

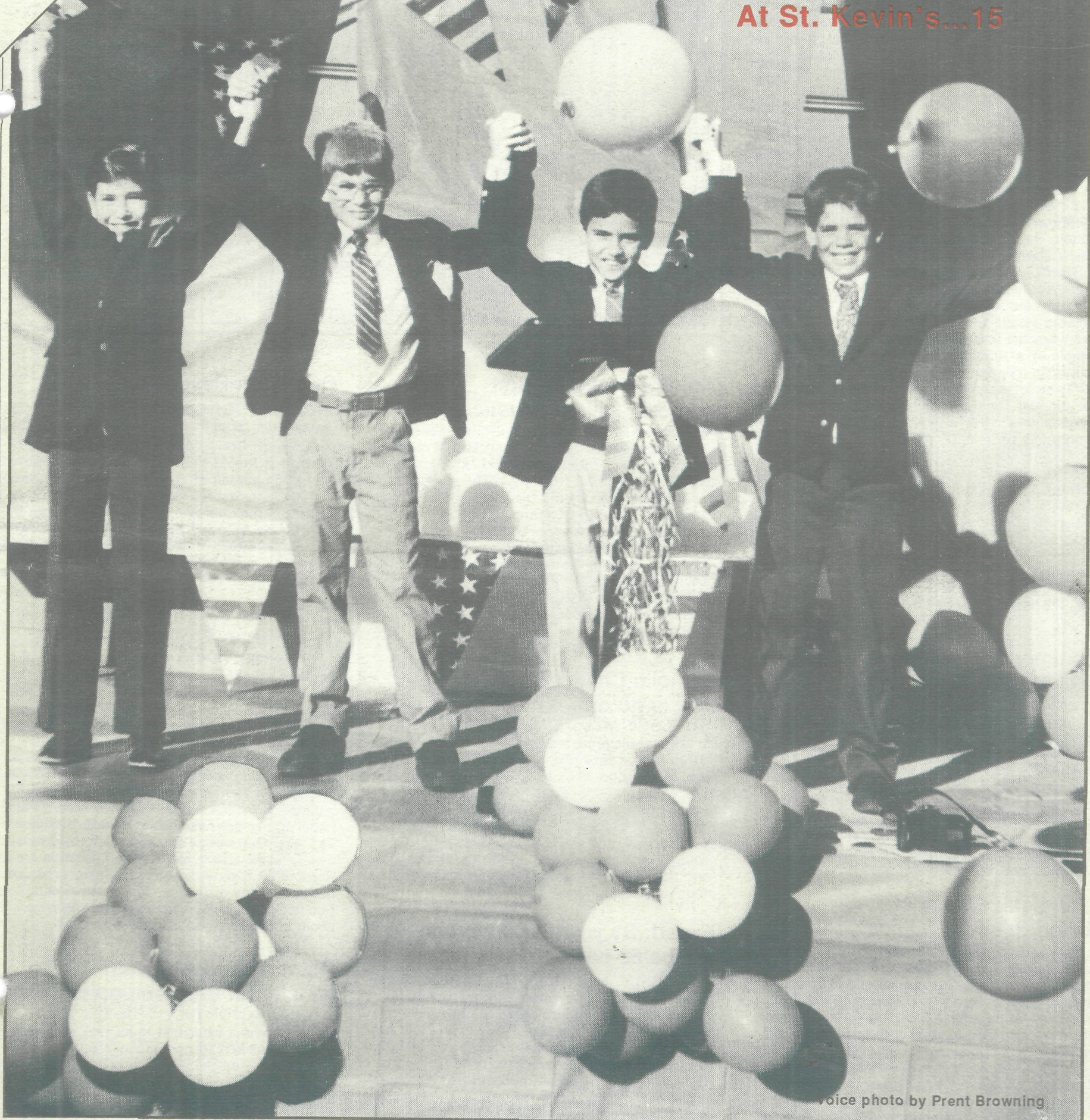
Pope's 1st 10 years  
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# THE VOICE

