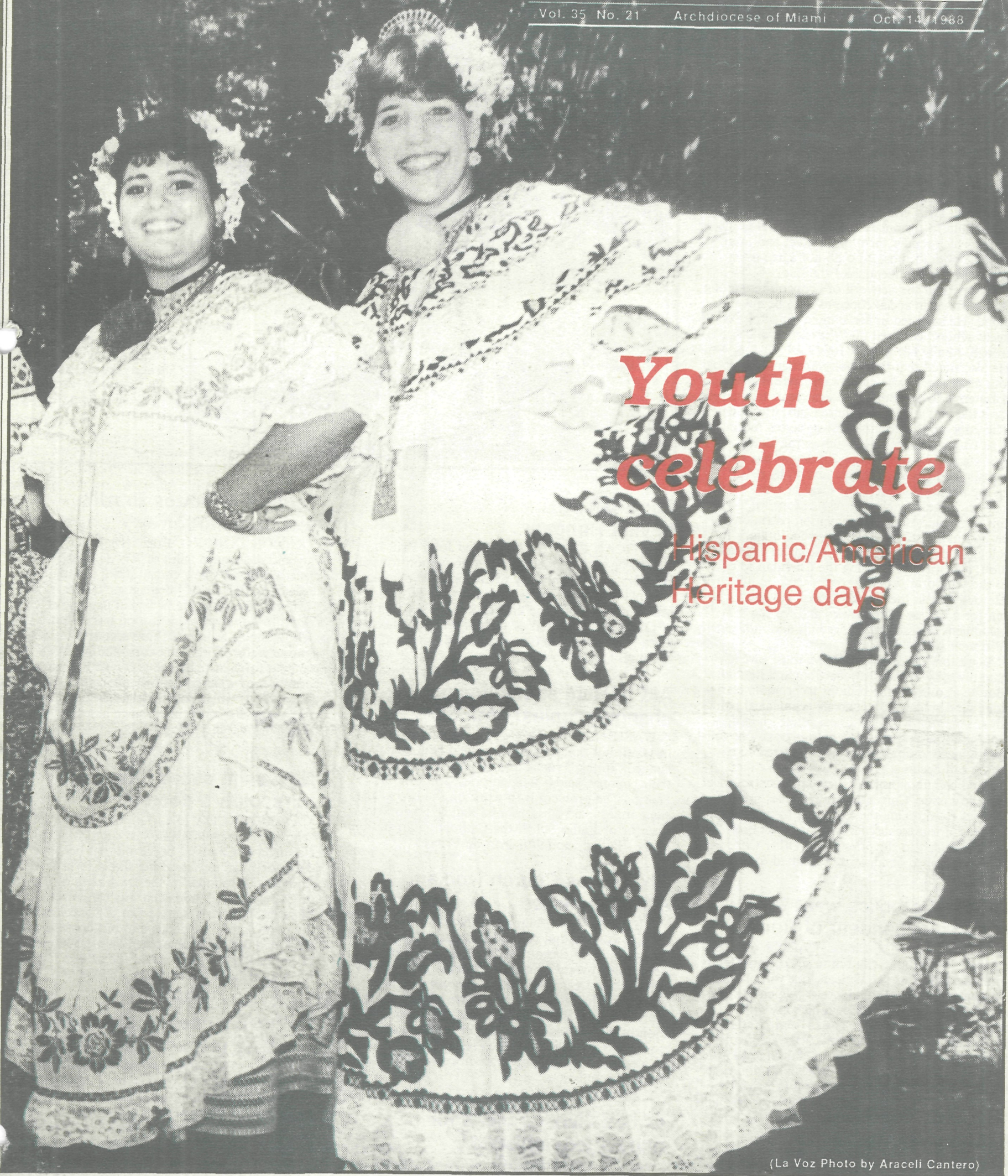


THE VOICE

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Youth celebrate

Hispanic/American
Heritage days

(La Voz Photo by Araceli Cantero)

Pia Rodriguez and Lupe Grisolia from Immaculate Conception Parish demonstrate Panamanian costume during heritage events at the Youth Center near LaSalle High School, including dance, food, puppets, Latin and U.S. historic figures.

Inner-Voice



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Pope praises U.S. Church's ecumenical work

VATICAN CITY (NC) — Pope John Paul II said the church in the United States has done excellent ecumenical work, while demonstrating an internal vigor based on "the union of truth and freedom."

Speaking to a group of New Jersey and Pennsylvania bishops Oct. 7, the pope emphasized that ecumenical dialogue must continue to be tied closely to church unity and doctrine.

"Much has been done in the United States to bring Christians closer together," the pope said. He cited the leading role U.S. experts have played in ecumenical dialogue since the Second Vatican Council.

"An excellent climate has been created for the continuation of a fruitful dialogue between competent experts. Their efforts to find what is held in common and to formulate the controversial points in terms which render them more exact and more intelligible even to those who do not agree upon them are highly commendable," he said.

The pope said the network of cooperation among U.S. Christians in social concerns is to be applauded. He suggested undertaking a "creative ecumenical action" centered on "the sacred value of marriage, family life and the unborn."

He also noted that the "many unchurched people of our cities and towns deserve our special attention and fraternal love." Bringing them closer to God, he said, is the best service the church can offer them.

The pope said the ecumenical successes reflect the overall fruitfulness of the church in the United States, "a society which from its origins has been pluralistic and open to all men and women."

In the universal church, the ideal of unity also implies a "necessary climate of freedom," he said. "This principle sustains the common patrimony of faith and moral teaching while leaving options in theological studies, spirituality, means of evangelization, and ways of infusing the Christian spirit into the temporal order."

He said that in the church "there will always be room for a variety of ministries and for the development of associations, groups and movements of different types."

"As pastors of God's people we must love legitimate diversity in the Catholic Church," he said.

But he also urged the bishops to promote clarity among all Christians on concrete ecumenical points such as common worship. Local priests, he said, should use weddings and funerals as occasions to explain the conditions under which shared communion can occur.

Shared communion is a crucial and controversial ecumenical issue. Currently, church rules prevent Catholics from taking the Eucharist from ministers of other Christian churches who have not been validly ordained to the priesthood. Other Christians are, under limited conditions, permitted to accept Communion in Catholic services.

Chinese Catholics want to remain independent of Rome

PEKING (NC) — A Chinese Catholic official said that the Catholic Church in his country feels spiritually linked to the Vatican, but will maintain its organizational independence — which includes the practice of electing its own bishops with or without Vatican approval. The official, Anthony Liu Bainian, also repeated the charge frequently made by government-recognized church authorities that the Vatican "interferes" in China's domestic affairs. He said the issue of "papal primacy" — which is rejected by the Chinese church — remains a problem.

Ecumenical emphasis threatens mission work — Cdl.

ROME (NC) — The Vatican's top evangelization official, Cardinal Jozef Tomko, warned that the church's missionary role is being weakened by a sometimes-misguided theological approach to interreligious dialogue. Cardinal Tomko criticized a number of Christian theologians who, he said, in "exalting" such dialogue were reducing faith in Christ and turning missionaries into mere social workers.



Prayers for emperor

Three Japanese nuns pray in front of the Imperial Palace in the rain after signing register books to wish for the recovery of gravely ill Emperor Hirohito. (NC photo from UPI-Reuter)

Pope willing to visit Hungary

VATICAN CITY (NC) — Pope John Paul II indicated he would accept a recent invitation to visit Hungary, but did not say when such a trip could take place. The pope said a visit to the East European country would be undertaken for the "glory of God" and the good of the nation. He spoke to a group of some 1,500 Hungarian pilgrims led by Cardinal Laszlo Paskai.

Aid to Haiti should include changing 'unjust structures'

WASHINGTON (NC) — Foreign aid is needed in Haiti, but donors also must help Haitians change "unjust" social and economic structures in their country, said a Belgian priest working in Haiti. "The problem is to work on the two at the same time," said Missionhurst Father Hugo Triest, director of Radio Soleil, the Catholic radio station in the Haitian capital of Port-au-Prince.

Philippines Church workers still being killed

KIDAPAWAN, Philippines (NC) — Ninety church workers and members of basic Christian communities in a central Mindanao province have been killed by government-supported paramilitary forces since December 1981, a diocesan agency reported. The killings by part-time militiamen in North Cotabato province stopped for about 10 months when President Corazon Aquino came to power in early 1986, but then resumed, according to a report of the Kidapawan diocesan Justice and Peace Commission.

Chile's bishops plead for unity after plebiscite

SANTIAGO, Chile (NC) — Chile's bishops sounded a conciliatory note following the Oct. 5 national plebiscite, which rejected 15 years of dictatorship, by calling on all elements of society — from government to leftist activists — to work together for the country. "We have to avoid in our language and our attitudes that which may be offensive to others," they said. "Political adversaries win or lose, but are not enemies."

Cardinal criticizes Brazil's new constitution

RIO DE JANEIRO, Brazil (NC) — Cardinal Eugenio de Araujo Sales of Rio de Janeiro has criticized Brazil's new constitution, saying it increases the danger of "demagogic democracy." Cardinal Sales told the Brazilian newspaper *O Globo* that the new constitution has serious flaws, mentioning as examples those sections limiting agrarian reform, defining cohabitation as an acceptable form of marriage and giving a vague definition of what constitutes abortion. The constitution, which took effect Oct. 5, is Brazil's sixth complete constitution since independence from Portugal in 1822.

New saint called 'hope' for society's poorest

VATICAN CITY (NC) — Pope John Paul II canonized the church's newest saint, Maddalena Gabriella di Canossa, declaring that her love for the poor "had devoured her like a fever." A noblewoman and founder of the Daughters of Charity of Canossa, St. Maddalena was canonized during a Mass in St. Peter's Square Oct. 2 concelebrated by the pope and 20 cardinals and bishops. Before an estimated 30,000 people, including 1,500 members of her order, the pope called the saint a "sign of joy and of hope" for society's poorest.

Catholic-humanist dialogue stresses respect for human rights

(RNS) — Participants in an international dialogue of Roman Catholic and humanist scholars held in Amsterdam agreed that "the state has no right to impose religious or anti-religious norms but on the contrary must respect the freedom of conscience of persons and of groups." In a statement issued at the conclusion of the Sept. 30-Oct. 2 meeting, they also expressed support for "all institutions which respect human rights and which respect different conceptions of the world." The meeting was sponsored by the Vatican Secretariat for Non-Believers and the International Humanist and Ethical Union, which sponsored three such dialogues in the years immediately following the Second Vatican Council.

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Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

Ana Rodriguez-Soto — News Editor
Prentice Browning — Staff Writer
Nitza Espallat — Editorial Asst.

Edith Miller — Display Advertising
Piedad C. Fernandez — Circulation Manager
Charlotte Leger — Editorial Asst.



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Bishops oppose official English

Statement of the Catholic Bishops of Florida in opposition to proposed constitutional amendment number 11:

We, the Catholic Bishops of Florida wish to express our strong opposition to proposed Constitutional Amendment Number 11 to make English the official language of the State. We urge Floridians to vote NO on Nov. 8 because this proposition is divisive and offers harm rather than benefit to our State. It is now causing and will continue to cause disharmony between ethnic groups and other minorities.

The amendment, as worded, invites endless litigation, and if approved will create obstacles in commerce and in the delivery of essential community services.

Voters need to ask themselves two questions:

Are there language problems in Florida?

Is the amendment the correct solution to these problems?

Are there language problems in Florida? Many Floridians believe that there are and believe that this amendment is the solution. We in the Church know very well that English is not the native or maternal language of a very great number of our people, especially in south Florida.

After English, the most common language is Spanish. We also have large numbers who speak French, Vietnamese, Russian and many other languages. In Florida, for example, Catholic church services are conducted in Spanish, French, Creole, Korean, Vietnamese, Arabic, Ukrainian, Polish, Lithuanian, and Greek, as well as English.

We believe that there is an urgent need for all our people to be able to speak, read and write in English. A 1969 Vatican document on the pastoral care of immigrants and refugees had this to say: "...let immigrating people accommodate themselves willingly to a host community and hasten to learn its language, so that if their residence there turns out to be long or even definite, they may be able to be integrated more easily into the new society. This will

occur surely and effectively if it is done voluntarily and gradually, without compulsion or hindrance."

The same document goes on to say: "Not least in its right to consideration

languages have led to violence and wars. This is still happening throughout the world. Our Americans tradition is different. Throughout our history, we have not allowed this issue to divide our

'Within a generation the new immigrants will be as American as the sons and daughters of those who crossed the Atlantic in the nineteenth century'



is the mother tongue of immigrant people by which they express their mentality, thoughts, culture and spiritual life."

While these texts relate primarily to the pastoral care, they offer common sense norms for civil and political life as well.

However, it is not easy for adults to learn a new language and is very difficult for the elderly. One reason we oppose the amendment is that it could well jeopardize existing forms of bilingual assistance, including emergency services, hospital translators, counseling court interpreters and other services that guarantee public safety.

We believe that this amendment would deliver the wrong message to the very people whose business we are trying to attract. Enlightened governments throughout the world seek to encourage rather than discourage multilingualism.

Throughout its history, our country has viewed cultural and language diversity with ambivalence. We have appreciated and eventually incorporated a multiplicity of traditions, thus enriching a pluralism that is uniquely American. Yet each wave of immigrants has experienced bigotry and prejudice.

We must ask whether the campaign to make English official is only about language or is it not also directed against Hispanics and other foreigners. All through history, arguments over

people and we should not allow it to happen today.

We ask any who might harbour such thoughts to learn from the example of our founding fathers and the lessons of our history. We must not let even the hint of prejudice become enshrined in our Florida laws.

All over Florida new immigrants are learning English and adopting our American culture. In one county, where 75 percent of Catholics were born outside the United States, over 80% of Hispanic churchgoers attend church services in English even though services in Spanish are easily accessible.

In predominately Hispanic areas the language of school playgrounds is English. Within a generation the new immigrants will be as American as the sons and daughters of those who crossed the Atlantic in the nineteenth century. English is the de facto official language of this country and this state as it has been for more than 200 years.

A study released last April found that after living in the United States for 15 years 75 percent of Hispanics speak English regularly. All of their children will be fluent in English. It showed that Cubans and South Americans forget their Spanish a bit more swiftly than Puerto Ricans and Mexicans. Among people who arrived before age ten, after 12 years almost 100 percent speak English; 70 percent speak it as their first preferred language and 10 percent speak English; 70 percent speak it as their first preferred

language and 10 percent speak no Spanish. Of those who arrived after they were 45, only 40 percent learn English.

Is this proposed amendment the correct solution? We think not. It is not necessary. It can do no good and could cause much harm. Let us concentrate our energies on building up good will, harmony and mutual respect among all racial, ethnic and cultural groups.

Today's immigrants are well aware of the importance of speaking English for their future and their children's future in this country. This is confirmed by one of the authors of the study cited above. The urge to learn English is pervasive, he said.

"What drives this is a desire to be a good American, to be like everyone else. English is adored by teenagers who want to participate in the American adolescent culture."

English language programs are overcrowded. They need improvement and increased funding. This is a more positive solution. Florida's greatest natural asset is its geographical location. It is the natural crossroads of the Western Hemisphere and indeed the world. Our economic future depends on our ability to communicate and to make our visitors welcome. This amendment will have a negative impact on those industries and communities that rely on the positive image which Florida currently enjoys for foreign tourists and trade.

We therefore urge the voters of Florida to reject this proposed Constitutional Amendment Number 11 when they cast their ballot on Nov. 8.

Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; W. Thomas Larkin, Bishop of St. Petersburg; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; Agustín Román, Auxiliary Bishop of Miami; Norbert L. Dorsey, C.P., Auxiliary Bishop of Miami.

Pope's letter seen defending women

But some see '30s' theology

By Jerry Filteau

WASHINGTON (NC) — While Pope John Paul II's new letter on women ruled out their ordination to the priesthood, initial reactions to the document viewed it as a strong defense of women's dignity.

"He says the inequality we've practiced is due to original sin, and we've got to work to overcome this sinful condition," said Bishop Joseph L. Imesch of Joliet, Ill., head of the U.S. bishops' committee that is writing a national pastoral letter on women's concerns.

The first draft of the U.S. pastoral calls sexism a sin. It is based on the view that attitudes or actions which treat women as less than equal to men must be overcome.

The papal letter "affirms the basic assumptions of our own document," Bishop Imesch said.

The papal letter, titled "Mulieris Dignitatem" ("The Dignity of Women"), was released by the Vatican Sept. 30. The 119-page document focused especially on the place of women in Scripture, with particular emphasis on Eve, Mary and Christ's approach to women.

The pope described the letter as a "meditation" on the "bases" of the

equal dignity of men and women. He said specific issues of women's role in church and society would be addressed in a separate document which is to appear later.

In the letter the pope argued against traditional views that God meant women to be subject to men. He said that when God told Eve, after she and Adam sinned, "he shall rule over you," it did not refer to the way God meant things to be, but rather to "the constant 'inclination to sin,' the tendency to go against the moral order," that results from original sin.

God's intended order, the pope said, is for men and women to be of equal dignity and united in marriage in "a mutual subjection" in which each affirms the other's personhood, dignity and vocation.

Pope John Paul described Mary as "the archetype of the whole human race" and said that "Christ's way of acting (toward women), the Gospel of his words and deeds, is a consistent protest against whatever offends the dignity of women."

At a press conference in Rome Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, described the new papal document as a "passionate appeal" on

behalf of woman as "guardian of the human being."

Cardinal Ratzinger defended the pope's reaffirmation of an all-male priesthood, saying the church's teaching on that issue is a matter of faith in the way Christ instituted the sacraments, not a matter of women's dignity.

In the letter Pope John Paul argued that in Christ's teaching and actions "one can find nothing which reflects the discrimination against women prevalent in his day." That fact, he said, undermines the argument of some that Christ merely followed prevailing customs when he chose only male apostles.

Doris Donnelly, a theologian currently writing a book on Marian theology, said in a telephone interview that the new papal document "moves the discussion about women to a new level," chiefly through its interpretation of Scripture.

The pope's scriptural interpretations of women's dignity and equality exhibit an awareness of and sympathy to "the way that women are reading the Scriptures today," she said.

She said some people had expressed fears that the papal letter would "write off" the U.S. bishops' pastoral on

women now being written but instead "it supports it, I would say."

Donnelly praised the pope's emphasis on "the radical equality of women," on the need for male responsibility in sexual relations and child-bearing, and on the sinfulness of discrimination against women.

"Something curious about this document is that it is as much about men as it is about women," she said.

Mother Teresa of Calcutta, interviewed by the Italian Catholic newspaper, called the letter a "truly marvelous gift."

She said the pope rightly emphasized that the woman's maternity gives her a "specific precedence over the man," but said the modern world does not always understand it correctly.

"This is recognized, yes — but unfortunately in the negative sense. I am talking about abortion, about the mother who is left to 'decide,'" she said.

Elisabeth Schussler Fiorenza, professor of Roman Catholic studies at Harvard Divinity School in Cambridge, Mass., had a different view. She said "it seems to me that nothing new is said" that has not been in official Vatican statements for several

(Continued on page 5)

Hispanics told: Blend values, forge new U.S. culture

NEW YORK (NC) — The Hispanic bishops of the Northeast in an annual message urged Hispanics to form a new culture by blending the best of their heritage with the best of what they find in the United States.

The message was written for the Oct. 12 observance of the "Dia de la Raza," a celebration of heritage, values and religion in Latin America that is known as Hispanidad Day in the United States. Considered to be the day in 1492 that Spaniards first arrived in the Americas, Oct. 12 is celebrated as the anniversary of the evangelization of the New World.

In their message, the bishops noted that Spaniards came to the New World and united with the indigenous peoples — and later with African slaves and others — to form a new Hispanic race.

Similarly, they said, Hispanics who have come to the United States should form a new culture through their encounter with U.S. values, accepting those from the Anglo-Saxon tradition that are good and rejecting or purifying those that are weak.

A large number of Hispanics have come to the United States in recent decades, the bishops said, to seek a better life and often to escape intolerable situations.

But Hispanics also find a country, the bishops said, where they must deal with religious and cultural values different from those of their heritage. Specifically they cited U.S. media emphasis on pleasure and wealth.

As a result, the bishops said, many Hispanics suffer identity crises.

The bishops said the challenge facing Hispanics in the United States requires a greater personal dedication and a more intense practice of their religious faith.

Hispanics have come from regions where customs and publicly displayed symbols testify to the Catholic character of the people and where almost everyone is automatically at least nominally Catholic, they said.

But in the United States, the bishops said, the church is just one group among others, and the preservation of Catholic faith requires "profound conversion and conviction."

