

THE VOICE

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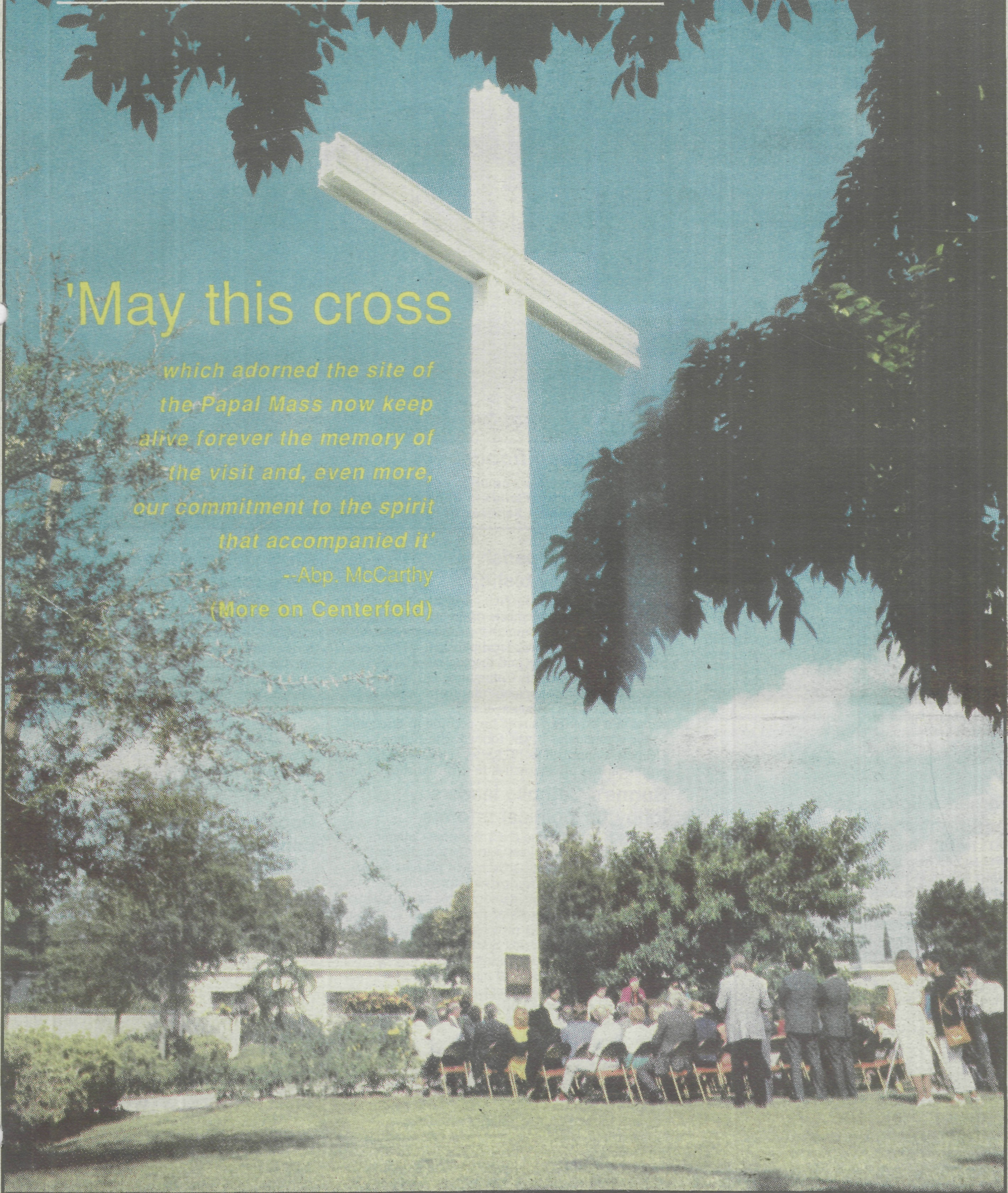
Sept. 16, 1988

'May this cross

*which adorned the site of
the Papal Mass now keep
alive forever the memory of
the visit and, even more,
our commitment to the spirit
that accompanied it'*

--Abp. McCarthy

(More on Centerfold)



Inner-Voice

Sister/MD tells of fears



while healing amid chaos
in Uganda

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Bishop to Congress: Pass 'just immigration law'

WASHINGTON (NC) — Archbishop Theodore E. McCarrick of Newark, N.J., in congressional testimony, urged promotion of "just immigration law" to discourage illegal immigration to the United States.

The chairman of the U.S. bishops' Migration committee also opposed provisions of S. 2104, a bill to amend the Immigration and Nationality Act, that he said could create a "brain drain" in Third World countries.

He applauded H.R. 5115, which he said would protect U.S. workers and retain the "family focus" of U.S. immigration policy, but also would take precautions not to entice the skilled to leave underdeveloped nations and would guard against giving preference to English-speaking immigration applicants.

Stating that legal and illegal immigration patterns are closely linked, Archbishop McCarrick said the USCC has questions about the effects of the 1986 Immigration Reform and Control Act "that trouble us deeply."

"Are we doing everything possible to assure that permanent resident status is not an illusory goal for the newly legalized?" he asked. "What will the ungenerous Jan. 1, 1982 cutoff date ultimately cost the U.S.? How can we help the post-1982 undocumented population residing in this country?"

The 1986 law allowed aliens who entered the United States illegally before Jan. 1, 1982 to apply for legal status. It also allowed the levying of heavy fines on employers who continue to hire illegal aliens.

A report issued by the Carnegie Endowment predicted the size of the U.S. illegal population not qualifying for legalization will be almost twice the number legalized.

In his testimony, Archbishop McCarrick set out five principles as guidelines for legal immigration reform:

- Family reunification must be affirmed as the basic precept driving a just immigration system.
- The nation's "fundamental tradition" is fair treatment to all nations and their emigrants.
- Every effort should be made to discourage illegal immigration by promoting just immigration law.
- The endangering of any nation's valuable human resources must be avoided, especially in the case of developing countries.
- Temporary labor programs should be gradually eliminated and permanent workers should receive full labor market rights.

Women religious told: Lead fight against racism

ST. PAUL, Minn. (NC) — Women in religious orders should help lead a "massive revolution" against racism in the church and society, a speaker told the national assembly of the Leadership Conference of Women Religious in St. Paul. "I'm black, I'm a female and I'm Catholic — how's that for having a corner on minorities?" Franciscan Sister Francesca Thompson said. "I consider myself a KKK (Ku Klux Klan) 'dream girl.'" Sisters of all orders must take action on the problems of racism, in any way they can, she told the 700 members of the conference. The conference is made up of chief administrators of congregations of women Religious.

Group to study church salaries for lay ministers

WASHINGTON (NC) — Fourteen national organizations of church workers have begun a study of compensation for non-ordained ministers, concerned that the church is losing lay ministers because of poor wage and benefit packages, said the project's director. Representatives from the organizations met in Washington to begin work on the project, said Michael Lebrato, project director and executive secretary of the National Conference of Diocesan Directors of Religious Education.



Bangladesh floods

Flood survivors line up in knee-deep water to wait for relief supplies as soldiers stand by to keep order. Floods in Bangladesh have killed hundreds and left millions homeless. Catholic Relief Services has pledged \$300,000 in relief aid. (NC photo from UPI-Reuter)

Experimental parish shut down by bishop

PROVIDENCE, R.I. (NC) — Bishop Louis E. Gelineau has asked members of an experimental parish, the Genesis Community, to register and become involved in their local parishes. "There exists erroneous attitudes and theological principles upon which the Genesis Community has been operating, and it is apparent that there would be little possibility of substantial change," the bishop wrote in a letter explaining his decision to discontinue the community. It was formed with Bishop Gelineau's approval in 1975 after several families proposed it as an alternative to their parishes.

Burma's Catholic leaders lobby for political reforms

RANGOON, Burma (NC) Burmese Catholic Church leaders, who kept a low profile during the past six months of anti-government protests, have given strong support to demands for political change. Church leaders demonstrated their public backing for the hundreds of thousands of Burmese whose prolonged street protests threaten to end the 26-year rule of the Burma Socialist Programme Party. Auxiliary Bishop Raymond Saw Po Ray of Rangoon and 20 priests, 40 nuns and 100 seminarians led a protest march of 500 people in the capital and then joined other demonstrators demanding a multi-party political system and free elections.

Blend best of Latin, U.S., Hispanic youth told

LOS ANGELES (NC) — About 2,000 participants in the first Los Angeles archdiocesan Hispanic Youth Congress were told that God has asked them to forge a "new civilization" to unite the best of Latin America and the United States. Father Virgil Elizondo, pastor of San Fernando Cathedral in San Antonio, Texas, said God has put Hispanic youth in "a new situation that has no past precedent to forge a new civilization that can unite the best of Latin America and the best of the United States, to form in every sense of the word a new man and a new woman, a new humanity."

AIDS victim, cancer patient hope for miracle from Fr. Serra

CARMEL, Calif. (NC) — A little boy with AIDS and a 30-year-old Dominican nun with cancer plan to attend the Sept. 25 beatification Mass in Rome for Father Junipero Serra, each hoping for a miracle through his intercession. Such a miracle would further Father Serra's cause for sainthood. The two are: 5-year-old Brendan O'Rourke of San Francisco, who was hugged and kissed last September by Pope John Paul II during his visit to Mission Dolores Basilica there; and Sister Arm. Clare Johnson of San Jose, a nurse who joined the Dominican Sisters of Mission San Jose seven years ago and recently made her final vows.

Pope warns youth against consumerism, drugs, racism

TURIN, Italy (NC) — Pope John Paul II, white-haired and 68, began September by emphasizing youth and encouraging young people to avoid pitfalls of modern consumer society such as drugs, casual sex and racism. He also issued a warning against what he called the "robot era" in which people are measured by what they produce, but exercise little responsibility in their lives and society. The emphasis on youth came during a two-and-a-half-day trip to the Turin area to participate in ceremonies marking the 100th anniversary of the death of St. John Bosco.

Pope praises U.S. bishops' draft pastoral on women

CASTEL GANDOLFO, Italy (NC) — Pope John Paul II praised the U.S. bishops' draft pastoral on women, endorsing its opposition to sex discrimination and its presentation of women as "partners" in redemption. The pope said his own document on women, expected soon, will make clear the church wants to clarify women's rights and duties and defend their "feminine dignity." The pope spoke during a meeting with 22 bishops from the western United States at his summer residence outside Rome.

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Second Front

African visit

Pope urges healing, hits apartheid, gets rhythmic welcome

BULAWAYO, Zimbabwe (NC) — Pope John Paul II brought a message of reconciliation to Zimbabwe where lingering tribal and land disputes have marred the nation's eight-year effort at reconstructing since the end of a guerrilla war brought black majority government.

At a Mass in Bulawayo Sept. 12, the pope expressed sorrow for the "many victims of violence" in the region and those "unjustly deprived of property and savings."

But he praised a recent political breakthrough that will make southern Zimbabwe's Ndebele minority a full partner in government — which has been dominated by the majority Shona tribe.

"You are trying to bring about the fulfillment of the prophecy of Isaiah, where he foretells that people 'will hammer their spears into plowshares, their spears into sickles,'" Pope John Paul told the crowd.

On several occasions, the pope condemned the apartheid policies of neighboring South Africa and contrasted them with Zimbabwe's attempts to include all races and tribes in a national program.

He drew attention to Zimbabwe's precarious stability in a region dominated by "powerful political,

economic and ideological forces," an apparent reference to South Africa.

Zimbabwe, which has only about 800,000 Catholics among a population of 9 million, gave the pope a warm and rhythmic welcome, led by its president and former black guerrilla leader, Robert Mugabe. Mugabe is both a Marxist and a Catholic who once taught in church schools.

At an outdoor Mass in Harare Sept. 11, some 200,000 people, possibly the largest crowd ever assembled in the country, accompanied the liturgy with songs, drums and dance.

Maryknoll Sister Janice McLaughlin, a U.S. missionary who was arrested and expelled by the white minority government for her justice and peace work, distributed Communion at the Mass.

Also at the beginning of the Mass a woman walked up the altar steps balancing a pot of water on her head and presented it to the pope for the washing of hands, a traditional rite of respect in Zimbabwe.

Later that day, a stadium full of about 30,000 enthusiastic youths cheered as the pope told them he was counting on them to be good Catholics and "loyal and dedicated citizens."

Many of the children taking advantage of a school holiday, greeted the pope at the dustblown race track at the



Mass in Africa

Pope John Paul II blesses water, carried in the traditional African manner atop a woman's head, at the beginning of the Mass attended by about 200,000 people at Harare's Borrowdale Race Course, the largest gathering ever in Zimbabwe. (NC Photo)

edge of Bulawayo where the Mass was held.

Servants of Mary nuns danced in swaying welcome as the pope mounted the altar platform and greeted the crowd in their native tongue.

His sermon touched a sensitive nerve in Matabeleland, which has a long history of tribal warfare. Bulawayo,

the capital, means "Place of Massacres," a reminder of the deep rivalries that until recently marked everyday life here.

Pope John Paul's remarks about property disputes underscored the resentment still felt by area farmers over government appropriation of some lands in the early 1980s.

The region's new political optimism was personified by Joshua Nkomo, the Ndebele leader who met the pope at Bulawayo's airport. A former political foe of Zimbabwe President Robert Mugabe, Nkomo recently committed his opposition party to join forces with the government in the name of unity.

Armed men kill five at Mass in Haiti

PORT-AU-PRINCE (NC) — A large group of men attacked parishioners at a Sept. 11 Mass celebrated by a noted activist Haitian priest, killing as many as five parishioners and wounding at least 60.

Upwards of 50 men, wielding guns, large sticks and machetes, burst into St. John Bosco Church in the La Saline slum area of Port-Au-Prince and began an indiscriminate attack on the 600 worshippers inside, witnesses said. Afterwards, they burned the church.

Police nearby made no effort to stop the assault, witnesses said, nor did soldiers at a military compound across the street from the church, they said.

Parishioners protected their pastor, Father Jean-Bertrand Aristide, from the armed band — enabling him to escape uninjured.

Father Aristide is a well-known critic of the military government and a leader of the left wing in Haiti's Catholic Church.

A young woman who witnessed the assault said the attackers wore red armbands and chanted, "We will drink their blood."

The men, who went on to stone the offices of two opposition parties, are believed to be former members of the Tonton-Macoutes — the violent secret police organization which upheld the ousted Duvalier regime and which itself was apparently disbanded.

A journalist in the church said, "Suddenly, the doors at the back of the church burst open and 20 to 30 men with machetes, huge sticks and guns came in. They started shooting people, beating them and stabbing and slashing them."

"They stabbed a woman who was pregnant," she said. "They stabbed another man who ran outside the church. He died."

Court mulls tube in conscious patient

ALBANY, N.Y. (NC) — The New York State Court of Appeals in Albany, the state's highest court, will decide whether to remove an intravenous tube providing nutrition for a critically ill 77-year-old woman who hospital officials say is conscious but unable to swallow or to speak without difficulty.

Catholic leaders said it was the first right-to-die case in New York and possibly in the nation involving a patient who is neither comatose, brain dead or terminally ill, all factors in previous right-to-die rulings.

The ruling upheld a lower court decision to allow Mary O'Connor to be removed from all life-support systems, be placed on pain killers and permitted to go home to die.

Mrs. O'Connor, who is from the Bronx, N.Y., was debilitated by a series of strokes.

Hospital officials have been battling with Mrs. O'Connor's two daughters, who have blocked the insertion of a nasal feeding tube to replace the intravenous feeding.

The daughters have argued that their mother told them before the illness that she objected to keeping people alive by artificial means and that after taking care of two relatives who died of cancer she said more than once she wished to die with dignity.

Hospital spokesman Barry Bowman told National Catholic News Service Sept. 7 that Mrs. O'Connor "is absolutely conscious, although she is not legally competent."

"But she does respond to instructions to move her limbs in conjunction with whatever treatment she gets and she does speak, though in a limited fashion," he said.

The ethics board of the hospital in July voted unanimously that it would not withdraw any food or water from Mrs. O'Connor.

In a friend-of-court brief submitted to the Court of Appeals, the New York Medical College, run under the auspices of the New York Archdiocese, said Mrs. O'Connor's circumstances were "far removed from any that should justify forcing physicians to starve her to death or to bring about her death through dehydration."

Lefebvrist monks back to Church

PARIS (NC) — Monks at a Benedictine monastery used by excommunicated Archbishop Marcel Lefebvre have reconciled with the Vatican and indicated their wish to be reintegrated into their order.

Fifty monks reside at the monastery, at Sainte-Madeleine in Barroux. Archbishop Lefebvre often stayed at the monastery, as did well-known figures of the extreme right, such as Jean-Marie Le Pen, who ran for president of France earlier this year.

"The monks of Barroux have deserted us in time of war," said Bishop Bernard Tissier de Mallerais, who was excommunicated in June when Archbishop Lefebvre ordained him and three others against Vatican orders.

"We are brothers and arms, and they have deserted to the enemy camp at a time of full combat," he said.

Attack on gays is attack on Christ--Cdl.

NEW YORK (NC) — Cardinal John J. O'Connor of New York said in a statement during his Sunday Mass Sept. 11 at St. Patrick's Cathedral that violent attacks against homosexuals amounted to violence against Christ.

"I wish I had language strong enough to condemn this kind of cruelty," he said. "Anyone who does such a thing thinking it is justified by church teaching about homosexual behavior is grossly ignorant of what the church actually teaches."

Cardinal O'Connor was celebrating his first Sunday Mass at St. Patrick's since an Aug. 22 incident in which several teen-age boys shouting anti-homosexual epithets attacked two men on a Manhattan street.

Representatives of the homosexual community, which has been sharply critical of the cardinal for his stance on a series of issues, had called on him to condemn the violence.

"Since I have been archbishop of New York," Cardinal O'Connor's statement began, "I have tried in every way I know how to make clear the church's teaching on homosexuality. The church teaches that homosexual behavior is sinful."

"I say to you who perpetrate violence in any form against homosexual persons that you are doing violence against Christ himself," Cardinal O'Connor said. "You do an evil thing. Whatever you pretend to be, do not pretend to be Christians."

Latinization of Church on the rise

By Laurie Hansen

WASHINGTON (NC) — Today one of four U.S. Catholics is Hispanic, and if trends continue, experts say that by the year 2000 it will be one of every three.

Hispanics are now the majority of Catholics in Texas, according to officials at the Mexican American Cultural Center in San Antonio and the U.S. bishops' secretariat for Hispanic Affairs.

While accurate statistics are difficult to find, Hispanic Catholics are said to already outnumber non-Hispanic Catholics in a number of dioceses nationwide, among them the Archdiocese of Miami.

And Hispanics are changing not only the face of the church, but the nation.

From "La Bamba" to "The Milagro Beanfield War," from fajitas to Corona beer with lime, from bilingual education to proposed English-only legislation, the so-called "Latinization of America" is increasingly apparent.

In this election year, the Democratic presidential and vice-presidential hopefuls both speak Spanish fluently. "That's a first," and shows how the nation is being transformed, said Bishop Raymond J. Pena of El Paso, Texas, who is chairman of the U.S. bishops' Hispanic Affairs Committee. Republican presidential candidate George Bush's son is married to a native of Mexico.

The U.S. Census Bureau released figures in 1986 estimating the number of U.S. Hispanics to be 17.3 million (which do not include illegal aliens). It projected that by the year 2020, the number will more than double to 36.5 million and continue to grow, reaching 51 million by 2046.

From coast to coast — parish bulletins are being printed in Spanish and more and more churches are booked for festive "quinceaneras" at which 15-year-old Hispanic girls celebrate their budding adulthood.

Spanish-speaking clergy are increasingly in demand as dioceses nationwide struggle to provide parishes with priests to celebrate Mass in Spanish for growing numbers of Spanish-speaking parishioners.

Catholic and public elementary school alike are trying to cope as Hispanic immigrant children who do not

yet speak English enter the classroom.

The Archdiocese of Los Angeles, the largest archdiocese in the nation, is home to an estimated 2 million Catholics of Hispanic descent and Spanish Masses are celebrated at 172 parishes.

While the U.S. Catholic Church "might like to relax in comfortable middle-class status," it is once again an immigrant church, according to Jesuit Father Joseph P. Fitzpatrick, professor emeritus of sociology at New York's Fordham University in the Bronx.

"Once again the church is being challenged to be the 'immigrant church' for the newcomers, to do for the Hispanics what it did for the poor and persecuted immi-



Green Card--A woman proudly displays her "green card" which enables her to work as a legal resident in the U.S. Thousands of Latins who fled strife in Central America after 1982 do not meet the requirements of the 1986 immigration law granting amnesty to illegal aliens. (NC photo)

grants of the last century," wrote Father Fitzpatrick, referring to Irish, German, Italian, Polish and Lithuanian immigrants, in an article in *America*, a Jesuit magazine.

