve for the sake of the parents' egos. Other experts point out that testing will discriminate against children from low-income families, a recurring factor in poor test scores.

Irving Kamil, a New York City school principal, wrote an insightful essay criticizing the publication of the annual ranking of the city's public schools.

Kamil's school ranked very high this year. "That means little to me," he said. "Our staff is excellent, and the work they do with the children is outstanding." But the ranking of Kamil's

By Antoinette Bosco



former school had been poor. "I was the same principal, and the staff at the school was also excellent," he said. The difference, Kamil explained, is the socio-economic level of the children. The emphasis on testing and ranking skirts this central issue.

"Is the reading test to be considered some kind of competition, an annual Olympics, in which all entrants supposedly have equal chances of success?" he asks.

It's no mystery that children who come to school properly fed and clothed, without fear of disaster or homelessness, will do better on their reading tests. I remember a friend who went to Harlem to teach. She was idealistic and really wanted to help, but after a year she had to admit defeat. Most children, she said, came in hungry and went home every night to chaos or abuse. There was no chance that they would concentrate in class or do homework at night.

Nobody wants to talk about this reality. But public education cannot possibly improve unless the root cause of the problem is addressed. Over and over again, that problem is poverty and despair.

But it's much easier to use standardized tests to offer the illusion of doing something to improve education. As Kamil aptly argues, the current reading tests exist mainly to establish the rankings.

Testing is a good thing if it is tied directly to necessary improvement programs. Testing for any other reason ought to be discouraged.

The Fiat Rosary group

During the Second Vatican Council, Cardinal Leo J. Suenens, who at the time was the Primate of Belgium, called on Father James Keller, the founder of The Christophers, for input concerning a council document entitled "The Church in the Modern World."

The two became friends and after Father Keller died, Cardinal Suenens turned to me as the new director of The Christophers to accompany him on some of his travels throughout the U.S. We eventually became friends, and he invited me several times to visit him in Europe.

The Cardinal, now 85 and retired, has dedicated his last years to a special apostolate. His one disappointment with the Second Vatican Council was that it did not do enough to galvanize the Catholic laity as a force for evangelization.

He believes that Catholic spirituality should include the notion that to be a Christian is to Christianize others.

"Everyone who loves Jesus Christ should be concerned about making Him known and loved," he says.

One of the main tools Cardinal Suenens has developed to achieve this new awakening is the Fiat Rosary and Prayer Group. It has already spread to five European countries.

The Fiat prayer group concept is a simple one. The group (from 3 to 12 people) meets once a week for about an hour.

Members pray the Fiat Rosary together, and then each one tells what he or she did in the past week to encourage someone in the faith. No one has to do anything spectacular and no one

By Fr. John Catoir



is given an assignment. One person might report that he mentioned Jesus in a letter to a friend, another that she prayed with a sick neighbor and gave her a rosary. There is no competition in this, each one participates at his or her own level of emotional comfort. There are no rules, no dues, no set goals, but the focus is always spiritual.

Consider starting a little prayer group of your own to pray the Fiat Rosary. Those who have begun this devotion find that they are strengthened in their own faith.

Pope John Paul II recently said "Mary is the model for the Church: to bring Christ for to the world."

Mary's devotion to the Holy Spirit is our model as we recite the Fiat Rosary. With Mary we invoke the Holy Spirit and meditate on the mysteries of Christ's life. I believe this devotion has a special blessing upon it.

Time capsules

By Frank Morgan



First woman newspaper editor

The first woman newspaper editor was Ann Franklin, Benjamin Franklin's sister-in-law, who became editor of the Newport Mercury of Newport Rhode Island upon the death of her son James on August 22, 1762.

She took charge of the newspaper and printing plant until her death.

Here are some of Ben Franklin's saying which give the mind something to think about:

At 20 years of age the will reigns; at thirty, the wit and at 40, the judgement.

A Bible and a newspaper in every house and a good school in every district are the principal supports of virtue, morality and civil liberty.

The cat in gloves catches no mice.

He that rises late must trot all day and shall scarce overtake

his business by night.

Do you love life? Then do not squander time for that is the stuff that life is made of.

A single man has not nearly the value he would have in a state of union. He resembles half of a pair of scissors.

Benjamin Franklin in 1752 aided in founding the first fire insurance company, "The Philadelphia Contributorship for the Insurance of Homes from the Loss by Fire."

A few years later, he helped found a life insurance company, "The Presbyterian Ministers Fund." Both companies are still in existence.

Deborah Red Franklin's charming letters to her husband, while Franklin was in England, were filled with misspellings. She signed them all, "your afeckshonet wife."

Divorced: the new poor

A headline caught my eye 'DIVORCED. . . The New Poor.' How true! Not that their poverty is new, but that it is finally being recognized as such. So many, after the trauma of a divorce, are left not only financially poor but emotionally, socially and spiritually poverty-stricken as well. And we don't even know them!

One priest related that he had never counseled a divorced person. Another sadly admitted that he never knows a couple is even having problems until he reads of their divorce in the paper. His comment was, "They don't even think of coming to me to talk about it and often I never see them again."

'I'm to appear in court this week to have my divorce finalized. I'm terrified and I think I'm losing my mind. Am I experiencing normal feelings?'

"Most of us priests have branded the divorced as 'bad', the lost sheep, and so they must be isolated for fear they might contaminate the rest of the flock. We have done this to justify our 'just sweeping them under the rug.' We

By
Sister Virginia McCall



don't know what to do so we ignore them," another responded. He went on to add that his parents were divorced so he well understood the pain involved for both adults and children.

At one of the support group meetings a young woman reported that she had just moved into the area the day before. She knew no one. She was afraid to come to the meeting alone but she needed help so badly that she was willing to do anything. Her marriage was headed toward divorce.

During a visit with a pastor he told me of a woman who had been in to talk to him just before I arrived. He asked me to check on her. I spent several hours with her and through many tears she related her story and her feelings. "My 48-year-old husband is living with a 24-year-old woman with three small children. I feel guilty for not being a better wife to him. I feel unloved, unloveable,

worthless and empty. I'm confused and can't think straight."