Vol. 15 No. 22 Archdiocese of Miami Oct. 28, 1988

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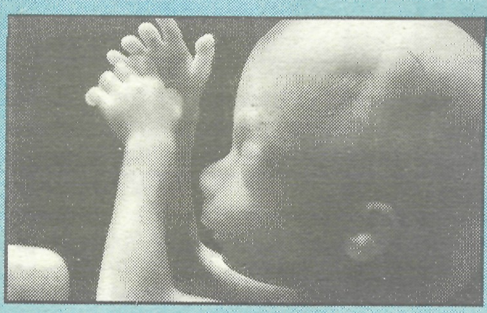


voice photo by Prent Browning

Candidates appear at St. Kevin's "convention" in west Dade amid balloons, banners and bravos. From left: "Dukakis and Bentsen" (Maria Porta, Jose Valle) and "Bush and Quayle" (Alberto Martinez and Daniel Arenas).

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## Parish survival: Hinges on increased giving

MONTEREY, Calif. (NC) — If they "want to stay in existence," U.S. parishes will have to find ways to boost income to pay for a growing number of lay ministers, said Msgr. Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Msgr. Hoye told participants at a Diocesan Fiscal Management Conference in Monterey that they "cannot be content with balancing the budget."

"The teaching of the church is clear," he said. "We need to pay just salaries."

The challenge, Msgr. Hoye said, is to find new funding sources and ways of making programs more efficient, so that just salaries can be paid.

Studies of individual giving patterns have shown that "you are collecting more each year," but with inflation "in real dollars you are getting less," he said.

At the same time, "the money you have to pay out in salaries because of the new faces in church leadership have made even greater demands on your shrinking dollars."

Just as Catholic schools had to scramble for new funding over the last decade to pay lay teachers a living wage, Msgr. Hoye said, so dioceses and parishes will need to find new sources to pay lay parish ministers and diocesan officials.

"Parishes are merging, clustering and closing," he said. "At the same time, new parishes are being established with no full-time priests to staff them. The church, however, goes on and communities of believers are being served."

Benefit packages that meet the needs of lay employees must also be developed, Msgr. Hoye said.

"With few exceptions, we are still based on a diocesan system for benefits. To my mind, that was fine when the face of the minister was framed by a wimple or a Roman collar," he said, but "it's not realistic in today's world."

"The chief example is pension plans," he said. "It is not unusual for the church's new leaders to cross diocesan lines" when a spouse is transferred or a new opportunity for ministry arises.

"Can't we devise a system whereby one would be able to continue to build up his/her retirement working for the church after moving to a different diocese?" the monsignor asked.

The rising costs of health insurance also might be better dealt with by having dioceses in the same state or region join together in seeking bids on health-benefit packages, he said.

"Change is being forced on us whether we like it or not," he told the diocesan managers.



### Anti-abortion leader

Joan Andrews is surrounded by well-wishers and the press as she leaves Allegheny County Jail in Pittsburgh after being sentenced to time served and three years probation for anti-abortion activities in Pennsylvania. The pro-life activist had served three years of a five-year sentence for similar activities in Florida when Gov. Bob Martinez and three members of his cabinet voted to give her clemency, on the condition that she return to Pittsburgh to face the charges there. (NC photo)

### Churches told: Be first to speak against injustice

CLAREMONT, Calif. (NC) — Churches must lead in speaking out against injustices that create poverty and keep people poor, said Los Angeles Archbishop Roger M. Mahony. "The good news cannot be announced until the bad news is denounced," he said in an address on hunger and homelessness at the Claremont Colleges, a grouping of colleges. "The growth of homelessness can be traced to a complete failure of political leadership in this country — both on the part of our political parties as well as individual political leaders — to address the needs of the poor," Archbishop Mahony said.

### 'Operation Rescue' priest punished for saying Mass

WASHINGTON (NC) — A priest jailed in Atlanta since Oct. 4 for his participation in "Operation Rescue" abortion protests was moved to a cell by himself after he refused to stop a Mass he was celebrating for other prisoners. Oblate of Wisdom Father Norman U. Weslin was taken by guards from Atlanta's Key Road prison midway through the Mass, which he was celebrating during a recreation period in the prison yard.