If it doesn't, said Pablo Sedillo, director of the U.S. bishops' Secretariat for Hispanic Affairs, more Hispanics are apt to abandon the church and join the small Protestant sects that have already successfully wooed some of them.

"Will they hire staff that is sensitive to the cultural nuances of Hispanics who come from many different nations, that is sensitive to the transition they face arriving in this country?" Sedillo asked.

The majority of Hispanics have never received formal catechetical instruction, Sedillo said, "but they are baptized Catholic, consider themselves to be Catholic... have a deep faith and tradition of popular religiosity."

The institutional church has taken notice of the changing demographics.

Seventeen years ago Archbishop Patrick F. Flores of San Antonio, Texas, then an auxiliary bishop, was the only U.S. Hispanic bishop. Pope John Paul II's appointment of Franciscan Father Roberto D. Gonzalez of New York as a Boston auxiliary brought the total to 20.

A 1983 pastoral letter by the U.S. bishops focusing on Hispanic Catholics' gifts, a permanent bishops' Committee on Hispanic Affairs, a bishops' Hispanic secretariat, three nationwide "encuentros" or consultations with Hispanic Catholics and a resulting Hispanic pastoral plan are further proof of the church's increased awareness of its Hispanic membership.

For some Hispanics, the Catholic Church has served as a refuge in a strange nation whose institutions have been less than welcoming, said Rep. Albert Bustamante, D-Texas.

Growing up in South Texas, he said, "our lives revolved around the church. We went to Mass on Sundays. The priest got us involved in Boy Scouts. The nuns took care of Communion preparation. We rooted for Notre Dame and Knute Rockne," said Bustamante, of the Congressional Hispanic Caucus.

Latins in Northeast come from everywhere

By Laurie Hansen

NEW YORK (NC) — Hispanic Catholics in the Northeast are as diverse as they are numerous, with often little more than a native language, faith and some common cultural celebrations to link them.

They hail from 19 Latin American republics, Puerto Rico and Spain, and are largely poor and young.

In many cases Hispanic Catholics in the Northeast are as different from each other as are the French from the Italian, the Irish from the British. They include Cubans in New Jersey who fled President Fidel Castro's communism and illegal Salvadorans in Washington who came north to escape right-wing death squads.

Among their ranks are huge numbers of Puerto Ricans — U.S. citizens and yet the poorest of Hispanics — as well as a large undocumented population hailing from the economically ailing Dominican Republic and middle-class South American professionals.

Most live in the region's large metropolitan areas — New York and Washington, Boston and Hartford, Conn., Philadelphia and Newark, N.J. — where they or their ancestors settled after leaving homelands for political or economic reasons.

The Archdiocese of New York is likely 35 percent to 40 percent Hispanic, according to Ruth Doyle, director of the archdiocesan Office of Pastoral Research, who said accurate numbers are difficult to find and the estimate is a conservative one.

In the Diocese of Brooklyn, N.Y., there are more than 500,000 Hispanic Catholics, said Ms. Doyle.

The Archdiocese of Newark has approximately 300,000 Hispanic Catholics, the Archdiocese of Boston 175,000; the Archdiocese of Philadelphia 85,000 and the Archdiocese of Hartford, Conn., 70,000 to 80,000. The majority in all four archdioceses is Puerto Rican.

Despite their large numbers and as a result of numerous factors including housing segregation and language barriers, non-Hispanic Catholics frequently know little about their Hispanic counterparts.

As is true of Hispanics nationwide, those in the

Northeast speak Spanish, English or any of a number of Indian languages. Their roots may be Spanish, Indian, African, a blend of two of these or all three.

They are black, brown or white. They are Democrats and Republicans.

They include:

—Rudy Vargas, associate coordinator of the Hispanic Apostolate of the Diocese of Brooklyn. Vargas is proud of his Puerto Rican heritage, describes Puerto Rican young people as "intelligent and often artistic" and says they are unfairly portrayed by the U.S. press. The husband and father of two says he

They include Cubans in New Jersey who fled Castro and illegal Salvadorans in Washington who came north to escape right-wing death squads.

became involved in the church because his family and a priest at his parish "believed in me."

—Bishop Robert O. Gonzalez, 38. Born in New York but raised in Puerto Rico, Father Gonzalez was named auxiliary bishop of Boston by Pope John Paul II in July. He has a doctorate in sociology from Jesuit-run Fordham University in the Bronx and in 1985 became co-author of a sociological and religious profile of U.S. Hispanic Catholics.

—Lucy Carvajal, 66, who arrived in Washington from Cuba with her husband and daughter in 1968. Fifteen days after her arrival, Mrs. Carvajal was shocked to see the streets of her neighborhood filled with angry demonstrators. Speaking no English and not knowing what had happened, she and her daughter sought shelter at a nearby convent where a Spanish-speaking nun informed her that a "great civil rights leader" had been assassinated. Mrs. Carvajal, who is herself black

and has served for 10 years on her parish council, thinks civil rights have come far since the Rev. Martin Luther King's death, "but we have to work until there is no discrimination based on race, culture or religion."

—David, a 13-year-old who sang "America the Beautiful" on a Saturday in June along with his fellow eighth-grade graduates at a Catholic elementary school in the Upper West Side of Manhattan. David, whose family hails from the Dominican Republic, lives in a neighborhood where drug-related AIDS and crime claim many lives. His father is in prison and his mother was murdered during the 1987-88 school year.

In many neighborhoods in the Northeast, sights and sounds of the "old country" reveal Hispanics' presence.

On Columbia Road in Washington's Adams-Morgan neighborhood, restaurant after restaurant advertises Salvadoran "pupusas" — plump tortillas stuffed with a coleslaw-like mixture. Passersby drop coins into a streetcorner vending machine to buy copies of *El Pregonero*, Spanish-language newspaper of the Archdiocese of Washington.

Just blocks away, Sacred Heart Catholic Church celebrates with song and procession each year the feast days of Our Lady of Caridad del Cobre for its Cuban constituency, Our Lady of Peace for its Salvadorans, La Purisima for its Nicaraguans, Our Lady of Guadalupe for its Mexicans, Our Lady of Altigracia for its Dominicans, Our Lady of Esquipulas for its Guatemalans and Our Lady of Suyapa for its Honduran members.

In New Jersey, where Cuban Catholics fleeing Castro's communism have settled since the early 1960s, the Newark metropolitan area has become a prime spot for Cuban resettlement, second only to Miami, said Trinitarian Sister Lourdes de Toro of the Office for Hispanic Concerns of the Archdiocese of Newark. Numbers of Cubans, who currently make up 25 percent of Hispanic Catholics in the archdiocese, jumped after the 1980 Mariel boatlift, said Sister de Toro.

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Bishop responds to women's issues

NEW YORK (NC) — Bishop Joseph L. Imesch, chairman of the committee drafting the pastoral on women's concerns, said during a teleconference Sept. 8 that the document intends to say bishops recognize the concerns of women about their place in the church and society and want to respond.

"We're not trying to resolve all the concerns of women," said the bishop of Joliet, Ill. "That's an impossibility."

"The committee has certainly done its homework. It has gathered a huge collection of position papers and done enormous research"

The bishop also said he did not expect the pastoral's treatment of issues would be good for a hundred years. "If it is good for the rest of this century, I will be pleased," he said.

Bishop Imesch was a panelist at one of a series of teleconferences sponsored by the National Pastoral Life Center of New York and moderated by the Center's director, Father Philip J. Murnion.

Other panelists were Missionary Servants of the Most Blessed Trinity Sister Sara Butler, a general councilor of her order and a consultant to the committee drafting the pastoral, and Susan

A. Muto, director of the ecumenical lay Epiphany Association of Pittsburgh and principal writer for the committee.

Bishop Imesch rejected the suggestion of a woman from the Portland Archdiocese that the pastoral should focus more on the church because it was "presumptuous" for bishops to talk about equality in society before they establish equality in the church.

"If the pastoral were just on the church, it would be too narrow," he said. "We are trying to establish the need for equality across the board."

Sister Butler said many women wanted them to make a judgment on feminism as such, but "we don't want to get into that."

Some callers suggested that the current pastoral showed less scholarly undergirding and intellectual rigor than the pastorals on peace and on the economy. The same criticism was made at the assembly of the Leadership Conference of Women Religious by Dominican Sister Maria Reilly, coordinator of the Women's Project at the Center of Concern in Washington.

However, Ms. Muto said he pastoral on women's concerns was structured differently because of the bishops' desire, while not neglecting academic studies, to respond to concerns they heard expressed by women in the consultation process.

"The committee has certainly done



Lubbock 'Messages' not likely

The odds are overwhelmingly against supernatural explanations for messages which three parishioners in Lubbock, Tex., say Mary is giving them, says Bishop Joseph Fiorenza of Galveston. Some people there have said they had seen Mary in cloud formations and that rosary beads had turned to gold.

its homework," she said. "It has gathered a huge collection of position papers and done enormous research."

Bishop Imesch said the pastoral had already involved more consultation than any previous pastoral. The consultation drew on contributions of some 75,000 women, he said, and a second series of diocesan consultations is now under way preparatory to a five-day meeting of the committee in

January in Orlando, Fla., to begin work on the revised draft.

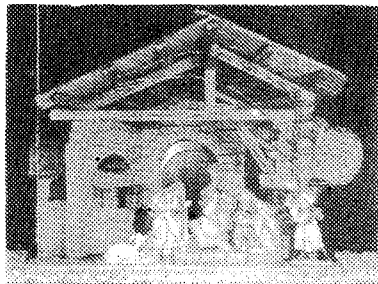
One key result of the teleconference was to reveal the way "women's concerns" quickly involved a host of other issues. "We found it impossible to treat women's concerns without treating men's," said Sister Butler, citing the common concern on questions such as birth control and care of children.

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Papal trip to S. Africa 'possible'

VATICAN CITY (NC) — A future trip by Pope John Paul II to South Africa would be possible and useful in solving the country's complex problems," the Vatican said.

The pope hopes to visit South Africa "in as prolonged and complete a form as possible," in part to encourage the many Catholics who are working for justice and peace there, said a two-page Vatican statement.

The statement was released on the eve of the pope's Sept. 10-19 trip to five nations that border South Africa. It indicated that a papal visit was a possibility even under apartheid, South Africa's system of racial separation, which the church has condemned.

In explaining South Africa's exclusion from the current itinerary, the

statement cited scheduling difficulties.

The statement did not specifically mention apartheid, which excludes the country's black majority from national office-holding and voting in national elections. It did express "anxiety" and "concern" over problems affecting "the coexistence of the various ethnic groups" in South Africa.

"In such circumstances, a visit by the pope could nevertheless favor a positive development of the situation," it said.

"One of its many good results would be to encourage the efforts of those — especially the Catholics — who are involved, with generosity and good will, in the quest for just and peaceful solutions for the life of the whole South African society," it said.

South African bishops and other

church leaders, noting apartheid and the problems created by it, told the pope last year that a visit to the country was inadvisable at present, for it could be seen as legitimizing the white-minority government.

Since then, said a South African source, the bishops have come under heavy criticism from some conservative Catholics who wanted a papal visit.

The Vatican statement said the pope would have "willingly agreed" to include other countries in the current trip, "but the intense program already arranged some time ago has made it impossible."

South Africa's civil authorities, the statement noted, have made it clear they are ready to welcome the pope.

Lithuanian bishop gets OK to visit Pope in Rome

ROME (NC) — The Soviet Union has given a Lithuanian bishop, barred for decades by the government from practicing his episcopal ministry, permission to make his first visit to the Vatican, Lithuanian Cardinal Vincentas Sladkevicius said.

Bishop Julijonas Steponavicius, 76, is expected to meet with Pope John Paul II at the Vatican in October, Cardinal Sladkevicius said in an interview with the Italian news agency ANSA. It will be the first visit to the Vatican for Bishop Steponavicius, who has not been allowed to carry out his pastoral duties since the late 1950s.

According to Lithuanian church sources, Bishop Steponavicius widely rumored to be the secret cardinal appointed by the pope in 1979. On more than one occasion since then, the pope has publicly expressed affection for the unnamed cardinal "in pectore" (in the heart).

Cardinal Sladkevicius, auxiliary bishop of Kaisiadorys, also said he had "strong hope" that the pope would visit Lithuania within two years.

Vatican officials, who asked not to be named, confirmed the expected visit by Bishop Steponavicius. They said, however, that it was unclear whether this meant the bishop would be allowed to perform his regular functions in the future.

Lithuania is the only Soviet republic with a Catholic majority and one of two republics where the church hierarchy is allowed to function.

Official 'warns' anti-apartheid church groups

PRETORIA, South Africa (NC) — South Africa's Law and Order Minister Adriaan C. Vlok has warned that he is considering action against "wolves in sheep's clothing" who hid behind the masks of "liberation theology" and "people's democracy."

He said their "wings should be clipped" in the same way 19 anti-apartheid organizations were earlier this year.

That was a reference to organizations banned by the state, including the United Democratic Front, and, most recently, the End Conscription Campaign.

The Catholic bishops and other church groups have come out strongly in support of the movement to end the military draft and have criticized the bannings.

The day before Vlok issued his warning, police raided the premises of the southern African bishops' conference in Pretoria. Conference official Brother Jude Pieterse said police searched the offices for several hours looking for a booklet sponsored by several church organizations calling for a boycott of Oct. 26 municipal elections. The book-

let is illegal under current emergency regulations. The raid took place while the South African bishops were out of the country at a regional church meeting in Zimbabwe.

Two days after Vlok's remarks, Anglican Archbishop Desmond Tutu in a sermon at St. George's Cathedral in Cape Town called on Anglicans to consider whether they should abstain from voting in the elections. His sermon also violated emergency regulations.

Calls for election boycotts have been declared "subversive" and violators face penalties of up to 10 years in prison and fines equivalent to \$8,000. Archbishop Tutu said he was aware of the penalties and consciously chose to make his remarks because he was "obeying God" in doing so. South African police seized a tape recording of the sermon from cathedral offices.

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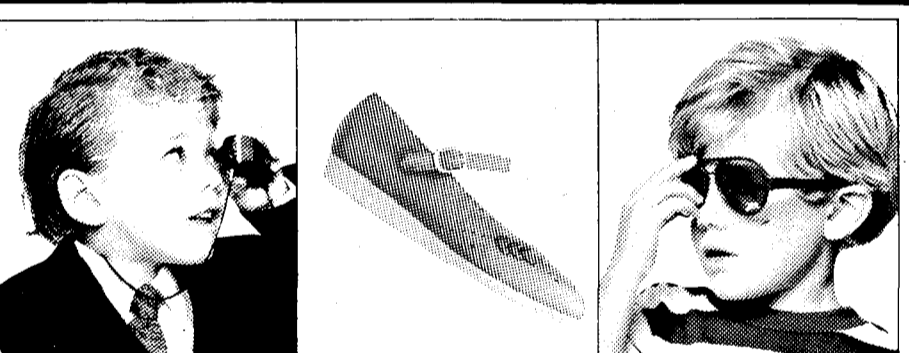
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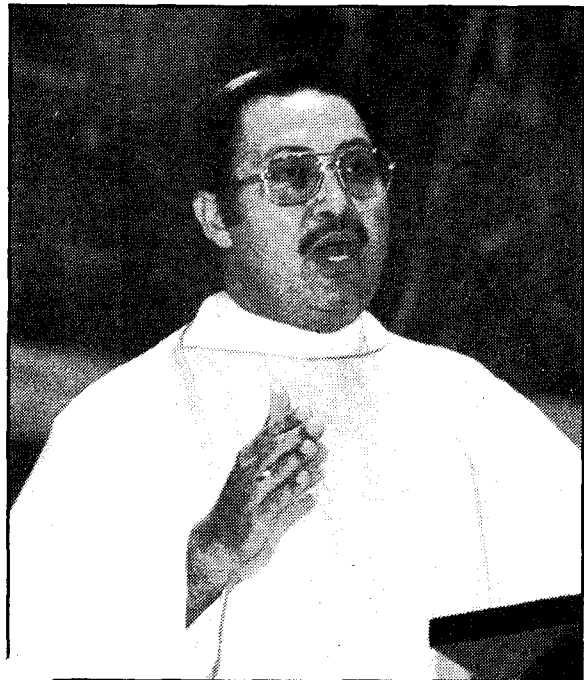
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Auxiliary Bishop Curtis Guillory of Galveston-Houston, Texas, makes a point during the Mass at the black Catholic day of reflection. Among his listeners, from left: Teresa Davis of St. Philip Church in Opa-Locka; Dorothy Graham of St. Francis Xavier parish in Overtown; and Bernadette C. Poitier, also of St. Francis. (Voice photos / Marlene Quaroni)

Black Catholics: Ready to 'make a difference' in Church

Begin to implement national plan of action at parish level

By Lily Prellezo
Voice Correspondent

If you're Hispanic, Haitian, or black, you know what being a minority means. If you're a black Catholic, however, you know what being a *double* minority means.

Often it means going unnoticed in your own Church. But black Catholics in the Archdiocese of Miami are ready to change all that. They're ready to "make a difference."

To begin doing so, more than 100 black Catholics from several parishes in the Archdiocese gathered Sept. 3 at Miami's St. Mary Cathedral, together with Miami Auxiliary Bishop Norbert Dorsey and Auxiliary Bishop Curtis Guillory of the Diocese of Galveston-Houston, Texas. Bishop Guillory is considered the "baby bishop" of the 12 black American bishops, for he was the most recently appointed.

The all-day workshop focused on the 58-point plan of action devised last year by 1,500 representatives to the National Black Catholic Congress, held in Washington, DC. The Congress was considered the "event of a century." It was only the fifth time in 98 years that black Catholics had met on such a large scale; the first black Catholic Congress took place in 1889, and the last in 1894.

At last year's Congress, black Catholics reflected on their experience and devised ways to bring their cultural gifts to the whole Church. Miami's black Catholics used their recent meeting to do

the same thing on a local scale.

"The goal is for everyone to take back to their parishes how the plan can be implemented," said Cookie Straughter of St. Vincent de Paul parish in Miami, who attended last year's Congress. "It will be similar to the Synod, except it won't take that long."

Marie Lambert, associate director of Religious Education for the Archdiocese and coordinator of the local meeting, said a representative from each of the participating parishes will form the Archdiocesan Implementation Team, which will filter the goals of the Congress to all black Catholics.

She added that Bishop Dorsey will then appoint a "vicar," hopefully a black clergyman, to oversee implementation of the plan in the Archdiocese.

"We hope to have another black Congress by 1992," said Lambert.

'Double minority'

In his keynote address, Bishop Guillory used the term "double minority" for the 1.3 million black Catholics in America today. He said, "Now is a very important time in history for the Church and for black Catholics. We have a responsibility to share our gifts, our culture, and our blackness with the whole Church."

"Let us not be overwhelmed by the questions and the work we must do to

make the pastoral [plan] a reality," he added.

"When we talk about implementing the pastoral plan do we mean separatism? No. We are talking about being at home with our culture so we can be at home with ourselves, so we can come around the altar of God feeling good about ourselves. Then we can leave the Eucharistic banquet and share with our brothers and sisters."

He recalled Pope John Paul II's message to blacks during his 1987 visit to New Orleans: "Your black cultural heritage enriches the whole Church and makes her witness of universality more complete. The Church needs you as you need the Church, for you are part of the Church and the Church is part of you."

Bishop Guillory also spoke of racism — not in general, but in the Church. In Miami, some can remember not too long ago when blacks had to sit in the back pews at Gesu; and when they were also denied Holy Communion.

Yet blacks are not new to the Church. The Acts of the Apostles tell the story of the converted Ethiopian, who went home joyfully proclaiming the good news he had received.

"There's a certain snob factor about being a black Catholic," said Bishop Guillory, "and some of our [black] brothers and sisters can't understand how we

can be black and Catholic."

The black family, however, was the number one concern of the Congress, encompassing factors such as single mothers, teen pregnancies, drugs, unemployment, and poor education.

"I challenge you that at least once a week you will pray as a family and have a meal as a family," pleaded Bishop Guillory. "We need to recapture the hearts and imaginations of our young people. So many don't find the Church as a place that nurtures."

Black unity

Unity was also on Bishop Guillory's agenda. "Let's concentrate on the things that unite us; there are too many things that divide us."

Evangelization was also at the core of the meeting.

"We must all be committed to evangelization," said Miami Archbishop Edward McCarthy, who concelebrated Mass with Bishop Guillory during the day. "We all have gifts to share. Thank God we are beginning to value the beauty of each ethnic group."