A phone call brought the plea of a woman, "I'm to appear in court this week to have my divorce finalized. I'm terrified and I think I'm losing my mind. I went to Dr. L., a marriage counselor, and he told me to call you. Am I experiencing normal feelings?" "You are," was my response and we talked.

In another phone conversation I was told, "I visited the pastor of my parish to register after moving here a couple weeks ago. I told him I'd been divorced two years and I needed to become more actively involved in the life of the parish. His response was, 'We have nothing for you!' What can I do?" A man called to talk about his wife who claimed she no longer loved him and told him to leave. Several months later this same man was found dead in a nearly empty apartment of a self-inflicted gunshot wound. He could cope no longer.

As ministers of Christ's love and compassion what has been our response to the NEW POOR? Do we seek out those who are hurting or do we ignore them? Do we welcome them into our parishes and our lives or do we turn them away? Have we attempted to minister to the divorced in any way or have we just pretended they don't exist?

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

When a child needs attention

Dear Dr. Kenny: My 10-year-old son is almost uncontrollable. He does anything he can to get attention. He goes out of his way to provoke me or anyone else. Yesterday he gave "the finger" to a passing motorist. The man stopped his car and chased my son.

I came running out to intervene. My son denied it, calling the man a liar. I asked my son's friend who also denied that my son had done it.

Yet I know he did, so I lectured him and sent him to his room. There he destroyed things, including his stereo. The more I get after him, the worse he seems to get. Please help. (Indiana)

Telling a child to stop doing a certain thing and then adding punishments does not always work. Sometimes, as you describe in your letter, it even seems to make matters worse.

Even when a lecture sounds reasonable, even when a punishment seems to hurt a lot, there is always the risk that the discipline will be rewarding by providing too much time and attention. When it does, the bad behavior may continue because of this secondary gain.

Imagine coming into my office with a totally out-

By Dr.
James and Mary Kenny



rageous hairdo. Your hair is dyed orange with streaks of green. On top is a bird cage which houses a live singing canary.

I might respond by saying, "You really have guts. I could never do that. What a wonderfully unusual idea."

That would be encouraging. You would feel noticed.

Or I might respond, "You look awful. How can you go around like that? Why can't you wear your hair like a normal person?"

You might be discouraged or you might think, "I really got to him. He sure noticed me."

Now imagine that I said nothing. You walked in coiffured outrageously and I simply went about our business. I never noticed your hairdo. You probably

would be disappointed and never wear such an outlandish hairdo to my office again.

People, especially children, will do almost anything to get attention. Your son appears to be behaving outrageously in an attempt to provoke your response. Don't let him. Try ignoring his outrageous behavior.

Try not to let your son provoke you. Suppose after the finger-flipping incident, you had said nothing. Instead, you suggested the two of you go inside and make Jell-O for Dad.

Or you suggested something very active. Your challenged him, "I have a quarter that says you can't run around the house three times in less than a minute."

However irrelevant these responses may seem to you, they offer you the opportunity to give your son the attention he craves but for something good. You can give him your time and notice for making Jell-O or for being a good runner, not for provoking you.

Ignoring certain provocative behaviors is not doing nothing. It could be the best way to get rid of them. But do not ignore your child.

Children need attention. Be careful and selective in what you respond to and give most of your time and attention to desirable behavior.

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Confronting the school bully

I remember it well, the year of our neighborhood bully. He was eleven when he moved in and twelve when he moved out, a pattern of life that may have caused his behavior and the family's frequent moves.

He wasn't a happy child and he had no friends but he had control over the neighborhood and schoolyard. So much control that mothers took turns standing outside before and after school to protect their children from him. He so terrified one little girl she developed school phobia and became physically ill.

One in seven children in our society is either a bully or a victim. So it's a problem that affects all of us. If one eleven year-old boy can change the nature of a neighborhood in an incredibly short time, it becomes a community issue.

What creates a bully? The February, 1988 issue of *Psychology Today* offers a thoughtful piece on the topic, "School Yard Menace," by Marjory Roberts. For parents and teachers of bullies and victims, it's worth finding and reading.

The major shared trait of bullies is that they themselves are bullied by parents and/or older siblings. Abuse and violence are common methods of discipline in the home. When a parent hits a child to stop a behavior, the child hits a sibling or classmate for the same reason.

Secondly, many bullies feel ignored, neglected or unwanted by their parents which results in low self-esteem. In an attempt to regain self-worth, they use

By
Dolores Curran



physical force to intimidate others. Their behavior prevents them from making friends, thus intensifying their low self-image. They're on a merry-go-round they can't get off without help but they reject help because they don't see their behavior as the problem.

Which brings us to a third characteristic of bullies: they are paranoid. If someone accidentally brushes into them, they perceive it as deliberate hostility and react violently. They're ready to explode at any moment so others avoid them, which adds to their paranoia.

Because bullies grow up into even more aggressive adults, they are likely to become wife and child abusers, thus perpetuating the cycle. One in four will have a criminal record by age thirty compared with one in twenty among non-bullying children.

What about their victims? In a 1983 study, students name "fear of bullies" as one of their most serious

concerns. This fear often results in feigning illness or skipping school. In the extreme, it has even resulted in suicide.

In an effort to address the problem, some schools incorporate handling personal anger in their curricula. They teach alternate ways of reacting to conflict: avoiding, negotiating, and cooling off before reacting. They also teach victims the best methods to use in dealing with bullies.

Some parents object to this kind of education on the grounds that it detracts from basics and invades family privacy.

They hold that the job of teaching children to deal with anger lies with the parents.

I disagree with their objection. Parents who cannot deal with anger cannot teach children to do so. If the cycle is to be broken it has to be taught outside the home, in school, church, and organized sports.

Parents who have children who show signs of being bullies or bullied need to speak out and support schools who deal with the issue.

If the school is not dealing with it, parents might ask for a session or two of parenting education to help them deal with it.

In the end, schools, parents, and communities can either nurture or retard the growth of violent adults in the coming generation by educating or ignoring the bully.

(c. 1988 Alt Publishing Co.)

Pee-wee takes the big plunge to manhood

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

"Big Top Pee-wee"

Pee-wee Herman's (Paul Reubens) latest extravaganza lushly directed by Randal Kleiser sees the zany child-mature past puberty into a young gentleman farmer with a talking pig, a hotdog tree, a school teacher fiancée (Penelope Ann Miller) and his first screen kiss with her rival, a trapeze artist (Valeria Golino), who crashes on his property with a circus. Colorful circus activity and gorgeous production values.