Bishop praises Atlanta anti-abortion protesters

ATLANTA (NC) — At least seven Catholic priests were believed to be among 343 people arrested after blocking access to Atlanta clinics which perform abortions. There was no precise figure on priests arrested because they, like other "Operation Rescue" participants, did not give their names to authorities. Archbishop Eugene A. Marino of Atlanta, meanwhile, said using non-violent resistance "in an attempt to rescue intended victims from the fate of abortion" is a "courageous response to injustice." "Those who decide to participate in such action must take care to do so only in the most loving and gentle manner, remaining scrupulously non-violent in every way — physically, verbally and emotionally."

Church official criticizes condom ads on TV

WASHINGTON (NC) — A church official criticized ABC, CBS and NBC for deciding to air 30-second condom TV ads and said doing so "goes against parents' rights" to oversee their children's sex education. "We oppose running condom ads on television," said the official, Richard Hirsch, U.S. bishops' secretary for communication. Hirsch criticized the move four days after Surgeon General C. Everett Koop unveiled the first national advertising campaign that explicitly promotes use of condoms to stem the spread of AIDS.



President honored

Jesuit Father J. Donald Freeze, provost, and Jesuit Father Timothy S. Healy, president of Georgetown University, place a sash around the neck of President Reagan as he received an honorary doctorate of humane letters from the university. Georgetown is celebrating its 200th anniversary. (NC photo from UPI)

Bishops urge 'yes' vote on health insurance for poor

JEFFERSON CITY, Mo. (NC) — Missouri's seven Catholic bishops have urged Missouri citizens to vote "yes" on a referendum to create a health insurance plan for the poor, elderly and uninsured. "We are charged by Christ with the care of the poor, the weak, the defenseless and the suffering. We have a moral obligation to support health care policies that fulfill that directive," the bishops said.

Bush: No 'litmus test' for judges on abortion

HARTFORD, Conn. (NC) — Vice President George Bush said that as president he would have no "litmus test" on the issue of abortion for his appointments to the Supreme Court or other courts. Bush, the Republican candidate for president, made the comments in a face-to-face interview with National Catholic News Service and two national Catholic newspapers during a campaign swing through Hartford. Bush said judicial appointees should be individuals who will interpret the Constitution and not legislate "from the bench."

Survey: 'Good preaching' is top priority for blacks

NEW YORK (NC) — What blacks want most from their clergy is good preaching and an ability to explain the Scriptures, according to a survey of blacks — both Catholic and non-Catholic — living within the New York Archdiocese. "Black people expect to be moved by the Word," said New York Auxiliary Bishop Emerson J. Moore, archdiocesan vicar for black community development and chairman of the survey steering committee. When asked what they expected of clergy, 92 percent of those surveyed said a minister or priest should explain the Scriptures. "A good preacher" was the second highest response, with 88 percent affirming the statement.

Catholic official: Support maternity leave bill

WASHINGTON (RNS) — A pro-life leader in the Roman Catholic Church has made a special appeal to anti-abortion members of Congress for support of a bill that would protect the jobs of workers who take leaves for family or medical reasons. Further John W. Gouldrick, director of the hierarchy's powerful Office of Pro-Life Activities, urged 270 House of Representatives members who usually favor anti-abortion measures to support the Family and Medical Leave Act. "Unfortunately, women in the work force sometimes face a dilemma when they become pregnant: either have an abortion or risk the loss of job and livelihood by giving birth and taking maternity leave," Father Gouldrick said in a letter to the House members.

Schoolboy plans suit against God reference in pledge

(RNS) — A 6-year-old Illinois schoolboy is planning to file a lawsuit against the U.S. government in an attempt to have the words "under God" removed from the Pledge of Allegiance. Ricky Sherman, a first-grade student in a Cook County public school, will file the suit in conjunction with the American Atheists, an organization of which he is a dues-paying member. The boy's father, atheist leader Robert Sherman, said an Illinois law that requires elementary school students to recite the pledge each school day is unconstitutional because it contains "the offensive sectarian religious editorial 'under God.'"

Appeals court halts Yonkers plan to take over seminary land

(RNS) — A federal appeals court says the city of Yonkers, N.Y., must establish a "compelling need" before it can legally take over part of the land now occupied by a Roman Catholic seminary for use as low-income housing. The ruling by the Second Circuit Court of Appeals ordered Manhattan Federal Judge Leonard Sand to reconsider arguments offered by St. Joseph's Seminary and College against the plan to condemn two of its 43 acres. Cardinal John O'Connor and the Archdiocese of New York have opposed the condemnation plan, saying it would interfere with the "atmosphere of quiet reflection" essential to religious studies.

Firm cannot force workers to attend prayer services

(RNS) — A federal appeals court has ruled that an Arizona manufacturing company cannot require its employees to attend prayer services. The U.S. Court of appeals for the Ninth Circuit ruled in San Francisco that the Townley Engineering and Manufacturing Company must allow employees at its plant in Eloy, Ariz., to skip the services if they don't want to attend them. The ruling was based on a complaint brought on behalf of Louis M. Pelvas, who was a machine shop supervisor at the Townley plant in Eloy until he objected to the mandatory religious services.

Psychologist warns against 'gourmet babies'

WASHINGTON (NC) — U.S. society wants "gourmet babies" from today's new reproductive technologies, said a Catholic social psychologist. But a new human being is "a gift," said the psychologist, Dr. Sidney Callahan, adding that medicine should not be "the servant or client of just anything the family wants." She spoke at Trinity College in Washington on new reproductive technologies that have made possible surrogate motherhood, embryo transfers, and a host of other techniques and how such procedures affect the beginning of life.

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'Messages' unmiraculous

WASHINGTON (NC) — A committee appointed to study "rosary messages" allegedly given by the Virgin Mary to members of a Texas parish found them to be "pious meditations" of sincere people, but found no "evidence of miracles."

Other events at St. John Neumann Parish in Lubbock — such as the sun pulsating, rosaries changing colors and physical healings — also were not miraculous, said the five-member commission appointed by Lubbock Bishop Michael J. Sheehan. After the commission met in Lubbock Oct. 2-5, a four-page summary of their 16-page report to the bishop was released.

Detroit closing 46 parishes

DETROIT (NC) — The massive parish closing plan announced by the Detroit Archdiocese has left many Detroit Catholics reeling.

Many agreed that changes were needed, but few expected Cardinal Edmund C. Szoka to announce plans to close 46 of the city's 112 parishes and turn two more into shrines and four into missions.

The parishioners affected would be moved to or merged with neighboring parishes, and in five areas new parishes would be created, if the full plan were put into effect.

In the days following the announcement, pastors of many affected parishes began making plans to appeal the decisions. Some 1,000 pastors, parish ministers and parishioners met and agreed unanimously to appeal jointly against the recommendations affecting their parishes.

A number of those interviewed expressed disappointment that the archdiocesan task force worked solely from an analysis of written questionnaire responses, without on-site visits to the affected parishes.

Many of the parishes were formed decades ago in Catholic ethnic neighborhoods. The ethnic populations have largely disappeared with decades of migration to the suburbs, and the predominantly black population in the city is mostly non-Catholic.

Letter not 'feminist'

ST. LOUIS (NC) — Bishop Joseph L. Imesch, chairman of the U.S. bishops' committee writing a national pastoral letter on women's concerns, defended the first draft of the letter against claims that it represents "a feminist agenda."

"The Daughters of Isabella are not feminist. Presidents of rosary and altar societies are not radical feminists," Bishop Imesch, of Joliet, Ill., told Catholic newspaper editors in St. Louis during a Midwestern regional meeting of the Catholic Press Association.

During the consultations those women "responded with great faith and great devotion that they love this church," he said.

Pope's letter on women draws praise, doubts

(Continued from page 3)
decades.

The letter "seems so innocent of any historical-critical reflection" and expresses "a kind of theology about woman that was very much alive in the 1920s and '30s, going back to the romantic movement," she said.

Philippine President Corazon Aquino, in an article written for the Rome newspaper *Il Messaggero*, said the letter was "beautiful and profound" and represented a "milestone" in the church's teaching. It has special significance for people like herself who hold positions of social responsibility, she said.

Immaculate Heart of Mary Sister Sandra Schneiders, a theology professor at The Jesuit School of Theology at Berkeley, Calif., said the pope's letter "tries to deduce what women are (and

what they should do from Scripture" with no attention to the actual experiences of women or their own reflections on their experience.

"He really is trying to construct an eternal feminine... His eternal feminine is woman sexually defined in terms of motherhood, virginity as spiritual motherhood, and spouse as what is necessary to motherhood," she said. "Would you want to say man is born to be a father, his life has to be understood in terms of fatherhood, etcetera?"

Sister Agnes Cunningham, a member of the Servants of the Holy Heart of Mary and a theology professor at St. Mary of the Lake Seminary in Mundelein, Ill., said the reference to virginity's superiority over marriage "really caught me short." But she wondered if that phrasing, like the use

of exclusive language in some parts of the document, was not a problem of the English translation rather than the original written by the pope.

Doris Donnelly, a theologian in South Bend, Ind., who is writing a book on the theology of Mary, expressed mixed views on the letter.

She highlighted the pope's rejection of traditional views that Scripture says woman caused the first sin and women should be subject to men. The pope said that the first sin was the sin of both man and woman, and that the one-sided subjection of women to men is stated in the Bible as a consequence of sin, something to be overcome.

"I think that's an advance," Donnelly said.

She said another passage, in which the pope talks about the need for male responsibility in sexual relations and

raising children, "is a very sobering section for men to read."

Sister Schneiders said some passages cited in the letter may be helpful to the extent that "they would take the wind out of the sails of those who would say women are meant to be inferior and subject to men."

Sister Schneiders also criticized the pope's statement that "the superiority of virginity over marriage... is a constant teaching of the church."

She said the Second Vatican Council — which declared that all Christians are called equally to holiness and perfection within their own states of life — carefully avoided repeating or even referring to the Council of Trent's declaration that it is "better and happier to remain in virginity or celibacy than to be united in matrimony."

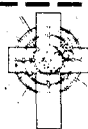
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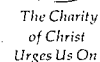
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Pope: Europe's problems are spiritual ones

STRASBOURG, France (NC) — Europeans must rediscover their Christian heritage in order to overcome their moral and material crises, Pope John Paul II said during his visit to Strasbourg, Oct. 8-10.

Europe's problems — including materialism, environmental pollution, the "disintegration" of the family and the decline in vocations — are ultimately problems of the spirit, the pope said during a weekend of speeches and meetings in the medieval city.

Several times he called for re-discovery and renewal as he traveled the city he described as Europe's "center" and "crossroads."

He told the Council of Europe, Oct. 8, for example, that the continent's "common identity" and fundamental values are rooted in its Christian heritage.

That evening, at a meeting with young people, he warned of a weakening of these values and urged the youths to be present "wherever the world is being shaped" and on guard against any dilution of the faith "to please opinions or ideologies."

The next morning, at an outdoor Sunday Mass, the pope said the attachment of modern Europeans to material possessions was at the root of the vocations crisis, and said the continent's "moral sense" was "weakening."

The Pope said the attachment of modern Europeans to material possessions was at the root of the vocations crisis, and the continent's 'moral sense' was 'weakening.'

In late Sunday talks to Strasbourg's Protestant and Jewish communities, the pope recalled past differences and present opportunities for cooperation.

And at a dock on the Rhine River, he told boatmen and harbor workers that "economic progress must include social progress."

Pope John Paul's first stop on the pastoral visit was at the Assembly Hall of the Council of Europe.

There he told the 170 delegates of the world's "first ever international parliamentary assembly" that Europe shares a "common identity" which "Christianity has helped to forge."

The Christian message, he told the council, includes respect for nature and the human person, and is the foundation of development of the physical

sciences and a belief in the human dignity.

If Europe, East and West, "wishes to be true to itself, it must contrive to gather together all the forces of this continent, respecting the character of each region, but finding its roots a common spirit," he said.

The pope appealed for a respect for life which includes protection for the workers, youths, unborn children and families.

He said that modern economic and social pressures and a declining birth rate risk causing the disintegration of the family, and said that the family's rights "must be more clearly recognized."

In a speech to the European Human

Rights Court and Commission, the pope praised the 1950 European Convention for Human Rights and the two institutions which it spawned.

"The court and the commission form a unique judicial reality in international law," the pope said, because the 21 nations signing the human rights convention agreed to submit to their judgments.

Human rights "draw their vigor and their effectiveness" from values rooted "deep within the Christian heritage," he told the judges and commissioners.

Because the church is dedicated to teaching the values which are the basis for human rights, it is "the ally of all those who defend authentic human freedoms," he said.

Ukrainians in U.S. march for religious freedom in U.S.S.R.

WASHINGTON (NC) —

Thousands of Ukrainian-Americans marked the 1,000th anniversary of their ancestors' conversion to Christianity by petitioning the Soviet Union to legalize Orthodox and Catholic churches in Ukraine.

An estimated 20,000 people marched Oct. 8 from the grounds of the Washington Monument to the Soviet Embassy with a letter pleading for religious

freedom.

Addressed to Soviet leader Mikhail Gorbachev, the letter asked the Soviet government "to uphold the right of Ukrainian Orthodox and Ukrainian Catholics to worship in their own language, in their own churches."

The churches were outlawed in the 1930s and 1940s, but millions are believed to be practicing their faith in underground churches.

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Local Section

THE VOICE

Miami, FL

Oct. 14, 1988

Page 7

Say 'Charge it!'

And help Archdiocesan Catholic schools, by using new Visa or Mastercard from Southeast Bank

By Prent Browning
Voice Staff Writer

It definitely takes the guilt out of spending.

In what has been called a "pioneering" venture, Catholics in South Florida can now earn money for their favorite parochial school or educational program simply by saying "charge it!"

The special Visa and MasterCard — known in financial circles as "affinity" cards — are being issued by Southeast Bank, which will donate a small percentage of each transaction and a portion of the annual fee to any Archdiocesan school or parish CCD program designated by the cardholder.

The cardholder is not donating out of his own pocket, making this a unique and easy form of philanthropy.

And one of the primary advantages, says Patrick Heffernan, director of the Archdiocesan Education Foundation (AEF), "is the ability to specify [on the charge card] any of the parochial education [or] CCD programs; or they can say to the AEF, 'allocate it where it is most needed.'"

Believed to be the first time such cards are used to benefit parochial schools, the idea was conceived as a painless way of fundraising by Heffernan, who then asked for bids from eight local banks. On the college and univer-



sity level, similar credit cards have been available at Catholic institutions for some time.

"I've used the words 'pioneering,' and 'breakthrough,'" says Heffernan. "If people get behind this like they could, it will give a tremendous boost to the Archdiocesan schools."

Indeed, according to AEF figures, any parish or secondary school with 500 card-

holders in its name may expect to earn at least \$8,500 per year for its educational program.

That is the equivalent of establishing a \$100,000 endowment fund and getting 8.5 percent interest in return.

Southeast Bank is projecting that 30,000 people will acquire the Education Fund Card in the first year, establishing a revenue of \$500,000 per year for Archdio-

cesan education programs. The bank, in return for this expenditure, hopes to gain new customers.

AEF believes that the credit cards will offer secondary and elementary school programs a unique opportunity to retain donors.

Typically, their donor base lasts only as long as the children are in school, Heffernan explained. When these young people move on to college and begin working, they usually continue to support the college, but forget the 12 years of education that came before.

By using the affinity card, however, the parents of a first-grader will continue to contribute to their school's education fund long after their child has grown up and graduated from college.

Similarly, people who don't have children in Catholic schools can still make a painless contribution to Catholic education.

Anyone eligible for a Visa or MasterCard is eligible for the special AEF cards regardless of whether they are Catholic or live in South Florida. Membership fees for the charge cards will be waived for the first year.

Brochures and application forms are now being distributed by parish volunteers. Anyone wanting an application can call 379-5626 in Dade County or toll-free 1-800-533-5626.

Women to bishops: We like your letter

But make it shorter, less difficult reading, they say at South Florida hearings

By Ana Rodriguez-Soto
Voice News Editor

It's too long and too wordy, they say, but overall, Catholic women in South Florida are finding little else to fault in the first draft of the U.S. bishops' pastoral letter on women's concerns.

"I think generally everyone agrees with the majority of the letter," which is 164 pages long, said Sue Gomes, president of the Miami Archdiocesan Council of Catholic Women (MACCW) and a member of St. Louis parish in Kendall. "What's not to agree with?"

The MACCW is one of a number of Archdiocesan groups who, along with parishes, have scheduled hearings this month on "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society." (See box for schedule of remaining hearings.)

Hearings also have been held for college students, migrant farmworkers,

young adults, black Catholics, lay ministers, music ministers and parishioners in general, both men and women.

The bishops' committee which is drafting the letter asked for the feedback when it released the document last April. The results will be forwarded to the bishops by Dec. 1.

Unlike the hearings held exactly three years ago, before the bishops began writing the letter, these "consultations" have been characterized so far by very low turnout — groups of no more than a dozen, on average — and a lack of controversy or debate.

Perhaps this is due to the fact that the discussion was limited to commenting on what the bishops wrote and how they wrote it, rather than to voicing a personal point of view on any issue. Also, participants were required to have read the entire letter before attending the hearings.

Indeed, despite the uproar that accompanied the draft's release — fueled by

'[The bishops] spend much more time and are much more concerned about supporting women in the family situation and those who are hurting in the Church. It's only two paragraphs that deal with [women's] ordination.'

Betty Marlane,
Epiphany parish



press reports that concentrated almost exclusively on the issues of women's ordination and altar girls — those who have taken the time to read the letter have found that there's a lot more to it than that.

"I think they spend much more time and are much more concerned about supporting women in the family situation and those who are hurting in the Church," said Betty Marlane, president of the Women's Club at Epiphany parish in South Miami.

"It's only two paragraphs that deal with [women's] ordination."

"Ordination of women is only one issue in here. There's the issue of the poor, of women who are working, of women who stay at home," noted Joan McKee, a member of Good Shepherd Women's Club in south Dade.

Marlane and McKee were two of only 10 women who gathered at St. Brendan Church in west Dade on a recent Saturday to let the bishops know what they thought.

The group consisted largely of women in their 40s and 50s. Most were married with children, many worked outside the home, others were single or separated. Since the gathering was sponsored by the MACCW, all of them were members of parish women's clubs, and significantly involved in Church activities.

None would, even in jest, refer to themselves as "women's libbers." Yet, by and large, their comments were very supportive of the bishops' pastoral.

They especially liked the sections which urged equal pay for women; more support for working mothers and single women; decried abuse and domination of

Schedule of upcoming hearings

All members of the Archdiocese of Miami are encouraged to participate in the consultations for the historic document, "Partners in the Mystery of Redemption: A Pastoral Response to Women's Concerns for Church and Society." 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 consultation.
- Arrive 30 minutes early to register.
- Bring your own brown bag lunch.

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

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

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.

Oct. 29: St. Ambrose Church, Deerfield Beach, 9:30 a.m. to 3 p.m. (English); sponsor: Young Adult Ministry.

(continued on page 21)

Down in the dumps for the homeless

'Brother Joe' Ranieri plans month-long fast, dumpster-living to raise funds for family shelter

By Prent Browning
Voice Staff Writer

Joe Ranieri is just like anyone else — the idea of sleeping in a dumpster holds little appeal.

In fact, for the founder and director of The Lord's Place, a charitable organization that provides shelter to homeless families in Palm Beach County, it would have been a remarkably easy idea to banish forever from his mind — *except...*

It just might help in a significant way to publicize the plight of homeless families and raise badly needed funds for his shelters.

That was the thinking that led Ranieri, a permanent deacon with the Diocese of Palm Beach, to spend nine days in a dumpster over two years ago. That time he raised around \$50,000 for The Lord's Place.

This year he wanted to raise eight times that amount, \$400,000, for a new shelter in Broward County. How could he outdo his previous event? By living, as it turns out, 28 days without food in three dumpsters in Broward County this month.

Perhaps it was an inevitable decision for someone who cares more about the needs of homeless families than for his own personal comfort, but it couldn't have been an easy one to make.

"I vowed I wouldn't do this again," he

said from inside a dumpster in Deerfield Beach on the first day of what could amount to an endurance test. "But if it will help — you've always got to judge things by results. The result is that we've had almost 3,000 families who have gone through the shelters in the past six years."