"Evangelization is what the Church of the late 1980's is geared to," said Father Joseph Ferraioli, pastor of St. Francis Xavier parish in Overtown. "It's important to touch those who have yet to be touched."

Straughter, of St. Vincent de Paul parish, feels changes in the liturgy and more black priests could bring more black

(continued on page 10)

Women, speak up!

The consultations for the historic document, "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society," have begun. All members of the Archdiocese of Miami are encouraged to participate. Here is how:

- Obtain a copy of the document, available in English and Spanish, by contacting the Office of Evangelization, 757-6241, ext. 189.

- Prepare for the consultation by reading and re-reading the document prior to attendance.

- Select a location and date from the list below; all are open to the public.

- Bring your copy of the pastoral letter and response form (available in both English and Spanish) to the con-

Your turn to tell bishops what you think of draft pastoral letter on women's concerns

sultation.

- Arrive 30 minutes early to register.
- Bring your own brown bag lunch.

Following are the locations, dates, times and sponsors of the hearings:

Sept. 17: St. Bernadette, Hollywood, Learning Center, 9 a.m. to 3 p.m. (English and Spanish sessions); sponsor: parish.

Sept. 17: St. Francis Xavier, Miami, 10 a.m. to 3 p.m. (English); sponsor: St. Martin de Porres Association and parish.

Sept. 18: St. Hugh, Coconut Grove, 10 a.m. to 3 p.m. (English); spon-

sor: St. Martin de Porres Association and parish.

Sept. 19: St. Catherine of Siena, Miami, 7:30 p.m. to 9:30 p.m. (English); sponsor: parish.

Sept. 24: St. Patrick, Miami Beach, Patrician Club, 9:30 a.m. to 3 p.m. (English); sponsor: Office of Worship and Spiritual Life and parish.

Sept. 29 and Oct. 6 (2-part consultation): St. Augustine, Coral Gables, 7 p.m. (English); sponsor: parish.

Oct. 1: St. Brendan, Miami, 9 a.m. to 3 p.m. (English and Spanish); sponsor:

Miami Archdiocesan Council of Catholic Women and parish.

Oct. 1: Sts. Peter and Paul, Miami, upstairs auditorium, 9:30 a.m. to 3 p.m. (Spanish); sponsor: Office of Worship and Spiritual Life.

Oct. 17 and 19: Church of the Little Flower, Coral Gables, parish hall, 7 p.m. to 10 p.m. (English and Spanish).

Oct. 26 and 27 (2-part consultation): St. Bartholomew, Miramar, 7:30 p.m. to 9:30 p.m. (English); sponsor: Catholic Community Services, Broward Region, and parish.

Oct. 29: Archdiocese of Miami Pastoral Center, Miami Shores, 9:30 a.m. to 3 p.m. (English and Spanish); sponsor: Office of Lay Ministry.

Sex and the Church

By Ana Rodriguez-Soto
Voice News Editor

Sex and the Catholic Church: The first thing that comes to mind is "NO!" — a list of prohibitions dating back to the Dark Ages.

But the Church's view of sexuality is much more positive, much more profound, much more beautiful — and much more relevant to today's world, says Carol Farrell, director of Family Life Ministry for the Archdiocese of Miami.

The problem, as she and others see it, is that the Church's voice is being "shouted out" by the rest of the world. And those few times when it is being heard, "we've only expressed [our views] in prohibitions."

"It's time that we speak in a new and fuller and deeper voice of the gift that sexuality is to the human race," Farrell says. "We need to say it to the whole world in a language they can understand."

If Farrell and Florida's bishops have their way, it will happen in this state first.

Nearly 700 people from all seven of the state's dioceses — including all the bishops — are getting together in Orlando next week for a unique event: the first statewide conference on sexuality sponsored by the Catholic Church.

It's the first such conference to take place in Florida, and possibly the first such massive Church-sponsored gathering in the United States.

For three days, from Sept. 29 to Oct. 1, participants will listen to nearly 30 experts discuss such subjects as sexual morality, sexual spirituality, celibacy, marriage, parenting and Natural Family Planning, sex education, and the psychological and sexual development of human beings.

While highlighting the Church's positive values in these areas, speakers also will explore the problems created by the abuse of those values: abortion, AIDS, child sexual abuse, pornography, and living together without a permanent commitment.

Farrell describes this "Convocation on Human Sexuality" as an "intensive learning experience" for the "leaders" of the Church — school teachers and

Massive statewide conference for educators, ministers aims to spread Church's positive values

principals, young adult and youth ministers, Respect Life volunteers, and family and parish ministers.

The conference is open to the general public as well, but the main goal is to promote the teaching of the Church's sexual theology at every level of ministry, and to ensure that the whole theology is taught — not just the prohibitions, but the positive values that underlie them.

"This is really an important area of life and the Church is not doing enough in educating its people and motivating them; and it needs to," says Farrell, who is a member of the statewide task force that gave impetus to this convocation.

"The whole world has so much to say about sexuality," she adds. "The Church has to speak with an equally forceful voice about the values that have been so valuable in the history of the human race."

The conference is deemed so important that it replaces the annual meetings of Florida's religious educators, Catholic school administrators and Respect Life workers. It is these people who will attend the meeting.

At the end of the three days, participants will gather with their bishops to discuss concretely "what is being done and what needs to be done" in their dioceses, Farrell noted. All three of the Archdiocese of Miami's bishops will be present at the meeting.

"The convocation flows from the conviction that human sexuality is a holy gift," says Auxiliary Bishop Agustín Roman. "This meeting is looked upon as a means for the Church of Florida to give witness and affirmation to our Gospel tradition and teaching heritage and be pastorally responsive to a variety of critical issues of human dignity and worth."

Bishop Roman has asked all Catholics to pray especially that week for the success of the conference.

Among the nationally-known experts who will lead workshops at the meeting are: Drs. James and Evelyn Whitehead, who will reflect on "the spirituality of human sexuality"; Father Donald McCarthy, a moral theologian who will outline the "moral perspectives in human sexuality"; Father David Knight of the Diocese of Memphis, TN, who will discuss "adolescent sexuality and dating"; Father Thomas Gallagher, whose talk will focus on "living the values"; and Dr. E. Joanne Angelo, who will explore the "psycho/sexual development" of human beings.

Also: Father Michael Mannion, who will speak on post-abortion counseling and healing; Dr. E. F. Lenoski, who will discuss child sexual abuse and pornography; Father James J. McCartney of St. Francis Hospital on Miami Beach, who will speak about AIDS; and Father Thomas Foudy of St. Vincent dePaul Regional Seminary in Boynton Beach, who will speak about divorced and remarried Catholics.

There will also be workshops in Spanish, and all the keynote talks will be audio- and video-taped, as well as translated simultaneously into Spanish. Signing is available for the hearing-impaired.

Registration is \$90 for the whole conference, plus \$20 for the opening night banquet. Write to: Florida Catholic Conference, "Sharing the Vision," c/o Classic Conventions, 2464 E. Michigan Street, Orlando, FL, 32806. (See registration form on this page.) Or call the Florida Catholic Conference at 904-222-3803.

Accommodations at the Sheraton World Resort Hotel, where the conference will be held, begin at \$65 per night for a single or double, \$75 for a triple, and \$85 for a group of four. Write or call: Sheraton World Resort Hotel, 10100 International Drive, Orlando, FL, 32821-8095.

Information may also be obtained from the Family Life Ministry of the Archdiocese (651-0280); Respect Life office (653-2921); or the Department of Schools, Religious Education office, or offices of Youth and Young Adult Ministry, all of which can be reached at the Pastoral Center, 757-6241 in Dade and 525-5157 in Broward.

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

The Rev. Jose Paniagua — to Associate Pastor of St. Catherine of Siena Church, Miami, effective Sept. 2, 1988.

The Rev. Kenneth Nielsen — to the faculty of Msgr. Pace High School, Opa Locka, effective Aug. 24, 1988, with residence in Immaculate Conception Parish, Hialeah.

The Rev. Daniel Crahen, O.M.I. — to Assistant Pastor of St. Michael the Archangel Church, Miami, effective Sept. 1, 1988.

The Rev. James Taggart, O.M.I.

— to Director of the Archdiocesan Respect Life Movement, effective Sept. 7, 1988.

The Rev. Sebastian Leonard, O.S.B. — to Associate Pastor of St. David Church, Davie, effective Sept. 7, 1988.

Sister Denise Marie Callaghan, SSND, has been named Vicar for Religious effective Sept. 21, 1988. She has been a teacher of Scripture and Moral Theology at Gwynedd Mercy College, PA; has wide experience in counseling and spiritual direction; and speaks Spanish as a result of seven years of teaching in Puerto Rico.

Smile, dream, pray: Way to happiness, priests told

Priest who dialogued with Pope is keynoter at Convocation of all Archdiocesan clergy

By Ana Rodriguez-Soto
Voice News Editor

"Don't worry. Be happy."

The words of that currently popular tune aptly describe the message South Florida priests received on the first evening of their five-day Convocation '88.

The gathering this week at the Sheraton Bal Harbour on Miami Beach brought together all the priests of the Archdiocese — a total of nearly 280 — for a mandatory "working vacation."

It was a time to renew old friendships, make new ones, get away from the hectic pace of the daily grind, and learn a little in the process.

Throughout the week, the priests prayed together and attended workshops on such topics as self-esteem, time management, collaborating with lay people, sexuality, faith development, and ministering to AIDS patients.

Sponsored by the Ministry to Priests office, this was only the second time in the history of the Archdiocese that such a convocation has been held. The first convocation took place back in 1983.

Like that one, this one culminated Friday morning with the ordination of a new priest for the Archdiocese, Father Steven T. O'Hala. (More coverage in the next edition of *The Voice*.)

First on the agenda this year, however, was Father Frank McNulty, the man who spoke to Pope John Paul II on behalf of all U.S. priests last September at the Archdiocese's St. Martha Church.

In a brief, lively talk spiced with humorous anecdotes and heaped with common sense, Father McNulty shared his recipe for "Surviving with Style." In a nutshell, it was as simple as the song lyrics: "Don't worry. Be happy."

An expert on priestly life who has conducted spiritual retreats for priests throughout the country, Father McNulty began by noting that "a lot of people, not just priests, die in their 40s or 50s and then wait around until their 80s to get buried."

But there's more to life than simply living, and certainly more to the life of a priest than the perfunctory performance

of duties, he said.

He listed five vital ingredients to a healthy, happy, fulfilling priestly life. But his recipe could apply just as well to the average lay person.

The first ingredient is "presence," he said. That is, trying to be "really here to all the moments of my life," instead of letting the mind rush forward with worries and eclipse the "now."

Father McNulty quoted his "favorite woman theologian," Erma Bombeck, who said, "Seize every moment. Live it. Really live it. And never give it back."

Prayer is the second vital ingredient to a happy life, Father McNulty said. Priests "function better" when they're praying well, they "minister better," they're "happier."

In fact, "if you're doing good works and you're not praying, it kind of becomes a heresy," he said. Each is meaningless without the other.

But "it's not easy to work formal prayer into [priestly] life," he admitted, a life that consists in large part of "answering people's calls and meeting expectations."

The solution is to simply keep trying, Father McNulty said. Make it a point to devote a little time each day to praying — even if it's just five minutes — then slowly, step-by-step, increase the amount.

He quoted Cardinal Joseph Bernardin of Chicago, who once described his formula for including prayer in his hectic life: "I want to give a certain amount of time every day to my Lord Jesus."

The third thing every priest must do, Father McNulty said, is, "Take a look at the map now and then... Stop and evaluate what you're doing."

The life of a priest, he suggested, is often like that of a juggler trying to keep ten dishes spinning at once. As soon as he gets one going, another starts wobbling, so he must constantly be running back and forth to keep them all from falling. "We hardly ever stop to take a rest."

But every once in a while, priests should stop, and simply ask themselves: "Why the hell am I spinning these dishes?"

And who put that dish up there? And why is it there? Is that the dish I want to spin?"

The best way to do this is by going on retreat, but taking long walks every once in a while also helps. The problem is that, when asked to evaluate themselves, priests often think in negative terms: "How have I failed?"

Father McNulty suggested a more positive, gentle way of phrasing that question: "What went well, and what could be going better?"

The fourth vital ingredient to a happy life is, "Smile, chuckle, grin, even laugh once in a while." Or, as W.C. Fields, put it: "Smile once in the morning and get it over with."

Humor, Father McNulty said, quoting Miami's Archbishop Edward McCarthy, is "the fifth sign of the Church."

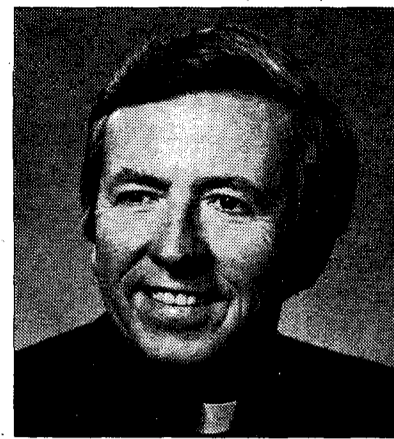
"We need a lot more playfulness" among the clergy, he said, noting that just as laughter is the sign of a healthy family, it is also the sign of a healthy diocese, and a healthy priesthood.

"We were meant to be happy. Not just in the next life but in this one too," Father McNulty said.

The fifth and final ingredient to a healthy, happy life is being able to balance dreams and reality.

"Sometimes I think we take ourselves much too seriously," Father McNulty said. "We absolutize things too much." Pet peeves and pet "causes" become all-important, all-consuming.

"Don't absolutize; relativize," he suggested. Put things in perspective. Doesn't



Father Frank McNulty: Spoke for 57,000 U.S. priests during meeting with Pope last year in Miami

the importance of a "cause" wane when compared to death and life itself, and, above all, to the Kingdom?

The fact is, Father McNulty said, despite the current "identity crisis" in the Church, despite the "polarities" between progressives and conservatives, "the store has remained open. We've never closed the store. Ministry is going on all the time. And even when guys are going through terrible torment in their own psyche, they're still ministering to the flock. That's what I mean by reality."

However, he added, "We cannot let anyone take our dream away from us... The world needs people who are willing to have the courage to follow their own consciences."

He urged priests to "keep daydreaming about the Kingdom, about meaningful causes, about devotion to people, about compassion for the alienated... Keep daydreaming about the great possibilities for you and your priesthood."

For, he concluded, quoting a scene from the Broadway play, "Man of La Mancha": "Maybe maddest of all [is] to see life as it is and not as it should be."

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'The harvest has never been riper!'



By Prent Browning
Voice Staff Writer

The impassioned speaker searching for ways to express the urgency, the vital importance of evangelization seized on a line from a movie.

Fr. Tom Forrest, in the forefront of worldwide Catholic evangelization efforts, was the keynote speaker at this year's Catholic Charismatic Conference held last weekend at the Knight Center in downtown Miami.

The film was *The Mission*, a 1986 release starring Robert De Niro and Jeremy Irons that was based on early efforts to convert South American natives.

"In the opening scene you see these natives of the area of Paraguay and they're having a great time running through the jungle carrying a great cross," Fr. Forrest said.

"And on this cross a missionary is

nailed. Now it's very interesting to study them. They're all excited. They're all worked up. He, nailed to the cross, is placid. Nailed to the cross he is at peace."

The natives cast the missionary, still on the cross, into a river where he soon plunges to his death over a great waterfall. In the next scene, the brother sent to replace the dead missionary prays at the foot of the same waterfall. His companions ask him whether he is sure of what he is doing.

"And now comes for me the most important words in that film. I'll never forget them and the way the actor in that film said those words. He simply said, 'Brothers, I have to go.'"

Fr. Forrest is Director of Evangelization 2000, headquartered in Vatican City, an organization that seeks conversions in preparation for the second millennium. His talk, delivered in rousing tones,

stirred the audience of over 2,000 Charismatics into frequent applause.

The three day conference included a healing service and ended on Sunday with a Mass celebrated by Archbishop McCarthy that commemorated the one year anniversary of the Pope's visit to Miami (see story).

The depiction of missionaries in *The Mission* is significant, said Fr. Forrest,

**'There is no value to live,
no reason for our lives if
we do not meet our Savior**

--Fr. Tom Forrest

because it illustrates the zeal for evangelization that is often lacking today.

"There is no value to live, no reason for our lives, if we do not meet our savior, and if we can bring that savior to someone else on this earth we are doing the kindest thing that any other human being could ever do."

The evangelization director criticized modern egalitarian attitudes that treat other religions as equal to Christianity.

Although some people protest that evangelizing people of other faiths could

damage those culture, Fr. Forrest said that his response to that argument is that culture pales to insignificance in the light of the issue of salvation.

"Hindus have gods with a small 'g,'" he said, "so many of them that they can't get them all on the roof of their temple. Jesus is the *one and only* God."

Another aspect of the egalitarian attitude the priest spoke about was the belief that spiritual and material acts are equal.

But, said Fr. Forrest, evangelization must take priority over material charity.

By way of illustration, he hypothesized a situation where the parents of a child are forced to choose between feeding their child or bringing their child to know Jesus.

"If anyone ever had that situation those parents would have to let their child go hungry and prefer to bring him the good news of Jesus Christ," he said.

On Sunday, Fr. Forrest referred to evangelization efforts in the last part of this century that will prepare the way for the end of the millennium.

"We know what Jesus wants for his birthday (2,000 years)— he wants more Christians on earth."

"We are living in the most privileged moment of Christian history," he said.

"It is an unparalleled moment in history for evangelization. The harvest has never been riper!"

Black Catholics: Ready to make a difference

(continued from page 7)

Catholics to Church. "Black people are emotional — like Latins," she said. "We tend to go where our identities are; that is why there are so many black Baptists and Methodists. The sense of identity is the main problem, a sense of belonging."

"Now, not all black people like Gospel music," added Straughter. "But if it will bring in more people — why not? I don't blame people for wanting fellowship with their own kind, but in this day and age we must look further than our noses."

Straughter also spoke of the efforts of Sister Thea Bowman, a black woman Religious who works out of Xavier University in New Orleans. She heads a program where she teaches white priests about the black experience. "You can't minister to someone if you have never walked in their shoes," Straughter explained.


Mermoth Ward of St. Monica parish brought up the issue of Hispanic black Catholics, noting that they and other non-American blacks really do not share the same culture as American blacks.

"The one thing that unites blacks, no matter what country or culture they are from, is racism," Bishop Guillory responded. He suggested that parishes with mixed cultures and races diversify their liturgies to include the signs, symbols and languages of the cultures represented.


The symbol of the National Black Catholic Congress, for example, evident at the local day of reflection, was the acacia tree, which grows in Africa and has sharp thorns and heavy strong wood.

Leona Cooper, a special invitee and president of the St. Martin de Porres Association, an Archdiocesan group of lay black Catholics, added that another Day of Dialogue and Reflection will be held Dec. 3 to address the concerns of Hispanic and other black Catholics.

In the meantime, Bishop Guillory's plea to black Catholics was one that should touch all members of Christ's universal Church: "You can make a difference; you *must* make a difference. And, my brothers and sisters: it starts with you."



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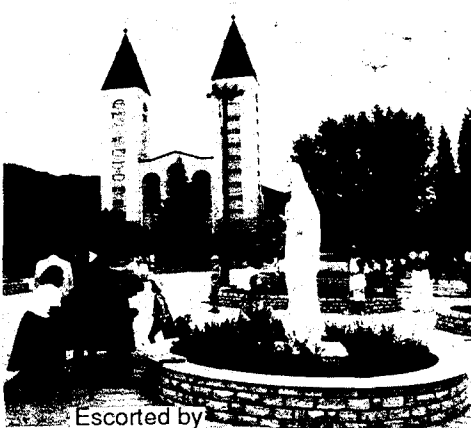
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Nun/MD healed on, defying death

By Prent Browning
Voice Staff Writer

Charismatic meet

A chaotic vortex of wars, coups, disease—including an AIDS epidemic of monstrous proportions—has swirled around the African nation of Uganda in recent years.

In the middle of it has been Sr. Miriam Duggan, a medical doctor in a hospital in Kampala, the nation's capital. Sr. Miriam shared an inspiring story of faith and courage against incredible adversity at this year's Catholic Charismatic Conference. It was a gripping tale with a message not only about faith in action but also about the meaning and challenge of the worldwide AIDS epidemic.

Working in a hospital where water and electricity are luxuries that are not to be taken for granted, Sr. Miriam has had to regularly confront situations that are not covered in medical textbooks.

"Night after night I was faced with problems I had never dealt with in my life before, never learned what to do," said the Irish nun.

"Yet God seemed to be working in and through me, not only sustaining me but also guiding my hands and helping me to do surgery I never saw anyone in my life do before."