Aside from the kiss, Pee-wee's sexual blossoming and loss of virginity is implied with hackneyed images that will not be lost on adults but may fly over the heads of young children.

The U.S. Catholic Conference classification is A-II — adults and adolescents.

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

"Die Hard"

When a band of savvy terrorists take over a L.A. high-rise on Christmas Eve, they're no match for Bruce Willis as a New York cop who just happens to be attending his estranged wife's (Bonnie Bedelia) office party at the time.

As directed by John McTiernan, there are many suspenseful thrills and chills, much humorous banter and in-jokes that will have audiences screaming and cheering. But there is also much intense, graphic violence within this conscienceless brutal terrorist takeover and some profanity.

The U.S. Catholic Conference classification is O — morally offensive.

The Motion Picture Association of America rating is R — restricted.

"The New Adventures of Pippi Longstocking"

Cheesy, cloying English-language adaptation of the Astrid Lindgren children's books sees Pippi (Tami Erin), her horse and monkey settling in a ram-

bling old house after they wash overboard from her father's (John Schuck) ship. Her outrageous antics with neighborhood kids result in her being briefly housed in an orphanage.

Peppy music, bad acting and unimaginative direction by Ken Annakin. The U.S. Catholic Conference classifi-

lacks good characterizations and some key dramatic elements. Sexual promiscuity pregnancy outside marriage, excessive alcohol consumption, off-camera suicide, some profanity.

The U.S. Catholic Conference classification is A-III—adults.

The Motion Picture Association of

Director Ferdinand Fairfax jumps from one farfetched turn to another, with little sense of menace or suspense until the most improbable climax.

Some rough language and comic-book violence.

The U.S. Catholic Conference classification is A-II—adults and adolescents.

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

"A Nightmare on Elm Street 4: The Dream Master"

Freddy the Slasher (Robert Englund) is back in another inept sequel about a child murderer who returns from the dead to take revenge in the dreams of his teen-age victims.

Directed by Renny Harlin, the plot strings together a series of gruesome gore for no other purpose than shock effect, some nudity and rough language.

The U.S. Catholic Conference classification is O—morally offensive.

The Motion Picture Association of America rating is R—restricted.

"Bandits"

Sentimental but stylish French romance about an aging crook, his daughter and a handsome, daring young crook.

Directed by Claude Lelouch, the romance is characteristically glossy and slick, but there is some substance to the characters and their feelings. Several brief scenes of violence, a flash of nudity and implied sexual situations.

The U.S. Catholic Conference classification is A-III—adults.

Not rated by the Motion Picture Association of America.

USCC family guide to movies on video

NEW YORK (NC) — A new book, "The Family Guide to Movies on Video," has been compiled by U.S. Catholic Conference reviewers and provides brief reviews and ratings on thousands of contemporary films on television and videocassette.

The 331-page book contains "descriptions and evaluations of virtually all motion pictures in national release to American theaters" between 1966 and 1987, according to USCC staff member and media reviewer Henry Herx.

Herx and former USCC staff member Tony Zaza edited the book. The guide provides both USCC classifications and Motion Picture Association of America ratings.

The USCC system uses five classifications: A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; and O — morally offensive.

MPAA ratings are: G — general audiences; PG — parental guidance suggested; PG-13 — special parental guidance advised for viewers under age 13; R — restricted, viewers under age 17 not admitted.

Although the book primarily covers films from the late 1960s through late 1980s, it also evaluates such older works as the 1930 Marx Brothers' comedy "Animal Crackers," the 1939 classic "Gone With the Wind," and "Abe Lincoln in Illinois," made in 1940.

Published by Crossroad, 370 Lexington Ave., New York, N.Y. 10017. The price of the book is \$24.95 in hardcover and \$12.95 in paperback.

classification is A-I — general patronage.

The Motion Picture Association of America rating is G — general audiences.

"Cocktail"

A blue-collar version of "Bright Lights, Big City" in which a young man (Tom

America rating is R—restricted.

"The Rescue"

Implausible fantasy about four teenagers and a 10-year-old who rescue their Navy fathers from imprisonment in a North Korean prison camp.

Their larkish, bloodless entry into the fortress is something the Hardy Boys might pull off, but not ragtag Navy brats.

MOVIE CAPSULES

Cruise) learns the ropes about life and love as a career bartender in New York. His mentor (Bryan Brown) steers him into heavy drinking and some compromising positions with women, but he manages to jump off the fast track before it's too late to secure honest success and a good woman (Elisabeth Shue).

Directed by Australian Roger Donaldson, this is a colossal bore that

Caution.
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Catholic television and radio schedule

Television programs

- Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- 'Focus on Life'** In English with Father Dan Kubala, every third Sunday, 8:30 a.m. on WSVN-CH. 7; next air date is Sept. 18.
- 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. 28: **Family Life in the 80's**; Week of Sept. 4: **Catholic Community Services.**
- 'Nuestra Familia'** In Spanish, at 9:30 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. **Topics:** Sept. 4, St. John Vianney College Seminary; Sept. 11, Religious Education & CCD
- '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 Capdepon, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM
- 'Panorama Católico'** Hosted by Sister Bertha Penabad and

Broadcasting Network (WHFT-CH. 45), Sundays at 1 p.m.