### Catholics' abortion rate higher than Protestants'

NEW YORK (RNS) — The abortion rate of Roman Catholic women is 30 percent higher than that of Protestant women, and evangelical Christian women are half as likely as others to have abortions, according to a national survey taken by the pro-abortion. Alan Guttmacher Institute. Results of the 1987 research on characteristics of U.S. abortion patients, along with a 1987-88 survey on reasons why women have abortions, were reported in the latest issue of the institute's Family Planning Perspectives. Jeanie Rosoff, president of The Alan Guttmacher Institute, said it is "not clear how the effects of religious affiliation are influenced by other socioeconomic factors, or, for that matter, by differences in the use of contraception which affect the need to make a decision about abortion in the first place."

### Church opposes death penalty for drug smugglers

WASHINGTON (NC) — The U.S. Catholic Conference in a letter sent to all U.S. senators urged the lawmakers to oppose any efforts to attach a death penalty amendment to anti-drug legislation. "The inclusion of the death penalty in the anti-drug bill would expand the use of a form of punishment that we believe should not be used in our society," said John Carr, secretary of the USCC Department of Social Development and World Peace.

### Baltimore Archdiocese seeking \$2 million

WASHINGTON (NC) — The Archdiocese of Baltimore has launched a fund-raising campaign aimed at raising at least \$2 million to be given to Archbishop William D. Borders for archdiocesan charitable works and to meet emergency expenses. The money will be presented March 1 at the testimonial dinner in his honor. The collection was announced the day the prelate turned 75, when canon law requires heads of dioceses to submit their resignations in writing to the pope.

### Liturgists: Eucharist linked to social justice

SAN DIEGO (NC) — Eucharistic celebrations unite congregations in breaking down barriers of racism, sexism, classism, ageism and nationalism, speakers said at the national Diocesan Liturgical Commissions meeting in San Diego. "It is impossible to worship God in good conscience and ignore our clear responsibilities to work at building up [the] kingdom," said Archbishop Raymond G. Hunthausen of Seattle in a homily that was delivered by delegate Richard Hilliard in the prelate's absence. The liturgy "gives a glimpse of what the kingdom [of God] could be like" and invites the assembly to overcome its inertia and improve existing social and economic structures, the archbishop said.

### Catholic Charities agencies told to do more for AIDS victims

ST. LOUIS (NC) — Efforts by Catholic Charities agencies nationwide to assist people with AIDS must be strengthened, participants at a Catholic Charities USA national conference were told. William Lightbourne, general director of Catholic Charities for the Archdiocese of San Francisco, said Catholic Charities agencies across the country should assess the needs of people with acquired immune deficiency syndrome and should serve them better by starting new programs and modifying existing ones.

### Expert: By year 2,000, church will be 50 percent Hispanic

PHOENIX, Ariz. (NC) — The Catholic Church in the United States began to notice Hispanic culture when that culture began to grow so significantly, a Catholic family life expert told her colleagues at a Phoenix conference. Sister of Loretto Elisa Rodriguez, former director of the Southwest Office of Hispanic Ministry in San Antonio, Texas, predicted that "by the year 2000, 50 percent of the Catholic Church will be Hispanic," compared to the current 30 percent. She commented in a speech to the National Association of Catholic Diocesan Family Life Ministers' annual conference.

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## Pope John Paul's first 10 years

Marked by aggressiveness, determination, concern for unity

By Agostino Bono

VATICAN CITY (NC) — When Archbishop Marcel Lefebvre provoked a schism in Catholicism by ordaining four bishops against papal orders, Pope John Paul II quickly launched a countermovement by setting up a program to reintegrate followers of the excommunicated churchman.

It was a display of the aggressiveness, determination and concern for church unity that has marked the 10 years in office of the first Polish pope in the history of the Catholic Church.

The action also showed a certain flexibility, as the reintegration program allows the archbishop's followers to retain their pre-Vatican II liturgical practices.

When Cardinal Karol Wojtyla of Krakow was elected Oct. 16, 1978, as the first non-Italian pope in 455 years, little was known of him outside Poland. A decade later, there is little not known about him.

The pope's craggy face is a familiar image on television screens and the front pages of newspapers around the world. He is the pilgrim pope who has visited 78 countries outside Italy, averaging four such trips a year.