One night, she said, a young man was brought in with a gunshot wound during a coup. The army wanted to take him and execute him on the spot but were not allowed to the operating room.

"As we closed that man's abdomen that day my knees were knocking. I was afraid. Outside we were surrounded by drunk army people waiting to kill this man."

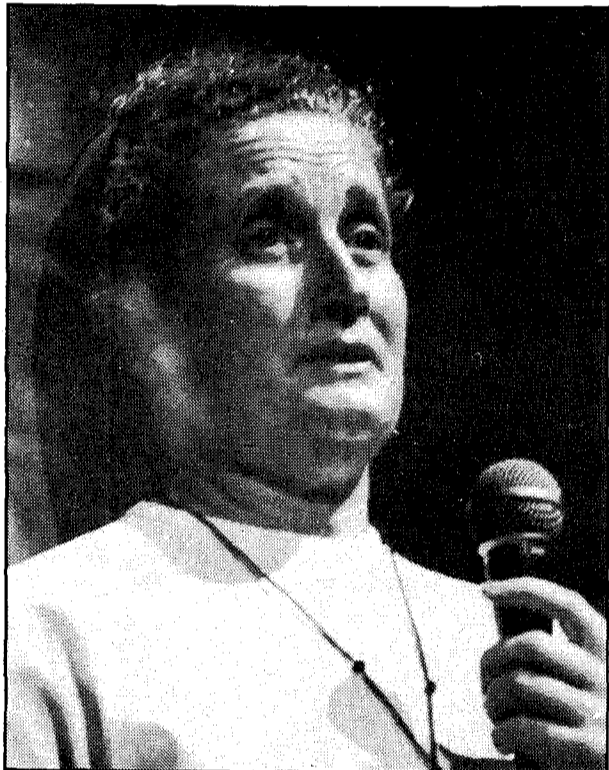
"I said, 'Lord, give me courage', and we began to pray for courage, for anything

'As we closed that man's abdomen my knees were knocking. I was afraid. Outside we were surrounded by drunk army people waiting to kill this man. I said, 'Lord, give me courage''

--Sr. Miriam Duggan



Voice photos by Prent Browning



God 'was working in me,' said Sr. Duggan



Charismatics praise the Lord during Mass honoring anniversary of Pope's visit.

that would help us overcome those soldiers."

"We finished praying. I went to go out and I remembered that where the healing is really needed is in those men's hearts. And I turned back and I said, 'let's pray for those soldiers.' And we began to pray that the Lord would touch their hearts and heal them of the anger and the hatred that was in their hearts."

"And as we prayed the door burst open and I must say my heart took a jump because I thought it was the army breaking in. And it was excited nurses rushing in to tell us that the army had suddenly got up and said that they were going away and couldn't waste anymore time but that they'd be back."

She faced an equally tense situation during another coup when a crazed soldier of the losing forces ran into the hospital and started to carry off a young woman against her will. Somehow Sr. Miriam managed to place herself between the soldier and the woman.

"As someone prayed over me before I returned to Africa that time, they said, 'you're going to be in trouble but call on the power of Jesus to help you and keep looking at Jesus.'"

"When I stood between that soldier and that woman I remembered those words. I just kept looking at that soldier and repeating the name of Jesus."

"I could see the soldier's big hands and arms. He was looking at me, he wanted to strangle me. I could feel the hatred that he had in his heart for me, and yet he was paralyzed and could not touch me or the woman behind me."

Eventually help came and he was overpowered. The man broke down and wept bitterly.

"We dressed him up in civilian clothes and said, 'never again do evil', because we knew if we turned him over to the army he would have just been killed on the spot."

When Sr. Miriam was appointed to a national committee for controlling AIDS in Uganda where it is primarily a heterosexual disease, she found herself confronted with a program for dispersing condoms and leaflets whose catch phrase was "love carefully."

"It was anti-Christian and from a medical point of view (the failure rate for condoms is an estimated 30 percent in Uganda) there was no way it could control

our epidemic."

When she protested the doctors and government officials laughed.

"They said 'sister you have a veil on your head you don't understand how we men live.'"

Eventually she had her own Christian literature on the AIDS epidemic printed which featured the catch phrase "love faithfully." Several weeks after that the Ugandan president went on television and radio.

"He quoted verbatim from the Christian literature, and he said 'no condoms in this country; discipline your children; discipline your own life; and go back and be faithful to your partners in life.'"

Sr. Miriam encouraged the audience to challenge medical and governmental authorities to promote fidelity as the only effective vaccine for AIDS.

"Sometimes I wonder when I look at the literature on AIDS around the world, where are our Christian leaders; where are our Christian ministers; are they all silent?"

"I think the whole AIDS epidemic is a call back to conversion, to leading God's law," she said.

She shared several stories of people dying of AIDS who have had conversions.

The sister advised one despondent man on the brink of death to surrender to Jesus and to her surprise encountered him several days later outside the hospital.

"He said, 'sister do you not recognize me?' And there was a young man, looking very well, full of life, full of joy, jumping around and saying: 'sister, when I went home the other night I felt desperate. I argued with God. I fought with God. After midnight I said Lord take me, I surrender to you my life.' And he said, 'from that moment I began to feel well. I began to feel better and you see how I look.' Today that young man is still alive and he's back at his teaching job."

Although during her life in Uganda she has witnessed much sorrow—she remembers one night when three young men under 21 died of AIDS in her arms—Sr. Miriam wanted the audience to know that she has felt no regrets.

"For all the tea in China and all the dollars that you have," she said concluding her speech, "I wouldn't trade with anybody."



Banners lead procession at Mass in Knight Center in downtown Miami.

Pope's visit, a year later

Don't forget his words to South Florida, put them into action, Archbishop urges

By Prent Browning
Voice Staff Writer

One year later, the words of Pope John Paul II are still etched in the mind of Archbishop Edward McCarthy. He wants South Florida Catholics to remember them as well, and put them into practice.

At a Mass last Sunday which both marked the anniversary of the Papal visit here and closed this year's Catholic Charismatic conference, the Archbishop reminded the audience of the Pope's words — and called all Catholics to action.

"The Holy Father reminded us that prayer cannot be self-centered," the Archbishop said. "Prayer that does nothing in practice is thoroughly lifeless."

Each person has his own unique gifts to offer, he added, quoting the Pope.

"The Holy Father said that Christ gives the Church a rich variety of charisms for the purpose of deepening our communion in his body. He bestows upon his Church a great diversity of vocations not just for the well-being of each person but for the good of all of us. We are all one: loving, respecting, helping, each other."

"The Holy Father said... there is a vital need for evangelization. He said that there are many ways to evangelize: to personally live the Gospel, share it with others, to transform family life in our society with the ideals of Christ's teaching."

Archbishop McCarthy also mentioned a familiar litany of modern sins, from violence and terrorism to pornography.

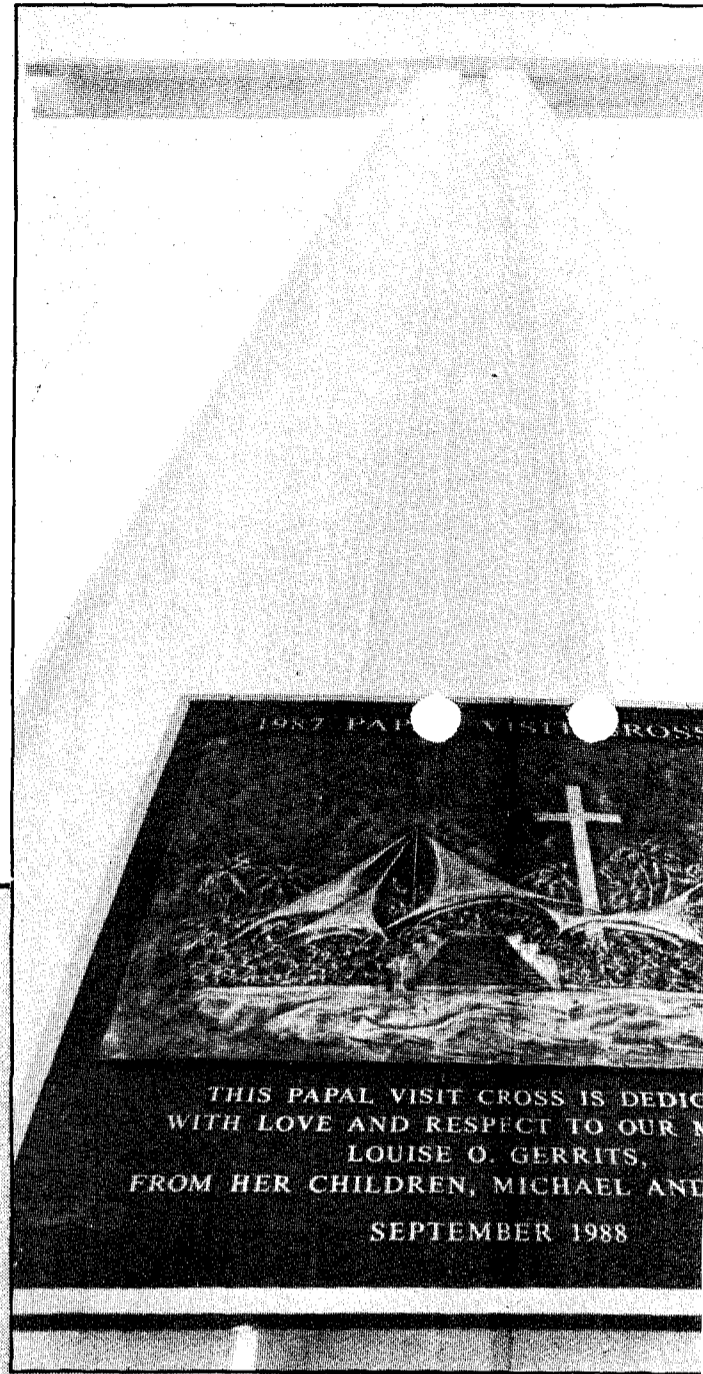
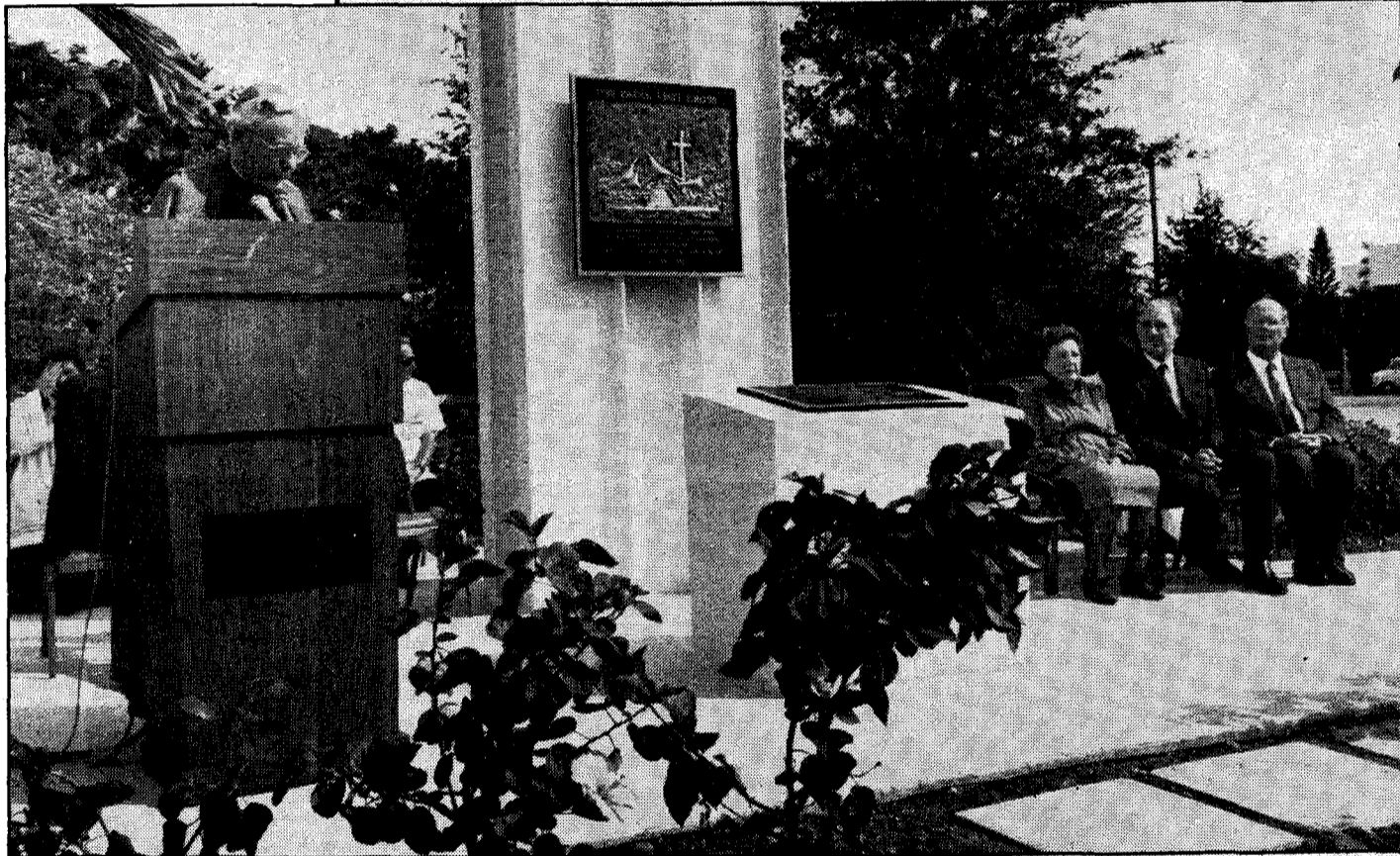
"Our Holy Father said in the face of this,

faithful Christians must not be discouraged, nor can they conform to the spirit of the world."

"He said they are called on to acknowledge the supremacy of God and his law and raise their voices and join their efforts on behalf of moral values, to offer society the example of their own outright conduct and to help those in need."

"Reflect on" the Pope's words, the Archbishop urged earlier, at another anniversary celebration at the Archdiocesan Pastoral Center.

This is a time, he concluded, for "savoring the experience" of the Papal visit, and for "recommitting ourselves" to the ideals of unity and service that South Florida embodied during that 48-hour period when the Vicar of Christ was here.



Re-dedication

Archbishop Edward McCarthy (left) prepares to dedicate the cross that adorned the Tamiami Park altar last year as Mrs. Louise Gerrits, Patrick Gerrits and Michael Gerrits look on. The Gerrits Construction Co. paid for the cross' painting, moving and re-installation; the brothers dedicated the work to their mother (top). (Voice photos/ Ana Rodriguez-Soto and Araceli Cantero)



Celebration

Parishioners of St. Agatha Church in southwest Dade, the parish closest to the site of the outdoor Papal Mass, marked the anniversary of the Pope's visit with a procession last Sunday. Parishioners dressed in the "Pope T-shirts" they wore to the Papal Mass last year, and carried posters and banners feasting the Pope, while some schoolchildren dressed in Italian costumes and danced. (Voice photo / Marc Regis)

Huge papal cross finds a permanent home

This time it wasn't raining. Indeed, the heat was intense last Friday afternoon as a handful of dignitaries gathered for a very special ceremony at the Archdiocesan Pastoral Center. On the exact anniversary of Pope John Paul II's arrival in South Florida, Archbishop Edward McCarthy re-dedicated the giant cross that overlooked the Papal Mass site at the Dade County Youth Fairgrounds / Tamiami Park.

He dedicated it, he said, as a "permanent memorial" to that historic event, and "even more, [so that] the spirit of that event might never be forgotten."

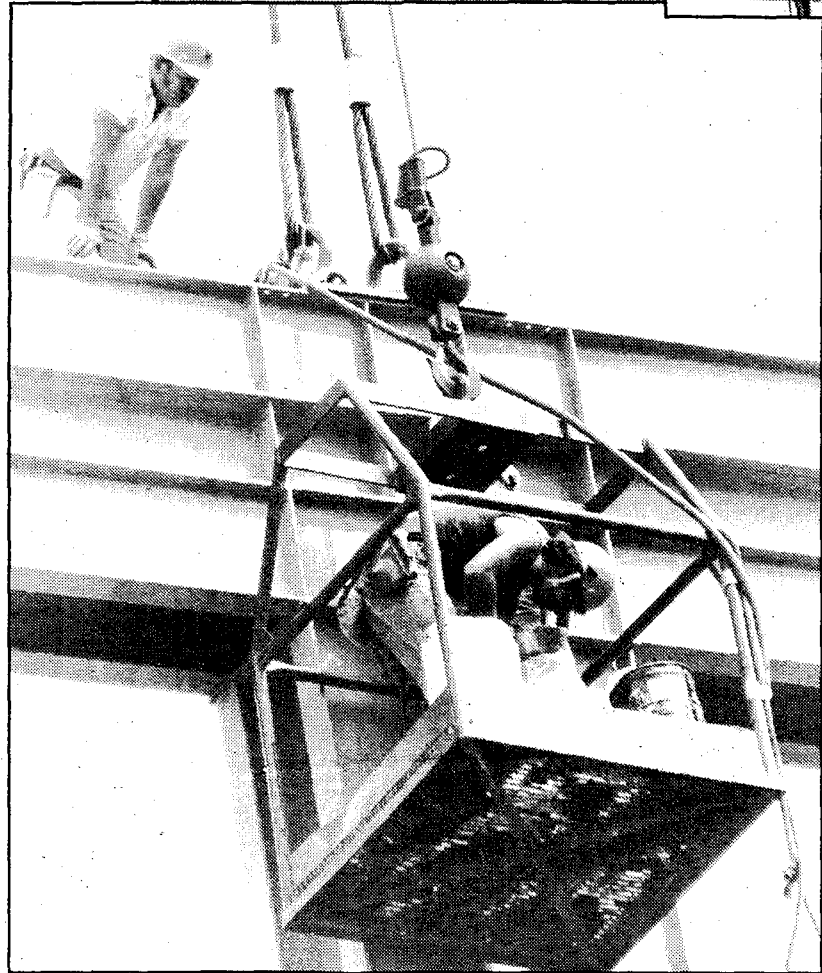
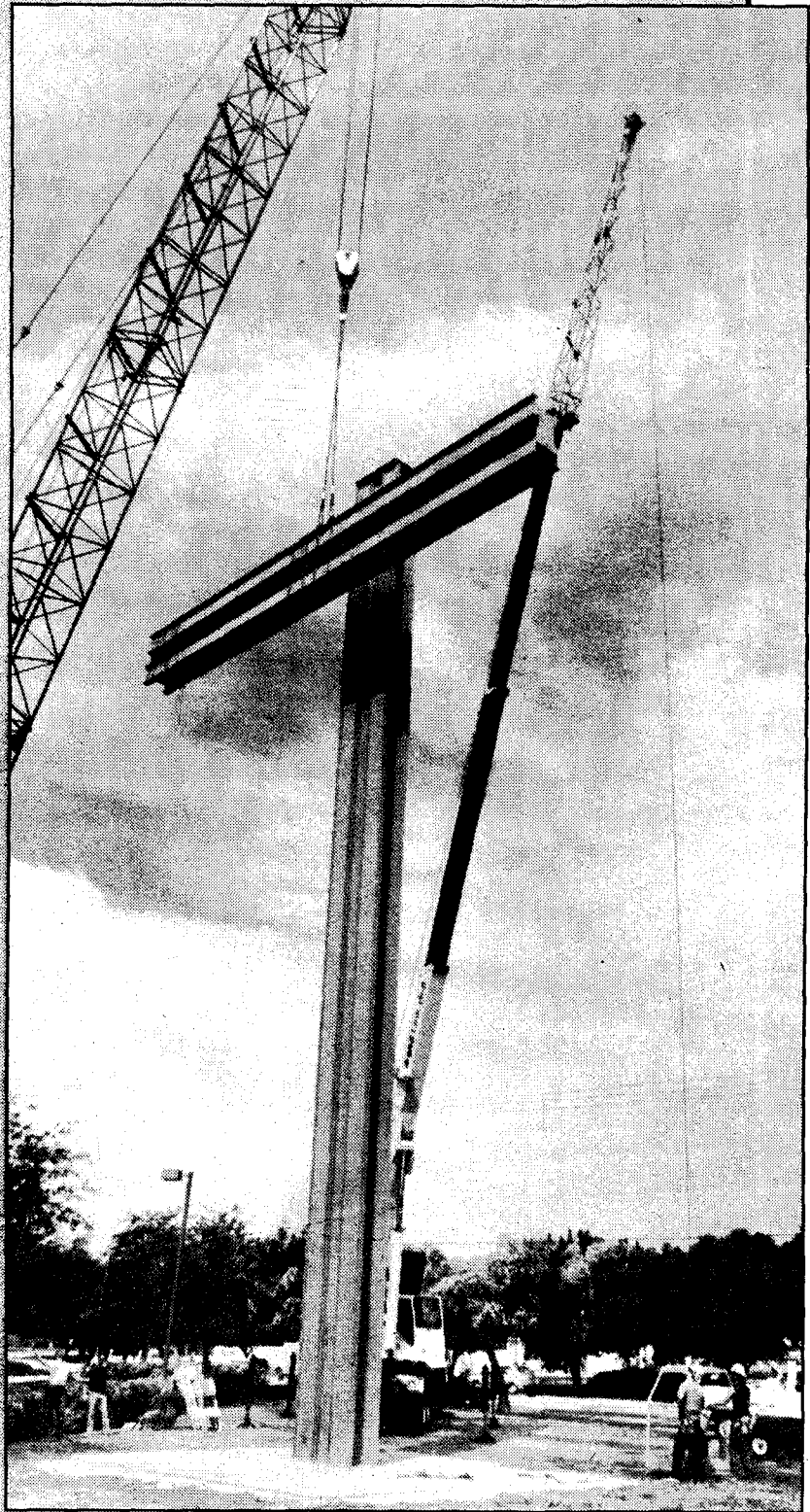
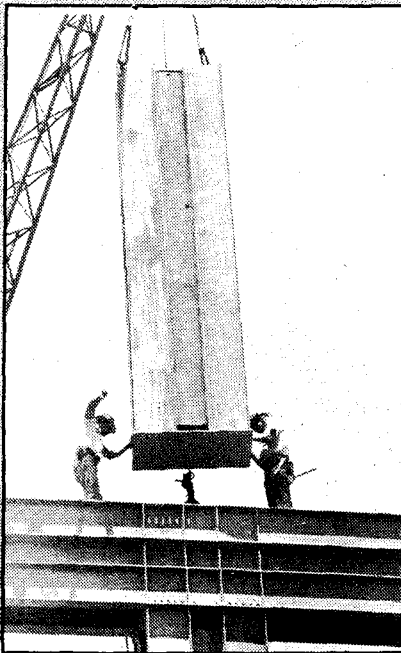
"It was a time of great good will, unity and collaboration," the Archbishop recalled. "In a marvelous way [South Floridians] gave witness to the ideals of faith, unity, and human brotherhood that the pontiff had come to proclaim... This is a time when we recall and recommit ourselves to the ideals we celebrated," he added. "May this cross... now keep alive forever the memory of the visit and, even more, our commitment to the spirit that accompanied it. May it continue to inspire us with the thoughts of who we are and who we are called to be that were expressed by his holiness."