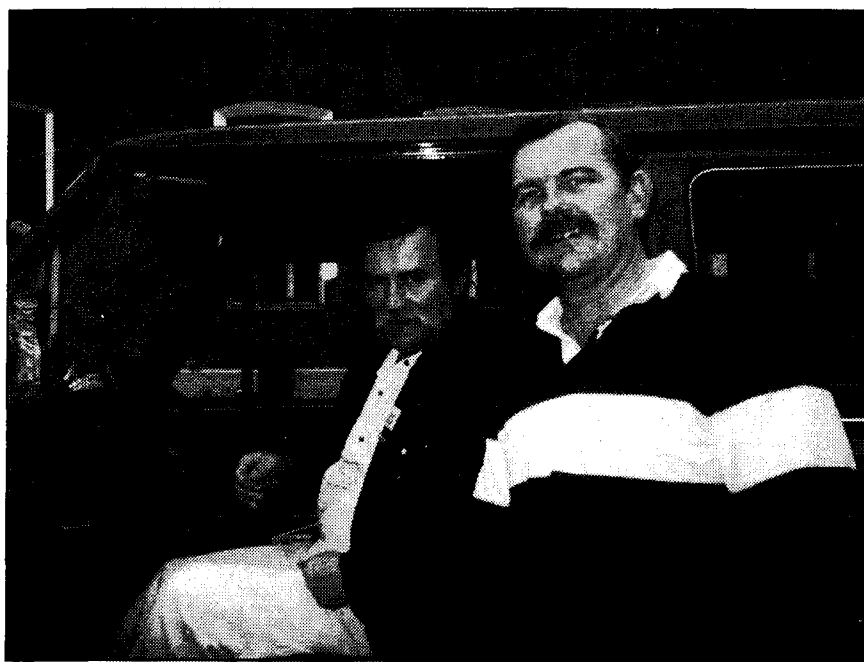
- Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

- 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 Hernández, 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 WAQI, 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



Solidarity

While in Poland recently to visit relatives, Father Thomas Wenski, director of the Archdiocese's Haitian Catholic Center, ran into Lech Walesa, winner of the Nobel Peace Prize and leader of Poland's Solidarity labor movement. The two men exchanged brief greetings in Polish outside the Church of St. Brigitte in Gdansk, which is known as the "parish church" of the Solidarity movement.

NCCJ hosts immigration institute Nov. 30- Dec. 2

The National conference of Christians and Jews (NCCJ) will offer a major national institute entitled, "How Immigration Impacts on the Criminal System" on Nov. 30—Dec. 2 at the Biscayne Bay Marriott Hotel and Marina. Nationally-known speakers and experts in the field will address topics such as: What is happening

since the amnesty deadline; federal policies on state and local budgets and social services; should local police enforce the immigration law; as well as other issues significant to criminal justice professionals and community leaders.

The conference will offer tools to cope more effectively with the dilemmas

posed by new immigration, including a review of options dealing with tensions between immigrants and the criminal justice system. Delegates to the conference are expected from many cities across the United States.

For more information call the NCCJ office at 667-6438.

New nursing care facility being built near Barry

A 150-bed, one-story skilled nursing care facility is under construction east of the campus of Barry University. A joint project by St. Francis Hospital in Miami Beach and Barry University, the facility will provide health care for the aged in need of confinement. Completion is sched-

uled for Summer 1989.

Students from Barry's School of Nursing, School of Social Work and School of Podiatry will gain practical experience in the facility, a direct tie to the academic mission of Barry University.

Barry University and St. Francis Hos-

pital also jointly operate the Barry/ St. Francis Foot Care Center located at 7636 N.E. 4th Court in Miami. Students and interns from Barry's School of Podiatric Medicine train under licensed practitioners at the facility.

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

Lay ministry program accepting applications

The Office of Lay Ministry is accepting applications for its two-year School of Ministry/Ecclesial Lay Ministry Program. This program is open to men and women with a demonstrated commitment to Christ and the Catholic Church who wish to serve the people of South Florida.

Classes will begin on September 13

McFadden, the well-known spiritual director for those who have gone to visit Medjugorje, Yugoslavia, where, since 1981, there have been reported apparitions of Our Lady. Father McFadden is active in the Immaculate Heart of Mary Parish in Chester, PA. For reservations and more information, please call St. Mary's Cathedral at 759-4531 in Miami.

Priestless week Sept. 12-16

The week of September 12 through the 16 the priests of the Archdiocese of Miami will participate in Convocation '88 on Miami Beach. This occasion allows priests an opportunity to collaborate on issues of the 80's including time management, adult faith development and faith and justice.

Fr. Frank McNulty, known for his comments on behalf of the American priests to Pope John Paul II last September, is the keynote speaker for the opening ceremony.

Convocation '88 will conclude with the ordination of deacon Stephen O'Halla at St. Mary's Cathedral on Friday, September 16th.

Mothers Without Custody group formed

A Miami chapter of Mothers Without Custody is forming to give support to mothers who for various reasons do not have custody of their children.

The organization, started in 1981, has grown to 90 chapters nationwide. There are an estimated 1.5 million mothers without custody in the U.S.

"I know there are a lot of mothers in this area who do not have their children and feel the need for support and information," said Nitza Espaillat, who is organizing the new chapter. She said society sometimes places biases on these women and the group can help. Some reasons mothers might not have custody are voluntary relinquishing, court decision, kidnapping by the father, or state intervention. "Go on loving," is the group's slogan, she pointed out.

For further information, call 264-4524 in Miami, after 7 p.m.

Its a date

An audio visual presentation describing the Veterans' Peace Convoy's effort to bring humanitarian aid to Nicaragua is set for Sept. 11 at 1:30 p.m. at St. Louis Catholic Church in Kendall. This will be the first of a monthly forum series.

The Corpus Christi Lay Carmelite Community will hold their next meeting Sept. 3 at 2 p.m. at St. Raymond Church, 3475 S.W. 17th St., Miami, Fl.

Court Holy Spirit #1912, Catholic Daughters of the Americas will hold their regular business meeting Sept. 9 at 1 p.m. at St. Elizabeth Gardens, Pompano Beach. Anyone wishing to transfer or become a member may contact C. Clermont at 943-3259.

A Prayer and Social Justice workshop will be held on Sept. 24 from 10 a.m. to 5:30 p.m. St. Thomas University Convocation

Center, 16400 N.W. 32nd Ave., Miami. \$20 (includes lunch). Talk by Fr. Thomas Keating, renown expert on centering prayer. For more information call Food for the Poor at 975-0000.

The Community Stroke Support Group of Bon Secours Hospital-Villa Maria Nursing Center, 1050 N.E. 125th St., North Miami, meets the first and third Wednesdays of each month at 2 p.m. in the boardroom. Former stroke patients, family members and friends are encouraged to come. For more information call 891-8850.

A Scriptural Day of Reflection will occur on Sept. 17 based on "The Prophetic Message of the Hebrew Scriptures" at the St. Thomas University Convocation Hall. \$5 per person. For more information call 625-6000, Ext. 141.