The pope has taken his concerns for human rights and socio-economic development to the Third World; his deep worry over the arms race and the need to bring science and technology under ethical controls to the developed world; and his insistence on religious freedom to the communist world.

At the base of all his concerns is what the pope sees as the need for spiritual renewal as the first step for all human problem-solving.

In the overwhelming majority of the countries, he has brought his message to the people in their own language.

### Firm leadership

For Catholics, the 10 years have been marked by firm leadership which, on some issues, has drawn strong criticism from within the church. The pope has moved ahead with the advances and reforms clearly spelled out by the Second Vatican Council. At the same time, he has stopped speculation and expectations that the church will change teachings upheld by the council, such as celibacy for Latin-rite priests and opposition to artificial contraception.

Vatican officials interviewed about the pope's first decade said Vatican II is the doctrinal heart of his papacy.

"The pope is totally a man of the Vatican council," said Belgian Archbishop Jan Schotte, secretary general of the Synod of Bishops and a Vatican official since 1972.

But he does not have a "limited view" of the council, knowing that it "is 16 documents taken together," added the archbishop.

In the pope's view, Vatican II was not limited to liturgical reform, ecumenism, collegiality, religious freedom for all believers and a greater opening toward the modern world. It was also a reaffirmation of traditional Catholic beliefs and practices such as Marian devotions.

His attitude toward the new directions called for by Vatican II is summed up in his approach to ecumenism, expressed in his first encyclical, "Redemptor Hominis," published in 1979, less than a year after his election.

"True ecumenical activity means openness, drawing closer, availability for dialogue, and a shared investigation of the truth in the full evangelical and Christian sense; but in no way does it or can it mean giving up or in any way diminishing the treasures of divine

truth that the church has constantly confessed and taught," says the encyclical.

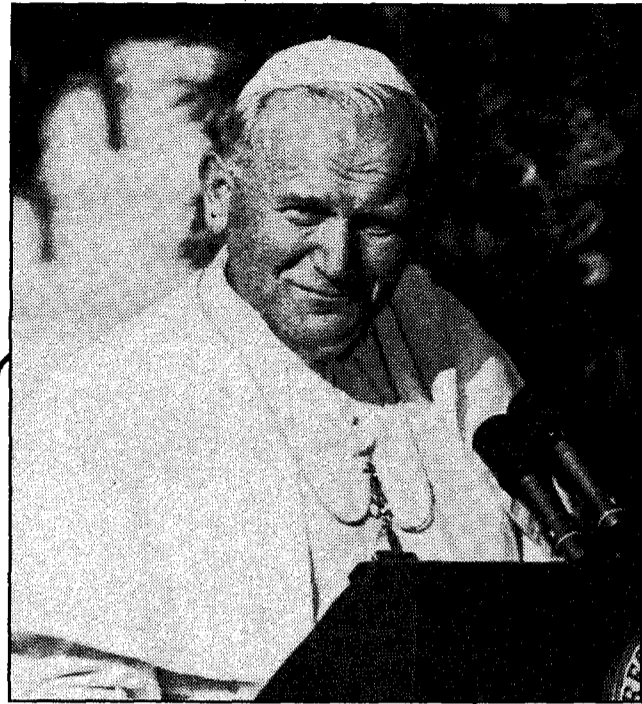
The pope has shown the same approach to society in general. While open to the positive values of secular societies and adapting church practices to different cultures, Pope John Paul constantly stresses that the church is essentially a countercultural force.

"The Gospel, in its continuing encounter with culture, must always challenge the accomplishments and assumptions of the age," he told U.S. Catholics during his 1987 visit.

### Orthodoxy concern

Within Catholicism, the pope's concern with, as he has expressed it, "losing certitude about one's faith or weakening the principles of morality," has led to a crackdown on theological dissent. Disciplinary action has been taken against two internationally respected theologians: Swiss-born Father Hans Kung and U.S. Father Charles Curran.