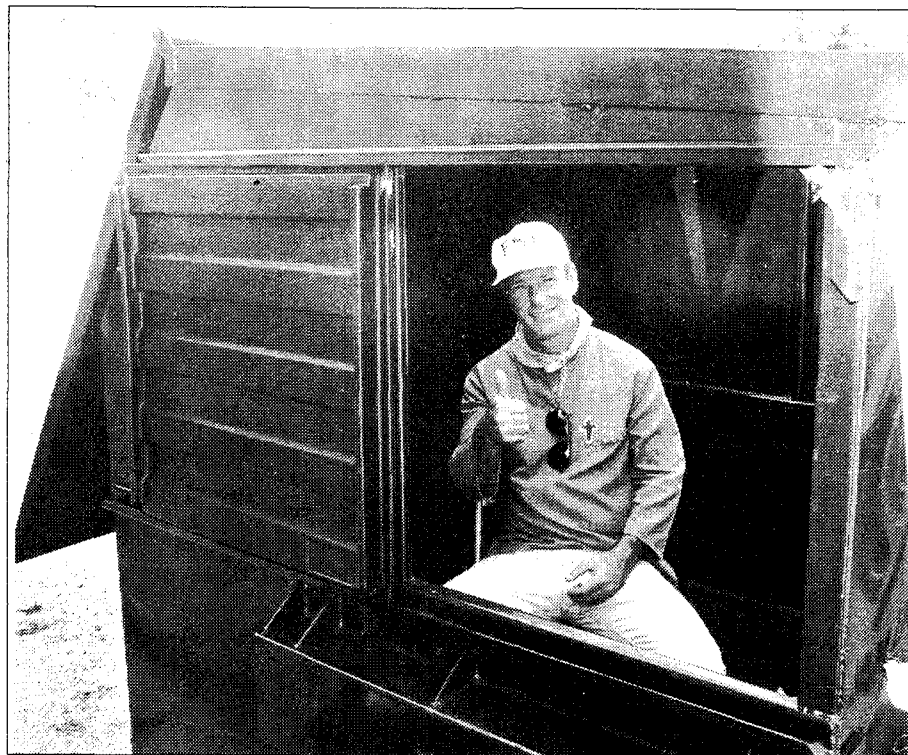
Brother Joe, as he is known, started The Lord's Place eight years ago as a soup kitchen, but was soon struck with how little was being done to help homeless families in Palm Beach County.

Now his two shelters — one in Boynton Beach and the other in Palm Beach — "economically rehabilitate" approximately 300 families a year. At least one parent at the shelters is required to find employment upon admittance. Families live at the shelters for six weeks and are required to save at least 75 percent of their income towards an apartment of their own at the conclusion of their stay.

The Lord's Place also operates several food programs serving people in Martin and Okeechobee Counties as well as Palm Beach County, and they will be opening a day care center in Pahokee in November.

Brother Joe has raised \$125,000 so far for the Broward shelter, which is planned to be larger than its predecessors, taking in 20 to 25 families at one time.

He will be living in a dumpster at Manero's Restaurant in Margate on Oct. 17-23 and at St. Clement Church in Fort



'Brother Joe' Ranieri gives the thumbs-up signal from inside the dumpster that will be his home during the month of October. The director of The Lord's Place hopes to raise funds to build a new family shelter in Broward. (Voice photo / Prent Browning)

Lauderdale on Oct. 24-31. Brother Joe is accepting donations at those locations but prefers if people would send them directly to: The Lord's Place, P.O. Box 4747, Fort Lauderdale, FL, 33338.

The 48-year old director feels he's in good enough condition to make it through his month-long ordeal but says he will break his fast if he becomes disoriented.

Living in what is basically a large metal box that reaches temperatures of over 100 degrees during the day poses special physical difficulties. "It's extremely confining, boring, extremely hot in the

dumpster in the day and cold at night."

He plans few comforts to make it easier. Standing in the dumpster Oct. 3 wearing a baseball cap and long-sleeved Lord's Place shirt, Brother Joe contemplated with resignation the hard uncovered floor of the dumpster that he'll be sleeping on for 28 days.

He shrugged. He has slept under all kinds of conditions. Besides, there was a homeless man a long time ago who had no soft mattresses or warm thermo blankets either. "The Lord had no place to lay his head," Brother Joe noted.

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Seminary proudly looks back on 25 years

St. Vincent's told to prepare students for future changes in role of priesthood

By Steven Sims
The Florida Catholic

BOYNTON BEACH—As St. Vincent de Paul Regional Seminary paused to look back at 25 years of service to the Church, it was urged to keep its eye on a future in which pastoral styles will continue to change.

"It is evident that the style of pastoring has changed and will continue to change," said Bishop James W. Malone of Youngstown, Ohio, immediate past president of the National Conference of Catholic Bishops, during the convocation which launched the seminary's year-long silver anniversary celebration.

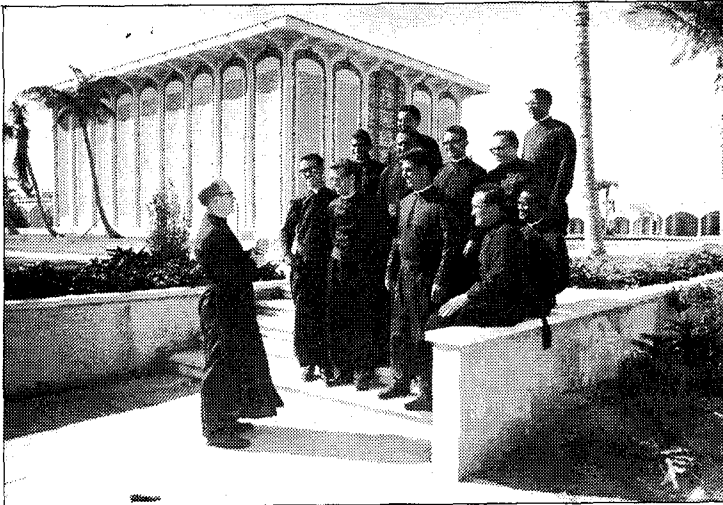
"Factors which mark our times" and pose challenges for seminary programs, he said, include the decreasing number of priests, the growth of lay ministries, shifts in Catholic population and tensions over what the Church should be.

"We must be aware," Bishop Malone said, "that in any social organism which experiences an undesired change, such as our reduction in the number of priests, those remaining in the priesthood experience both a grieving and a certain defensiveness."

The feelings can lead "some who come to the seminary to find solace and comfort in a nostalgic return to the practices and attitudes of a former time," the bishop said. "While such a movement is understandable, it is not acceptable."

Because "the people who constitute the Christian community by and large have accepted and integrated" the vision of the Second Vatican Council into their understanding of Church, priests who cling to the past "will be sources of alienation and

A look back at St. Vincent de Paul Regional Seminary in 1965, two years after its opening. Former rector Father Carey Leonard, C.M., welcomes a group of Puerto Rican students to the facility. (Voice file photo)



division, and ultimately will be rejected."

"Our seminary admissions processes must reject those candidates who are uncomfortable with, or do not accept, the Second Vatican Council," he said.

The bishop also said that opportunities must be made for seminarians to interact with and accepted by women who are peers or parishioners should preclude a man from being called to the presbyterate.

The growth of lay ministries — "a welcome vehicle to ensure that the Church's ministry will continue" — needs to be understood in terms of "a vision of Church which prizes co-responsibility, collaboration and empowerment."

But seminarians also need to understand the special quality of their sacramental ministry. "The priest is not just a sacramental machine that does what lay ministers cannot do," Bishop Malone

said.

After the convocation, the current 70 seminarians at St. Vincent led tours of the campus. Later, Archbishop Pio Laghi, apostolic pronuncio to the U.S., concelebrated an anniversary Mass with the nine bishops of Florida, Bishop Malone and Archbishop Eugene Marino of Atlanta, as well as some 125 priests from Florida, the Southeast U.S. and the Caribbean Basin, the areas that the seminary serves.

Following the Mass, Archbishop Laghi thanked Florida's bishops for their support of the seminary, and offered "special thanks and encouragement to the faculty," who offer bilingual training in Spanish and English. St. Vincent's is the only seminary in the U.S. that offers its entire curriculum in both languages.

Father Joseph L. Cunningham, seminary rector, noted that while other American seminaries are celebrating their centennials, or even bicentennials this year, "St. Vincent's has witnessed great

changes in the Church since it was founded 25 years ago during Vatican II."

Archbishop Edward A. McCarthy of Miami, called the convocation "a small celebration for great blessings."

"The lives these men of God [the seminary's faculty and graduates] have touched have been enormously influenced," he said. "This is a bilingual and bicultural seminary," he stressed, "covering two cultures from the two hemispheres that meet here at St. Vincent's."

Archbishop McCarthy also thanked his predecessor, "Archbishop Coleman Carroll, [and] the bishops of the dioceses who give it unity, thanks for the generous friends and donors and for the seminarians, who are its very meaning."

He also thanked the school's founding Vincentian Fathers, represented by Provincial Father Gerard M. Mahoney, CM, who accepted the school's St. Vincent de Paul Award on behalf of his order.

Father Mahoney, of the Congregation of the Mission in Philadelphia, said 16 Vincentian priests, including three rectors, staffed St. Vincent's from its opening in 1963 until May 26, 1971, when a shortage of vocations in their order made it necessary to leave St. Vincent's in order to adequately staff its two northeastern American institutions.

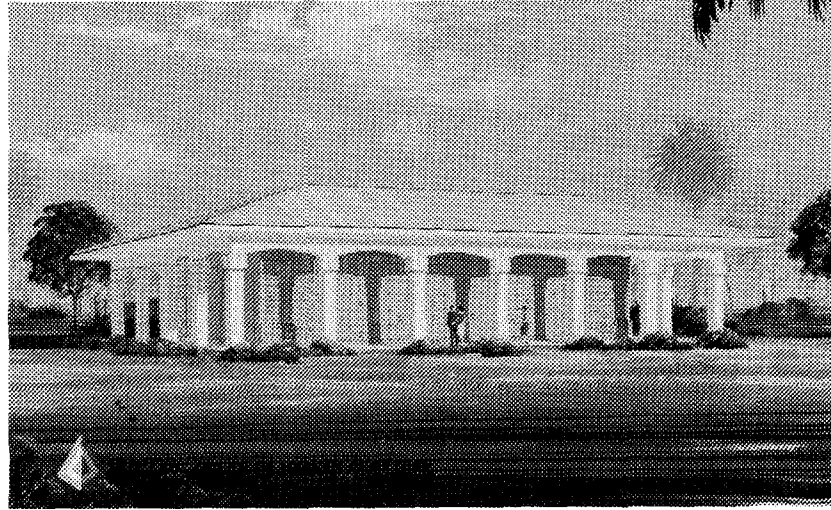
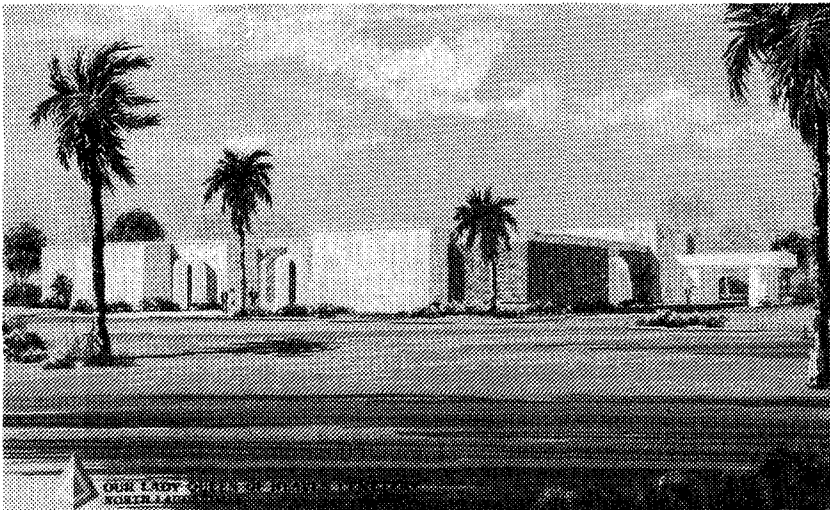
Father James J. Fetscher, pastor of St. Louis Parish in Miami and a member of the seminary's first ordination class, recalled the early days of the seminary in his homily at the Mass.

He, six other Miami-area men and two Puerto Ricans were ordained by Archbishop Carroll in 1968 after studying at St.

(continued on page 11)

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IMPACTOS' goal: United, Christian families

By Lily Prellezo
Voice Correspondent

You're a (pardon the label) Yuppie parent and you've read all the books on child psychology and development. You share "quality time" with your kids and always maintain meaningful eye contact. You "just say no," hug your children every day, and dare to discipline.

No way you'll ever have a troubled teen, right? Try an Impactos weekend before reassuring yourself.

"The answers are not in the books, but in common sense," said Carlos Lamas, director of Impactos' coordinating committee. The program was created 15 years ago by eight local Catholic couples concerned about the negative social influences affecting children in the early 70's.

Previously held only in Spanish, Impactos has now developed an English-language program geared especially for 'Anglos'.

An Impactos weekend is an information and action-packed two-day event for families with children between ages 3 and 11. It features talks and group discussions for parents and fun and educational activities for children. Families are reunited for meals provided by Impactos volunteers. All volunteers and team leaders are lay Christians who have taken part in a previous Impactos weekend.

Both parents must attend, as well as their children. Parents of children under 3 years of age may attend without the children. Donations are welcome, but not required.

The movement is an independent non-profit organization with close ties to the Archdiocese' Family Life Ministry. Permanent Deacon Miguel Parlade is spiritual director. Follow-up programs in-

Hispanic program now expanding to reach English-speaking community

clude family days, parties for adults and children, and refresher programs for teens who have attended weekends.

In order to keep ideas fresh, the coordinating committee of seven couples changes every two years. Eleven Impacto bulletins are published every year with information on future activities and articles of interest to the family. But Impactos is not just for Catholics.

"This is primarily a family event, not a religious or spiritual encounter," said Isabel Rodríguez-Ojea, an Impacto volunteer. "And by family we mean people that are living as a family unit, which includes previously divorced and remarried adults with children."

"There's nothing magical here, but rather everything that every parent goes through," said Lamas, who first heard about the program through a church announcement. "It was an awakening for me — we were failing in many common-sense things without knowing it."

The eight original Impactos families had been influenced by other movements such as Cursillo and Encuentros Familiares (Family Encounters) and they recognized the need for a program directed at parents with children under 12. They wanted a program with a strong message, one that would have an "impact" on the family.

With the help of Jesuit Father Orlando Espin, they outlined a program of talks and activities for parents and children that would provide a well-rounded family weekend. In February 1973, Impactos was born. Since then, over 2,000 families have



attended 134 weekends in South Florida and 8 in Orlando.

"Impactos is very, very simple. It's not full of psychology; it's made out of love," said Vivian Sánchez, who attended Impacto No. 1 with her husband and children in 1973. "I can't see how parents that love their children would not want to improve their relationship."

"For us it's a way of life," said Rodríguez-Ojea, who attended Impacto No. 71 seven years ago. She and her husband now do public relations for the movement and are frequent speakers at the weekends.

"It made us realize the treasure we have in our children," she said. "It has been the success of our family and the reason we have the relationship we do with our daughters."

The Rodríguez-Ojeas say their continued volunteer work with Impacto "recharges their batteries" several times a

year.

Their daughter, Barbie Rodríguez-Ojea, was four years old at her first Impactos weekend. "I remember finger-painting and being around fun-loving adults," said Barbie, now 11. "My best friends are from Impactos."

"It's a treasure the Hispanic community has shared for 15 years and it's our responsibility to give this gift to Anglos," added her mother.

Initially, that was the intent of English-language Impactos, said Lamas, but the planners soon realized it would also benefit their own U.S.-born children, who would feel more comfortable attending an English-language weekend — and eventually taking their own children to one.

The first English-language Impactos actually took place in 1979, but was never followed up.

"Now it's been defined as the English Impactos program, not just a one-time event," said Lamas. The goal is for the English program to be taken over by Anglo volunteers after they have gone through the weekend.

Impacto No. 129 was held in English at St. Timothy's in February 1988 for 15 families.

"Our only problem was worrying about effectively reaching the Anglos," said Lamas. "But we were amazed at how well the talks were translated and how well everyone meshed."

"At first I had my doubts," said John Lang, who attended that program with his family, "but everyone spoke tremendously good English. There was no 'Spanish' label to it [the weekend]... Our table was 100 percent Anglo and everyone was very enthusiastic. You think you
(continued on page 21)



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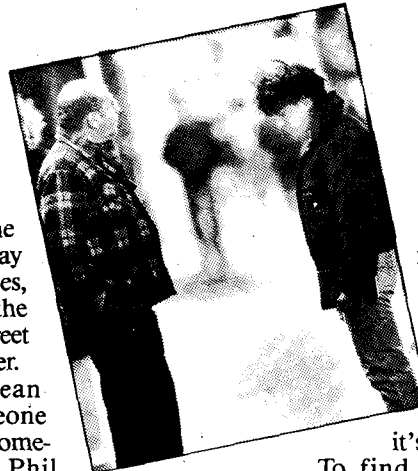
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A11



A procession of faithful carrying the banners used during the Papal Mass at Tamiami Park opens the Mass marking the 30th anniversary of the Archdiocese, the closing of the Marian Year, and the promulgation of the Synod decrees. Below, some of the bishops who con-celebrated the liturgy, including Bishop John Snyder, of the Diocese of St. Augustine, and Archbishop McCarthy and Auxiliary Bishop Dorsey. (Voice photos / Prent Browning)

'Praise the Lord' for 30 years

Archdiocese marks 30th anniversary with promulgation of Synod decrees, conclusion of Marian Year

By Prent Browning
Voice Staff Writer

Archbishop McCarthy identified Synod priorities and reviewed the outstanding growth and diversity of the Miami Archdiocese at a special televised Mass Oct. 7 at St. Mary's Cathedral.

The Mass not only officially promulgated the 265 Synod decrees but celebrated the 30th anniversary of the founding of the Archdiocese and also observed the close of the Marian Year.

"The Synod identifies as high priorities a renewed commitment to the Gospel and the teachings of the Church, to evangelization, to the Eucharist, to the sacraments, to our youth, to the poor of our society, to our community, to ecumenism," the Archbishop said during his homily.

"The Church of South Florida is gifted with diversity. The challenge before us is to shape a Church that celebrates these diversities without becoming polarized; that evangelizes and is evangelized; that ministers to the newest and the poorest," he added, referring to the overall goals of the three-year Synod process.

In promulgating the decrees, he gave the highest priority to both the family, "the domestic church," and the parish as the two most important foundations of the Church.

The Archbishop also recalled the

Seminary's 25th

(continued from page 9)

Vincent de Paul.

"For two years we lived with this place literally being built around us," Father Fetscher recalled, "and Archbishop Paul Halliman of Atlanta told us that we should 'stand on the shoulders of those who preceded us' — not to diminish their stature, but to increase ours.

"I encourage you," he said, turning to the present seminarians, "and I hope your most powerful memory of this seminary will be the powerful memory of Jesus' presence, to commission you [as his priests]."

Father Fetscher told the seminarians that St. Vincent's is proof that God believes in them. "St. Vincent's has worked, and we should thank and praise Almighty God for all of it," he said.

beginnings of the Archdiocese. He mentioned the fact that the Archdiocese was only four years old when Vatican II was called into session, and referred to the influx of refugees from Cuba during its early years, followed by immigrants from Haiti, Nicaragua and numerous other countries.

He enumerated the many works and ministries of the Archdiocese that both laity and Religious participate in.

"Tonight we praise the Lord," he said, "and give thanks for His blessings upon the Archdiocese of Miami for the commitment of our 365 priests of the diocese and of 34 religious communities, our permanent deacons, and our 432 religious women representing 66 communi-

ties."

Archbishop McCarthy also spoke of this special year of devotion to Mary, who under the title of the Immaculate Conception is the patroness of the Miami Archdiocese.

"In reflecting on today's Gospel according to Luke, our devotion to Mary catches the awesome reverence of the Angel as he announced to her that she was to be the Mother of Our Savior: 'Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women.'"

The Friday night Mass, held on the feast of the Holy Rosary, Oct. 7, the exact date of the founding of the Archdiocese, was concelebrated by bishops from throughout Florida and attended by Archdiocesan ministry heads and parish representatives. Concelebrating the Mass were Miami Auxiliary Bishops Agustin Roman and Norbert Dorsey; former auxil-

ary Bishop John Nevins, now head of the Venice Diocese; Bishop Thomas Daily of the Palm Beach Diocese; Bishop John Snyder of the St. Augustine Diocese; and Bishop James Niedergeses, of the Nashville, Tenn. Diocese.

The celebration began with a procession of papal banners used during the Pope's outdoor Mass in Miami last year.

During the Mass, televised live on WCIX, Channel Six, 12 people representing the various ethnic cultures and ministries of the Archdiocese came forward. Six received the Synod decrees, and six received a bowl of water with which to bless the congregation. A half-hour segment on the history of the Archdiocese preceded the Mass on T.V. Commentary on the Mass was provided by Father Jose Nickse, pastor of St. Brendan Church in Miami, and Mary Ross Agosta, director of Communications for the Archdiocese.



Official

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

The Rev. Neil Doherty - to Pastor of Holy Redeemer Church, Miami, effective Oct. 9, 1988.

The Rev. Lawrence F. Lyons, S.S.E. - to the faculty of St. John Vianney College Seminary, Miami, effective Oct. 6, 1988.