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Happiness and holiness mix at Henry's Hideaway

(continued from page 18)

rial for TV sitcoms.

The pastor appeared on radio talk shows and has answered around 1,000 letters personally because he felt he "had to be true to his principles" and face the criticism of many people in the community.

"Some people were very vitriolic... and said that we would be responsible for people becoming alcoholics," he recalls.

On the whole, however, he is able to look back at all the media attention with a smile.

"I was very pleased that everything was done in a very positive matter. Newspaper journalists had a field day talking about 'holy water on the rocks' or different types of beverages ('Blue Nun', 'The Christian Brothers'), but I was very pleased with the positive approach they took."

The publicity has helped to draw people to the parish. In fact, Henry's Hideaway has even become something of a minor tourist attraction. The parish stocks a rack of shirts and caps with the name of the pub

on them because they've found that many visitors from up North want to take souvenirs with them.

Cruises, fellowship

Now, because of the success of Henry's Hideaway, the parish is able to attract high-caliber groups such as the Ink Spots while charging relatively low admission prices (between \$5 and \$15). In addition to bands, dances at the parish hall usually include entertainment by singers, magicians, comedians, or musical revues. Not surprisingly, they are well attended — tickets to the New Year's Eve dance, for instance, have to be reserved four months in advance.

The surrounding Jewish community has participated in many of these activities. Once a year they generously attend a \$50 a plate dinner and several Jewish couples and a rabbi are regulars at Henry's Hideaway.

St. Henry's has also sponsored ten cruises to Europe and the Caribbean over the years. They are currently planning a trip to London to see Broadway shows

and a cruise to the Hawaiian Islands.

All these social events, Father Reynolds hopes, have ultimately brought people closer to the church.

"I've had men come up to me who say they've been away from the church for 18 years and that they like our style of trying to mingle with everybody and they've come back to the practice of their faith."

It is a matter of conviction to him that religion is meant to be joyous and that being a good Christian should never exclude enjoying yourself in the company of other people.

"Christ himself was very outgoing and social to attract 12 men as apostles to leave their avocation of fishing, to go to the wedding feast of Cana of Galilee, the multiplication of the loaves and fishes, there are so many joyous occasions in the life of Christ."

Suddenly, the pastor straightens up in his chair, his eyes focusing momentarily on a distant object. The listener intuitively feels a poem or a song coming on. It does:

"There's a poem by Hilaire Belloc

that reads:

*'Wherever the Catholic sun does shine,
There's music, laughter, and good red wine.*

*At least, I've always found it so:
Benedicamus Domino!"*

30th anniversary, Synod Mass on TV

The Archdiocese of Miami is celebrating its 30th anniversary on Friday, Oct. 7. Archbishop Edward McCarthy has selected this occasion to promulgate the results of the Synod. Because of the importance of both events, the Archdiocese will broadcast the Mass live from St. Mary's Cathedral. It will also be simulcast in Spanish.

WCIX- Channel 6 will telecast the Mass live from 7:30 to 9 p.m. A documentary on the Archdiocese of Miami will precede the Mass, from 7 to 7:30 p.m.

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5A - Novenas
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TANIA
Little Jesus of Prague
THANKS for past favors & Healings, Please Help All of Us. RSG

THANK YOU ST. JUDE FOR PRAYERS ANSWERED. PUBLICATION PROMISED. J.K.
Thanks to Sacred Heart and St. Jude for prayers answered. Publication promised. S.M.A.

ST JUDE'S NOVENA
May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever, Sacred Heart of Jesus, pray for us. St. Jude worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us. Publication promised. My prayers have been answered.
D.S.M.

5A-Novenas
PRAYER TO THE HOLY SPIRIT
Holy Spirit who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in Eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.
E.B.

Thanks to St. Jude for prayers answered. Publication Promised. A.O.

Prayer to St. Jude
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Salvation rhythms

Like nature, the Church, too, has its seasons

By Father Eugene LaVerdiere, SSS
NC News Service

Nature has its seasons.

Spring is when birds come home to nest, willows burst with little puffs and crocuses defy winter's last straggling flurries.

Summer is when the corn stands proudly in the fields, blueberries ripen and crickets sing endlessly in the midday heat.

In fall the air turns nippy, frost puts the finishing touches on the maples and trees burst into color to gently shed their leaves.

Then, in winter, ice covers the lakes, snow drifts across frost-hardened fields, sunlight turns to gold and shadows stretch deep blue on cold, clean snow.

That is nature's year as I experienced it over and over again in my native state of Maine. It was beautiful. Every season had its excitement.