The giant cross was stored in Fort Lauderdale after the Papal Mass, and then taken to West Palm Beach to be completely cleaned and sandblasted. It was erected at its Pastoral Center location over a three-day period in April.

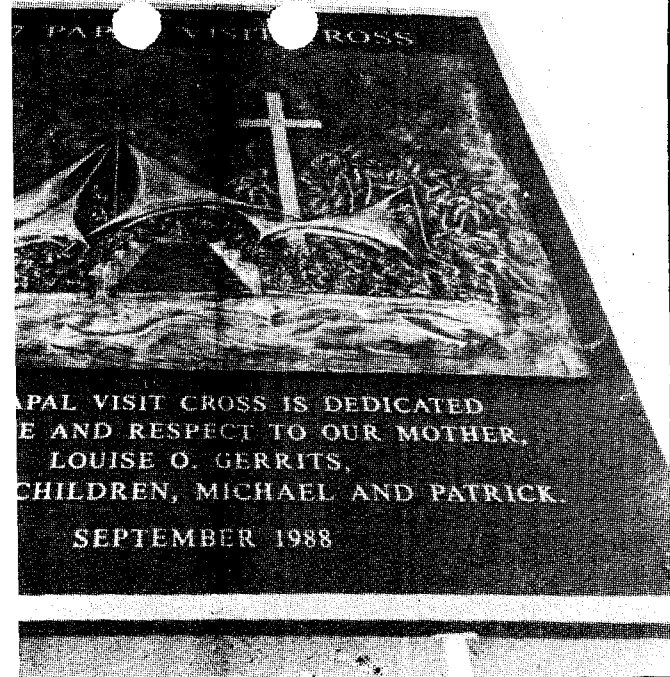
First, the 14-ton stem was lowered into a hole the size of a master bedroom (top right) and held in place while over 100 tons of reinforced concrete were poured to form the base. Welding on the base took 80 man-hours to complete. Next, the 40-foot-wide arm was lowered and fastened (middle, right and left) followed by the top of the cross, which was guided down by sure-footed steel workers (bottom, left).

The total weight of the cross is 25 tons, and it stands roughly 85 feet in the air. After the cross was erected, it was painted pearl-white with primer and paint donated by Delta Laboratories in Hialeah.

Gerrits Construction, which originally had assembled the Papal altar and cross at the Dade County Youth Fairgrounds, also absorbed the cost of moving the cross from the Mass site, painting it, and re-erecting it at the Archdiocesan Pastoral Center. Michael and Patrick Gerrits, owners of the company, dedicated the work to their mother, Mrs. Louise Gerrits.



Voice photos /
Prent Browning



Thousands cheer Cuban patroness

27th Celebration of Our Lady of Charity marked by surprise visit of Cuban archbishop

From La Voz staff reports

In a flurry of waving handkerchiefs, white and yellow flowers, and Cuban and American flags, more than 12,000 Cubans welcomed their patroness to Marine Stadium Sept. 8 for the 27th annual celebration of Our Lady of Charity.

The emotion-charged event took on even deeper significance as, for the first time ever, a bishop from the island shared in the celebration. Archbishop Pedro Meurice of Santiago, Cuba, the diocese which houses the original statue and shrine of Our Lady of Charity, was welcomed by a prolonged standing ovation and cheers of "Cuba! Cuba!"

"I feel very good being here," Archbishop Meurice told the press after the ceremony. "I feel as if I were home. Here are my brothers, my friends."

His presence at the Mass was a lucky coincidence. He had just completed his *ad limina* (five-year) visit to the Pope in Rome and had stopped in Miami to see his sister and nephews before returning to Cuba. It was the first time, he said, that he had celebrated Our Lady's feastday outside his homeland.

"For us bishops it is a great joy to come together, as it was a great joy for the apostles," said Miami Auxiliary Bishop Agustin Roman, referring to the Cuban archbishop's presence in Miami.

Two other Latin American bishops also took part in the celebration: exiled Bishop Pablo Antonio Vega of Nicaragua and Bishop Guido Brena Lopez of Peru. They concelebrated the liturgy with Miami's Archbishop Edward McCarthy, Auxiliary Bishop Norbert Dorsey, Bishop Roman and more than a dozen priests from the Archdiocese.

As usual, the statue of Our Lady of Charity was ferried by boat from the Shrine across the bay to the Marine Stadium. This year, however, for the first time, the delicate statue was encased in a specially-made clear fiberglass case.

Her arrival was preceded by the recitation of the Rosary, and punctuated by the gentle swaying of five girls, ages 9 to 13, to such traditional Cuban rhythms as the *comparsa* and *bolero*.

"Among the palm trees and ocean waves, the breeze dances on Cuban afternoons," said Maria Eugenia Salazar, who choreographed the girls' dance as her own offering to Our Lady on her special day.

Offerings of a different sort were also made by hundreds of Cubans, who traditionally, at this time of year, swamp the Shrine with bouquets of yellow and white flowers, the colors of Our Lady. Bishop Roman asked, however, that this year, instead of flowers, the offering be "bread for the poor" — and Cubans responded, with dozens of boxes full of rice, canned goods and other foodstuffs.

"It's been one of the greatest joys I've had this year," Bishop Roman said, "to see all that food for the poor being offered for love of the Virgin."

"Just as Our Lady is first among Christians, [Our Lady of Charity] is first among Cubans," said Father Jose Luis Menendez, pastor of Corpus Christi Church in Miami, who preached the homily at the Mass.

Charged with patriotic overtones, his homily reminded Cubans that the image of Our Lady of Charity shows a cross in one hand and the image of Jesus, the Way, in the other.

"Only if we accept the Way will our homeland be liberated from the Communism which enslaves it, and from the materialism which enslaves part of our exile in selfishness, drugs and violence," he said.

Calling the image of Our Lady "the picture God has sent us of His mother," he urged all Cubans to look at themselves in the light of her eyes, which reflect the goodness of God.

Speaking briefly, in Spanish, at the end of the ceremony, Archbishop McCarthy also exhorted Cubans to hold onto their faith, practice it rigorously, and especially become involved in the Archdiocesan Synod process.



An emotion-filled Olga Marti waves three flags during the celebration: the Cuban, American and Vatican emblems. Below: Amid waving flags and handkerchiefs, the statue of Our Lady of Charity is ferried into Marine Stadium by boat. (Voice photos by Marc Regis and Araceli Cantero)



As thousands pray the Rosary, girls dressed in traditional Cuban costumes sway to the gentle rhythms of *comparsas* and *boleros*. Left: Cuban Archbishop Pedro Meurice of Santiago, who made a surprise appearance at the celebration. (Voice photos / Marc Regis)





Groping for meaning in a confused world

By Patricia Kasten

GREEN BAY, Wis. (NC)—The term "New Age" may be a 1980s catch phrase describing everything from psychology to music, but some church leaders attribute its popularity to a growing "quest for meaning" in people's lives.

While the alleged healing power of crystals, soothing music and future-predicting tarot cards come under the New Age heading, self-examination and global cooperation seem to be more central to the New Age phenomenon, said a deacon who first heard the term while studying cults in the 1970s.

It's such an amalgamation of thoughts," said Pat Whitcomb, a deacon at St. John the Evangelist Parish in Green Bay.

"If it's held together by any string at all, it's held together by people who see profound and dramatic change taking place in the culture today," he said in an interview with The Compass, Green Bay diocesan newspaper.

"And these same people see our only survival as a world depending on our beginning to see ourselves as a world community, rather than as an individual country here, an individual nation there," Whitcomb said.

New Age believers seek peace and harmony—beginning with individuals and gradually encompassing the world—and respect for nature, and they exhibit a cautious approach to authority and technology.

In her 1980 book, "The Aquarian Conspiracy," author Marilyn Ferguson said the New Age way of thinking "denies that our leaders are our betters, that money can solve many problems, that more and better can solve problems, that loyalty outranks inner authority."

"If we can eliminate ego, eliminate pride—the pride that is vanity and superiority—you can be at peace with yourself," said one Green Bay resident who, while not claiming the title of "New Ager," is sympathetic to

many New Age beliefs.

"When my ego is under control, I am at peace and I have a happiness I can't explain, but everyone around me feels it," said the man, who asked that his name not be used.

"The love I have just pours over and bounces off other people," he said. "It doesn't happen all the time, but I know it's possible."

New Age beliefs also affirm reincarnation; that all people are god; the oneness of all creation; the importance of self-knowledge; the possibility of individual control over reality; and the absence of clear-cut categories of good and evil. Some of these concepts contradict Catholic theology.

Television programs focusing on New Age often feature "channelers," people who claim that the spirits of people long dead speak through them.

One of the best-known channelers is J. Z. Knight, a former homemaker from Washington state. After a short "trance," Ms. Knight's body and voice are said to be taken over by Ramtha, a 35,000-year-old warrior who lived in the legendary lost continent of Atlantis.

Other channelers have claimed to provide outlets for aliens from other planets, spirits that chose never to

It's an 'endless quest for novelty and stimulus in every direction. I think we become less human...if we seek more and more vindication of ego and appetite and self-worship. It's idolatrous'

--Fr. Daniel Berrigan

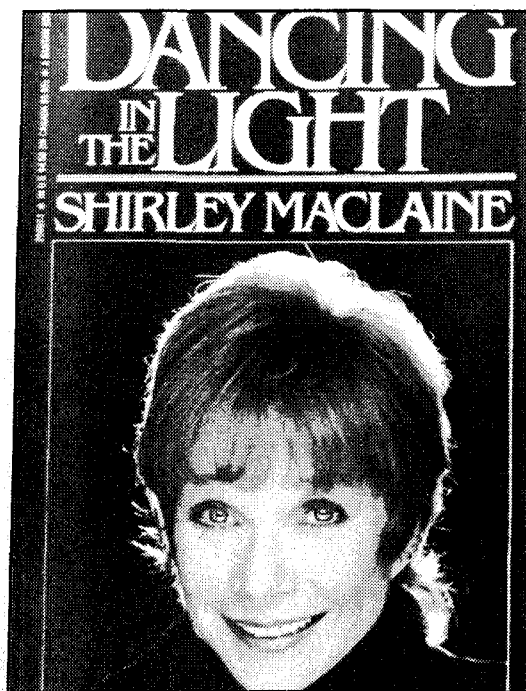
incarnate, and even the angel Gabriel.

Actress Shirley MacLaine is one of the best-known New Age proponents. She has written five books that have sold more than 8 million copies, and "Out on a Limb" was made into a television miniseries.

In her 1985 book, "Dancing in the light," (above right) Ms. MacLaine wrote about the New Age belief in control over reality. "I am, in effect, only living inside my own reality, and so was everyone else. . . To judge another was to judge myself. And that's what it was all about: self."

"If I could know me, I could know the universe," she wrote in the epilogue.

Many of the New Age beliefs and practices—from mysticism and meditation to respect for nature—are similar to those found in traditional Eastern religion and the ancient faith of the Druids, said Father Mike Carroll, a teacher at St. Mary Central High School in Menasha,



Wis.

At the same time, "the New Age movement is very American," wrote Jesuit Father Daniel Berrigan, the peace activist, in a 1987 article for Omni magazine.

New Age is "an endless quest for novelty and stimulus in every direction and the satisfaction of appetite," he wrote. "I think that we become less than human by kind of traditional norm if we seek more and more vindication of ego and appetite and self-worship. It's idolatrous."

The movement's popularity "certainly seems to reflect a strong quest for meaning in people's lives," Father Carroll said. It also may point to the failure of some of our traditional institutions to respond to a desire to believe, he said.

But the desperation some exhibit in their quest calls for caution, wrote Rev. Martin E. Marty, a Lutheran minister and senior editor at The Christian Century magazine.

"For the moment, the main thing to say is: Be aware. We have before us a phenomenon that reveals how desperate is the search for meaning, and how exploitable are the searchers," Dr. Marty wrote in a November 1987 editorial.

"This is not to say that at no point does New Age expression have something to say," he wrote. "It is that at every point it tells more about the society around us than about the truths it professes to have discovered."

(Next: Concern about belief in God)



F.I.U. retreat makes unity on campus

By Natasha Perez
F.I.U. Student

"With Christ nothing is impossible. . ." Those words come to mind as I think of the retreat held at St.

tha's church for F.I.U. and other college students by the Catholic Campus Ministry last Saturday, Aug. 27. We were approximately 50 young adults gathered that day to share and grow in our faith.

What was so incredible about this turnout is that people had been trying to do something to get the Catholic Campus Ministry at F.I.U. going for many years but without much cooperation from the student body. Father John Mericantante and I and a few others had spent months trying to form just a core group to get things started, but nobody would commit themselves. Then Father was transferred to Boston, and Guillermina Damas came into the picture.

It seems that she had all the right connections and knew all the right people—with her new input, Father John's past progress, and me blindly following along, we found a core group that was committed and stuck together, planning a retreat all summer long that would take place the first Saturday after classes began.

As the day approached, we all became more nervous, more excited, more scared, more dependant upon God for its success. We had sent out many letters and made many phone calls to reach as many people as possible. Still we did not know how many people would actually come, but were willing to consider it a success if only

ten showed up.

The morning of Aug. 27, the core group gathered to say a morning prayer in preparation for the retreat which was to begin at 9. But no sooner had we bowed our heads and invoked God's presence than a group of people walked up to the building to be let in. God did not even wait for us to finish praying—as if he knew, and of course he did know, exactly the petitions that were held in our hearts that morning.

Before we knew it, groups of people had filled up the area, and we, the core group, were walking around half dazed, in awe at the wonder of God's works. The rest of the day went by smoothly and quickly. It was a quality group of people that God had sent us that day, mature, open, sincere, the majority of which were active, committed youth in the church, very willing to share their experience of faith with others.

It was a short retreat, but it was very significant for many reasons. Primarily, it proved to us that Catholics are not alienated in an institution such as F.I.U. A large percentage of F.I.U. students are Catholic, yet in walking around the halls in the school and talking to the people, nobody would guess this is true.

We as human beings tend to be intimidated when we believe we are surrounded by people who do not share our views, and we develop a sort of outer shell that we crawl into when dealing with these people at work or school, and then in the safety and familiarity of our home and church we crawl out and breathed/once more.

The problem is that after a period of time in that shell we begin to suffocate. Sometimes the world builds up that shell against our will, perhaps by refusing to allow us to fully bring our faith into the workplace or place of study, and this is when it's time to group together.

Unfortunately, the world is not one big church. However, we the church, are scattered around out there, and grouping together can make a big difference. That is the aim of the Catholic Campus Ministry. In order not to be torn between two worlds, that of our faith and that of the rest of humanity, we want to create plan where if a student has a break between classes, he or she can go to an on-campus prayer group, Mass, or other spiritual activity.

"I want to see a table out in the U.H. (student) building like the rest of the clubs," shouted Mike Quesada enthusiastically when we asked for suggestions at the retreat. "I think we should emphasize on getting to know each other," said Eliseo Grenet.

The fruit of all of this is going to be seen this semester at F.I.U. On Sept. 22 there will be a welcome back mass and open-house reception afterwards at 4:30 in UH 210, which will be followed up by a monthly Mass. There will also be a prayer group meeting Tuesdays at 12:15 in DM 165, as well as many other planned activities, including workshops and lectures. If you are interested in joining us, please call the St. Agatha rectory at 223-5982. It would be great to hear from you!

Editorial Page

Time for U.S. to care about Haitian people

Murder and desecration continue to be a way of life in Haiti, at least as it relates to the authorities there. And it does not appear that our government here gives a damn. (Excuse our righteous indignation.)

Masked goons of Gen. Namphy—who is little more than a tin-horn dictator at the moment—barged into St. John Bosco Church in Haiti earlier this week and proceeded to murder several people, including a pregnant woman shot in the stomach. Later they burned the church. Police stood idly by and watched, either indifferent or afraid to oppose the colonel's military terrorists. The dreaded Ton Ton Macoute (secret police) of Baby Doc are now replaced by army goons. The priest of the church had been preaching against the government and the General has made it clear he will swat opposition like a mosquito. We still await our government's outcry.

Archbishop Edward McCarthy has expressed his "outrage" at the "atrocious treatment of worshippers" at the church. "I join them and all who love freedom and respect religious rights in petitioning our government to protest the outrage."