The Rev. Fidelis H. Portuondo - to Chaplain of Lourdes Academy, Miami, effective Sept. 9, 1988.

The Rev. Christopher Eggleton, O.P. - to Associate Pastor of St. Dominic Church, Miami, effective Oct. 1, 1988.

Also, effective September 26, 1988, and for a period of two years, the following were appointed to Members of the Archdiocesan Presbyteral Council:

The Rev. Msgr. William McKeever, representing the East Dade Deanery.

The Rev. Rev. Xavier Morras, V.F., representing the Northwest Dade Deanery.

The Very Rev. Patrick McDonnell, V.F., representing the Northeast Broward Deanery.

The Very Rev. Laurence Conway, V.F., representing the Northeast Dade Deanery.

The Rev. Martin Cassidy, representing the Northwest Broward Deanery.

The Rev. James Reynolds, representing the Age Group I.

The Rev. Vincent Kelly, representing the Age Group II.

The Rev. Seamus O'Shaughnessy, representing the South Dade Deanery.

The Rev. Michael Quilligan, representing the South Broward Deanery.

The Rev. Felipe Estevez, representing the West Dade Deanery.

The Rev. John McGrath, representing the Monroe Deanery.

The Rev. Thomas Wenski, representing the Age Group III.

The Rev. Michael Hoyer, Secretary.

The Rev. Federico Capdepon, representing the Youth Ministry.

The Rev. Gary Wiesmann, representing the Vocations Ministry.

The Rev. Jose Biain, O.F.M., representing the Religious.

Help spread the Good News

My brothers and sisters in Christ:

When Pope John Paul visited the United States last September, he said on his arrival in Miami that he came "to proclaim the Gospel of Jesus Christ." A later address in Phoenix carried a similar theme.

Throughout the world today, missionaries serving in some 900 local churches of the developing world are engaged in the urgent task of which the Holy Father spoke. Like the Holy Father, they proclaim Jesus' "Good News."

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Your support of the Propagation of the Faith through your contribution on World Mission Sunday, October 23, will enable you to link hands with these missionaries and with our Holy Father in bringing the world His Good News.

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



Synod decrees: Great more support for families

By Marjorie Donohue
Voice Correspondent

Ecclesiastical decrees affecting some one million Catholics in three South Florida counties were announced by Archbishop Edward A. McCarthy during Pontifical Mass last Friday in St. Mary Cathedral marking the 30th anniversary of the founding of the Archdiocese of Miami.

The decrees are the result of recommendations made by the Synod, which ended last May and involved 100 Synod members representing clergy, laity, and Religious communities of men and women as well as another 100 persons who served as experts in secretariats and in commissions.

The word Synod is taken from two Greek words meaning "walking together." The first Synod in the Archdiocese and the first in the State of Florida in 31 years was convoked in 1985 by Archbishop McCarthy to renew the efforts of the Church of Miami and also to reflect on the mission of the Church in this particular time.

The legislation is based on the concerns of South Florida Catholics expressed during a random telephone survey among 1,000 Catholic families, as well as hearings in the 108 parishes and missions of the Archdiocese, various institutions and schools. Those involved in the Synod met monthly during the three-year period to discuss the concerns before voting on the recommendations submitted by various commissions representing every area of the local Church. Participants were of various cultures and backgrounds.

265 decrees

The Synod document, of which Archbishop McCarthy is the sole legislator, has 265 decrees pertaining to a variety of subjects ranging from ecumenical and interfaith relations; the role of the laity, including women, in the Church of Miami; expanded social services to the community; parish bingo games; local Church investment policies; additional support for parochial schools; and fund-raising.

Throughout the 121-page document, concern is emphasized for the many cultural groups within the Archdiocese. They are encouraged to be instruments of

As the largest single ethnic group in the Archdiocese, Hispanics are challenged to 'preserve faithfully their spiritual values and not to be influenced by materialism and consumerism.'

unity in the Church and community while retaining their history and customs.

As the largest single ethnic group in the Archdiocese, Hispanic Americans and Hispanics are challenged by Archbishop McCarthy "to preserve faithfully their spiritual values and not to be influenced by materialism and consumerism." In addition, using the words of the U.S. Bishops, he challenges them to "live the present and respond to it, without renouncing your history, which is part of your identity, preserving the wisdom of the past, and projecting its visions to the future."

Inasmuch as evangelization is the essential mission of the Catholic Church, it is also the highest priority of the Synod. Decrees emphasize that steps need to be taken at every level of the Archdiocese to clearly orientate all ministry around evangelization.

The Archdiocese office of evangelization will be expanded from information and planning into coordination and direct service, adequately staffed and funded to establish a training program in evangelization ministry. Emphasis will be placed on the role of laity in evangelization, and evangelization is to be the ultimate purpose and emphasis of all media efforts, and community relations and services. It is decreed that every parish shall have an evangelization committee.

Christian formation, the document points out, "is to be seen in its totality addressing the needs of all persons,

from the very young to the elderly, in a united and coordinated effort to develop faith, prayer, love and a sense of community and vocation." It is also decreed that all Christian formation programs in schools, Religious Education programs, Campus Ministry and Adult Education programs, shall receive adequate funding at both the Archdiocesan and parish levels, and include comparative education on other religions and the importance of ecumenical and interfaith relations.

Jewish community

In the area of ecumenical and inter-faith relations, the Synod document states, "There are several reasons why Catholics in the U.S. should be especially sensitive to relationships with Jewish people. First, Catholics and Jews share a common heritage—a heritage not only of biblical revelation rooted in faith in the one true God and the liberation of the exodus event, but also in the family origins of Jesus, Mary and the apostles. Second, the members of the largest Jewish population in the world are our fellow citizens. Finally, the tragic, scandalous, centuries-long persecution of the Jewish people, including the terrible holocaust in Central Europe and active persecution up to this day, calls for the specific and direct repudiation of anti-semitism in any form and for determination to resist anti-semitism and its causes."

In his decree, the Archbishop calls for the expansion of the Archdiocesan Ecumenical and Interfaith Commission, charged with programs and activities that reflect commitment to the concept of ecumenical and interfaith cooperation. In each parish the pastor is charged with appointing a committee for similar

Final document won't be published until it becomes effective May 14,

presented, discussed and promoted among all of the faithful of the Archdiocese."

Under the direction of the Archbishop, the accomplishment of this goal will be aided by the Presbyteral Council (priests), the Archdiocesan Pastoral Council (laity), Office of Lay Ministry, Permanent Deacons, teachers, and Religious and lay leaders.

In regard to concerns expressed about the role of women in the Church, the Archbishop decrees that, "with due regard for Church teaching and law, women shall continue to be given active roles in the administrative, apostolic, liturgical and decision-making functions of the Church on both parish and Archdiocesan levels." At the present time, there are more than a dozen women heading departments in the Archdiocese.

Services to needy

Emphasizing that love of God and neighbor is essential to the mission of the Church and is at the heart of being authentic followers of Christ, 15 of the Synod decrees address a wide range of services to the needy in the community. Persons of the Archdiocese are called upon to sponsor and support a number of services to meet the needs of those who are their brothers and sisters of the faith as well as in the community; Catholic Community Services and the Catholic Health and Rehabilitation Services of the Archdiocese are to be a resource for parishes as they respond to the needs of the poor; the same agencies, known as the Ministry of Christian Service, are to give high priority to aiding families in meeting the stresses and difficulties in modern life through: spouse and child abuse counseling and aid; food and shelter programs for the hungry and the homeless; health, educational and legal assistance to migrant workers and their families; special assistance to the families of mentally retarded; and more child care facilities for low-income families.

The Archdiocese will continue its support for special programs for refugees, immigrants and agricultural farmworkers, taking into account their cultural and language differences and in accordance with the principles outlined in the Hispanic Pastoral Plan and Black Catholic Congress.

Respect Life

Through the Respect Life Ministry, parish programs and other programs, the Archdiocese will continue to assist unwed mothers, and, as appropriate, fathers, by providing counseling regarding alternatives to abortion; food and shelter, when necessary; religious education; as well as counseling regarding family life and childrearing. The Church of Miami shall also continue to facilitate and support efforts to meet the physical and pastoral needs of the elderly away from home, through day care, independent living, outreach programs and nursing homes.

Programs are to be developed, the decrees declare, to respond to the legitimate needs of marginalized groups such as the victims of AIDS and homosexuals.

Although the Archbishop has already emphasized that concerns regarding artificial birth control and homosexual activity are beyond the competency of the Synod, he does address the issues in his decrees. "The faithful of the Archdiocese are obliged to accept the teaching of the magisterium," he declares, adding that "everyone needs to be encouraged to accept this authentic teaching authority of the Church. Should doubts or questions arise, counsel needs to be sought from those whose ministry it is to help in explaining Church teaching and in the formation of conscience."

The family

The family is the subject of 22 decrees. Highlights include a Family Life Committee in each parish community which will develop programs and services for pre-marrieds and singles; newlyweds and all married couples; parents; developing families; hurting families (divorced and/or separated); and leadership families.

The offices of schools and of religious education, in conjunction with the Family Enrichment Center, are to develop a high school curriculum and guidelines of the Church's teaching about marriage, family life, family



coordination of ecumenical and interfaith activities.

In addition, the Archbishop mandates that clergy, laity and Religious receive, as part of their training, courses in comparative religions: and that the Church in Miami evaluate to what extent anti-semitism or hostility to members of other non-Christian religions may exist among its own members, developing processes to discern the roots of any such intolerance and to facilitate any needed conversion from this evil.

Role of laity

The role of the laity, including women, is prominent in the Synod conclusions and recommendations. The lay Christian faithful are exhorted to sanctify the Church community to which they belong and in every sphere of their life in the marketplace: business, education, recreation, politics and government, human services and imperatives of peace and justice. Archbishop McCarthy declares, in the document, that "the teaching of the Second Vatican Council and any subsequent official pronouncements on the mission and vocation of the laity in the Church and in the World shall continue to be

Greater role for laity, families, ecumenism

won't be published until early next year; 265 decrees effective May 14, 1989. Following is official summary.



'Parishes and Catholic schools are to introduce remote marriage preparation courses for young and single people... Archdiocesan guidelines for marriage preparation are to be publicized and followed in all parishes. In addition, parishes and family movements and associations are to provide ongoing programs in family planning, sex education and the role of parents as the primary sex educators of their children.'

planning and divorce which will be implemented in high school and religious education programs in the three counties of the Archdiocese.

Parishes and Catholic schools are to introduce remote marriage preparation courses for young and single people through quality programs in marriage, family living and sexuality. Archdiocesan guidelines for marriage preparation are to be publicized and followed in all parishes. In addition, parishes and family movements and associations are to provide on-going programs in family planning, sex education and the role of parents as the primary sex educators of their children.

"Parishes are to take special care in supporting and spiritually ministering to couples entering and living in religiously mixed marriages... and are to welcome and include appropriately religiously mixed couples and families into parish as well as Archdiocesan life," the decrees emphasize.

Marriage, annulments

It is also mandated that parishes provide continued pastoral ministry to parties of the annulment process and their children. Parishes are also to implement an aggressive evangelization outreach program to those remarried after a divorce, and who have not been granted an annulment of their first marriage, and to continue to be sensitive to the needs of these persons by reaching out and offering ministry to them. The ministry to the divorced "need always reflect a pastoral approach and faithfulness to the teachings of the Church," it is

decreed.

All young people, under age 35, are to be considered a priority of the Church in parishes, deaneries (districts) and Archdiocesan ministries for aggressive evangelization outreach programs, and peer ministry needs to be highlighted and emphasized in this age group.

After the family unit, the parish is cited as the next most important community of God's people. Highlights of the 74 decrees pertaining to parishes include an active Pastoral Council in each parish to advise and assist the pastor; evangelization is to be the center of parish life; the teachings of the Church, especially on morals, are to be clearly taught to all young people; zealous efforts are to be made by clergy, laity and Religious to assist youth in discerning and pursuing their vocation in life; each parish is to have a Christian Formation Committee which will serve the needs of parishioners of all ages; parents and pastors of all children enrolled in public schools are urged to take an interest in the activities and programs of the schools, as well as to serve on School Boards; and parishes are to give greater attention to providing programs for those with special needs such as the gifted, learning disabled, mentally and physically handicapped.

Other decrees

The remaining decrees are pertinent to worship, schools, temporalities, matrimonial tribunal and communications. Highlights of the decrees are:

- **Worship:** Liturgies in the Archdiocese need to be so planned and celebrated as to be considerate of the needs of the faithful in regards to the scheduling, character of the congregation, and quality of the music. Greater care needs to be taken by celebrants and all who participate in or plan liturgies to ensure that celebrations express the sacredness of liturgical action. All involved in the planning and celebration of sacred

'...the 74 decrees pertaining to parishes include an active Pastoral Council in each parish to advise and assist the pastor; evangelization is to be the center of parish life; the teachings of the Church, especially on morals, are to be clearly taught to all young people...'



depends on the general teaching and tradition of the Church."

liturgy need to show sensitivity to the use of inclusive language whenever permissible.

The Ministry of Worship and Spiritual Life, in collaboration with other agencies of the Archdiocese, shall educate the faithful concerning the distinction between popular piety and the many synchronistic religious forms prevalent today, i.e. Santeria, Voodoo, Spiritism, Satanic Cults and other sects of this kind.

- **Schools:** The Archdiocese will continue to review its commitment to the parochial school system, and its potential of funding the schools in keeping with providing students with a quality education and teachers with a fair wage. In addition, the school department needs to pursue ways in which parents of limited funds may be assisted in providing a Catholic education for their children. Parents are urged to seek a just share in the benefits of the taxes they pay for education, and continued support of the Archdiocesan Educational Endowment Foundation is advocated.

- **Temporalities:** Each parish is to have a Parish Finance Committee which will be assisted by the Archdiocesan Development office in the building of stewardship programs. Parishes as well as the Archdiocese will disclose financial information annually. The Archdiocese will review parish Bingo games and consider, as well, alternate forms of funding. If Bingo games are to continue, the Archdiocese will issue firm guidelines on how they are to be conducted in cases of genuine parish financial need, and to assure that they comply with all local and state ordinances and laws. The Business Office of the Archdiocese shall continue to evaluate investment policies to assure, as nearly as is humanly possible, that the investments are sound and in no way are supportive of the violation of respect for life, human rights, peace efforts or decency.

- **Matrimonial Tribunal:** Adequate personnel and financial resources must be made available at both the Archdiocesan and parochial levels to assist those seeking annulments and special attention should be given to those with limited financial resources.

- **Communications:** In the area of radio and television, it is proposed that the Archdiocese consider purchase of a radio and/or TV station and that additional funding for communication staff and equipment be provided for project planning and additional local programs to be aired. Avenues need to be explored for increasing Church programming on existing TV and radio stations. Air time should be sought for local Catholic programs on cable stations reaching South Florida's three counties. Catholic leaders in the area of electronic communication should be identified and consulted.

A videotape library should be initiated as a source of educational materials that serve Christian Formation. The Office of Public Information needs to be adequately staffed and funded in its function of disseminating news releases, responding to inquiries, press conferences and interviews. An office of community relations shall have the responsibility of conveying by word and deed the authentic image of the Church to the community.

In order to allow time for implementation, the decrees will not become effective until May 14, 1989.

Archbishop McCarthy, who has often referred to the Synod as a "Second Vatican Council on the diocesan level," points out that "The Synod may have its imper-

fections. It centers on growth, reaching the unfulfilled challenges of following Christ. It does not advert adequately to the long way we have come by God's grace and the commitment of His people. It may have failed to advert to all important areas of our religious lives. It assumes and

Sexual ethics

By Gary Morton
The Florida Catholic

ORLANDO - Rather than being viewed as a set of outdated ethics which have no significance in the modern world, Church teachings on human sexuality "echo...what God has already written in the hearts of men and women."

And what God has written, according to speakers at a statewide convocation, is that human sexuality is the cornerstone for all commitments which benefit humanity and a reflection of God's love for us.

Approximately 750 people attended the Sept. 29-Oct. 1 convocation, "Human Sexuality: Sharing the Vision, Living the Values," which offered five general sessions and 30 workshops.

In the final address of the convocation, Father Thomas A. Gallagher, secretary of education for the U.S. Catholic Conference, praised the bishops of Florida, who sponsored the convocation through the Florida Catholic Conference, for undertaking such a conference. "If you're not the first, you're close to being the first state to have done this," he said.

Dr. E. Joanne Angelo of Boston, assistant clinical professor of psychiatry at Tufts University, urged participants not to "be afraid to teach the truth about human psycho/sexual development. It will find its echo in what God has already written in the hearts of women and men!"

The model of such development is in the life of Christ, she said in a talk that explored Jesus' psycho/sexual development, using as a framework the development stages of human beings described by psychologist Eric Erikson.

There are parallels, Dr. Angelo said, between what Professor Erikson sees as the good outcome of crises in each development stage and how Christ developed. That indicates not only that Mary and Joseph are model parents for today, but also that Christ's development from infancy to adulthood should be the model for today's children.

"Our Lord's 33 years on earth provide us with a living example of the importance of the human family and of human work," she said. "Jesus' ultimate total gift of himself on the cross for our redemption is the model for our self-donation, not only in a celibate life dedicated to his service, but also for the gift of self in marriage."

She quoted from Professor Erikson's book, "The Life Cycle Completed: A Review," in which he says: "If developmental considerations lead us to speak of hope, fidelity and care as human strengths or ego qualities emerging from such strategic stages as infancy, adolescence and adulthood, it should not surprise us (though it did when we first became aware

Church teachings not outdated, 'echo' God's word, participants in statewide conference told

A PERSONAL REFLECTION

Best part was sharing with others

By Carol A. Farrell

Director of Family Life Ministry, Archdiocese of Miami

The topic was human sexuality but, without a doubt, the best aspect of the conference for me was the experience of the Church of Florida and the sense of being a part of the larger Church. This came in two ways: theologically and in the people who were present.

Theologically, the thinking reflected at the conference encompassed the same range of views of sexuality that exist in the larger Church. Everyone found something they liked and agreed with and something that they didn't agree with and which caused them some discomfort as they stretched, I hope, to understand that point of view. It seems to me that this identifies us as a vital Church seeking to apply the wisdom of our tradition to the situations which challenge us today.

The second part of that experience of the Church came in sharing the same space and concern (human sexuality) with people involved in almost every Church ministry and from every other Florida diocese. Usually, groups only come together to talk to and among themselves (only family life ministers, only religious educators, only school administrators and teachers, etc.).

Here we had together people representative of almost every ministry of the Church of Florida in one gigantic collaborative effort. It was an exhilarating experience, a real high! There was much talk about how this coming together to share concerns and wisdom must be repeated on other areas of concern. If this occurs, it will be the best and most significant benefit of the conference. Collaboration, vertically and horizontally, will always result in more effective ministry.

It certainly is testimony to the presence of the Spirit to have so much good come from the conference. And I haven't even addressed the topic itself!

The topic of human sexuality touches the life of every human being and, as was pointed out by one of the speakers, it is the source of our greatest delights as well as our most painful confusions. As a married person I could affirm, and also felt affirmed, by the message of the keynote speaker, Father David Knight. He spoke of marriage as a commitment to strive for total union in mind, body, will, and heart, and of sexual intercourse as the language of the total expression of that love. Sexual intercourse in marriage, and the crucified Christ, are both passionate, physical, symbolic gestures expressing a total gift of self. Both say: "This is my body given up for you."

Drs. Jim and Evelyn Whitehead spoke of three sexual convictions stirring in the body of Christ today: 1. Sex is good (but not ultimate). In sex, the rhetoric of God's love becomes reality. 2. Sex is mysterious. It is symbolic of something more, something else: God's presence among us. 3. Sex makes promises: it arouses hopes and enkindles expectations; it links us to a passionate God, and to each other.

Those brief comments hardly capture the depth and breadth of a conference which provided five major speakers and workshops on 25 different topics ranging from child abuse to sex and the aging.

The conference is over but the work has only begun. Much of the agenda was suggested in diocesan sessions just prior to the close of the conference. The tone for all that is ahead of us was set by the final speaker, Father Thomas Gallagher, who spoke eloquently and wisely in cautioning that "Two thousand years of wisdom must be delivered with compassion." He urged us to "see all through the lens of Jesus Christ."

At the close of the conference, participants and planners looked at what had been accomplished and agreed that "Indeed, it was very good!"

of it), that they correspond to such major credal values as hope, faith and charity."

"What surprised Professor and Mrs. Erikson should not surprise us -- that there can be no conflict between psychological and theological truth," Dr. Angelo said.

Father David Knight, in the convocation's opening session, called Mary the model of virginity that all Christians -- single, celibate or married-- should strive to make their own, not because of virginity as it is commonly understood but because of what true virginity represents.

Virginity's underlying value, said the former missionary and college instructor who is known for his work on sexuality with youth and young adults, is "an intactness we all desire... to be whole and entire in everything we do."