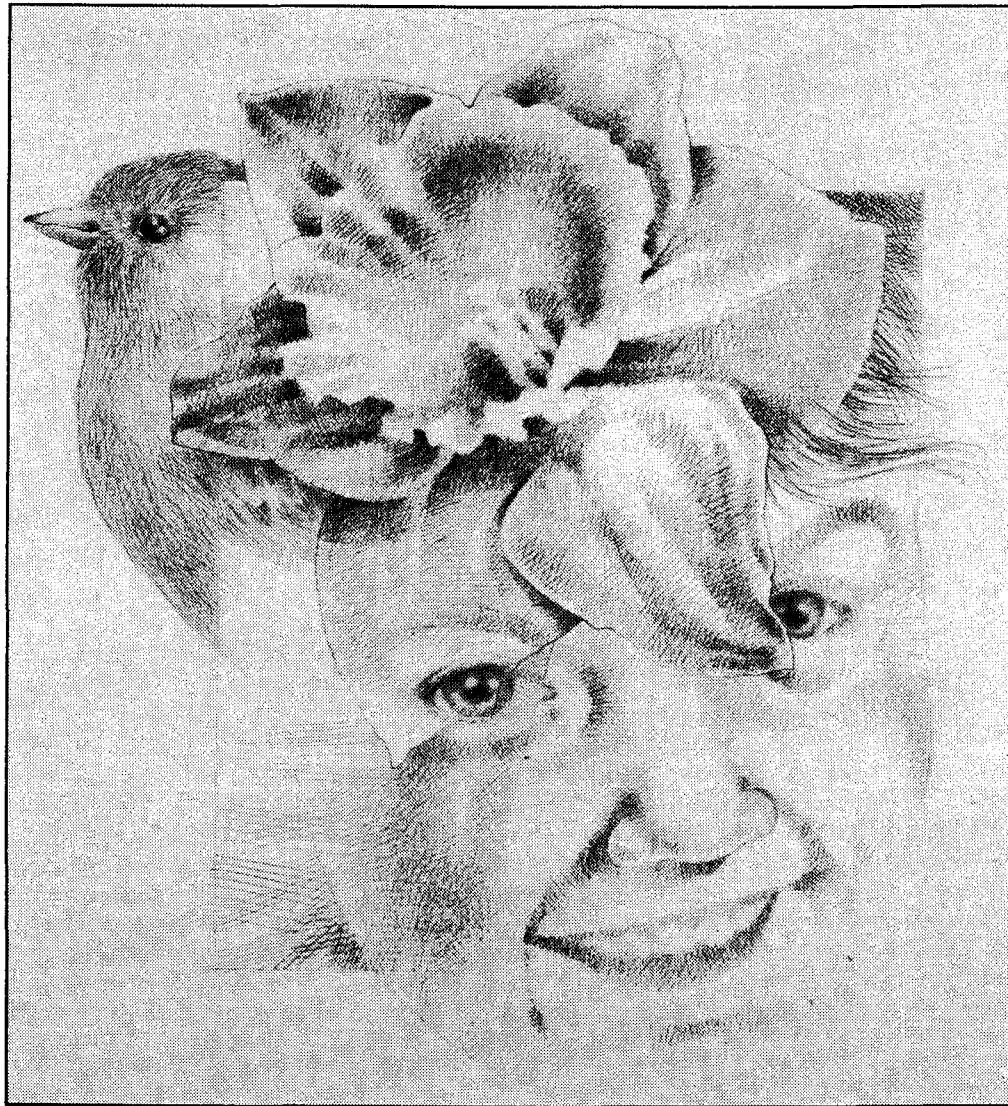
Nature's year bears another year, a spiritual year, on its robust shoulders. We call that year the church's year, a year celebrated in the liturgy. It also is called the liturgical year.

Like nature, the church has its seasons, beginning with Advent and followed by Christmas. Of course, there is Lent and the weeks of Easter celebration climaxing in Pentecost.

Like the seasons of nature, those in the church year celebrate life, growth, maturity, death and rebirth. There is a wonderful harmony between the year of nature and the year of the church.

That is as it should be as we move through periods of longing, fulfillment, suffering and rejoicing.

To those attuned to the presence



"The Church's year not only is in harmony with the year of nature, but also follows nature's rhythms," writes Blessed Sacrament Father Eugene LaVerdiere. For example, "even little children can see that crocuses and nature's annual rebirth in the spring proclaim Jesus' resurrection." (NC sketch)

of God, the year of nature calls for celebration. Its seasons call for the celebration of creation.

To those who are sensitive to God's presence in the life of Christ, the year of the church also calls for celebration. Its seasons

call for the celebration of salvation.

The church's year not only is in harmony with the year of nature, but also follows nature's rhythm. At Easter, when the resurrection and new life of Jesus is celebrated, we delight in the spring warmth,

the wild flowers, even in the gentle rains.

Even little children can see that crocuses and nature's annual rebirth in the spring proclaim Jesus' resurrection. Only the most jaded fail to perk up when nature's gradual slide into darkness reverses its course at Christmas, with the promise that now the light of day again will lengthen, and we celebrate the birth of the light of the world.

In the Southern Hemisphere, of course, everything is different. I once experienced early spring in Chile at the beginning of September. Up north everything was turning to fall.

Even in the Northern Hemisphere there are wide variations in the world of nature. Along the Gulf of Mexico, winter is when the birds come home to visit. In the Southwest, it is when you can walk the mountain trails without much fear of snakes. In large parts of Alaska, winter is when the sun disappears almost altogether.

Still, wherever you go, there is a rhythm to nature's year. And, even though in ways vastly different throughout the world, nature's year remains in harmony with the church's year.

In North America, for example, spring and Easter are inseparable. Everything speaks of Jesus' resurrection. In South America, however, it is actually fall when North America sees spring. Everything announces Good Friday and the celebration of Jesus' suffering and death.

Perhaps it is good to remember the southern parts of the world when we celebrate Easter in the north. For there can be no Easter without Good Friday.

Holy ties that bind the sacred to the ordinary

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

When I was young my birthday was a special day. Not because it was my birthday, but because it also was the feast of Our Lady of Mt. Carmel. One of my town's two parishes was named for Our Lady of Mt. Carmel, so every year in mid-July the parishioners — mainly Italian-Americans — put on a three-day celebration.

It began with a high Mass. At night, the streets near the church were shut down for a street festival featuring a band, rides and special foods. There were fireworks at the end. The whole town turned out for the fiesta. It was a festival, for there were public celebrations. It also was a feast in the common meaning of the word, for we certainly took full advantage of the abundance of southern, Italian specialties prepared for the occasion. And it was a feast, a time of celebration.

Feast days like that one and the others in the church's calendar are based on two Catholic beliefs: that life is holy; and that time is holy. The Catholic tradition does not segregate the holy. We do not try to say that God and the things of God are to be found only in sacred places away from normal life. To the contrary, we celebrate Christmas as much in the dining room and the living room as in the parish church. Catholic traditions emphasize the strong ties that bind the family table with the table

of the Lord. I know that for every hour I spend in the sacristy preparing for the Easter liturgies, I probably spend another in the kitchen cooking the dinners that are so much a part of our entire Easter celebration. All of which is to say that the ordinary things of life are holy.

But the church also believes that time is holy. The church has a calendar of saints' days and special seasons, like Advent and Lent, that covers the entire year. This calendar is not simply a listing of isolated events. Rather, it tries to emphasize the flow of the year.

It is no accident, of course, that religious street festivals coincide with the summer months when people spend so much of their evenings pleasantly out of doors. In the Catholic tradition, the holy is tied to life and to time. And one more thing: The holy is celebrated.

Celebrations imply familiarity. This suggests that familiarity with God is part of our faith. Unlike some religious traditions that keep their distance from anything sacred, Christianity says that God is approachable.