Both were stripped of their permission to teach as Catholic theologians because they refused to retract theological views opposed to church teachings. In Father Kung's case, it was his questioning of the role of the papacy and papal infallibility. Father



From the beginning, Pope John Paul II has been a traveling Pope. He became the first Pope to visit the White House in 1979. Below, his concern for unity and world peace led him to Assisi in 1986, where he gathered with 150 world religious leaders for a day of prayer for peace. (NC photos)

*'He is touching a chord... In a world of increasing moral chaos, the Pope is seen as the most important, articulate moral leader.'*

Archbishop John P. Foley, president of the Pontifical Commission for Social Communications

Curran dissents from church teachings on divorce and sexual morality.

The concern for doctrinal orthodoxy means the pope constantly promotes church teachings, some of which are under attack within the church, for Catholics and for society in general. In Africa, he preaches monogamy over polygamy. In the United States and Western Europe, he opposes artificial contraception, abortion, premarital sex and divorce.

The pope's approach includes strong counterattacks against church dissent by Cardinal Joseph Ratzinger, since 1981 the head of the Vatican Congregation for the Doctrine of the Faith. The post makes the German cardinal, an influential theological expert at Vatican II, the church's main monitor of theological orthodoxy.

Unlike his low-profile predecessors, Cardinal Ratzinger is highly visible. He travels almost as much as the pope, giving controversial speeches and lengthy press interviews in which he not only defends church teachings but also attacks critics.

After Pope John Paul's first trip to the United States, in 1979, his firmness on doctrinal issues gave rise to a saying among some Catholics that they "like the singer but not the song."

Yet many Vatican officials say the papal song has been well-liked by many Catholics from the beginning and has gained adherence in the world at large during this pontificate.

"He is touching a chord," said U.S. Archbishop John P. Foley, president of the Pontifical Commission for Social Communications and a press officer for the pope's first U.S. trip.

"He responds to a hunger people have. They want to be told that they are loved by God, redeemed by Jesus and have intercessors in the person of Mary and the saints," added the archbishop.

"In a world of increasing moral chaos, the pope is seen as the most important, articulate moral leader," the archbishop said.

Another Vatican official, Irish Msgr. Diarmuid Martin, credits the pope with reinstilling the importance of family life at a time when traditional family values and structures were being questioned within the church and society.

The pope has stressed family stability as a cornerstone of social stability and "touched a chord with people worried about the future of their own families," said Msgr. Martin, an official of the Pontifical Council on the Family from 1976 to 1986.

His encouragement of natural family

planning has also been important, producing a growing scientific respect for its principles, said Msgr. Martin.

"There is a greater recognition in society that family planning is not just a technical issue, but something personal where people have to make choices," he said.

For the past two years, Msgr. Martin has been undersecretary of the Pontifical Justice and Peace Commission.

Aggressiveness also characterizes the pope's approach to applying church social teachings to world issues.

### World issues

Pope John Paul has sent personal messages to U.S. and Soviet leaders on the need for arms control and commissioned scientific studies of the global destructive effects of a nuclear war.

He is the first pontiff to visit a Soviet-bloc country — traveling to his native Poland three times, stirring up trouble for the communist government through his defense of workers' rights and the need for labor unions independent of the Communist Party.

The pope is also a thorn in the side of the Western world, criticizing Western international economic financial struc-

(Continued on page 6)



## Pope gets tough on dissent

VATICAN CITY (NC) — Pope John Paul II strongly defended the church's teaching authority and said confusion over the "so-called right to dissent" is hurting the faithful.

In a talk to a group of U.S. bishops from New York, the pope said the "charism of infallibility" enjoyed by the church's teaching hierarchy extends not only to solemn definitions of popes and councils, but to the church's "universal ordinary" teaching, too.

Even non-infallible teachings should be received with "religious submission of mind and will," he said.

The pope said there is room for "a legitimate pluralism in theology" in the church. But he said such pluralism is limited by "the unity of faith and the teachings of the church's authentic magisterium."

### Jerusalem patriarch: Give Palestinians independent state

WASHINGTON (NC) — The Catholic patriarch of Jerusalem called for an independent Palestinian state following a brief meeting with President Reagan at the White House. "Justice demands giving the Jews and the Palestinians the same human rights as persons and as society," Patriarch Michel Sabbah, 55, the first Arab to hold the 889-year-old Latin-rite patriarchate, said in a prepared statement. Both have the right to "live in freedom, to have their own land, to be independent," he said.