"We can talk of a passionate purity before marriage in which we try to hold

our wholeness passionately," said Father Knight, now a pastor in Memphis, Tenn., "not because we deny sexuality... but because we believe so passionately in the value of being whole and entire in everything we do."

Thus, he said, the significance of virginity can be attributed to conjugal love, which he described "as a passionate, physical, symbolic gesture to express the total gift of yourself to another forever."

Mary, through her life, "is the model of the absolute total surrender of self," he said. "What Mary is for us is the sign of what we are called to be."

Sexual intercourse outside of marriage is wrong because it cannot provide the commitment required for such an act, Father Knight said. That commitment is "to strive for total union of mind and will and heart with another person... Commitment means it is out of your power to

reverse that choice alone."

Father Donald G. McCarthy, a theologian and pastor of St. Antoninus Church in Cincinnati, noted that many wonder if the Church should not be more concerned with other major issues rather than sexuality.

"There are cynics and critics...who sometimes say we are exceedingly preoccupied with sexual morality, and they hint we should be more concerned" with matters such as nuclear disarmament, said the brother of Archbishop Edward McCarthy of Miami.

"We can truly say that unless we form a correct conscience about our sexual actions and form a correct judgment on sexual morality, we cannot abide in true love with one another," he said. "And unless we abide in true love we know we cannot abide in God. And unless we can abide in God, there's no reason to work for nuclear disarmament, because life is not worth living."

Sexual intercourse in a marriage commitment helps make life worth living, Dr. Evelyn Whitehead told a session which she led with her husband, Dr. Jim Whitehead. They are consultants in education and ministry from South Bend, Ind.

"The Good News about sex is that sex is good," Dr. (Evelyn) Whitehead said. Two other "special convictions that seem to be stirring in the body of Christ" are that "sex is mysterious" and that "sex makes promises."

Concerning the teaching of human sexuality, Father Gallagher said: "I'm not sure we should be necessarily marching in with programs in schools or programs outside of schools. I'm wondering if we shouldn't be sustaining and preparing parents to do that in the most wholesome way possible."

He noted a recent survey of parents showed "about 86 percent of them want help" in teaching human sexuality. "I'm not sure they're asking us to do it; they're saying they want help to do it."

Lesson in charity

Fifth-grade students from Sacred Heart School in Homestead recently spent an afternoon preparing and serving food to the hungry and homeless at an ecumenical soup kitchen in the area. The reason was simple, according to Principal John Jones and fifth-grade teacher Jack Leonard: It's not enough to teach kids about poverty and charity in religion class. They need to see that the needy are right in their own neighborhoods, and the Gospel demands that Christians do something to alleviate their suffering. So from now on, once a month, a different grade group (between 5th and 8th) will take turns visiting the soup kitchen and helping out. (Voice photo / Marc Regis)



Why Joan stays in prison

△△△

Joan Andrews is serving a 5-year term in the Broward Correctional Institution for entering an abortion facility and unplugging an abortion machine and for subsequently refusing to promise a judge that she would not do it again. She has also refused to cooperate with prison rules and has served time in solitary confinement. In a previous issue of The Voice Tom Horkan, director of the Florida Catholic Conference, suggested that Miss Andrews consider that she has made her point, promise to cooperate, seek release where she might play a more productive pro-life role speaking and leading legal demonstrations.

△△△

I am grateful for an opportunity to write in response to two articles I just recently have seen which appeared in *The Voice* last month, one by my dear friend Father

k Santo, Director of Prison Ministry for the Archdiocese of Miami, and the other by Thomas Horkan, Executive Director, Florida Catholic Conference. The latter gentleman, though we have never met, I also consider a dear friend. How could I not? Any friend of the precious preborn is held dearly in my heart as a most special friend. I want to apologize for any pain or hardship my presence in Florida has caused this dear man. God love you, Tom.

Father Santo has been so very wonderful in the tireless spiritual care he has given me and all the inmates whom he serves here at BCI and at other prisons. He has a deep caring for those who suffer behind bars as well as for those, the prison staff and correctional officers, who struggle to maintain order, security, and well being in this naturally harsh environment.

Upon my request, Father Santo wrote most kindly concerning my desire that my friends and supporters refrain from any kindly concerning my desire that my friends and supporters refrain from any attention or publicity, given the conditions under which I am serving time. The only attention I want is that given the WHY of my actions and my presence in prison the plight of preborn children. What Father wrote was completely accurate to the best of his knowledge. Some have questioned that accuracy since Father quoted a statement from me declaring I had never been tortured in prison, and also because there was no mention of a stripping incident which gained attention. People were wondering which information was correct. Let me say that any problem here was my fault not this good priest's.

I feel it is compelling upon me now to come forward and be accurate lest these parties be suspect of lacking credibility.

Yes, there was a painful stripping incident recently, but it is my belief that we who attempt non-violent rescues of the preborn and thus align ourselves with these most vulnerable and helpless brothers & sisters must silently suffer any and all consequences to ourselves, and in fact should rejoice if we are treated more like the unrecognized, discriminated against preborn and less like the privileged born. To be committed to this end, I believe, is to refuse to allow attention to fall on us for our sake, for our benefit, but rather to constantly direct it toward the victims of abortion who deserve the attention, and for whom we stand in limited stead.

Keeping with this, I have tried throughout my 2 1/2 years of incarceration never to mention any negative incidents, or should any gain attention, to down-play them. (Regrettably, I have recently had to respond often to such questions by media). I did not intend to be dishonest with Father Santo by refraining to reveal these facts to him. In my mind I reasoned that aside from the fact that certain actions had to be accepted as torture by all reasonable and recognized norms, still one could legitimately hold back pronouncement or even acknowledgment based on the criterion that Christian love, total and unconditional, dictates to forgive and forget, and thereby it could be left to the individual at harm to refuse recognition and judgement.

Does one have the right to overlook and mitigate in face of truth and honesty? Even refuse to label an act for what it is? I am not certain, but I should think so, due to many factors and elements involved, especially forgiveness and the respect due individual offenders after such incidents are over. But all this is not necessary to go into here. I responded as I did for the reasons cited. I will say that of the half dozen incidents which have occurred most were perpetrated by individual officers or groups of officers without any clear indication of orders from above (save one case), and seemed

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'clinics' and directly
block the killing with
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because
it is where Jesus
is being crucified
in my midst today'*



to be ignited by a hostile environment aroused by a violent press (Not an exaggeration of the tone of the Pensacola press. One editorial called my co-defendants and myself and our supporters fanatics, declaring that we should be taken out and shot down like dogs); therefore, less occurred at BCI where the press has been much more benevolent than the northern part of the state.

Father Santo and activist pro-life spokesmen alike were each honest in what they wrote, and I for my part felt that I could deem any pain or violence I have been subjected to at any time (and it's been very infrequent) as totally private and personal due to my commitment to remain silent and united to the silent preborn. Necessity had dictated I could no longer remain totally silent and consequently perhaps be misleading when friends were being viewed as fabricators due to my silence.

I hope this clears everything up, with just a couple attended remarks. First, regardless of what the case may or may not be, it is all insignificant and not the domain for our attention or efforts. What I wrote in a private letter to my sister should be left as such. Please allow me to draw close to the preborn and let us all focus on those precious little ones. Besides, no one should fear that I am being mistreated. Subsequent to the stripping incident and the commotion it caused (to be honestly observant, regardless of my personal approval), the prison has been extremely kind and protective of me. Secondly, I would like to join Tom Horkan in recognizing the fact that the correctional system has greatly improved in recent years, and this should be commended. The incidents of direct brutality and torture of inmates, and other abuses, is becoming most rare. Let us rejoice in this, and diligently work to eliminate such

**'Must charity be put on hold,
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residual abuses as prison policy-strippings done solely for punishment (ie: the strip cell when taken to the cruel and inhumane extent of forced nakedness and no blanket, sometimes lasting for days or weeks, and longer).

Regarding Tom Horkan's article and his recommendations to me, I thank him for his good motivation and his dear concern, but I certainly could not comply with any of his recommendations. I could not in good conscience even pray about them, as it would seem a sin to me to pray about whether I should in essence deny God by recognizing the authority of the state above God, recognize unjust law as supreme to the law of the Law-Giver (Mk 7:1-8, 14-15, 21-23). Please believe me, I do not say this in rude, haughty challenge to the state of Florida nor the Federal establishment, but in all humility. I just cannot apologize for saving a baby's life (Should one ever regret doing right?); nor tell a lie and say I committed a crime by saving that sacred life when no crime took place, on the contrary, crime was prevented (Does one apologize for the truth? Should Jesus have apologized to Caesar for offending Roman law by preaching He was in essence above Caesar, the

One, True God? Jesus said 'Give to Caesar...' but not give what is God's. Do preborn children belong to God or to Caesar?); nor certainly could I agree not to attempt to save other dear lives of little children. (Should one repent of serving God over the state? Or pray about such repentance? If it became illegal to be a Catholic, would we be asked to repent of that crime? Moreover, would we agree to cease?)

To me, if I agreed to these recommendations and carried them out, I would damn my soul, in the first order, and in the second, I would scandalize society, the Church, and lend propaganda to the collusion of lies which are growing ever denser and stronger and are snaring my beloved brothers and sister who are caught up in the abortion industry. Oh, for them most of all, our dear abortionist brethren, the poorest of the poor, law can I add another lie to ensnare them and secure them deeper in that pit of lies, untruth itself?

The Nuremberg International Tribunal ruled, on the secular level, that murder cannot be legalized. No persons, from judges to mere technicians, could hide behind the facade that they were merely obeying the law when they cooperated with the killing of the innocent. Am I now being asked to cooperate with evil of equal proportion?

Thomas Aquinas and Catholic moral theology teaches that an unjust law which opposes the law of God is null and void. It is no law at all and therefore, ceases to be binding. Am I to contradict the Church and its teachings?

Thus, what am I to apologize for since I never have broken the law? Indeed, I have only enforced the law, as did Curt Gerstein, Corrie ten Boon, and others in their country during its dark period of pseudo-legalized lawlessness. We must come to understand the truth of the fact that what happened in this country on Jan. 22, 1973 when it appeared that abortion had been legalized, in essence anarchy had been instituted against a weak and vulnerable segment of society-the little children yet preborn. That anarchy has been extended to other vulnerable ones. However, those who non-violently rescue the innocent from the slaughter, in truth (the essence of reality) are enforcing and re-establishing law and order. Surely, what am I to apologize for, save the failure to respond often enough to the rescue of the innocent, due to my own wariness or timidity, cowardness or fears, and the loathsome desire for self-protection and comfort. God forgive!

Yes, Tom, my dear friend, reasoned dialogue with society is important and must be on-going, along with all our other good efforts (political, educational, alternatives work) to correct this aberration, this corruption in our midst, this lawlessness, and to restore the true law and save our nation, but rescuing the children, the victims of this murder-rampage, today while they are being dragged to their deaths cannot be ignored. Besides, direct rescue does not hinder any of these other avenues. It stimulates them! This blessing occurs because it is right, just, and holy to do more than dialogue-to say a resounding, absolute NO to the killing.

-Action in this case is the best dialogue there is because it is the most rational response to the killing of the defenseless, the deepest reflections of truth (faithfulness), and it calls for a corresponding response deep in the heart of society.

-If 5 years from now we have 5 times the number of crisis pregnancy center, more and bigger marches, etc, will we remain comfortable with the holocaust because we've expanded along with it? A holocaust must be stopped, not merely countered.

-Mere education of society ceases to educate correctly (continued on page 16)

Political labels-- think them through

Labels.

This seems to be the season for labels and simplistic reasoning. "Liberal." "Conservative." "Card carrying..."

Some of these terms have been bantered about during the presidential campaigns and have meaning for Catholics—but not always the meaning some people might think. We feel that simplistic labeling is a product of simplistic value formation and consequently some of these labels ought to be analyzed more thoughtfully so we can make better judgments in our personal lives and in our roles as good citizens.

What does "liberal" mean? For instance. The word is often used by Catholics and others in tones usually reserved for words like "Nazi" or ax murderer. But is that

Voice Editorial

reasonable? Should we not analyze the issues on their own merits rather than tar someone with a labeling brush that might obscure the real values involved?

Social Security was a liberal idea, as was Workman's Compensation, Medicare and the minimum wage. For that matter, so was the American Revolution. Conservatives opposed the Revolution, preferring to keep things cozy with the King. Some of the U.S. bishops' stands on social issues are considered "liberal." Some of America's greatest values and freedoms come from liberal thought, such as the right of a poor person to have an attorney when in trouble, just as a rich person does.

Yet, when some of these freedoms are taken, in our view, too far, conservatism is the balancing force needed to keep the country on an even keel.

The ACLU (another label) is a case in point.

The American Civil Liberties Union, a "liberal" organization, has for many years defended citizens from oppressive laws and in some cases is still right in its actions. But the nation went through a needed liberalization in the first sixty years of this century. During that time, for instance, all citizens, women, blacks and others acquired the right to equality.

But somewhere along the way, we believe, the balance point was passed. ACLU, in stressing the right of the accused, forgot the right of the victim. ACLU, in stressing the right of free expression, forgot the right of the listener or viewer to an environment free of filth.

ACLU fought the Hyde Amendment which restricts abortion funding, claiming that Catholics backed the amendment and it therefore was an establishment of religion. ACLU therefore put itself in the position of defending the right of pornographers to express obscenity but not the right of Catholics to express political views, whether related to the Hyde Amendment or to tax credits.

So, what do labels mean in the broader view?

Does the "ACLU" label represent coddling of criminals or does it represent the



Another extermination service?

defense of minorities? Does "liberal" mean big government or does it mean Social Security for the elderly?

Does "conservative" mean loving big weapons systems or loving the unborn?

Why must we or our leaders be totally liberal or conservative no matter what the issue? What we need is a "seamless garment" mentality that combines liberalism and conservatism and avoids kneejerk thinking on every issue.

The Voice does not endorse or get involved in partisan politics and we do not do so here. As the U.S. bishops have stated, Catholics should look at all the issues and candidates' qualifications and vote according to an informed conscience, not according to labels thrown back and forth between candidates and parties.

Why Joan Andrews stays in prison

(continued from page 15)

if there is no action behind the words! For how can we educate people to love the preborn children, and to recognize their humanity, when we are not loving them ourselves and responding to them as real people?

Direct Rescue must be part of that whole, on-going work. If it is not, then we ourselves who claim the title of Pro-life and Catholic are contributing to the anarchy which refuses to recognize the truth that these babies are real people. We are attacking truth by our inaction which teaches (as only inaction can articulate) that charity is not to be taken seriously. For the charity which the preborn need is to be rescued from death when they as individual people are about to face that cruel and bitter fate-dismemberment, the dump heap, and the incinerator. All our other activity is good and necessary and must continue but without direct it lacks the response of immediacy where individual lives are at stake now! Thus it lacks credibility. The most appropriate response to a child in danger of harm is to protect that individual immediately whatever the circumstances, especially if it's the last chance. The integrity of love demands it. It can accept no less.

Can charity be suspended during periods of "legalized" lawlessness? Do the demands of charity change depending upon the legal and political conditions of one's environment? Depending upon the government under which one lives? Is charity compelling and sanctioned only when one lives under a dictatorship? Do Democracies hold no claim to the supremacy of charity since recourse can possibly be one day derived through the political process? Must today's victims be forsaken while the heart of man is rigidly shackled to the 'law' sanctioning violence and murder? Must charity bide its time? Must charity be put on hold, and wait for another day, when it once

again becomes legal to express charity through the action of helping the helpless, defending the defenseless, loving today's victim as she and he is carried through a doorway to death? Are we content with only the fraction who are saved through our standard, approved efforts? What of the million to two million yearly who 'fall through the cracks' and of whom society and the courts decree we have no right to rescue at death's door?

...And we weep bitterly: "Tomorrow, little one, or ten years from now, we'll be permitted legally to save another child like you-but not you. Today charity is banned. But perhaps someday, after you are gone, someday when charity is legal, we'll rescue someone much like you, but who is still not you, I admit. I'm sorry, baby sister...and little brother of mine. It's so very sorry. Pray that our tomorrow one day comes, for our sake, more than for your own. And for now, please forgive us for allowing anything to be put above love. You see, little one, we are weighed down by the coldness of our hearts imprisoned as the are by the ice-cold steel bands of the law which unwrap them. These sullen hearts of ours can hardly feel for thee, don't you see. It's the vice-like shackles of this corrupted law which has squeezed so mercilessly that all pity has fled and little of who we once were is left. Oh, little one, can you understand now? Shed a precious tear for us who have killed the spontaneity of our love by constant suppression. That tear, joined by scores of thousands from your fellow infants, and further joined by a deluge of tears from all the Heavenly Court, mingled with the tears of Christ, will one day pierce our protected hearts as a dagger and we will surely awaken. Then will we come to your rescue, with or without the sanction of men and their corrupted authority! Please God! And there will be such joy in our hearts and such a glow in our eyes that we will face whatever punishment or pain right

alongside you, little one, regardless of the ultimate fate, and smile with gladness. O God, Our God! may Heaven fall upon us and the earth forsake us and swallow us up if we do not act with humble faith and this gentle innocence, surrendering to the Law of Love."

And I ask, while pleading for all honesty in the sincerity of every man's heart: What would Jesus say to this? What would Jesus Himself do? Did He ever obey mere law, legal statutes and ordinances, when it conflicted with charity and fundamental truth? Everywhere in the gospels I see Him enforcing God's law, written in every man's heart, and reflected in all the just laws of the earth. But for that, His obedience to the Father, it is most clear Jesus would not have run into the opposition of the Jewish religious leaders, in essence, Hebrew authority. It leads to the wrath which set the stage for the Crucifixion. God Himself has shown the way of perfect truth and true obedience. Submissive obedience to God first is the sure way to rightful obedience of human authority. In that order, and only in that order, is virtue and justice served, patriotic duty preserved and advanced, and civil authority honored. Conversely, by obeying unjust law in offense of God does man hinder the conversion of nations to truth, justice, and holiness—the wellspring of peace on earth.

When I go to an abortion killing center to rescue babies I do not go there out of impatience because the political process is too slow. I go there of charity for my little brothers and sisters who need me, as I should have gone on the day the first death camp opened its doors in my community following the false-legalization of baby-killing. After all, that's where Jesus is in my community—I have no doubt. If the preborn young are real people not merely an issue to be dia-logged they need us to respond to them as such, as individuals needing our love, needing our charity, the charity of action.

It's called protecting the innocent and the just; the defenseless. When Ann Frank and her family were being harbored in violation of the 'law', the kindly soul who did this charity was surely not willing to wait until true law could be restored, by which time dear Ann would have been long dead. She did die, but not through the cooperation of that charitable soul who tried to rescue her. Please God, let us treat our holocaust victims as personally and with the same commitment of love and charity as did the Corrie ten Boons their brothers and sisters in need.

And finally, I go to the death "clinics" and directly block the killing with my body, in non-violent love, because it is where Jesus is being crucified in my midst today. He died for my sins and yours and did not ask to be rescued. But think not that He is asking that these His precious children die for our sins. We have been already ransomed. He is however calling us to the visible profession of charity, and He is suffering untold agony there in the killing centers as He awaits our response. Could it be that ransomed souls are now being asked to ransom lives with their bodies?

Not for a moment do I question Tom Horkan's love for an commitment to the preborn! Therefore, I do not take the recommendations he make to me seriously. I simply view it that good people can hold different opinions, and although some opinions are objectively incorrect, they are not always easily recognized as such. Tom evidently feels the same about my views. May God bless us both and may we each continue to pray in the way our consciences lead us to pray and continue to fight the good struggle, non-violently and with love for all.

For life, in Jesus and Mary,

Joan Andrews, #151909
Broward Correctional Institution

Why are the Mass bells missing?

Q. What is the reason so many parishes have abandoned the practice of ringing the bells during Mass, for example at the offertory and consecration and Communion? Very few churches do it anymore. Is this right? (Massachusetts)

By Fr. John Dietzen



A. First it should be understood that no bells are required during the eucharistic liturgy. Present instructions for Mass say they may be used; they are not required or even recommended.

Perhaps it will help to have a little background. Ringing bells at Mass apparently began in monasteries during the Middle Ages. Only a certain group of monks attended the community Mass in midmorning. Others out in the field followed the Mass through the chapel bell.

Use of bells increased to some extent with the introduction of the elevation of the host and chalice after the consecration around the year 1,200.

Bells were rung to express joy and let everyone know "Jesus is now here" and all present could look at him.

In 1972 the Vatican congregation responsible for liturgy related the ringing of bells at Mass to the level of liturgical education in the parish. Where this education has been adequate, it noted there is no need for this kind of signal. If sufficient liturgical instruction is lacking, however, bells probably need to be rung at least at the two elevations (Notitiae, 1972, 343).