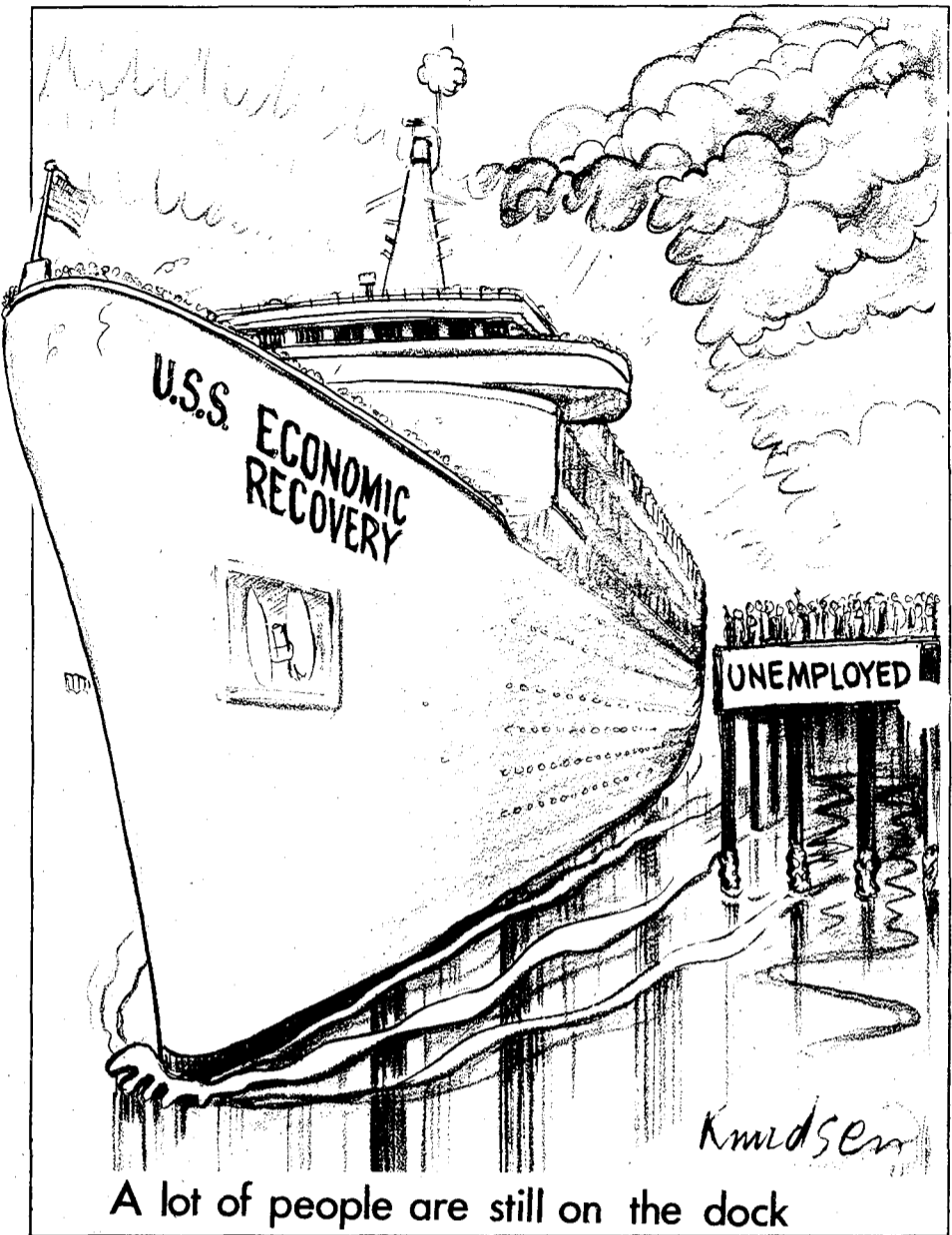
Perhaps by now our government will have acted—by threatening to throw Namphy out if he doesn't start making his army act like something resembling human beings. But the problem is that he has been getting away with it for so long he has no incentive to quit. He got where he is by military force and he then proceeded to do his will with impunity.

On August 14, a group of masked assailants, reportedly composed of uniformed military personnel and armed civilians, attacked members of the "Mouvan Jenn Labadi" (Youth Movement of Labadi). The attackers opened fire on the group of young people as they were on their way to a soccer match in the town of Labadi. The youth group, having planned a day of reflection and recreation in celebration of the second anniversary of its founding, was coming from a meeting where they discussed the situation in Haiti since the military coup of June 20. Radio Soleil reported 10 people killed in the attack, while Radio Haiti Inter reported 4 killed and two wounded. Agence France Presse (AFP) reported that Baguidi Grande Pierre, the chef de section (local military authority) of Labadi, and Esperance Charles (a member of the rural police in the area of Labadi) were identified by eyewitnesses as the leaders of the armed group in the attack.

The military government under Namphy sent a combined military/civilian team into Labadi Monday, Aug. 15 to investigate the attack. The investigative team's first action once in Labadi was to dismantle a self-help development project established and run by the youth group.

This attack is only the latest in a series of military-sponsored attacks on popular organizations and human rights groups since the coup of June 20. The new military government has made no effort to hide its disdain for the democratic opposition.

During a visit to the southern peninsula of Haiti, Namphy declared that his government's reaction to protest will be swift and indiscriminate, declaring, "When mosquitos are buzzing, one can't waste time trying to determine which are male and which female." An officer in the Haitian military recently explained the new



A lot of people are still on the dock

government's position less cryptically: "The CNG closed its eyes to a lot of things. But it won't be the same now. Namphy is going to benefit from his past errors and be strong. That means no strikes, no demonstrations, and people will be afraid to speak."

Namphy will never change unless he is put in his place by a higher power. In this case we mean Uncle Sam -- the only hope of this hapless people. The Higher Power comes later.

Letters

Suarez correct in moral view of AIDS and bishops' role

Edward R. Sunshine is certainly free to disagree with Mayor Suárez concerning the appropriateness of the statement on the prevention of AIDS found in "The Many Faces of AIDS. . ." However, the Mayor is correct in his moral criticism.

It is for our bishops to safeguard, above all, the welfare of our souls. Of course, the Church also attends to our temporal needs when it feeds the hungry, clothes the naked, etc.

But in serving these temporal needs it does not, or rather it must not, give us that which would endanger our eternal salvation—even if it were for the sake of saving our lives.

Bishop Eusebius J. Beltran, of Tulsa, summed it up best when, in addressing the executive session of the National Conference of Catholic Bishops, he stated:

"It is for the Church to instruct, encourage, guide, and enable people to follow the law of God. It is not for her to expose people to instruction on how to disobey God's law with lessened risk to health and welfare."

The good bishop went on to express his view of what the Catholic faithful need, a view with which I wholeheartedly agree.

He said: "In its eagerness to address the

wider pluralistic society, 'The Many Faces of AIDS. . .' seems to give insufficient attention to what should be its principal concern: the pastoral need of the Catholic community. Immersed as they are in a highly secularized pluralistic society, our Catholic people will continue to be bombarded with the so-called 'safe sex' message.

"They desperately need to hear from their own Church something very different. They need to learn what their Church has to offer them as they face the AIDS crisis.

"In very clear terms they need to be reminded what behaviors are expected of us as members of the Mystical Body of Christ. They need to hear, in terms they will understand, why we are called to chastity and why we must avoid all forms of drug abuse.

"They need to learn the hope-filled

Disappointed with St. Henry's 'pub'

I continue to be just as sad and disappointed with St. Henry's liquor license as I was in 1984 when I notified the TV and newspapers about it.

The story in the Sept. 2 *Voice* has not changed my mind at all. Because of St. Henry's liquor license I am no longer proud to say that I am Catholic.

Because of St. Henry's liquor license I no longer contribute to the Catholic Church (and my parish no longer gives me envelopes).

If the Catholic clergy of this area were really aware of world events they would know that the Irish have been involved in a civil war for many years and that Irish

Gospel message that, as followers of Jesus, we need not be slaves to our appetites or to sin; and that with the help of the Lord we can overcome all temptation. They need to hear again about the means available to us in the Church to help us achieve forgiveness, conversion, and restoration in God's grace.

"They need to be reminded concerning our responsibility to protect Christian virtue in ourselves and in others. And they need to receive practical guidance about how to do that by avoiding the abuse of alcohol, by self-discipline, by keeping good company, and by avoiding the near occasions of sin."

Would that all our bishops believed as Bishop Beltran and taught their flocks so.

Confusion and error would not be as widespread in our Church.

Ivan Ortiz
Miami

pubs represent poverty and not something "quaint."

Let St. Henry's Church give up worshipping liquor with their liquor license and worship God instead.

Nelson Bolan
Lighthouse Pt.

Drop tax exemption and speak out

After reading the article "Election year do's and don'ts" I think it's time for us Catholics to make a choice to be tax exempt or speak up for our values.

It looks like we've fallen into the money pit (meaning money is a greater value than defending our moral values).

Getting something out of Mass

I choose to respond to a recent letter sent to you from Father Rawley Myers of Colorado Springs, Colorado, calling us religious illiterates if we say "we don't get anything out of Mass," and judging that we want to be entertained like TV.

I have felt and spoken those same words, "I don't get anything out of Mass," and I am not a religious illiterate nor have I been searching for years for a "special feeling" (especially at the Consecration) thinking that TV-type entertainment would fill my need.

I was beginning to think that what I hoped to feel just didn't exist. Was I ever wrong! Last July I decided to attend Mass at San Isidro Catholic Church in Pompano Beach. I really didn't know what to expect but went to see for myself. I found a special experience. I truly felt the presence of the Holy Spirit and, since there were very few with dry eyes, I feel sure I was one of many.

The impact of the Mass at San Isidro is incredible, and very powerful. I feel blessed to have found that you can attend Mass and come away filled with the presence of the Lord. May God continue to bless our priests and congregation.

Kathy Vallone
Coral Springs

"Heavenly Father, please forgive America's Christians for our shameful silence..."

Would God forsake us for losing a tax exempt status? Where are our leaders?

Peggy Nelson
Pembroke Pines

Letters policy

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

One, Holy and Catholic Church

Q. We are senior citizens and both were raised in strict Catholic families. We really don't know much about other churches.

Recently we attended a funeral in a Lutheran church and we felt very comfortable with so much of



By Fr. John Dietzen

the liturgy they had.

But we thought we were not hearing correctly when they recited the Apostles' Creed exactly like we recite it including, "I believe in the Holy Spirit, the holy, Catholic Church." Will you explain how they believe in the Catholic Church? (Iowa)

A. At least by the year 100, perhaps 70 years after the death and resurrection of Jesus, the Christian community of believers already was referred to as the Catholic Church.

The Greek word "catholikos" simply means universal. Thus, the meaning simply was that the Christian church was for all people, not just for certain classes or places.

The Apostles' Creed did not come from the apostles themselves. It went through a few changes through a number of years, reaching its present form from somewhere around the year 200.

Thus, it is not strange that it should include the phrase "Catholic Church."

When Protestants use this creed, as nearly all of them do, they mean the word "catholic" in that original meaning, not as a reference to the Roman Catholic Church.

Q. I would like to know if a divorced man can go back to the church? He is not remarried and does not intend to. They were married 25 years.

A. He is in his 60s and had been going to Mass and the sacraments until this came up when he was about 55.

He never misses Mass. He loved his wife, but things did not work. How could he get back to Communion? (New Jersey)

A. I'm sure regular readers of this column must wonder why I come back to this subject so often. It is simply because, increasingly it seems, so many Catholics are confused about this subject.

Once again, the fact that a Catholic is divorced is no obstacle to his or her receiving the sacraments of penance and the Eucharist.

Just as any other Catholic, they should be sorry and forgiven of any sins that may have been involved in their life.

Once that is done they are as free to receive Communion as any other Catholic.

A different problem arises of course, if another marriage is contemplated, which is obviously not the case with your friend.

It is sad that he has been away from the sacraments so long simply because of a misunderstanding.

Please ask him to talk to a priest right away.

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

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Spotlight on Children

For years now children in the United States have been getting shortchanged, particularly poor children. Uncle Sam tells us over and over that one of every five children nationwide now lives in poverty.

In the past few years, more and more children have become what the government calls "children at risk." Because of poverty, these children are candidates for poor health, poor education and poor prospects for ever becoming happy, productive citizens.

The price we may pay for neglecting our child is staggering when you consider they are the Americans upon whom the future of our country rests.

Now, finally, some attention is being placed on this terrible problem. Gov. Mario Cuomo of New York was one of the first powerful figures to focus on the neglect of children when he proclaimed 1988 the Decade of the Child in New York.

Since then, two dozen governors have made the well-being of children a theme of their programs. Gov. Tom Kean of New Jersey referred to this in his annual message.

"If you talk to 2-, 3- and 4-year-olds in some of our major cities, you realize that everything is not in order," Kean said. "One out of three of those children lives in poverty. More than half grow up in homes with only one parent. Some are malnourished."

The governors are pressing for a number of services aimed at giving youngsters a real chance to achieve a good, productive life. These include prenatal care, teen-age pregnancy prevention, child abuse and neglect prevention, child care programs, health and medical benefits and advocacy programs.

Gov. Neil Goldschmidt of Oregon challenged the people of his state to "become stewards of the child."

Congress already has a champion for children. Sen. Christopher Dodd, D-Conn., is chairman of the subcommittee on children, families, drugs and alcoholism. He has pledged to make



By Antoinette Bosco

the concerns of young Americans a priority in the 100th Congress. Interestingly, the youthful senator joined with a venerable representative, Claude Pepper, D-Fla., in introducing the Young Americans Act (Dodd in the Senate and Pepper in the House). This measure would establish the concerns of children as a high priority of the federal government. Pepper, the long-time congressional champion of the elderly, is now one of the best friends the nation's children have on Capitol Hill.

A major achievement is Pepper's cooperation with an alliance of young and old called Generations United. This umbrella organization has 100 senior citizen, family and children's groups as members and is co-chaired by the Child Welfare League of America and the National Council on the Aging.

One priority is getting some children's health legislation passed. The organization says that 11 million children are not covered by health insurance.

Dodd, a supporter of strong child care packages and a sponsor of parental leave plans, makes it clear where he stands. Children, he says, are a national priority.

Yet, "somewhere along the road, the notion that our kids are a national priority and a national resource was lost," he says.

"Somewhere along the line we forgot that kids matter, that they're important and special and that we owe them the whole world."

Theology and the law

As a child attending St. Joan of Arc Grammar School in Jackson Heights, New York, I dreamt about becoming a policeman. I was so proud of my uncle Tom Reilly who was a New York cop I had a picture of him in his uniform which I kept on a special corner of my desk.

In college I actually considered becoming an F.B.I. agent but I wasn't old enough. In 1953 when I was drafted I ended up in the Military Police for about a year. For the most part we did traffic work in the hot sun of San Antonio. Not fun.

Our culture glorifies detectives and private investigators, and yet we know that the war against crime is a dirty and dangerous business.

As I now look back I wonder if I really would have had the stomach for police work in today's world. I'm proud of those who do.

Law enforcement requires courage, dedication and idealism. The nobility of the profession rests on the concept of human dignity. Every citizen matters. A society without law and order would soon become a living hell where criminals would rule with impunity. Can you imagine life without the police to protect us?

Is there a theology behind law enforcement? I think there is. An interesting quote in one of Chesterton's Father Brown detective stories entitled "The Quick One" makes the point nicely.



By Fr. John Catoir

"The priest looked puzzled, as if at his own thoughts, he sat with knotted brow and then said abruptly: 'You see, it's so easy to be misunderstood. Everyone matters. You matter, I matter. It's the hardest thing in theology to believe!'"

"The Inspector stared at him without comprehension; but he proceeded. 'We matter to God-God only knows why. But that's the only possible justification for the existence of policemen.' The Inspector did not seem enlightened by his own cosmic justification 'Don't you see... if all men matter, all murders matter. That which He has so mysteriously created, we must not allow to be mysteriously destroyed.'"

Human dignity is the basis of police work and every noble profession. Pray for the men and women who serve us in the field of law enforcement.

Time capsules

By Frank Morgan



1770's audiphone helped the deaf

In the late 1770's the audiphone was invented to help the deaf to hear. The user held the edge of the fan-like device between his teeth and bent the fan toward the sound. The sound vibrations then traveled through the fan to the teeth, then to the jawbone and the skull and finally to the auditory nerves.

That was the theory anyway.

The first match was called, "the Ethereal Match" and was invented in France in 1781. It was a twist of paper tipped with phosphorous and sealed in a glass tube. When the tube was broken, fire was fanned into life by the oxygen which rushed into it.

One of the first inventors of a steam locomotive was Joseph Cugnot, a French military engineer. His 1769 locomotive moved along the road without rails.

A trial was ordered by the French Minister of War, who was interested in the possibility of using the locomotive instead of horses to pull artillery.

On the day of the trial, the engine was taken to one of the streets of Paris where it rolled along beautifully at 10 miles an hour until it came to corner where it toppled over and injured some important military observers.

The steam locomotive was confiscated and locked up and so was Cugnot.

When Frederick the Great visited a Potsdam prison, prisoner after prisoner told him he was innocent. But one man hung his head and said, "Your majesty, I am guilty and deserve the punishment that I am getting."

"Take hold of this rascal," bellowed Frederick, "and throw him out of our prison before he corrupts all the innocent people here."

'Who is God to me?'

In a discussion some years ago, we were sharing on how we saw God. Not what-does-Scripture-say-about-who-God-is but "Who is God to ME?" (You might pause and think about how you would respond before continuing.) My response puzzled me. It was so contradictory. How could I think of Him as both policeman-judge and father? And where did these images come from?

I can still see that black poster that was affixed in what seems like every classroom of my grade school days. The stark white ink on it outlined a great unblinking eye within a triangle under the warning words: "God is watching you!"

'God is truly created in our image as we interact with our children and as we speak to them of God.'

The lesson of the poster was often driven home with stories of good people who died suddenly after committing the first serious sin of their lives. In spite of their formerly exemplary lives, they were always consigned to hell.

The injustice of the situation was what always struck

By
**Carol A.
Farrell**



me first, but the longer-lasting lesson was that God was hovering someplace up there in the sky just waiting for me to make some giant slip-up so that He could send me to hell!

Considering all that, it's difficult to understand that at the same time I could carry an image of God as a gentle Father who cared about me, who loved me very much and from whom nothing could separate me.

Reflection on that image pointed to my home as the source. I knew that I owed an eternal debt of gratitude to my earthly father who in his tender, nurturing, loving ways made real for me the teaching that there was a God who love me unconditionally as a father loves his child. It was an understanding that went far beyond my mind, into my very being.

Our images of God come from somewhere. They don't materialize out of nothing. As children they are created

out of what we are taught about Him and out of our experience of the gods in our life, our parents and other powerful people.

That's a bit frightening but it is how we function in our children's lives in their earliest year. We have the power of life or death over them. They are totally dependent on us for food, shelter, protection. Our size is so much greater than theirs that it promotes the god-like stature we have in their lives.

As a result of this our children's ideas of God are originally mixed up with their parent-god. God is truly created in our image as we interact with our children as we speak to them of God. Angry, punishing behaviors promote the image of an I'm-going-to-get-you God.

The responsibility here to be carriers and molders of God's image is so awesome that we would probably refuse it we could. He first created us. Then we create Him for each other.

Of course God's image is an ever changing one because life is continuous growth and change. As we read or reflect on the meaning of life, on God and our relationship with Him, we are constantly adjusting our ideas of Him.

But I see in my own life that in spite of fearful of God promoted at the time I was a school girl, and others that I held for a while and discarded, the one that endures its the one created by a father's love.

(Carol Farrell is director of the Family Life Ministry in the Archdiocese of Miami.)

What is best for the children

Dear Kenny: My husband and I each have custody of two children from our first marriages. The four range in age from 5 to 10. We have been married to each other for three years. My husband's children lived with his mother until we were married. Then they came to live with us.

After three years, I left my husband because he had a drinking problem and got abusive with me and the children. His children returned to live with his mother again. Since that time my husband has gotten help, along with myself and my children. We are seeing each other again and planning on getting back together.

Our problem is that his mother won't give the children up now. My husband went to see his boys and told his mother we were planning to reunite. She said that if we did, she would take him to court over his children.

My husband feels caught between a rock and a hard spot. We have been through a lot of pain and are ready for some happiness. I don't want my husband to go through the pain of having to fight for his children, but I don't want to lose him over them either. Can you help?—Iowa.

By Dr.
**James and
Mary Kenny**



You and your husband have merged families, separated and now all want to come back together again. Nowhere in your letter do you ask the important question, What is best for the two children who are presently with her?

The first thing I would do is to obtain a professional evaluation to determine where the best interests of these children lie. A mental health center, psychologist or social worker might do a home study on both your intended home and paternal grandmother's home. The home study should be thorough, including a social history, testing, physical exams, checking of references, home visits and especially talking to the children.

Ask the professionals what is best for the children.

Listen to what they say, including the reasons for their recommendations. They can be more objective than you in making a recommendation.

Often the needs of all can be served with liberal visitation. A good professional can help you mediate this. Mediating is better than fighting, in court or any place. Maybe grandmother should keep the children for a few months, until you see how your reunited family works.

If your husband were to insist on having the children, the law is on his side. In almost all states the rights of the natural parent take precedence, even over grandparents, unless it can be demonstrated that your intended home is not a fit place to raise children. Consider first the best interests of the children. Meet with grandmother and try to work things out amicably. Both families might offer extended visitation for the children.

If need be, make use of professional mediation. Remember, you do not have to be on friendly terms to work out an acceptable agreement. Labor and management and hostile nations work out agreements all the time without going to war.

If you and your husband have worked out your own differences, perhaps you can do the same with his mother. Good luck.

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If I were a man today...

At a marriage enrichment workshop last spring, a husband made a thoughtful comment that affected many there. "I'm confused about what women want today. I don't want to offend them and I want them to like and admire me but the rules seem to be up in the air. Do you open doors for them or not? Offer to walk them to the care or not? Call them by their first name or title? Offer to carry heavy boxes for them or watch them struggle?"

He voiced a familiar dilemma. At one time we all knew the rules: the man walked near the street, he was last in and out of elevators, and he had the last word on weighty topics.

In any time of changing value and role structures, we experience a period of normlessness. Rules are fuzzy and we long for yes/no and right/wrong answers.

Eventually new rules emerge but we're living in that limbo between structures and we often feel that whatever we do is wrong.

It's not that much easier for women. Do we wait for the man to open the door, offer his help, or give the final word? Can we get angry without being labeled radical feminist?