We do not stand awestruck at a distance, overwhelmed at the presence of God among us. Rather, we celebrate this presence. As a matter of fact, we celebrate it in the normal course of life's events.

Scriptures

Glorious figures to live by

By Father John Castelot
NC News Service

Remembering the saints is not just a matter of nostalgia. People cannot appreciate their identity apart from their roots.

The saints are a reminder of what is possible for people who are open to the word of God. As St. Augustine remarked after contemplating the exemplary Christians who preceded him: "If these men and women did it, why not I?"

Some people say that Israel invented history. Other nations kept annals, records of their exploits. There were those, like the Greeks, who eventually got around to writing genuine history. But Israel first gave us the science of remembering and interpreting the past.

You can see how important it was for the Israelites to remember the past in their constant remembrance of the exodus from slavery in Egypt. They regarded the exodus as an amazing intervention of God's saving love in their lives. It led to their formation as a nation, God's special people.

Every year at Passover the Jews still recall, celebrate and relive that event. But it is important to understand what the notion of "remembering" meant to the Israelites. It involved not simply the mental recall of an event long ago. To "remember" meant to bring the past event into the present and relive it. And this renewed hope.

Take a look at the Old Testament book of Sirach. Its author, Jesus ben Sirach, devoted his eight final

A feast day frame of mind

Why the Church celebrates Easter and Christmas and the 'birthdays' of saints

By Dolores Leckey
NC News Service

When my children were small, visits to the dentist caused fear and trembling. I'd try to calm the shakiest of them with assurance that I would be praying to St. Apollonius, patron of dentists — and, I presume, of the dentists' patients, or at least of teeth.

We invoked St. Genesius for help with school plays, St. Joseph when friends were in need of a new home, St. Cecelia around piano recital time. Of course, we kept St. Anthony before us as we searched for lost kittens, lost car keys and, occasionally, lost report cards.

The saints and their "specialties" were part of my own growing up — a secure part — and I naturally tried to incorporate this aspect of the body of Christ into my new family.

But saintly intercession was only one valuable and valued aspect of the Catholic tradition of the communion of saints.

The feast days of the holy men and women revered in the calendar of the saints provided my growing family with markers along the way: moments to remember heroes and heroines, so important in the lives of children.

Clearly the great feasts of Christmas and Easter are the anchors for a feast day frame of mind. The whole world celebrates at those times. But there are other special days, too.

My family celebrated the feast of the Three Kings with a special cake containing three shiny pennies. Whichever child found a penny — or against the odds, all three — had the honor of singing "We Three Kings of Orient Are" as a solo.

After Three Kings Day were the feasts of St. Blaise, who protected our throats, St. Valentine, who had a secular following, St. Patrick who called forth special food and special songs and an occasional original poem, and St. Benedict, who was freely quoted because of his unflinching wisdom.

So it went through a whole calendar



Saints and their feast days remind Catholics "that each day is an invitation to celebrate some aspect of life," writes Dolores Leckey. She tells how family observances of feast days -- as well as praying to the "specialty" saints when the situation warranted it -- helped her children to know genuine heroes and heroines. (NC sketch by Michele Grandison Smith)

Christianspeak 4

year. The roster of saints' days gave some coherence to my world of young children and complex responsibilities. The feast of St. Therese of Lisieux in October or St. Francis Xavier in December somehow steadied my nearly fragmented life.

It always was possible to find some point of connection between my mundane, suburban life and the exploits of a John of the Cross. Did John long for God? So did I. Was he misunderstood? So was I, or so I thought.

Still, lay people often long for saints whose outward lives more closely resemble their own. Where were the husbands, wives, government workers, lawyers and musicians who gave glory to God through their work and relationships?

Many U.S. Catholics, during the

preparatory consultation for the 1987 world Synod of Bishops on the vocation and mission of the laity, expressed hope that the synod would recommend that ordinary lay people who exemplified Gospel values be recognized as saints.

That hope was realized when several lay people were added to the canon of the saints during the synod.

On Oct. 25, 1987, I attended the canonization of Giuseppe Moscati, a layman, a research doctor and a parishioner in Naples, Italy. The ceremony was held in St. Peter's Square. It overflowed with families, with young and old, with people who believed that Moscati was truly with God.

I sat in the midst of people from Moscati's parish. The experience was a mixture of pilgrimage, sports event and

family picnic. Prominently in evidence were banners and photographs of the new saint in modern day shirt and tie, looking every bit like one's favorite uncle.

The lay-ness of the new saint was underscored in the offertory procession when a stethoscope, vitamins and other elements of the healing profession were brought to the altar. These were signs that the work of people's hands is a means of sanctification, if we let it be.

The ancient tradition of our church holds that the date of death (the true "birthday") is the designated feast day of saints. Perhaps I'm attracted to St. Joseph Moscati because he entered eternal life on my birthday, April 12.

Or perhaps it is because Moscati, pictured in an ordinary shirt and collar, says to me, "If I can be a Gospel Christian, so can you. Take up your cross and follow the Lord."

Feast days are the church's gift to us, reminding us that each day is an invitation to celebrate some aspect of life, reminding us, too, that we belong to a very large family of believers.

chapters to praising Israel's great ancestors. His recall of all the "greats" of Israel's history up to his own day bespeaks his justifiable pride in his people and their place in God's plan.

But it is more. It is a way to hang on to the people's identity. They have a history of which they can be

For the Israelites, to 'remember' meant to bring the past event into the present and relive it. And this renewed hope.

proud, a long line of ancestors who responded heroically to God's call, and they are in that same illustrious line.

Throughout the centuries the Israelites often were on

the brink of extinction as a people. The Assyrians erased the 10 northern tribes in 722 B.C. The Babylonians crushed what was left of the nation in 587 A.D.

It looked like the end of the road. But strong people like the prophet Ezekiel refused to give up hope. The

people's glorious past was evidence that God had a purpose for them. They must hang on.

It is this respect for the past and its continuing importance that led the author of the New Testament

letter to the Hebrews to write a long passage remarkably like the chapter I cited in Sirach.

Hebrews is written to Christians apparently in danger of losing or abandoning their identity. The author begins with a sort of definition of faith as "the realization of what is hoped for and evidence of things not seen" (11:1).