It seems to me that two things, at least, are responsible for the gradual disappearance of bell ringing at Mass. First, we have a deeper awareness than did the people of those days that while Jesus does become present to us in a new way under the form of bread and wine in the Eucharist, he doesn't come "new" as it were.

As we gather to celebrate the Eucharist, we are the body of Christ before he becomes present to us as our food and drink and as our sacrifice to the Father.

Disappearance of bell ringing is just one example of how in the liturgy we now do ourselves what we formerly could only watch, or listen to, someone else doing.

Q. A few years ago I learned I could not be considered for the permanent diaconate. Much to my disappointment I was informed that it is a policy not to accept men who had an annulment. Since that conversation I have sought a rationale for this rule.

I was taught that an annulment wipes the slate clean. Can you explain? New York

A. Nothing in general church law would preclude one who has received a declaration of annulment from becoming a candidate for the diaconate.

Some men even have entered the seminary and been ordained to the priesthood after their marriage had been annulled.

However, each diocesan bishop has the authority and responsibility to establish whatever criteria he believes necessary for candidates for the permanent diaconate.

Obviously these criteria will consider both the rights of individual person and the spiritual good of the local Catholic community.

Honoring Indian treaties

What was done to Native Americans is something most Americans today prefer not to remember.

White people came to this land carrying guns and European diseases which gradually decimated the Native American population. We conquered their once thriving nations, took their lands, forced them to sign unfavorable treaties and drove them onto reservations. Many white Americans feel a combined sense of sorrow, shame and helplessness when they think about the Indian tragedy. That's how I felt recently when I read about a rash of suicides among young Indians.

Not long ago, the report said, six young people killed themselves and 16 others tried to do so on an Oregon reservation of 2,800. In 1985 nine young Indians in Wyoming killed themselves in a five-week period. Nationwide, the suicide rate among young Indian men is more than twice the average for their age group. The suicide outbreak is all part of a broader despair, say tribal leaders. "People are spiritually uprooted," according to Ray Calica, the Indian police chief in Warm Springs, Ore. Suicide has been a leading cause of death among Native Americans since the development of the reservation, according to the New York Times.

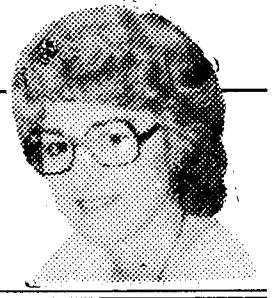
It's no wonder. Isolated and impoverished, reservations are breeding grounds for hopelessness. Yet many believe that for the Indians to abandon the reservations and assimilate into U.S. cities and towns would be another kind of suicide—the final annihilation of the Native American race and culture.

We tend to think of the Indians' plight as an injustice of the remote past. We think it was tragic, but there's nothing we can do about it now.

Certainly the United States can not give back the land, lives or pride we ripped away. We can pay attention, however, to modern-day injustices imposed on Native Americans.

I felt ashamed when I read about a dispute in northern Wisconsin over a treaty that grants spearfishing rights to the

By Antoinette Bosco



Chippewa tribe. Angry whites reportedly have heckled the Indians, rammed their boats, vandalized their vehicles, threatened them and provoked many fights. The Chippewas were long prevented from exercising spearfishing rights. But they began spearfishing again off the reservation in 1983 when a federal court enforced the long-ignored agreement. The court's decision infuriated sportsmen who use rod and reel, and claim that the Indians are depleting the fish supply and "raping the resources."

For many of the 13,000 or so Indians in Wisconsin who live in poverty, the walleye is an important food source. Last year the Indian spearfishermen harvested some 21,000 of the 975,000 walleye taken from northern Wisconsin lakes, according to David Kornelius of the state department of natural resources. The Indians are hardly depleting the stock. Many Indians contend that racism, not fishing rights, is the real source of the conflict.

It needs to be remembered that the Indians were sovereign nations when we signed treaties with them. The Indians are not a special interest group being granted unfair privileges.

In any event, injustice against Native Americans is not just a thing of the past. And when we look back over the tragic history of the Native Americans, honoring government treaties is the least we can do. Even if we can't reverse past damage, we can try to keep injustice and suffering from growing worse.

Teenage addiction

Chemical dependency is the use of alcohol or any mood-altering drug over a period of time which brings about a continuing pattern of problems or disruptive behavior in the life of the user.

According to the Parents Resources Institute for Drug Education (PRIDE): "In 1960 less than one percent of American teenagers had ever tried marijuana or any other illicit drug. By 1980 over 60 percent had experimented with drugs. This 6,000 percent increase within 20 years was unprecedented in world history."

According to PRIDE something else happened in those 20 years: "The average age of first use dropped from 19 to 12."

Most parents fail to spot the signs of chemical dependence until it's too late. There are three stages of addiction:

Beginner's "high" - Drugs are tried for the first time and the desire for more is awakened.

Seeking the mood swing - The novice makes a decision to purchase more drugs to duplicate the pleasant initial feeling.

Preoccupation with the mood swing - The user begins to plan his or her activities around the use of drugs.

At this point the signs of addiction begin to appear. A gradual deterioration of moral behavior takes place. Activities once considered wrong now become desirable in order to pay for drugs. Religious values go first—a rebellious spirit takes over. School, job, food, sex, family, nothing matters anymore, only getting high. Valuables begin to disappear from the anxiety, the

By Fr. John Catoir



nausea and the craving.

The addict will deny that there is a problem as he or she withdraws more and more from family life. Soon problems with the police begin. Chemical dependency is a progressive disease—it only gets worse. It is also a terminal disease—a one-way street to an untimely death. Unless chemical dependency is arrested no other problem, emotional or physical, can be successfully addressed.

If you suspect that someone you love is an addict go for professional help immediately. Only tough love can save your child from a living hell, but you must take action before it's too late.

(For a free copy of the Christopher New Notes, **Dying to Do Drugs**, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By Frank Morgan



Vaccination means 'from a cow'

In 1718, Lady Mary Montagu, an English author, introduced into England a method of individuals taking material from smallpox sore and inoculating themselves in hopes of catching a light case of the disease.

Dr. Zabdiel Boylston brought the method into America in 1721 when he inoculated his six-year-old son, Thomas. The following year Cotton Mather had Dr. Boylston inoculate 247 individuals.

It wasn't until 1796 that Dr. Edward Jenner of England noticed that dairymaids who had caught cowpox, a minor disease, would not catch smallpox.

He then vaccinated a boy with cowpox sores matter. Six weeks later he introduced smallpox matter into the boy's arm. The smallpox material had no effect on the boy or any of the other Jenner patients.

The word "vaccination" comes from the French which means

"from a cow". It was used by 18th century French doctors to ridicule the English doctors who were protecting their patients from smallpox by giving them a mild case of cowpox.

Marie Gresholtz was born in Berne, Switzerland in 1760. She learned to model in wax in her uncle's wax museum in Paris, where she married Francois Tussard.

During the French Revolution, she was suspected of having sympathy for the king and was imprisoned. While there she was forced to model heads of the revolutionary leaders and the guillotine victims.

Later she escaped to London with her son where she founded Madame Tussard's Wax Museum, which her descendants still maintain.

Life after the children are gone?

After many years of marriage and parenting (thirty-one and thirty, respectively), we are like a lot of other couples who wonder whether there is life after the children are gone. With a fifteen year old still in the house, we have a few years to consider the question. In the meantime, we are listening to the casual comments of those whose nest are already empty, eager for clues of what lies ahead.

Married just a year when our first children arrived, we hardly had time to establish a life together as a couple before we were a family. It seems as though our first identity has always been as parents. Current statistics predict that we can look forward to twenty or thirty years of life "alone together" after our children are on their own.

It's a far different expectation than our grandparents had. In the early part of this century, the life expectancy was much shorter than ours is today. Very few couples knew a life together beyond the time of raising their family. In most cases, one of the spouses died before the youngest child left home.

What are the pitfalls? What the possibilities of these years?

As I listen to my contemporaries, it seems the greatest concerns center around the area of intimacy. Not sexual intimacy, but the intimacy which sexual intimacy points

By
**Carol A.
Farrell**



to, the sharing of our very souls. Have we been so involved with the business of raising children and providing a home that we may have neglected our own lives as couple? Could it be that some place along the way we have lost the "we"? If we look, will we find only two separate "I's"? It's a question few couples want to confront for fear of the answer. Yet the answer will come even if the question is not asked.

I know many good couples. By 'good' I mean that they have been faithful to each other and to the practice of their faith and yet, reaching this stage of the life cycle, they find that they are strangers to each other. Loneliness is the prevailing emotion. Courtesy rather than passion characterizes their lives. That's the down side of the

question, but there is definitely a positive side. I have been pleasantly surprised by the number of times recently that I have heard unsolicited comments expressing delight at the experience of being only a couple again. The freedom to come, go and do as they please, to follow old or new interests either separately or together, to simply be present to and for each other are new experiences they find exciting.

I know that one of the things my Pat will cheer is having my undivided attention. Over the years he has often had to take last place as the children, less able to delay the satisfaction of their needs, demanded my presence, time or energy.

My favorite comment came from a dear friend who remarked that as she and her husband have more time for each other, she feels herself growing more in love with him that ever before. In an amazed tone, she spoke of her desire to express that love sexually with a new vibrancy.

None of us really knows how it will be when are back to where we started, just the two of us. But if any of you who have negotiated the transition ahead of us are willing, share what did, or would have, made it better, we'll be listening!

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

Elderly losing interest in life

Dear Mary: How do you keep an elderly person occupied? My mother is 75. Two years ago, when my father died, she gave up the family home and moved to an apartment. Although she is well, she claims to have no interest in anything.

We have gotten books and magazines from the library. She never opens them. We have given her various puzzles and solitaire games. These too go untouched. We have tried books with beautiful illustrations about places or subjects that once were meaningful to her. Again, no luck. She does not want to join senior citizens groups and attend their activities.

Watching television seems to be her only activity outside of eating and sleeping. When she comes over, she will do certain simple tasks around the kitchen if I ask her. But we feel we have tried everything, and nothing works. Any suggestions?—Wisconsin.

You have many good ideas, and you have pursued them with very little encouragement. You seem to be doing your best to help your mother live a fuller, richer life.

The problem you describe is extremely common. Perhaps your mother is still grieving for the loss of your father. In addition, she has been uprooted from her home. Probably many of her old friends have either died or

By Dr.
**James and
Mary Kenny**



moved away.

Sometimes elderly persons seem to sink into a permanent depressive state. As with your mother, nothing is interesting, nothing their children or friends do can help. There is no help, they seem to say.

At the same time they cause their children to feel uneasy and guilty, as though saying, "If you were good children, you could help me out of this."

You have two challenges: to help your mother the best you can and to cope with your feelings of guilt and failure.

You seem to have done a good job of providing interesting things to do. Your best chance to involve your mother seems to be by doing things with her.

Take her to family gatherings. Arrange gatherings where she will be included. Get her out frequently for a

walk, a shopping trip, perhaps a lunch date. Your mother does not have the incentive to do things herself. She may do things if you join her.

Listen to your mother. She may give you some hints. Perhaps she would like to talk about her earlier life. Perhaps she would enjoy regular visits from her grandchildren or other youngsters.

At the same time, you cannot be the sole and exclusive entertainment source for your mother. You need time for your family and friend and for yourself. Your own needs are legitimate.

Try to analyze your schedule. Allow time for your mother and time for your own family and needs.

Part of your acceptance might mean accepting the fact that your mother does not require as stimulating environment. She does not want to do things or go places at this time. If she is choosing such a life at present, it is not your responsibility to overrule her.

Support from others can also be a great help for you. Do not be afraid to share your problems with your good friends. They might give you ideas for reaching your mother. At least they can offer you support and remind you that you are not alone with your problem.

Finally, although you have not gotten much response, keep trying to interest your mother in people and places and things. While she has shown no interest so far, your efforts may eventually be rewarded.

How eligible is eligible?

Interesting article in today's paper about a charity bachelor auction held in Denver last winter. For those unfamiliar with this latest fad in drumming up money for good causes, the city's "most eligible" bachelors agreed to be auctioned off for a date which ranged from dinner to a ski weekend. Besides auction revenue there's an entrance fee for those who want to watch.

This particular auction, sponsored by the Junior Symphony Guild and Big Brothers, brought in big bucks. It all sounds like good fun but before a church organization decides it's a good way to keep the school afloat beware. Fifteen of the 38 bachelors didn't fulfill their end of the bargain.

Called by one columnist, "one of the most embarrassing fiascos in Denver social history," the auction resulted in demands by women for reimbursement, complaints to the Better Business Bureau and to the district attorney.

What happened? Why didn't the men come through when they agreed to it? A 25-year-old corporate executive who was auctioned off for \$650 for an Aspen weekend and ended up a no-show, summed it up, "Hey, it was one of those deals. A fun night and you'd end up with a great-looking woman and go somewhere romantic all for a good cause. But it became a real meat shop with 1,500 gals out her ogling you."

Aha! Men don't like being part of a meat shop or being ogled? Funny that, when they spend a good share of their

By
**Dolores
Curran**



lives ogling "meat shop" offerings at dance revues, beauty pageant, centerfolds, malls, and beaches. Could it be they want to be valued for something other than their prestige and bodies?

The Symphony is repaying the women who complained but a spokeswoman for the Guild said, "We've given up on the bachelors." Another member of the auction committee said, "A bunch of these guys were real hot dogs. They thought they'd get these knockout ladies. But after they saw who bid on them, they changed their minds I heard some say they would never go out on the dates."

So much for commitment to a good cause. One bachelor, whose date had taken vacation time and bought a new wardrobe, called her the day before a trip to San Diego and cancelled.

Another who agreed to an Aspen ski weekend sched-

uled the trip twice and then backed out. The woman, who paid \$625 for the weekend, said, "I was so excited. I bragged to my friends about this good-looking guy. I didn't necessarily think we'd end up married, but I thought it would be fun." He stopped returning her calls and then disappeared from sight.

In the old movies we saw scenes of box socials, auctions where young women prepared the lunch and men bid on the opportunity to share it with them. We watched the women die a little inside as the wrong man paid the highest price but the bravely held up their end of the bargain.

I was asked once by a Catholic fundraising group to be part of a similar auction. They were putting together a list of "prominent Catholics" in the diocese to auction off "lunch with the archbishop," "barbecue with Father O'Leary," and so on. I agreed but the thing never got off the ground. I admit relief. What if nobody bid for me or, worse, the top bid was \$5?

The bachelor fiasco calls up a bunch of values. Were these men saying, "I'll commit myself on the condition she's beautiful?" Or, like the corporate executive I quoted, were they so disgusted by women ogling their bodies, the cancelled their commitment?

Or were they saying, "I'm so eligible I don't have to play by the rules?" Makes one want to rethink the meaning of eligible, doesn't it?

Film inspired by human love to wildlife

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

"Gorillas in the Mist: The Adventure of Dian Fossey"

A fact-based chronicle of the work of Dian Fossey (Sigourney Weaver), a woman whose dedication to saving the endangered mountain gorillas of central Africa ultimately cost her her life. Shows that what began as a six-month test of endurance turned quickly into an 18-year love affair with the gentle creatures whose right to live became Dian's personal crusade. The physical and emotional toll of her single-minded concern alienated many and possibly led to her murder in 1985.

Outstanding acting by Miss Weaver and sensitive direction by Michael Apted make this an inspiring but heartrending account of human courage, unwavering dedication to the preservation of wildlife and proof that one voice can make a difference. Lovely Fossey-gorilla footage. Includes an adulterous love affair, much rough language and explicit attacks against gorillas. The U.S. Catholic Conference classification is A-III--adults. The Motion Picture Association of America rating is PG--parental guidance suggested.

MOVIE CAPSULES

Classification rating is PG-13--parents strongly cautioned that some material may be inappropriate for children under 13.

"The Wash"

Poignant chronicle of the end of a long-term marriage between two age Japanese-Americans. Quietly determined to forge a new, happy life for herself after years of being ignored and belittled by her husband (Mako), the wife (Nobu McCarthy) refuses to return home despite angry entreaties by her husband and two daughters (Patti Yasutake and Marion Yue).

First-time director Michael Toshiyuki Uno does a wonderfully restrained job of exploring the fears that plague each member of the family as they come to terms with its dissolution. The U.S. Conference classification is A-III--adults. Not rated by the Motion Picture Association of

America.

"The Big Blue"

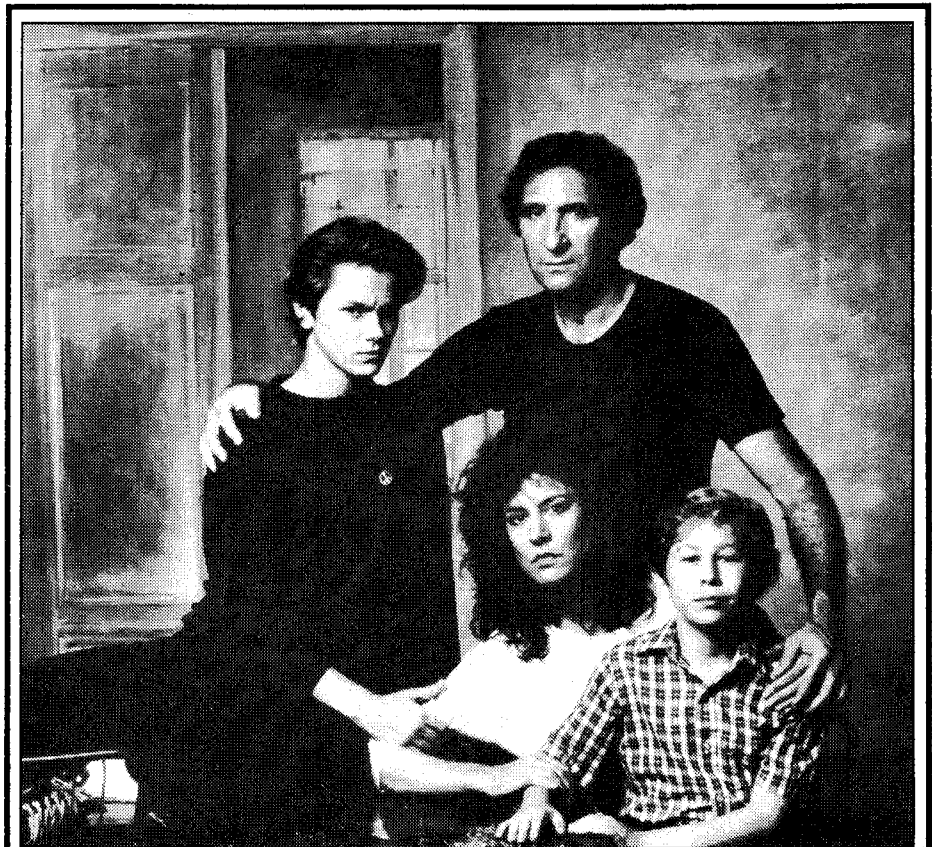
Beautifully photographed tale of a mysterious young Frenchman (Jean-Marc Barr) who learned from his spongefisherman father to dive deep and long without benefit of oxygen. Trouble brews when the man enters the old free diving competition and beats out the current record-holder (Jean Reno), a pal from his childhood in Greece. The Frenchman's affinity for dolphins ultimately ruins his chances for a normal love and social life on land. Exquisite seascapes, underwater cinematography and man-dolphin action can't make up for a poorly realized script directed by Luc Besson. Fleeting nudity in a brief, explicit sexual encounter and implications of unwed pregnancy. The U. S. Catholic Conference classification is A-III--adults. The Motion Picture Association of America rating is PG--parental guidance suggested.

"Stealing Home"

Flashbacks detail a washed-up baseball player's (Mark Harmon) lifelong infatuation with an older family friend (Jodie Foster) who served as his babysitter and life and love adviser. Upon her suicide, he returns home to bury her ashes and ultimately put the pieces of his life back together with the help of his boyhood friend (Harold Ramis) and mother (Blair Brown). Writer-directors Steven Kampmann and Will Aldis get distracted and fail to develop the girl's character beyond that of an unattainable fantasy figure. Brief nudity and several incidents of explicit sexual promiscuity, one including a minor and an adult. The U.S. Catholic Conference classification is A-III--adults. The Motion Picture Association of America rating is PG-13--parents strongly cautioned that some material may be inappropriate for children under 13.

"Crossing Delancey"

A 33-year-old New York career woman (Amy Irving) is paired up with a Lower East Side pickle seller (Peter Riegert) by her wonderfully meddling Jewish grandmother (Reizl Bozyk) and her matchmaker friend (Sylvia Miles). At first aghast at the thought of marrying a pickleman, she soon falls for the guy but not before being sidetracked by her stubbornness and shallow relationships within her literary set. Fine performances and accurate recreation of uptown and Lower East Side milieus by director Joan



'Running on Empty'

The Pope family, played by River Phoenix, Christine Lahti, Judd Hirsch and Jonas Abry, is on the run in "Running on Empty." The U.S. Catholic Conference says the film "provides fascinating insight into universal family dynamics." Due to some rough language and an implied sexual liaison between two 17-year-old characters condoned by the boy's father, the USCC classification is A-III--adults. The Motion Picture Association of America rating is R-restricted. (NC photo)

Micklin Silver. Some rough language and sexual situations outside marriage. The U.S. Catholic Conference classification is A-III--adults. The Motion Picture Association of America rating is PG--parental guidance suggested.