Some women turn every issue into a gender justice issue but they are the extremes. Most women are hoping for some rules sensitive to our gender but not so restric-

By
**Dolores
Curran**



tive that men are frightened to act for fear of offending.

In the interim between that workshop and now, I asked woman to respond to the question, "If I were a man today, how would I behave to make women like and admire me?" Here is what I heard:

1. I would not tell or laugh at sexist jokes. And if one is told and the women don't laugh, I wouldn't charge them with being humorless.

2. I would ask a woman if she wanted help rather than assume or ignore it. Saying, "Can I help you with that load?" or, "Would you like me to walk to your car with you?" tells us he cares and gives us the opportunity of accepting or rejecting gracefully.

3. I wouldn't turn everything into a gender issue,

either. Some men look for the slightest offense so naturally, they find it.

If they don't like women who reduce everything to gender behavior, why do men do it?

4. I would rid my language of as many sexist terms as possible. Men don't realize how our estimation of them drops when they use sexist language, they'd take a course in ridding themselves of it.

5. I would treat women with the same basic respect I use with men, not go over or underboard. I would listen to women as thoughtfully as I do men. I wouldn't interrupt them if I don't interrupt men. I wouldn't try to change the subject to my agenda if I don't do it with men.

6. I would accept that there are differences between us but I wouldn't judge these differences as better or worse, just real. If women get tears in their eyes during an argument, that's okay. They don't curse or bang their fists on the table like some men do.

7. I would understand that women like men, that they aren't man-haters, but that sometimes we make it hard for them to like us. And that women do the same.

So we have to let each other know when their behavior gets in the way of liking them as people. Because that's what we all are - people.

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The new era of T.V. programming

If you want to understand how much television has changed in the last 25 years, there's one simple measurement: Pick up a TV Guide and heft it. Two decades ago, the listings for a week's worth of programming could be contained in 70 pages. In contrast, a recent issue required 128 pages to cover the same period of time.

What happened between 1963 and now? The answer can be given in one



By James Greig

word: Explosion. The way we get our entertainment has exploded. The types of entertainment we get have expanded. And the problems families face, as a result of both, have enlarged.

It used to be that there were just three sources for our television entertainment: the three major networks. ABC, CBS and NBC controlled, for the most part, what we were going to see. But they no longer have such power. Now, viewers can turn to cable, satellites and video-cassette recorders.

Welcome to the future, folks; it's all a part of television today. But how you get programming onto your set is only the beginning of the equation.

Whether they come through the air, over a cable, via a tape or down a satellite dish, the programs you finally select will probably raise some questions, force some decisions and challenge family

morality.

Your TV nowadays can pull in many things you didn't see back in the Sixties, a cornucopia of delectable delights and an array of possible poisons: a documentary on the Church. . .Dr. Ruth Westheimer discussing how cocaine affects sexual performance. . .a special for children about how to avoid drugs. . .Morton Downey, Jr. calling a "guest" on his show "a pabulum-puking liberal". . .a TV drama about the needs of handicapped people. . .an uncut movie in which dozens of people die horrible deaths at the hands of a chainsaw-wielding maniac. . .a videotape which explores outer space. . .a videotape which contains graphic sex. . .

On the minus side, you have to look long and hard to find any character who ever mentions God. Still, who wouldn't prefer CNN's 24-hour news schedule to the half-hour of national news provided in the so-called golden time? Who wouldn't choose today's many selections over the dominance of the networks in those days? Who wouldn't select the power to program your own VCR versus the complete powerlessness to choose shows or the time you watched them in the bygone era?

But the changes in television—how it comes and what you get—mean that viewers have more of a responsibility. There was no morality involved in deciding between Disney's World and "The Ed Sullivan Show" in the mid-Sixties, but there are plenty of moral and ethical questions facing families today:

*Should parents subscribe to services which carry uncut and offensive movies? If they do, should they also purchase a "lock-out" device to keep their children from watching?

*To what extent are viewers responsible for educating themselves on social



'Rescue'

When the Navy abandons an attempt to rescue their fathers, a group of Navy brats decide to do the job themselves. In a scene from "The Rescue" actors Ian Giatti, Marc Price, Ned Vaughn and Christina Harnos spring into action. The U.S. Catholic Conference calls the movie and "implausible fantasy." The USCC rating is A-II (adults and adolescents) (NC photo)

issues and political topics which TV raises but which it does not completely or fairly cover?

*How much TV is too much TV? For adults? For children?

*What role do the individual and the family play in determining what will be allowed in the community in terms of x-rated videotapes?

*How much money should Catholics give to support religious programming? Of other denominations? Of the Church?

*What role do parents have in deciding what shows their children view? At what age should young people be allowed to make their own choices? What steps can parents take to educate their children in making such choices?

*How much money can families legitimately spend on TV (color sets, VCRs,

cable, satellite dishes) when millions of people die every year from hunger?

Some of those questions existed years ago but were not as pressing; many other questions are brand new, raised by the new technologies and the programming they bring.

Sometimes, it almost makes you wish someone would cut your cable, but there is no easy way out for TV watchers in the Eighties. The era of passivity has passed; the time for active involvement with the tube is here.

(Oops! In my recent column on the Film Advisory Board's new ratings system, I mentioned a Steve Martin film containing dozens of expletives. The film was not "Roxanne," as my sources told me, but "Planes, Trains and Automobiles." Sorry about that.)

New missal for shut-ins

If you are a shut-in and watch the Mass on Sunday mornings the Communications Office is now offering subscriptions to the Leaflet Missal in both English and Spanish. With this booklet you will be able to follow the readings and prayers of the Mass, right along with the priest.

To: Communications Office, Archdiocese of Miami Mass for Shut-Ins, 9401 Biscayne Blvd., Miami Shores, FL 33138

Name: _____
 Address: _____
 City: _____ State: _____ zip: _____
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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, 9:30 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 Sept. 11: Palmer House.
- 'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- 'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish.
- Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to

- 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 37 in Dade.
- 'Glory of God'** With Father John Bertolucci, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 1 p.m.

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 Capdepón, Mondays, Wednesdays and Fridays at 2 p.m. on WAQI, 710 AM
- 'Panorama Católico'** Hosted by Sister Bertha Penabad and

- 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 Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM
- 'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 a.m. on WRHC, 1550 AM
- 'Una Historia de la Vida'** Hosted by 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

Holy Rosary breaks ground for new church

With the release of 1,000 balloons bearing peace messages, Our Lady of the Holy Rosary parish in Perrine will break ground for its new church on Sunday, Sept. 18, immediately after the 12:30 p.m. Mass.

Scheduled for completion by the end of 1989, the new facility will be the first permanent church for the parish, which was founded in 1959 by the late Archbishop Coleman Carroll, first bishop of Miami. Holy Rosary was the first parish founded in the new diocese.

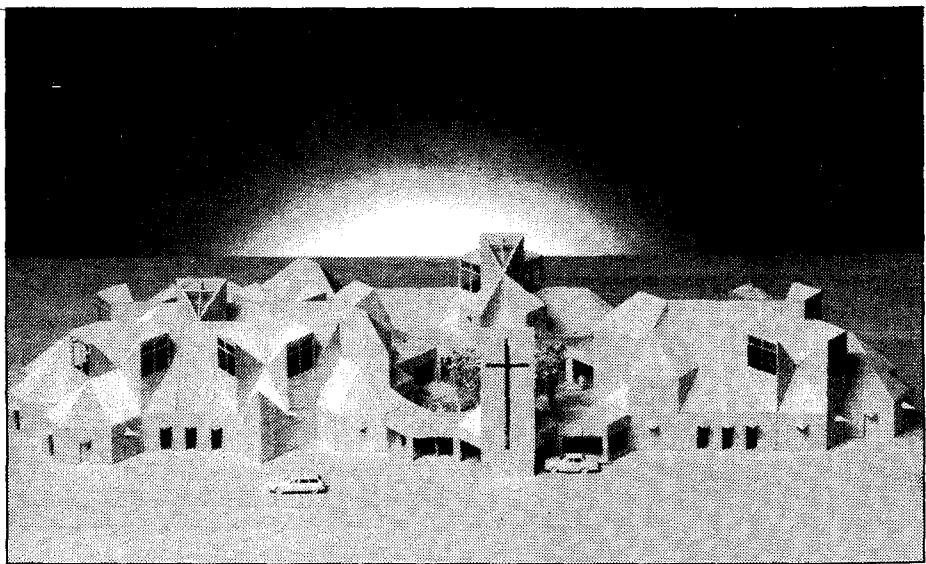
Since 1960, its parishioners have celebrated Mass in a temporary church, a two-story facility whose first floor is used for Masses and whose second floor houses the classrooms of Holy Rosary School.

The new church, which will seat about 550 people, is the first phase of a

master architectural plan for the entire parish. Parishioners hope it will be ready for use by midnight Mass on Christmas, 1989.

The architectural plan also calls for a smaller chapel and administration buildings, all combined into one large complex that nevertheless blends in with the surrounding neighborhood. The architect is Charles M. Sieger.

Holy Rosary's pastor, Father Ronald Brohamer, invites all current and former parishioners, as well as neighbors and friends, to attend the groundbreaking, which will feature: parish children releasing 1,000 balloons each bearing a special message of love and peace; the examination of a time capsule constructed by the children; a procession by representatives of the parish organizations, each carrying a banner depicting



Architect's model shows the church (left), the chapel (center rear) and parish hall (right).

ing the nature of the group; and band music and refreshments after the ceremony.

Holy Rosary is located at 9500 SW

184 Street.

For more information, call the parish at 235-5135.

Mercy Hospital to offer a Mass for the Sick

The Most Reverend Bishop Agustín Román will be the main celebrant of the Mercy Hospital Community Mass for the Sick to be held under a large tent in the front lawn of Mercy hospital 3663 South Miami Avenue at 10 a.m. on Saturday, Sept. 24th. All members of the community are invited to attend the Mass.

"It is most appropriate for this Mass to

be offered on the Feast of Our Lady of Mercy," said Sister Lorraine Kraverath, Director of Ministry and Mission at Mercy. "We encourage individuals to come with their families since this will be a very special time of blessing and prayer for the sick members of the family," added Sister Lorraine.

The Mass will integrate the use of Eng-

lish, Spanish, Creole and Tagalog in its prayers.

For more information contact Idores Rodriguez at (305) 285-2715

Vincentians hold 'Soup Sunday'

The Miami District Council of the St. Vincent DePaul Society, through its many parish conferences, recently conducted a novel fund-raising program: on a designated Sunday and the prior evening liturgies, the Vincentians sold cans of Campbell's soup at the church exits after all the Masses.

The idea was originally proposed by Council Vice President Ben La Pointe of Epiphany parish. Of Dade County's 45 parishes, 36 participated simultaneously in Soup Sunday.

Canned soup was ordered in advance through the friendly cooperation of a major supermarket chain and distributed by 17 of their stores directly to the parish groups. The soup manufacturer also had agreed in advance to be involved in this charitable project. All the profits from the sales remained in each parish for the work of the St. Vincent DePaul staff in that area.

"Soup Sunday" is just one of the many ways the Vincentians try to feed the hungry and help the poor and distressed.

Divine Providence celebrates Our Lady of Charity

On Sept. 8 the children, faculty and families of Our Lady of the Divine Providence School celebrated the Feast of Our Lady of Charity. Bishop Norbert Dorsey

was the main celebrant of the mass which was followed with a procession to the school where Bishop Dorsey blessed the school in honor of Our Blessed Mother.

Meals available at CCS centers

Catholic Community Services, Inc., 9401 Biscayne Boulevard, Miami Shores, announces the sponsorship of the U.S. Department of Agriculture's Child Care Food Program.

Meals will be available at no separate charge to enrolled eligible children at the centers listed below and will be provided without regard to race, color, national origin, sex, religion, age or handicap.

Parents/guardians of children eligible for a free and/or reduced price meal must complete an application with documentation of eligibility information including number and names of all household members, social security numbers of all adult household members or an indication that a household member does not have one, total monthly household income or Food Stamp case number or Aid For Families with Dependent Children (ADFC) or Aid to Dependent Children (ADC) case number, and the signature of an adult household member.

Name and address of Center (s)

CCS Centro Hispano Católico Day

Care-141 N.W. 27 Ave., Mia., Fl. 33125

CCS Centro Mater Child Care & Nbrhd. Ctr.-418 S.W. 4 Ave., Mia., Fl. 33130

CCS Notre Dame Day Care & Nbrhd. Ctr.-130 N.W. 62nd St., Mia., Fl. 33138

CCS Good Shepherd Nbrhd Ctr.-18601 S.W. 97 Ave., Perrine, Fl 33157.

CCS San Juan de Puerto Rico Ctr.-144 N.W. 26 St. Mia., Fl 33127.

CCS Little Havana Child Care Program-970 S.W. 1 St., Mia., Fl 33130.

CCS St. Luke's Day Care-3290 N.W. 7 St., Mia., Fl 33125.

For more information contact Mrs. Ana J. Nadal, (305) 754-2444.

It's a date

Hialeah Respect Life will hold a Benefit Dinner/Dance on Sept. 24 at 7 p.m. at the Airport Mariot Hotel, 1200 N.W. Le Jeune R., Miami, Fl. \$20 per person. For reservations contact Mr. Castillo, 885-4036.

Dominican Retreat House will host retreats for men on Oct. 14-16, for adult children of alcoholics (men and women) on Nov. 4-6, and for women on Nov. 18-20. For further information, call the Dominican Retreat House at 238-2711.

Corpus Christi Lay Carmelite Community meets every Saturday of each month at 2 p.m. at St. Raymond's Church, 3475 S.W. 17th St., Miami. For more information call Marie A. Jacobs at 858-6666 Ext. 240.

North Dade Catholic Widowers Club will hold the next meeting at 7:30 p.m. on Sept. 23 at Visitation Church Social Hall, 100 NE 19th St. (near N. Miami Ave.) Miami. For more information call 685-9976 or 923-1837 or 651-5539.

St. Rose of Lima Divorced and Separated Group will host a "Florida Tourist Party" Dance at St. Rose of Lima Cafeteria, 418 NE 195 St., Miami Shores on Saturday, Sept. 17th at 8:30 p.m. Music by D.J. Refreshments provided. Admission: \$5 at the door. For more information call Leticia at 885-6129.

St. James Catholic Church Women's Club will sponsor an Arts and Crafts Bazaar on Saturday, Sept. 24, from 9 a.m. to 4 p.m. in the Church Parish Hall located on N.W. 131 St. and 5th Ave.

A Day of Reflection for the volunteers of detention Centers will take place Oct. 16 at the Metropolitan Correctional Center, 15801 S.W. 137 Ave., Miami. Also on Oct. 22 at St. Malachy Church, 6200 John Horan Terr., Ft. Lauderdale. For information call 661-6201 (day) or 856-4283.

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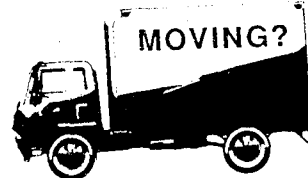
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Prayer petitions

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

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

Anyone with a prayer request is invited to write to:

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

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Ft. William J. Messick, OSFS

A Memorial Mass for Father William J. Messick, OSFS, vice president of institutional advancement at Barry University, was celebrated on Sept. 6 in Cor Jesu Chapel on the Barry campus.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the 44-year-old priest who died unexpectedly in his residence on Sept. 3.

Concelebrating with the Archbishop were Auxiliary Bishop Norbert M. Dorsey, C.P., the Very Rev. Richard T. Reece, OSFS, Provincial of the Oblate Fathers of St. Francis de Sales, and priests of the Archdiocese.

Ordained for the Oblate Fathers in 1971, Father Messick joined the staff at Barry in 1982 after serving in teaching, administrative, and counseling positions throughout the country.

A native of Philadelphia, he received a Ph. D. from the University of Maryland and an Ed. D. from Nova University, Fort Lauderdale. From 1982 to 1987 he assisted at St. Agatha Church, celebrating weekend Masses.

In addition to his parents, William and Irene Messick of Villas, N.J., he is

also survived by a brother, Robert. Burial was in Wilmington, Del.

Donations may be sent to the William J. Messick Memorial Scholarship Fund, Barry University, 11300 NE Second Ave., Miami, Fl. 33161.

Building displays cross

Regina and Robert C. Birmelin, owners of The Falls, a building on Biscayne Boulevard that displayed a giant 300 foot rosary during the Pope's visit last year have planned events for the anniversary of the visit. There is a four story cross in orange plexiglass installed on the front of the building. An unannounced event will follow.

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. 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 write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

Office of Worship workshops set

Eucharistic Ministers-All workshops: Saturdays, 9:45 a.m. to 4 p.m. Oct. 1, Sacred Heart, Homestead; Oct. 15, St. Pius X, Ft. Lauderdale; Nov. 5, St. Joseph, Miami Beach; Nov. 12, Our Lady of the Divine Providence, Miami (Spanish); Dec. 3, St. Boniface, Pembroke Pines; Feb. 18, St. Kevin, Miami; Feb. 25, St. Vincent, Margate; March 11, St. Stephan, Miramar (Spanish); April 15, Holy Redeemer, Miami; May 13, Resurrection, Dania.

Requirements for Commissioning: 1. Candidates must be recommended in letters of recommendation signed by their pastors (parishes), or Spiritual Directors (schools, institutions), or Bishop Roman (apostolates). 2. Candidates must attend one full day of training. **Procedure:** Letters of recommendation must contain the following: 1. Names of all candidates being recommended 2. Check to cover registration and lunch fees for those attending. 3. Specification of which workshop candidate(s) will attend.

Fees: \$10 per person (includes lunch). Please make check payable to the Office of Worship and Spiritual Life. Mail to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl., 33138.

Lectors- All workshops: Saturdays, 9:45 a.m. to 4 p.m. Sept. 24, St. Elizabeth Ann Seton, Coral Springs; Oct. 22, Church of the Little Flower, Coral Gables; Nov. 5, St. Michael the Archangel, Miami (Spanish); Dec. 10, Visitation, North Miami; Feb. 11, St. Sebastian, Ft. Lauderdale; March 4, Christ the King, Perrine; April 8, St. Bartholomew, Miramar (Spanish); May 6, St. Philip, Opa-Locka.

Reservations required: Please submit names of those who will attend and specify workshop being attended. Include check for registration. Fees: \$10 per person (includes lunch). Deadline for reservations is the Wednesday prior to specified workshop. For info call the Office of Worship, 757-6241 (Dade) or 522-5776 (Broward, Ext. 351).

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5 A-Novenas

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

Viviana

Thank you St. Jude for the
answer to my prayer. Publication
promised. L.R.

5A-Novenas

**PRAYER TO
THE HOLY SPIRIT**
Holy Spirit you who solve all prob-
lems. 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 in-
stances 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 sepa-
rated 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.
D.V.S.

Thanks to the Sacred Heart and
St. Jude for prayers answered.
Publication Promised. SMA

Thank you Holy Spirit
for prayers answered.
Publication promised. J.P.

Thanks to St. Jude for prayers
answered. Publication promised.
P.B. & A.B.

Thanks to St. Jude for
prayers answered. Publication
promised. D.E. R.

Thanksgiving: LITTLE JESUS OF
PRAGUE. Financial favor received.
Protect & guide us. B.G.P.

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Evaluating your lifestyle

By Katharine Bird
NC News Service

Two years ago Bruce and Marcia discovered that their 4-year-old child was emotionally disturbed. Their initial reaction was shock that this was happening to them. Caring for a handicapped child did not fit into any of their dreams of what the good life would be.

The discovery precipitated a thorough re-evaluation of the family's lifestyle. The couple had to think about the choices open to them and to make decisions about how to pattern their life now.

In large part, their lifestyle is dictated by their child's illness and the options they have to take advantage of community resources for him. On the doctor's advice the child is attending a private school which specializes in helping emotionally disturbed youngsters. Because the school is an hour away from home, a two-hour commute twice a day is a fact of life for Marcia.

The needs of their son also mean that they have made a decision to continue living in a metropolitan area where the resources they want for him are available. They know they must spend a large part of their disposable income to meet his needs.

A crisis can catapult people into taking a serious look at their lifestyle — often for the first time, said Mary Roemer. She is coordinator of psychological services at the Omni Center for Women's Health and Medicine in South Bend, Ind.

But what is a lifestyle? One school of psychology describes it as a reflection of a "basic set of convictions and attitudes formulated very early in life" and which motivate the choices people make, she explained.

Frequently these convictions and attitudes remain unchallenged until people hit a crisis or get to a transition point and don't understand what is happening to them.

Then, feeling that the values that have guided their lives no longer make sense, they may consult a counselor. Often they come with "a welter of feelings of bewilderment and desperation, urgency and helplessness," Roemer said.