Then he proceeds to detail faith's power in the lives of the key figures in salvation history, beginning with Abel and ending with those countless people who suffered for their faith.

His conclusion is: "Since we are surrounded by so great a cloud of witnesses, let us... persevere in running the race that lies before us" (12:1-2).

Priest's project: an act of love

By Patrick Slattery

ST. MARY'S RIDGE, Wis. (NC)—Spending time as a seminarian in the Mississippi River delta helped Father Roger Scheckel discern his call to the priesthood.

Now, as a Wisconsin pastor, Father Scheckel has helped the white residents of Summit, Norwalk and St. Mary's Ridge come together with the black families of Itta Bena, Tchula and Lexington, Miss.

'If people want to do something to counteract the evil of racism, I can't think of anything better than being involved in this program.'

-Fr. Scheckel

As part of an exchange program, Project Self-Help and Awareness, 13 Mississippi children arrived in July to stay with some of Father Scheckel's parishioners in the Diocese of La Crosse.

Catholics in the Diocese of Madison, Wis., also have become participants.

The goal of the program is to foster interracial understanding and break down stereotype, the priest said.

"If people want to do something to counteract the evil of racism, I can't think of anything better than being involved in this program," he said.

Project Self-Help and Awareness can be traced



Father Roger Scheckel kneels to pat a calf being held by Billy Walker as Steve Brayer (center) of Tchula, Miss., looks on. (NC photo)

back to the civil rights movement of the 1960s, when Wisconsin civil rights advocates who had participated in freedom marches in Mississippi expressed interest in doing more. So the exchange began.

Soon after the project started, Jack Kinsman, a Catholic dairy

farmer with 10 children of his own, became involved. Since then, he has never said no to his original commitment.

Kinsman's farm, near Lime Ridge, has for years been the center of the program's activities.

Two old, reconditioned school buses are parked in a shed on the farm. They make about a dozen, 2,000-mile round trips yearly.

"Jack's generosity is absolutely incredible," Father Scheckel said. "As a role model, he's been a gift to me from God."

He does with his life what Jesus asked us to do — to be a servant of others."

Father Scheckel recalls his own first trip to Mississippi, made as a college freshman-seminarian in 1974, as his first real social justice experience.

"What inspired me was the friendship we made," he said. "The poor became real, they became our friends."

Father Scheckel made a deeper commitment to the project than many of his contemporaries, returning to Mississippi one summer to work in an advocacy program on a Choctaw Indian reservation.

Utilizing his own farm background, he also rounded up several loads of calves and pigs that were transported to Mississippi to help rural residents there be more self-sufficient.

He estimates that he has made about 20 trips to Mississippi over the years.

Coordinators match up children and hosts, with efforts made to place the visitors among families with children of the same age and sex.

In addition to bringing children from Mississippi, the program takes Wisconsin residents—usually college students and seminarians—to live with families in rural Mississippi.

Traffic ministers working at St. Rose

By Maureen Nuesca

CHULA VISTA, California (NC)—Two-way radios and bright orange jackets are the vestments for an unusual new ministry at St. Rose of Lima Parish in Chula Vista, a Southern California city just a few miles from the Mexican border.

To bring an end to growing traffic jams before an after Sunday Masses, the parish established a traffic control ministry in April.

Msgr. Charles Young, St. Rose pastor, said the traffic problem stemmed for a parking lot, with only 177 spaces, that is too small for the church, which seats 750.

Parishioners who volunteered to resolve the mess held numerous meetings to develop a comprehensive traffic and parking plan for Sundays and holy days, he said.

They doubled the number of spaces for the handicapped in the parking lot and reserved other spaces for those engaged in liturgical ministries at each Mass.

They set up new traffic-flow patterns and a loading zone for cars to drop off or pick up passengers before and after each service.

Some parishioners donated their time and labor to make improvements in the parking lot.

When the lot is filled, the rest of the cars are directed to supplemental parking surrounding the church and the parish

doors and meeting people. We are like public relations for the church.'

- Marie Sauber



Marie Sauber, traffic control minister, directs traffic in the parking lot of St. Rose of Lima Church in Chula Vista, Calif. (NC photo)

school.

The key to the new system, the pastor said, is the traffic control ministers, with their orange jackets and two-way radios, who are strategically stationed to direct the flow of traffic and greet parishioners before and after Mass.

Msgr. Young said he has 10 traffic control volunteers and hopes to build up

to 20.

"They perform a tremendous service and are very dedicated people," he said.

"It's a service to the people, and that is what minister means—service."

Marie Sauber, the only female volunteer, said she wishes more women would become involved. "I love being outdoors and meeting people," she said. "We are like public relations for the church."

Are we speaking the same language?

By Hilda Young
NC New Service

I have discovered the newest communication gap. It rivals the traditional teen-parent brand of miscommunication.

It knows no race, creed or credit status. I have no doubt it will become the topic of hundreds of talk shows as soon as someone writes a book about it.

I call it the DIAPER—Don't Infants Affect Parents' English Radically?—gap. I stumbled upon it during a conversation with my 26-year-old cousin, the

mother of two toddlers.

At one point we realized we weren't speaking the same language. I was talking about loads as a fee charged in the purchase of mutual funds.

She thought I was talking about something in a diaper.

It happened over and over again. I thought sesame was a seed invented by the McDonald's people. She thought it was the first word in a children's TV program.

For her crib was a place the Monkeys slept. My thoughts raced from a card

game to the zoo. The Monkeys then went to a pen which, of course, I recalled as a writing instrument.

Strained for me is how I feel after exercise or when car pooling teen-agers. For my cousin, it's an adjective for vegetables.

Is Teddy a Kennedy's first name or a ragged, one-eyed object that a toddler won't sleep without?

My cousin and I had a horrible time with the words pacifier and bottle.

We finally called them synonyms and let it go at that.

For me block connotes an obstacle in one's path; for her it is a playpen toy.

Change to me is a command directed at teen-agers after sending them to the store to buy a gallon of milk with a \$20 bill. To my cousin, it is associated with diapers and is something she and her husband argue about.

We were close on rattle which is something her 18-month-old plays with in his pen and something my teens do to my cage.

I wonder if this will get me an invitation from Donohue?