"The Wizard of Loneliness"

A bitter, precocious 12-year-old (Lukas Hass) is forced to live with his

grandparents and extended family in Vermont when his mother dies and his father ships off to World War II. Fine acting in a richly detailed family drama based on semiautobiographical novel by John Nichols. Much rough language from the youthful protagonist, an intense clothed sexual encounter, an assault on a child and a graphic murder scene. The U.S. Catholic Conference classification is A-III--adults. The Motion Picture Association of America rating is PG-13.

Caution.
O'Sheas' can be habit forming.
Take only as directed.

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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 Thomas Wenski, every third Sunday, 8:30 a.m. on WSVN-CH. 7; next air date is Oct. 16.
- ☐ **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 Oct. 16. Archdiocesan Education Fund; Week of Oct. 24: Farmworkers
- ☐ **'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 Bob Calasante, 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: Oct. 9, Educational Endowment Fund, by Dr. Patrick Heffernan.
- ☐ **'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

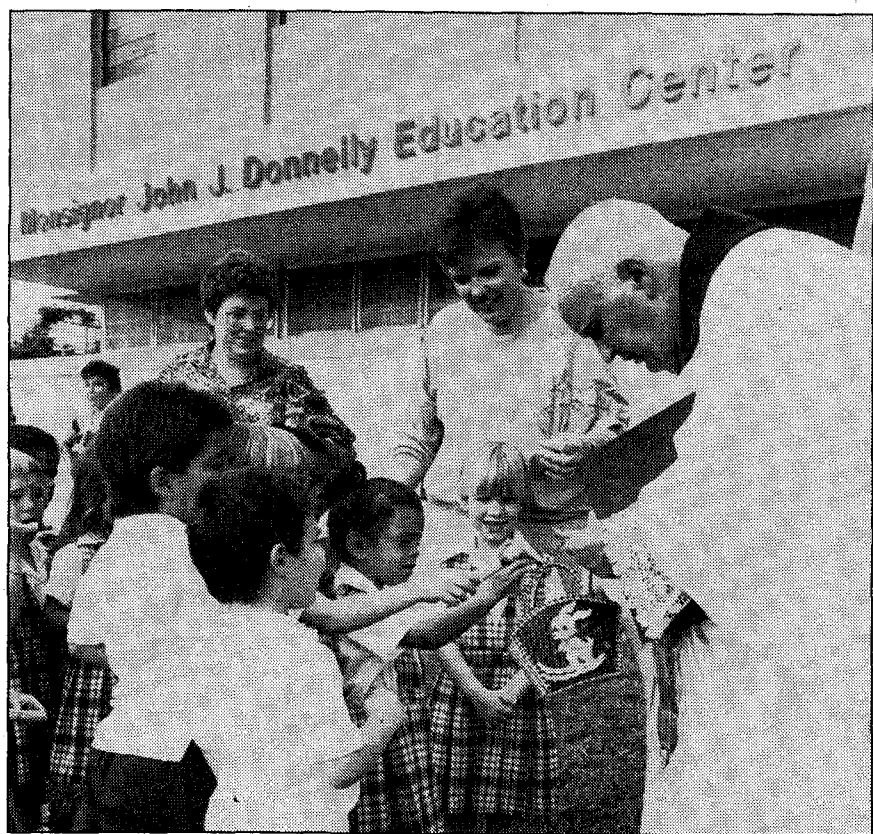
- ☐ **Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

- 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



New beginnings

The merging of Madonna Academy and Chaminade High School in Hollywood was sad news but not all bad news, at least not for nearby Annunciation School, which has been able to expand its facilities to accommodate a first-ever Pre-Kindergarten class and a computer center. Both are housed on the lower floor of the former Madonna convent, which has been renamed the Msgr. John J. Donnelly Education Center, after Annunciation's founding pastor, shown here receiving a gift of cigars from the schoolchildren during the dedication ceremonies. (Voice photo / Marlene Quaroni)

Mercy hospital seeks volunteers

Do you get satisfaction from helping someone in need? Are you the one your friends go to for words of encouragement? Do you like making new friends?

If you said yes to all these questions, then check us out, Mercy Hospital, at 3663

South Miami Avenue, needs people like you to join its volunteer team.

All volunteers receive complimentary meal and parking. For a rewarding experience, call Mercy's Volunteer Services Department at 285-2773.

It's a date

Single/divorced/widowed

The North Dade Catholic Widow and Widowers Club will hold a meeting and club anniversary party on Oct. 28 at 7:30 p.m. at the Visitation Church Social Hall, 100 NE 191st St. (near N. Miami Ave.) Miami. All faiths welcome. Call 685-9976 or 923-1837.

The Catholic Widowers of Hollywood will hold its monthly meeting at 7:30 p.m. Nov. 4 at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Live music. Guests \$4. Members \$3. Square dance instruction. For more info call 457-9426 or Lee at 922-5114.

Bazaars

St. George's Catholic Church, 3640 N.W. 8th St. in Ft. Lauderdale, is sponsoring a flea market on Oct. 15 from 9:30 a.m. to 3:30 p.m.

St. Charles Borromeo Catholic Women's Club will host a flea market spon-

sored by Father Dennis Rausch to benefit his Catholic Campus Ministry at F.I.U., on Oct. 22 and 23rd at St. Charles Borromeo Parish Hall, 600 N.W. First St., Hallandale.

The Women's Club of Blessed Sacrament Church will have a rummage sale at the parish hall, 1700 East Oakland Park Boulevard, on Oct. 28 from 9 a.m. to 3 p.m. and Oct. 29 from 9 a.m. to 2 p.m.

Our Lady of the Lakes Catholic church, 15801 N.W. 67th Ave. in Miami Lakes, will host a rummage sale on Oct. 22 from 8:30 a.m. to 2 p.m.

St. Francis Hospital Auxiliary is sponsoring a combination flea market and jewelry sale at St. Francis Hospital on Oct. 28 from 7:30 a.m. to 5 p.m.

St. Theresa of Little Flower School will have a bazaar on Nov. 12-13. Plants, games, international foods and more.

St. Mary Star of the Sea celebrates 120 years

It all began in 1868 when five seasick sisters arrived in Key West aboard the freighter Sedwedge. Their mission was to establish a convent and open a school for girls.

Mary Immaculate Star of the Sea School is now celebrating 120 years of history. It will be scheduling special events in February during Catholic Schools week.

The Sisters of the Holy Names of Jesus and Mary, a Canadian order, began their task in an abandoned army barracks which had been used as a stable for goats. As their work prospered they were able to sell the convent in 1874 and lay the foundation of a new convent, then one mile outside the city limits. The present site of Mary Immaculate Star of the Sea School was purchased for 1,000 dollars at a city auction. The sisters cleared the 8 acres of

land by themselves.

The Convent of Mary Immaculate, later Mary Immaculate High School was open from 1868 to 1986. St. Francis Xavier School for blacks (1872-1961), St. Joseph School for boys (1880-1961), and a school for Cuban girls (1873-1878), were all staffed by the apostolic work of the sisters. In 1961, St. Francis, St. Joseph, and grades one through six of the Convent of Mary Immaculate, were consolidated to form St. Mary Star of the Sea School. St. Mary's School opened to serve the needs of the Catholic and non-Catholic children of the island.

Today Mary Immaculate Star of the Sea School consists of grades Pre-K through 8. The school is committed to educating the whole person. M.I.S.S. complements its strong, state approved academic training with character development and values clarification. Each student is encouraged to develop a strong sense of self-esteem based on moral values and sound decision making capability.

Young adults host auction Nov. 12

Young adults will be hosting a "Chinese Auction" on Saturday evening, Nov. 12. Everyone is invited.

Those who pay \$8 will receive a complete pasta meal, including dessert and beverage, plus 20 bidding tickets. Those who pay \$5 will receive 20 bidding tickets. The tickets are used to bid on donated gifts ranging in value from \$10 to \$500, including a dinner for two and his/her bicycles.

The auction will raise money for training, continuing education, scholarships and volunteer compensation of young adults. The Young Adult Ministry Office is also seeking businesses and individuals to donate gift items (new, not used) for the auction. For information call 757-6241 in Dade or 522-5776 in Broward, Ext. 192.

Youth day set Oct. 29

Young people throughout Dade County are invited to participate in the First Dade Youth Day to be held on Oct. 29th from 10 a.m. to 5 p.m. at Immaculate Conception Church, 4497 W. 1st Ave. in Hialeah. This will be a day of sharing and celebration for all the Dade Youth groups who will come together to participate in sports events such as volleyball, a relay race, and an obstacle course, as well as to worship and pray. The Eucharist will be celebrated at 4 p.m. and medals will be awarded to the winners. For more info contact Paul D. Otero at the Office of Youth Ministry, 757-6241, Ext. 156.

Spiritual renewal

The Dominican Retreat House, 7275 S.W. 124th St. in Miami, will be hosting a retreat for women on Nov. 18-20 and a silent prayer and fasting retreat for men and women on Dec. 2-4. For further information call 238-2711.

St. Andrew Church will host a Spanish Damasco on Oct. 16 beginning at 4 p.m. and ending with Mass at 6:30 p.m.

The Cenacle in Lantana will host a general retreat given by Fr. Henry Cain, S.J., Oct. 21-23. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, 33462. Call 582-2534.

Potpourri

St. Henry's Church will be sponsoring a trip to Las Vegas Nov. 6-10 (4 days, 3 nights for \$389 per person). Call Anne-Marie at Travelonics, Inc. at 564-8888 for reservations.

The Women's Club of Our Lady of Mercy, Pompano Beach will have a fashion show on Oct. 28th at 7:30 p.m. Men's and women's fashions. Tickets are \$5. Call 427-8158 or 421-4253.

St. Boniface, Johnson St. and University Dr. in Pembroke Pines, will host a prayer and anniversary celebration on Oct. 28 at 8 p.m.

The Archdiocesan Prison Ministry will host a day of reflection for men and women who are interested in volunteering at detention centers on Oct. 16 at the Metropolitan Correctional Center, 15801 S.W. 137 Ave. in Miami, from 9 to 1 p.m. (Spanish and English).

The Institute for Pastoral Ministries is sponsoring the Third Annual Scripture

Symposium on Oct. 22 from 9 a.m. to 1 p.m. in the convocation hall, library building, St. Thomas University. This year's presenter is renowned biblical scholar, Rev. John McKenzie.

Holy Rosary, 18455 Franjo Rd. in Miami, will host an arts and crafts festival on Oct. 22 from 9 a.m. to 5 p.m. Over 200 artists and craftsmen exhibit their works. Games, International foods, jazz, C&W bands and more.

Our Lady of Lourdes Academy, 5525 SW 84th St., will celebrate its 25th anniversary on Oct. 22 at 7 p.m. with a dinner at Signature Gardens, SW 122 Ave. and 127th St. On Oct. 23, an anniversary Mass will be celebrated at the school at 1 p.m. followed by open house. Alumni and current students invited.

St. Francis Fraternity of the Secular Franciscan Order holds its meetings on the fourth Sunday of every month at 1 p.m. in St. Francis Hospital, Miami Beach.

Pembroke Pines Hospital and the American Red Cross are sponsoring a special blood drive on Oct. 23 between 9 a.m. and 1 p.m. Catholic churches' participation has been invited. To donate call 432-1731.

Note

Due to postal regulations we cannot run notices of bunco or bingo games or raffles. Remember that *The Voice* is a biweekly newspaper. Deadline for announcements is the Monday before each Friday issue. Address all calendar items to "It's a date editor".

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Women to bishops: We like your letter

Fr. Michael Licari

(continued from page 7)
women by their spouses; challenged men to be more involved in the upbringing of their children; and affirmed the participation of women in all ministries of the Church, except those that require ordination.

"I think they've hit on all the issues that were brought up [at the hearings three years ago]," said MACCW President Gomes.

"I don't think [the letter] is anything that radical or wild," said Gina Sadaka of Epiphany parish. "It just reaffirms what I as a woman feel the Church is and should have been all along."

Sadaka also expressed support for letting little girls serve on the altar. Neither she nor the others present seemed disturbed by the bishops' call for "further study" of the women's ordination issue, or by their statement that "sexism is a sin."

"I'm definitely not a women's libber," explained Epiphany's Marlane. "But I've grown up in a time when women in society have been considered the 'gophers' instead of 'movers and shakers.'"

"I think the day is going to come when you don't have a choice [but to ordain women priests]," said Sadaka.

But it wasn't a burning question, either way, for any of those present.

"What would be good for American women in the Church in 1988 might not be good for the Church in the rest of the world in 1988," pointed out Dorothy Sacher, past president of the MACCW and a member of St. Richard's parish in south Dade.

"There are certain things that you must accept and you can't change," said Joyce Masso, also of St. Richard's, who currently serves as president of the Florida Council of Catholic Women.

Perhaps, she suggested, the bishops could include more doctrine in their pas-

toral letter, "explaining why some of these things can't be done."

But by far the most consistent criticism made by the women at this hearing concerned the length of the bishops' letter and their style of writing.

"The kind of letter they wrote is about what I expect from bishops, a little long-winded and a little too theological a language," summed up Marlane. "I think they use too many multisyllable words to explain a very simple thing."

"Some of the things the bishops are affirming need to be brought to the attention of Catholic people," she added. But "how many people are going to take the time to read anything that long?"

A Mass of Christian Burial was celebrated Monday in St. Kevin Church, of which he was founding pastor, for Father Michael Licari, who died Oct. 4 at the age of 70.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the Malta-born priest who came to Florida in 1954, 10 years after his ordination to the priesthood. He served in the parishes of Sacred Heart, Lake Worth; and St. Mark, Boynton Beach, before being assigned as an associate pastor at St. Mary Magdalen Church, Sunny Isles in 1962. Until 1963 he not only served in the parish but was the Chancery librarian.

Between 1963 and 1964 he was Vicar Econome at St. Matthew Church, Hallandale, and the following year was administrator of St. Bede Church, Key West. He was named founding pastor of St. Kevin in 1965, a position he held until 1972. From 1972 to 1983, when he retired from active ministry, Father Licari was administrator of San Pablo Church, Marathon.

He also served as spiritual director of several Knights of Columbus Councils.

Father Licari is survived by a brother, Espidito; and two sisters, Theresa Licari and Josephine Micalief, as well as several nephews and nieces.

IMPACTOS: For families

(continued from page 10)

are unique, but we all basically have the same problems."

Lang "wanted to know how to deal with teenagers." His oldest daughter is 12. "But I learned that you must set up the relationship now."

"The answers to problems are not in the daily rush, but when you stop to

reflect," said Lamas. "If you don't give [children] time now, you will lose them."

The next English Impactos Weekend will be held Nov. 12-13 at Blessed Trinity Church in Miami Springs. Interested families should call 595-5683 or write to Impactos, P.O. Box 440973, Tamiami Station, Miami, FL, 33144.

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5A - Novenas

THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.
T.V.

5A - Novenas

THANKSGIVING NOVENA TO ST. JUDE

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

Thank you Holy Spirit
for favor received.
Publication promised. Z.G.L.

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

Thanks to Sacred Heart and
St. Jude for prayers answered.
Publication promised. S.M.A.

Thanks to the
Sacred Heart
and St. Jude
for prayers answered
Publication promised.
M.A.Q.

Thanks to the Sacred Heart
and St. Jude for prayers answered.
Publication promised. S.M.A.

5A - Novenas

PRAYER TO THE HOLY SPIRIT

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

Thank You and Praise You
Holy Spirit
for prayers answered.
Virginia

THANKSGIVING NOVENA TO ST. JUDE

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

5A - Novenas

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

Thanks to Holy Spirit for
prayers answered. Publication
promised. R. Zaldivar

Thank you St. Anthony
for prayers answered. Publication
promised. V.M.W.

Thanks to St. Jude for
prayers answered. Publication
promised. J.M.W.

Thanks to St. Jude and
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Know Your Faith

Life is... a delicate web of grace and attitudes

By Jane Wolford Hughes
NC News Service

In today's usage, the word "lifestyle" tends to be defined in terms of possessions. But I want to emphasize attitudes and grace as factors that shape lifestyle.

During the Great Depression an elderly relative, reduced from a life of gracious gentility to being a boarder, came to stay in my mother's sewing room. She needed a place to live and my parents could use the small amount she could afford to pay.

Bernadette moved through the house like a peevish gray storm cloud, rumbling and muttering, refusing to acknowledge that we too had to compromise the way things used to be. She was oblivious to the absence of my mother's jewelry which shuttled between home and pawn shop.

The jewelry became the barometer of our finances. When the wedding band went, the prayers were doubled.

Those days were universally hard to endure. The fates tested everyone and left them humiliated and despairing or toughened them with an abiding strength.

When Bernadette arrived she packed her hope with her good silk dress in her trunk and we never saw either one. As time went on, we saw less and less of her as she kept to her room and prepared her meals at odd times from our small supplies.

I ache for her today, but did little for her when a child. However, the mark she left on me helps me be more sympathetic with those I meet today who are haunted by the angry ghosts of old hurts or those who cannot face the reality of their present lives.

But every so often someone's caring interest can work the miracle of rebirth for them. The long empty life sheds its shell and the dormant seed opens. But it is fragile



'The mark that Bernadette left on me helps me be more sympathetic with those I meet today who are haunted by the angry ghosts of old hurts or those who cannot face the reality of their present lives.'

and needs much nurturing.

Let me tell one such tale. Jerry left with a nonchalant patriotic song and returned a broken record repeating and repeating horror after horror. He was in the group sent into Hiroshima to clean up.

The government had provided psychiatric help, but unlike most of his buddies he was released. He came home to his small town, but only the local bar gave him any comfort, and short-term comfort at that.

Jerry's father had died while he was at war and his mother grew into a strength of extraordinary proportions. The other children left one by one, but she persisted in caring for her son.

One day Jerry's Army chaplain came to visit and after a week Jerry returned to the hospital.

A year later he was back. He never would be the carefree Jerry again, but the savage fires of his soul had been subdued. Jerry joined his mother at daily Mass and got a job.

After six months he disappeared again. His mother kept his secret, saying only that Jerry "is fine and very happy." People surmised he was somewhere building a new life.

When his mother was dying, people discovered just what that new life was. Jerry returned in the robes of a monk which he wore with peaceful serenity.

His comments to friends were simple: "At last I've found what I was born to do: Console the victims of oppression personally and through my writing, and atone for the cruelty of war."

Evaluating a lifestyle is not easy

By NC News Service

Quizzes and tests abound to help people determine whether their personality on the job is Type A or Type B, whether their thought processes tend to be of the left-brain or the right-brain variety and whether in their relationship to the people and the world around them they are more or less introverts or extroverts.

It is not at all unusual these days for people to expend time, energy and money in an effort to sort through the ways that their personality and their lifestyle mesh — or don't mesh. In order to allow the spirit within them to thrive, people want to take steps to improve the structures and patterns that constitute their lifestyle. They recognize, too, that they can back themselves into a corner through a lifestyle that weighs them down. It is a matter of recognizing who they are and what shape the patterns in their life take.

At first glance, the subject of lifestyles might seem simple. What people need to do is to evaluate the patterns by which they live. They simply need to step back for a bit and then take steps to change things in order to allow the real self to show through.

But it is not quite so simple. Reflection on one's lifestyle is an elusive process. Furthermore, it is a process that can easily

be made trivial. For example, evaluating one's lifestyle means evaluating responsibilities and commitments. Where do they fit into the picture?

It would be much too facile to say that responsibilities and commitments, in and of themselves, are what make a lifestyle oppressive. Obviously, it is possible to take on commitments that exceed one's personal capacities, interests and time constraints. Then life can feel mighty weighty. But commitments in themselves are an ordinary — though not necessarily easy — part of life. Commitments draw people into the life of the world around them.

There is no doubt that many people today want to create a lifestyle that allows them to be at their best as much as possible. They realize that a lifestyle can possess a spirit of its own, and it may be an oppressive spirit.

However, the evaluation of a lifestyle usually won't be completed in a few moments or days. Moreover, evaluating a lifestyle over a period of time may be one way to keep from trivializing the process.

Actually, a lifestyle evaluation that takes place over time can form an important part of the stuff of spiritual direction. In the company of a spiritual director, it can become a significant part of the process of conversion.

Scriptures

Heeding God's ways

By Father John Castelot
NC News Service

Moses had it made. While all the other Hebrew baby boys were condemned to be strangled at birth, he was rescued by the daughter of the Pharaoh who had ordered their extermination.