She said people may complain, "I never felt this way before.... I feel stuck and nothing I do helps. I am so nervous and scared that something is going to happen. I'm out here on a limb."

Often what people need at this point is "to expand their system of values and take a broader view of what constitutes the good life."

Roemer told of Clara, a secretary in her 60s. Despite her rich, full life, punctuated by involvement in her church and her family, and the memories of earlier missionary work in Africa, she consulted Roemer saying that "nothing is working right."

In talking with Clara, it became clear that she had "uncritically accepted her lifestyle training," Roemer said. Feeling badly about herself as she enters her senior years, she feels she has for a very long time been attempting to live up to others' expectations without stopping to think about it.

Clara was married happily and had no desire to make radical changes in her life. What she needed was to fine-tune her lifestyle, Roemer said.

She explained that becoming dissatisfied with a lifestyle doesn't mean necessarily that a lot of external changes are needed.

Often it is a matter of helping people "become more at home" with themselves and more confident that the choices they are making are right for them.



A major transition or crisis can catapult people into taking a serious look at their lifestyle -- often for the first time. (NC sketch)

Making a lifestyle work for you

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

I have known a couple I'll call Pete and Megan for many years. To look at them from the outside, they appear to be an average middle-class couple involved in buying a house, making a living and raising their children.

But in recent years they have made changes, important changes consciously decided on and carefully chosen.

Pete started out working for his father in a small family business. His father ran the business and his mother did the bookkeeping. The parents worked hard, putting off longer vacations and leisure events for the sake of the business. They counted on taking full advantage of their retirement at age 65. The happy day came and they gladly passed all responsibilities into Pete's able hands. Then they set about the long postponed round of dream trips and vacations. Sadly, cancer and a stroke ended their dreams before either

reached 67.

That experience caused Pete and Megan to start looking at the shape of their own lives. "We realized that we were doing the same things Mom and Dad had done," Megan explained, "putting off all our plans for later."

"And it's not as if we were postponing everything as part of a plan," Pete added. "That's just the way things were done."

Running our own lives rather than being run by events is part of a Christian life. Pete and Megan realized that they had to work to pay the bills. And raising a family was the No. 1 energy consumer. But other things were subject to their control.

In time Pete and Megan sorted out what they could control from the responsibilities and commitments they could not change. Then they reshaped their daily and weekly routines to fit the things they decided were important and in line with the lifestyle they wanted for themselves.

Scriptures

How the early Christians lived

By Father John Castelot
NC News Service

When fishermen, farmers, business people and homemakers became Christians in the first days of the church, they did not stop doing those things. They started doing them as Christians.

What was their life like?

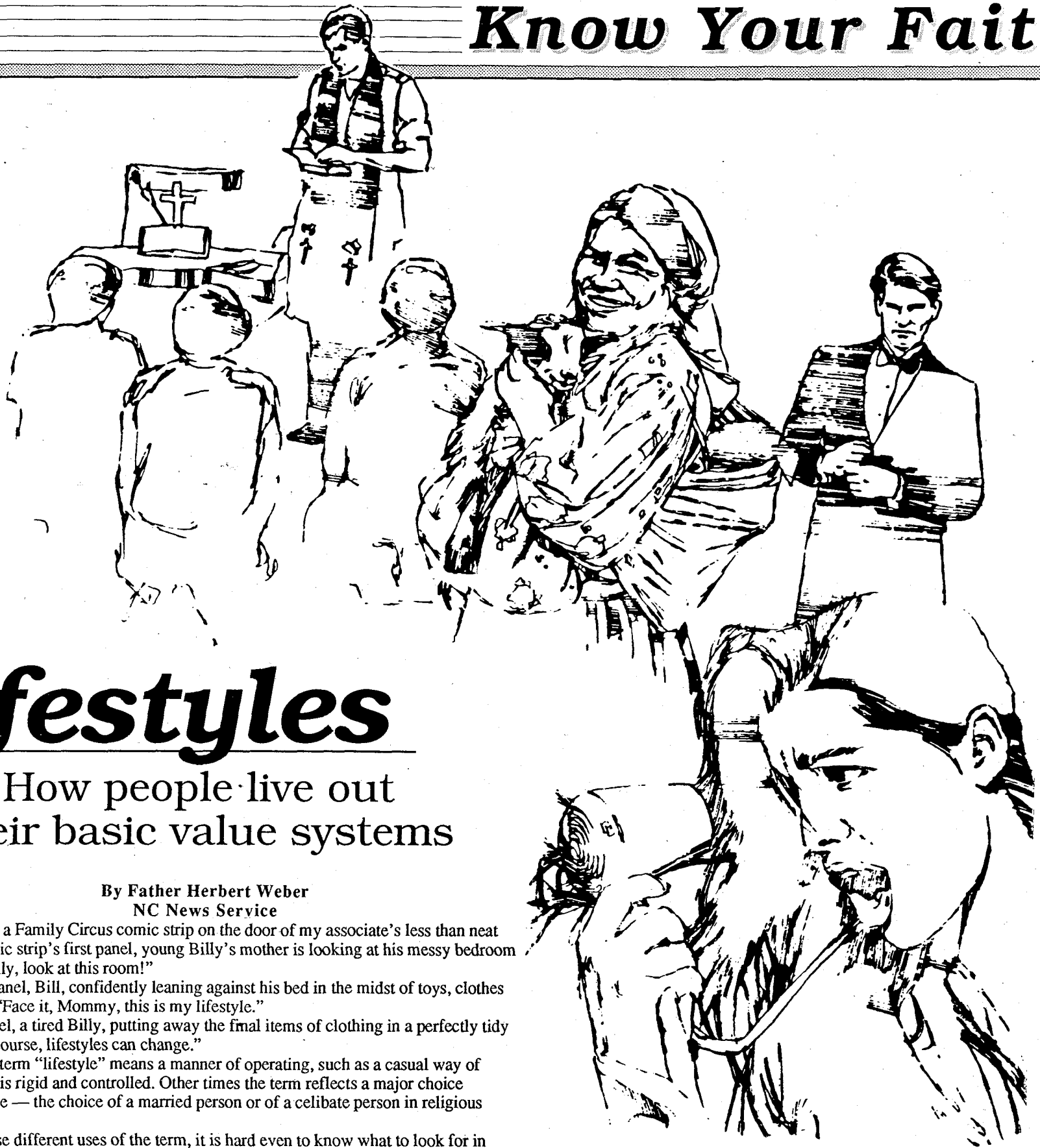
The very first Christians, all devout Jews, "were held in favor by all the people" (Acts 2:47). Luke tells us at the end of his Gospel that "they were continually in the temple" (Luke 24:53). The passage indicates that the first Christians were observant Jews, keeping the laws on food, holy days and other matters, attending synagogue services regularly and maintaining their familial and social contacts.

Of course, they had their own liturgy as well, celebrated on the first day of the week in the privacy of each other's homes (Acts 2:42-47).

Most of the first Christians seem to have been quite ordinary people. If they had land in the country, they farmed it laboriously, working from dawn to dusk to squeeze a living out of rocky soil.

Like all enterprises at that time it was a family affair. Families also marketed the produce they didn't need, either in their own villages or in the city where they set up stalls.

Many Christians were artisans, potters, carpenters, weavers, tailors. There were no highly organized shops with paid laborers working for the owner's profit. Everyone was an entrepreneur.



Lifestyles

How people live out their basic value systems

By Father Herbert Weber
NC News Service

Someone taped a Family Circus comic strip on the door of my associate's less than neat office. In the comic strip's first panel, young Billy's mother is looking at his messy bedroom complaining, "Billy, look at this room!"

In the second panel, Bill, confidently leaning against his bed in the midst of toys, clothes and books, says, "Face it, Mommy, this is my lifestyle."

In the third panel, a tired Billy, putting away the final items of clothing in a perfectly tidy room, adds, "Of course, lifestyles can change."

Sometimes the term "lifestyle" means a manner of operating, such as a casual way of living or one that is rigid and controlled. Other times the term reflects a major choice someone has made — the choice of a married person or of a celibate person in religious vows.

Because of those different uses of the term, it is hard even to know what to look for in setting out to examine a lifestyle. Let's call a lifestyle the manner in which people live out their basic value system.

A friend has a lifestyle of indifference to material goods. Having grown up in poverty and want, she learned how little she could live on. Instead of spending the rest of her life trying to obtain what she was deprived of, she has chosen to continue to live simply.

Flowing from that manner of modest eating, dressing and recreational habits, she also has become keenly sensitive to others in need. Her lifestyle is a summary of the way she behaves and what she values.

If a lifestyle is a basic orientation for one's personal choices, then career, use of time and the way resources are handled may be affected.

A colleague has a lifestyle that prizes little moments of quiet reflection, enjoyment of the flowers and the trees, and serious philosophical discussions.

She is able to work a job that requires her to be very busy, but only if she also can get some distance from it on a regular basis. She has said more than once that for her to remain healthy she has to have a lifestyle that pays attention to her inner cravings for peace and tranquility.

Sometimes I run into people whose lives are filled with inconsistencies. The lifestyles that they accept do not match their innermost needs.

Usually, then, a crisis occurs, a point at which the inconsistencies become glaring and the person no longer can live with the lifestyle. At this time something has to be done.

A college student told me his faith always had meant a lot to him. He honestly enjoyed praying and thinking about God on a daily basis as he tried to live a moral life.

Then he began to compromise his values with some reckless living. First he started to hit

the bar scene. Then he began to settle for "one-night stands."

Before long his commitment to studies and true friends suffered. Only in the pain of desperate loneliness and despair did he realize something was wrong, that his lifestyle reflected someone he did not want to be or become.

Something would have to change.

As Billy noted in the comic strip, lifestyles can change. Most of the changes are either an ongoing clarification of lifestyle to match one's values or an adaptation to new circumstances.

When Tom and Anne started dating, they discovered that they had both grown up in Catholic homes. But Tom's observance of faith was defined poorly and was far in the background of his daily concerns.

Anne's lifestyle, however, put religious practices right in the center of all important matters. Her faith was stated explicitly; she knew what it meant in her life.

As they continued to talk and participated in Mass together, Tom went through a transition. In the light of Anne's faith, what had been present only partially for him started to emerge as truly his own.

An occasional evaluation of lifestyle is helpful for those who want to know if they are living according to what they profess to believe. And just as Billy needed to have his mother review with him whether his lifestyle was on target, so it is for others. They need each other's help to be faithful in living according to their inner calling.

Children began learning the tricks of the trade as soon as they could walk. Work was done at home. Those who practiced similar crafts tended to be

commune in the desert. He himself remained a tentmaker, even in the midst of his missionary work. Lydia, his convert at Philippi in Macedonia,

'Many Christians were artisans, potters, carpenters, weavers, tailors. There were no highly organized shops with paid laborers working for the owner's profit. Everyone was an entrepreneur.'

grouped in certain areas. This made for stiff competition, but also mutual assistance at times.

When Christianity moved out into the gentile world, it attracted an even greater variety of people with more varied backgrounds and lifestyles. But St. Paul did not encourage his converts to drop everything and form a

apparently remained a successful businesswoman as the foreign representative of a textile firm based in Thyatira in Asia Minor. She seems to have had a house in Philippi which she put at the disposal of the new Christian community.

Paul expressed his view quite plainly: "Everyone

should continue before God in the state to which he was called" (1 Corinthians 7:24).

Underlying his attitude was the generally shared conviction that Christ had ushered in "the last days." There was no point in changing careers with the end in sight.

Jesus called for a radical conversion, a revolutionary change of outlook, attitude, values. That made a big difference, of course. The difference was in people's lives — in who they were. It was seen in their motivation, their aims, the way they regarded possessions, their attitudes toward fellow human beings. They were now followers of the selfless Christ.

And what they were changed the world.

Benedictines battle blazes

Firefighting Benedictines working as volunteers battle blazes in rural Indiana

By Mry Ann Wyand

ST. MEINRAD, Ind. (NC)—The fire alarm went off during the monks' prayer time on a hot Sunday morning in July. Part of the Perry County woods near St. Meinrad Archabbey was ablaze.

The Benedictine monks who staff the abbey fire department knew it would be an arduous task to extinguish a brush fire in the drought-parched woods. Assisted by St. Meinrad residents, they battled 60 acres of blazing countryside in the abbey woods for 16 hours amid incredible heat.

"It was 100-plus degrees that day. We were out for 15 or 16 hours the first day, then went out again three days in a row for flare-ups," Benedictine Brother Luke Hodde said.

"The people in the area have been very good, very supportive, and we had about 130 to 140 people helping us," he said.

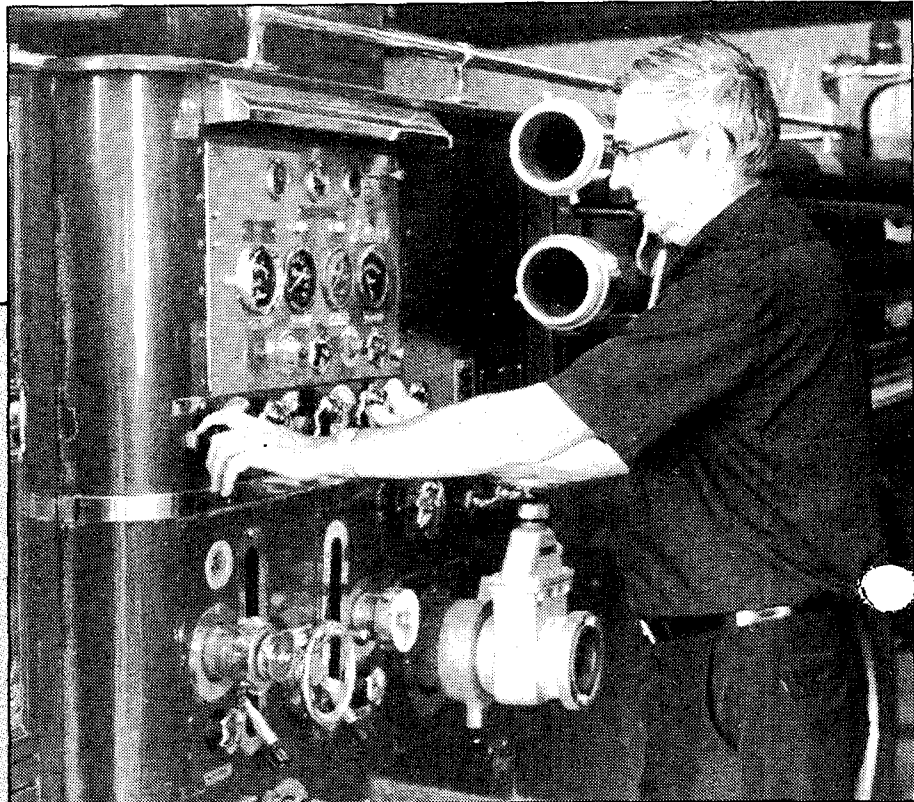
Brother Hodde is one of about 15 St. Meinrad monks who volunteer their services to the community as members of the St. Meinrad Volunteer Fire Department.

Officially, he serves as business manager and treasurer of the monastery, but when his electronic pager beeps for an alarm he is first and foremost a firefighter.

His volunteers' service to the department began when he was a seminarian. He has continued to fight fires for nearly two decades. "It's very rewarding," said Brother Hodde. "It makes you feel good when you can help someone." People recognize the value of fire protection, and they know that it takes a lot of time

'People recognize the value of fire protection, and they know that it takes a lot of time and money to keep a fire department going.'

-Brother Hodde



Benedictine Father Killian Kerwin of St. Meinrad Archabbey checks gauges on one of the firetrucks of the St. Meinrad Volunteer Fire Department which is operated jointly by the abbey and town of St. Meinrad, Ind. (NC photo by Mary Ann Wyand)

and money to keep a fire department going." But the job doesn't only elicit joy.

"It's a real sick feeling when you see smoke pouring out the windows," said Brother Hodde. "We've had our tragedies. . . But it's a small community, and when people have burn-outs the neighbors jump in and help," he said.

As abbey fire chief, Benedictine Father Killian Kerwin mixes his parish responsibilities as pastor of St. Meinrad Parish with the administrative tasks required for community fire protection.

The former professor of Scripture and moral theology said that as a child he "never dreamed that I would grow up to be a fireman."

St. Meinrad's Volunteer Fire Department operates under an unusual cooperative arrangement dating back to 1932, with an abbey fire chief and a town fire chief sharing supervision for a combined staff of monks and area residents.

Most alarms are in response to grass fires, car fires, accidents and occasional house fires.

When St. Meinrad's Bede Hall caught fire a decade ago, firefighters had to enter the smoky basement of the historic building without benefit of lights or windows. It was an unpleasant reminder of a disastrous fire in 1887 which destroyed the monastery as well as one school building and forced the monks to completely rebuild their archabbey.

By 1888, St. Meinrad monks and residents had established their first volunteer fire department to prevent future catastrophes.

Rockford nun wins on the 'wheel'

ROCKFORD, ILL. (NC)—Dominican Sister Rosa Rauth of Rockford won a queen-size water mattress, a set of golf clubs, his-and-hers exercise cycles, and

hidden on a series of blocks on a wall.

The nun won \$4,600 in prizes when she taped the first of the shows for the daytime version of the "Wheel of Fortune" July 23

'She won it all on the first puzzle and it all belongs to her order, the Dominican Sisters of Sinsinawa, Wisconsin.'

much more on the first of two appearances on the popular TV game show "Wheel of Fortune."

She wasn't quite as lucky in her return appearance on the show, in which contestants guess at letters and then words

in Burbank, Calif. The shows were scheduled for broadcast Sept. 7 and 8.

She won it all on the first puzzle and it all belongs to her order, the Dominican Sisters of Sinsinawa, Wis.

In addition to the water mattress, golf

clubs and exercise cycles, her loot includes a food mixer, a compact-disc player with remote control, fruit and nuts, a kitchen cart, a week at Mission Hills Resort Hotel in Palm Springs and a \$252 gift certificate.

Sister Rauth missed winning a \$12,000 shiny red car during the game's bonus round. The second day was a disaster.

"Zip," said Sister Rauth. "I landed on bankrupt; I landed on lose-a-turn, and I guessed letters that weren't there."

She was a contestant with two servicemen, prompting show host Pat Sajak to comment that it was a day to "Praise the Lord and pass the ammunition."

Soon after the taping, life was back to normal for Sister Rauth. She spent her first days in Rockford completing the fall

liturgical music schedule at St. Patrick's Parish, where she plays the organ and teaches piano to 20 students.

Sister Rauth first tried out for the show in April 1987 while in California for a math teachers' meeting. She passed a written test of 15 puzzles, but was eliminated after a mock game.

Eleven months later, she again passed the written test and, after playing the mock game, was called back for a second interview.

The 18 people at the callback played two game to show off their game strategy, and she later notified at St. Patrick's Convent that she had been chosen to appear on the show.

"It was a great experience," she said, "but I'm relieved that it's over."

How an 8-year-old vacuums

By Hilda Young
NC New Service

How to vacuum if you are 8:

Ask your mother if you can use the canister vacuum with the long hose attachment to clean your room. Promise you will be more careful than last time about crayons, marbles, shoestrings and the cat.

If you are lucky, she will put her hands on her hips and say, "Inventory what's under your bed while you're at it."

That means you have permission.

Plug in the vacuum. Snap it on. Feel a sense of power. See the cat head for the

basement. Stick the end of the hose into your tennis shoe. Listen to the sand and little rocks being whooshed out.

Experiment. Suck a baseball card onto the end of the nozzle. Lie on your stomach and see how close you have to hold the nozzle to the card before it "voops" off the floor onto the attachment.

Try the same thing with a lint ball, a domino and a king of diamonds. Decide better than to try it with a penny.

Pretend the hose is a wild python. Wrestle it to the floor using both hands around its neck to keep its sucker fangs from devouring your face.

Feel the suction on your palm. Stick the

nozzle on your arm. Feel how it tugs at the hairs on your arm.

Make a mental note to dare your sister to do it later. Oink up the spider web in the corner of your window.

Feel bad you wrecked its house. Zoink up the spider too. Put a handkerchief over the nozzle and see if the vacuum will maintain suction through it like your magnet does through paper.

It doesn't. Turn off the machine and pull the handkerchief out of the hose.

Get your mother's hand mirror and see if you can get the vacuum to hold your hair straight up. Only 6-year-olds worry about their hair being pulled out by the

roots.

Be cautious, however. Stay clear of your eyeball. Set up your transformers and toy soldiers along the edge of your bed in a defensive position. Stage a dramatic confrontation between them and the extraordinary powerful and mysterious force from the planet Hoover.

See if you can turn pages of your coloring book one at a time using only the vacuum nozzle. When your mother opens your door and asks, "Are you still playing with the vacuum?" say, "Hey, this is hard work."

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