Brought to the royal court, Moses was raised with tender loving care. He could look forward to a cushy future.

But he gradually sensed that this enviable lifestyle carried a shocking price tag. Self-awareness brought an identity crisis. He was not an Egyptian. He was a Hebrew, and his compatriots were slaves in the land where he enjoyed all the perks of freedom. His lifestyle was a nagging lie.

When he reacted violently to the brutalization of a fellow Hebrew by an Egyptian slavedriver, he had to flee for his life. But once again fortune smiled on him.

In the land of Midian, he was welcomed by Jethro, an influential desert sheik, married his daughter, Zipporah (Birdie), and had a son.

What a life! He roamed the desert with his father-in-law's flocks, free as the breeze. Gone were the shackles of a false freedom almost worse than the chains of slavery.

But as he lay on the desert floor looking up at an ink-black sky studded with stars, he still felt uneasy. The memory of the slave driver flogging the Hebrew slave enslaved Moses too, and his apparently carefree lifestyle pressed on him unbearably.

Feeling trapped by life

By Katharine Bird
NC News Service

Recently a client consulted the Rev. Fritz Pfothenauer, a clinical psychologist and theologian, because she was afraid of large crowds.

Fear immobilized her, keeping her from doing what she wanted to do. She hesitated to go to the shopping mall on weekends and sometimes could not force herself to attend Mass on Sunday.

Dr. Pfothenauer is pastor of Hilltop Lutheran Church in South Bend, Ind., and teaches pastoral counseling at the University of Notre Dame. Sometimes his clients include people who have developed what he calls a "victim mentality."

These people are "sure of being ripped off." They are consumed with safety issues, he said. They lock and relock the car, fuss about whether their homes are "really secure" and clutch

Lifestyles and faith 3

their handbags and briefcases desperately to their sides in public.

Fear dominates their lifestyle, Dr. Pfothenauer said.

The fear of non-acceptance is another common problem that Dr. Pfothenauer "bumps into a lot in terms of people's lifestyles."

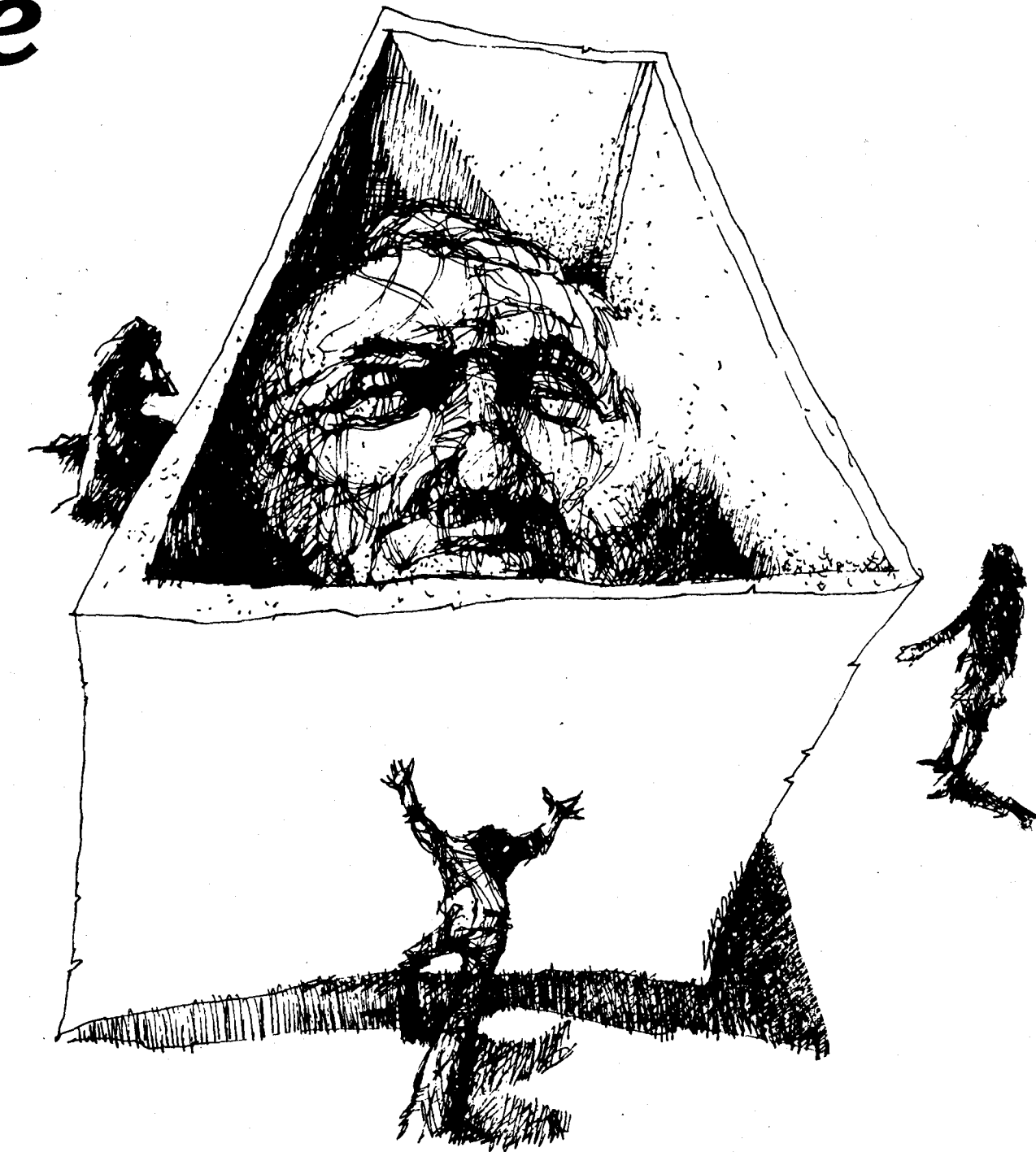
A person who is a lousy speller, for example, may refuse to write letters or to communicate in writing. The person fears making a spelling error and being found inadequate. Another person, fearing her housework isn't up to snuff, will refuse to open her house to guests.

These are some of the people who consult Dr. Pfothenauer about a problem affecting their lifestyle. In their sessions he helps them learn to cope with their fears and to exercise their gifts.

People mold their lifestyles over a lifetime, working hard to find a pattern of living that suits them. At times, this means recognizing that people have quite different personalities and needs which will affect the kind of lifestyle they prefer.

One couple, now retired, realized early in their married life that they had different needs in terms of relating to other people. They were able to create a lifestyle that satisfied each other's needs.

The husband, though on public view frequently in his career as a trial lawyer, preferred a solitary lifestyle centered in his home. He was happiest staying at home, pattering in his house and garden,



Sometimes people become victims of their own lifestyle -- trapped by the very patterns and circumstances which shape their daily living. (NC illustration)

and entertaining guests only on rare occasions.

His wife was a gregarious and fun-loving person who felt stifled if forced to stay at home. So she kept up her career and a hectic social pace. She regularly visited her many friends and took part in carefully chosen volunteer activities. Her relationships with others were centered outside her home.

When Dr. Pfothenauer counsels clients who hope to improve their lifestyles, he emphasizes that a healthy lifestyle is an expression of a person's gifts and limitations lived out daily.

In creating a satisfying lifestyle, it often is helpful if people can identify what kind of person they are. Dr.

Pfothenauer helps clients do this by talking with them about themselves and looking for clues on where their strengths lie.

An extroverted person relishes people contact, while an introvert needs more quiet time and less socializing built into a lifestyle.

A person who is work- and task-oriented probably will prefer a lifestyle which reflects this in the choice of personal hobbies, goals and achievements, Dr. Pfothenauer said.

People who don't know or accept who they are may have difficulty finding the sort of lifestyle that suits them, he said. Or they may come to feel that they are

victims of a particular lifestyle.

He gave the example of a shy, quiet youth who grows up in a family where being outgoing and social is greatly valued. Early on he picks up the message from his family that this is the acceptable lifestyle. If he spends time alone in his room reading, he is led to believe — or at least to imagine — that there is something wrong with him.

In adult life, he may begin to realize that the lifestyle he has adopted in conformity with his family's pattern is not satisfying to him, Dr. Pfothenauer said. And he may decide to make some changes in his lifestyle to mold it more closely to the kind of person he is.

Release came in the form of a strange religious experience. God revealed himself to Moses and gave him a mind-boggling mission: to go back to Egypt and demand release of the Hebrew people. Strengthened by divine assurances, Moses went.

Now Moses had to become fearless liberator, leader of a broken people, administrator, legislator, founder of a new nation.

Talk about changes of lifestyles! Each successive one brought relief and high promise, but tensions too.

Centuries later another man — the prophet Jeremiah — lived a quiet suburban life in Anathoth, a village about three miles from Jerusalem. But he too found his lifestyle subtly disturbing. He could not ignore the potentially explosive events shaping up in the capital.

Eventually he too felt called to a new existence involving a radical change of lifestyle.

Ignored, mocked and persecuted, the prophet often broke under the strain. The editors of his sermons

'Now Moses had to become fearless liberator, leader of a broken people, administrator, legislator, founder of a new nation. Talk about changes of lifestyle!'

preserved some of his agonized reactions, known as his "Confessions." One especially is moving:

"The word of the Lord has brought me derision and reproach all the day. I say to myself, I will not mention him. I will speak in his name no more. But then it becomes like a fire burning in my heart... But the Lord is with me, like a mighty champion" (Jeremiah 20:8-11).

A subtle, unspoken tension usually is experienced as people pursue their destiny, as with Jeremiah and Moses. The only relief from this uneasiness is to discern God's hand in events and try to follow his lead.

Double adoption: Double yes to God

By Elena Muller Garcia
Voice Correspondent

For Aaron 8, and Joel, 7, the summer of '88 was different. This was the summer when their new sister and brother — Patrice, four, and Eli, seven — arrived from the Dominican Republic, on Father's Day. "It's fun having a new brother and sister," said Aaron. "It is a big experience." He has enjoyed teaching Eli and Patrice new games. "It is also harder now," he said, as he explained that he has to share with more children.

For parents Michael and Pamela Galligan-Stierle, this double adoption has been the end-result of a long process. "Michael and I are each one of eight children and we both like large families. We always had felt that we wanted to have more than two children. I have horrible pregnancies that require that I be in bed sick and on medication for at least six months. That medication is no longer available. We really wanted more children, so we considered adoption," said Pamela.

After preliminary research through different organizations, Michael, who is Campus Ministry director for the Archdiocese of Miami, and Pamela found out that it would take five to seven years to adopt an American child. A private adoption through a lawyer would have sped up the process, but it would also have been much more expensive. Foreign adoptions take only about two years.

"Five to seven years was too long a wait for us," said Pamela. They feel that they might have undertaken the expense of a private adoption, but "being Catholic opens us to a world view that includes all people of every race and every nation," said Michael. Their faith prepared them to consider the possibility of a foreign adoption and that is what they chose.

In March of 1986 the Galligan-Stierles began the process of applying for a double adoption through Universal Aid for Children, a non-profit foreign adoption agency located in Miami Shores. After the routine home-study done by a social worker they were approved to be adoptive parents and placed on a waiting list.

Because this was a foreign adoption, and each country has different guidelines, the Galligan-Stierles had to decide what country would be their first choice. Each country has different requirements and different costs. They chose the Dominican Republic because it was less costly and because it did not require travel on their part.

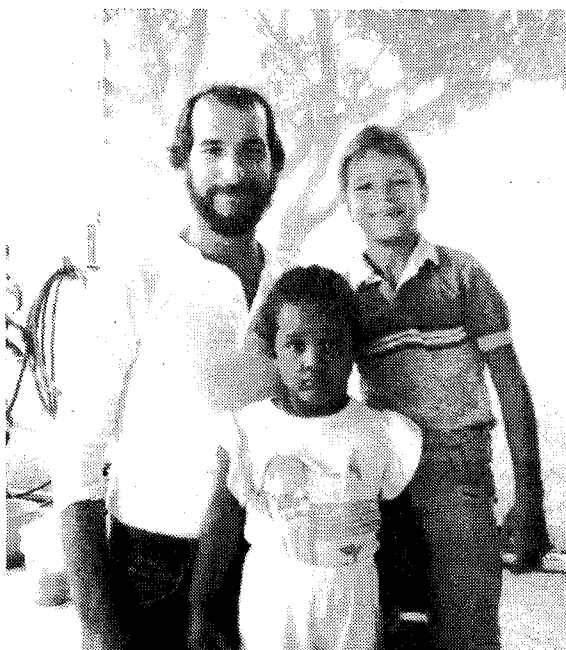
"Since we already had two children it would have been very difficult for us to stay in another country for six weeks," said Pamela. "We also had to specify what we wanted in terms of the children. We wanted two, at least one of them to be a girl."

In October of 1987 the Galligan-Stierles were presented with pictures and sketchy information about Eli and Patrice. "Will you accept these two children," asked the adoption agency. After three days of intense soul-searching they gave their affirmative answer and signed papers.

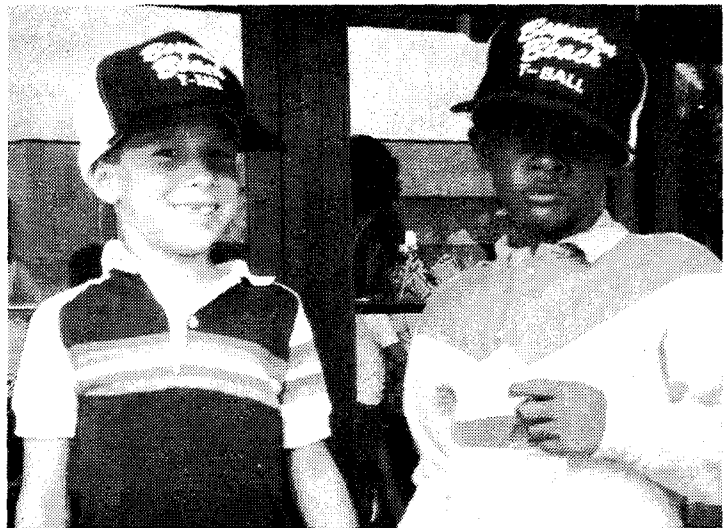
During those days, "I came to a realization that all children, even my own, are God's children," said Michael. "It was a ques-

'I came to the realization that all children, even my own, are God's children.'

-Michael Galligan-Stierle



tion of saying yes to God, yes to an expanded family." Through this double adoption experience the Galligan-Stierles have dispelled what they call the three myths regarding adoption. The myths have to do with the moti-



Michael Galligan-Stierle, son Aaron and daughter Patrice. Below: Seven-year-old Joel and Eli is only two days older than Joel.

vation of adopting parents, the expense involved in the process, and the fears people have of bringing a foreign child into their home.

"People have been saying what a great thing we're doing for these children, but the primary motivation is not a desire to embark on a crusade to rescue them. The primary motivation is the desire to have children and share one's love," said Michael. "Not that it does not have anything to do with the desire to help the children," says Pamela. "It just is not the principal reason," adds Michael.

"People don't think of the cost involved in an adoption. Adoptions are extremely expensive. We have already spent \$13,000 on this double adoption, and we just learned that there are still more fees to be paid," said Michael.

"A national search is done with your finger printing, there are agency costs, there are lawyers' fees, and there is foster care," he explains. Foreign adoptions also involve immigration fees. The Galligan-Stierles had to pay foster care for Eli and Patrice from November, the scheduled month of their arrival, until June, when they actually came. They were able to afford that with the help of a number of churches in the Archdiocese of Miami and some in the Diocese of Palm Beach.

The third myth about adoptions is the fear that a foreign child may be infected with an unknown disease or may have a learning disability.

"There is always a risk involved whenever you are taking someone else into your household," said Michael. He points out that even one's own children may turn out with a genetic disorder that had not been previously detected.

"We have learned, however, that the large majority of foreign adoptions are very healthy kids both emotionally and physically, even more so than American children. Actually, our odds are much better but most people think our odds are a lot worse."

Priest-taxidermist is one of a kind

By Marjorie L. Donohue
Voice Correspondent

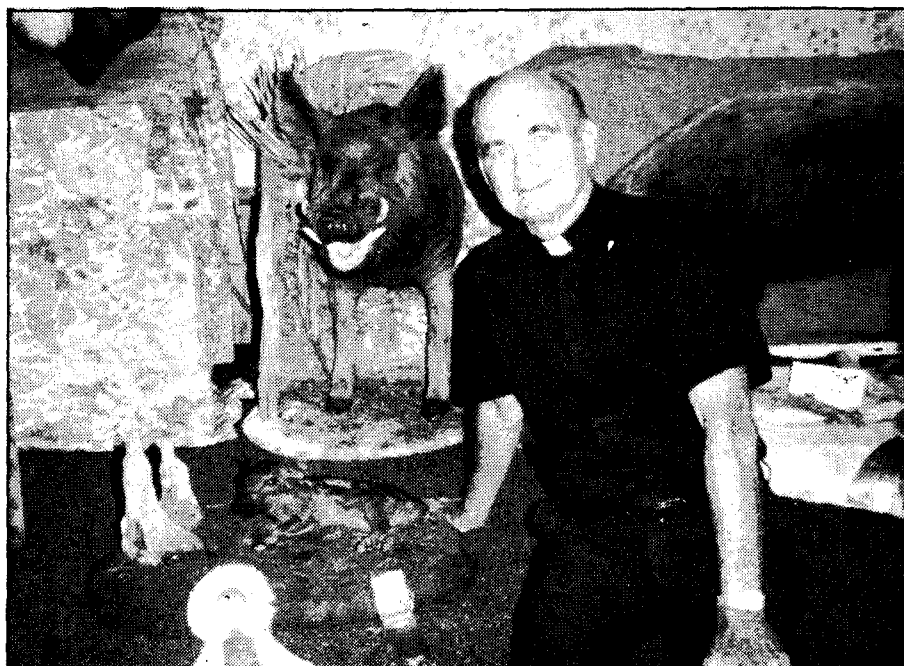
CITRUS SPRINGS, Fla. — Every summer and sometimes in winter, Msgr. George Cummings is literally "loaded for bear"—or Boar, or even smaller animals. He's the only registered priest-member of the National Taxidermists' Association.

A Floridian for 69 of his 70 years, the pastor of St. Elizabeth Seton Church in central Florida (Diocese of St. Petersburg), first lived in St. Petersburg as a child and then moved with his family to Coral Gables.

His late parents, regarded him as a "Neanderthal throwback," he recalls.

"It was a good thing my mother really didn't know what I was doing in the woods challenging rattlers, wild hog, and anything else that moved in the then-wild terrain," he said of his early trips to the Everglades.

Ordained almost 50 years ago for the Diocese of St. Augustine, Msgr. Cummings received the People's Choice Best of Show award early this summer at a convention of the Florida State Taxidermists' Association for a full-sized grizzly bear. He also was awarded three blue ribbons for a deerhead, rattlesnake, and a bear in a hollow log. Last year in the state competition, he won a blue ribbon for his first competitive entry, a mounted Caribou; as well as two third-place honors for a black



Only priest-taxidermist in U.S., Msgr. George Cummings of Citrus Springs, Fl. with a few of his prize-winning specimens.

bear and wild boar.

He also took a first place in July during the national competition held in Arlington, Va. His entry was a Wild Boar chasing a man up a tree. More than 40 states were represented in the competition where he also took a second place for a baby Boar and a third for a full-size Boar.

Msgr. Cummings, who has not always

been stationed in areas such as this which "have no traffic lights, parking meters, trucks or airplanes, just peace and quiet," was, as a young priest, director of youth ministry for the Diocese of St. Augustine; first principal of Archbishop Curley High, Miami; and first administrator of St. Agnes Church, Key Biscayne. He also established and directed for many years

Our Lady of Good Counsel Camp, the only Church-sponsored camp for youth in Florida. Many of his mounted animals are at the camp in Floral City, just a short distance from his rectory, which is a small museum of his work.

He is quick to emphasize that he is an "amateur" at taxidermy and only does it as a hobby, not for profit. He only mounts his own kills, he said, in his workshop which adjoins the rectory. "It takes me about 12 hours to do a small Deer, about 15 hours for a Boar's head and a good 50 hours for a grizzly."

Admittedly, he hunted for 15 years before actually killing his first Deer. "Just try spending 50 hours out in the woods, cold, wet, and hungry, just trying to get a shot and you soon discover how alert and smart is your opponent."

At the 1985 national meet, opportunities were provided for both amateurs and professionals to increase their skills, he pointed out. "I learned many new techniques such as the placing of eyelashes, positioning of teeth and tear ducts."

Described by his peers as a person who has "always liked the rustic life," Msgr. Cummings is now on another hunting trip in Ontario where he hopes to bag an eight-foot grizzly.

Rumor has it that if he is successful he intends to mount it standing straight with one paw extended toward heaven and the other paw cradling a collection plate!