### Catholic teachers must be 'models of faith,' Pope says

VATICAN CITY (NC) — Pope John Paul II, speaking to a group of Australian bishops, said Catholic teachers should be "at peace" with their faith and be models of Christianity for their students. A gap between "word and deed" among teachers will be noticed quickly by their students and will have an effect on the students' formation, the pope said. He told the bishops that young people are searching for faith and ideals to live by.

### Pope urges church care for immigrants, migrants

VATICAN CITY (NC) — Pope John Paul II called on local churches to help immigrants take their place in the community, using priests who speak their language and establishing special services to deal with their needs. He also suggested that some churches might assign priests to travel with migrants.

"With the passing of time it is ever more evident how certain positions on the so-called 'right to dissent' have had harmful repercussions on the moral conduct of a number of the faithful," he said.

The pope emphasized a point he made during his 1987 U.S. trip, that some Catholics tend to be "selective" in following church teachings.

"Some people appeal to 'freedom of conscience' to justify this way of acting. Therefore, it is necessary to clarify that it is not conscience that 'freely' establishes what is right and wrong," he said.

The pope warned against seeing the faith "as a philosophical invention to be perfected." Instead, he said, it is a "divine deposit to be faithfully guarded and infallibly interpreted."

### Peru undergoing 'economic catastrophe,' bishop says

NEW YORK (NC) — Peruvians are suffering from "an economic earthquake" following austerity measures imposed in September by the government, said Archbishop Ricardo Durand Florez of Callao, head of the nation's bishops' conference. Archbishop Durand said the "catastrophe" came from government-imposed austerity measures to correct problems that President Alan Garcia Perez should have dealt with earlier. The archbishop appealed for money from the United States and Europe and said the church in Peru needs help to buy food and medicine for its people.

### Sudan's civil war interfering with relief efforts

NEW YORK (NC) — Long-lasting civil war in southern Sudan, which has created famine conditions, is now making delivery of relief supplies impossible, according to the Catholic Relief Services field director responsible for work there. Peter Shiras, based in Nairobi, Kenya, said that both road and air delivery into southern Sudan have been blocked since September.

### U.S. bishops praised for anti-abortion efforts

VATICAN CITY (NC) — Pope John Paul II praised U.S. bishops for their fight against abortion and encouraged them to make "more systematic efforts" in teaching natural family planning to couples. The pope was addressing 18 bishops from Ohio and Michigan.



### Bishop's gift

Cardinal Jozef Glemp of Gniezno and Warsaw tries out a Menominee Indian peace pipe given to him by Bishop Adam J. Maida of Green Bay, Wis., during the bishop's visit to Poland. (NC photo)

### Pushing condoms to fight AIDS is 'betrayal' of young people

VATICAN CITY (NC) — Confronting the spread of AIDS by promoting condoms is "a form of betrayal" of young people by health officials, a Vatican official said. Archbishop Fiorenzo Angelini compared such officials to Pontius Pilate, the Roman official who allowed Christ to be crucified. "The authorities and doctors who should give advice are acting like the man who once washed his hands as he sent Christ to death," said Archbishop Angelini.


### Knights of Columbus give \$1.1 million to Pope

VATICAN CITY (NC) — The Knights of Columbus presented Pope John Paul II with a donation of \$1.1 million, and the pope thanked them for their "generous response" to the Vatican's current financial plight. The pope's short talk to members of the Knights' board was a litany of praise for the numerous projects undertaken by the Knights in recent years — many of them directly benefiting the Vatican.




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# Shroud: the puzzle continues

By Greg Erlandson

VATICAN CITY (NC) — From the skull of a patron saint to the breast milk of the Virgin Mary to the Shroud of Turin, relics of every imaginable kind have been venerated by the faithful down through the centuries.

In Italy, tourists browsing through churches and museums often find themselves staring at jaws, fingers and even tongues once belonging to saints. The relics are frequently kept in magnificent reliquaries of beaten silver and gold, testaments to the value accorded these holy remains.

While relics in general do not play as important a role in popular piety today, the Shroud of Turin has maintained its hold on the modern imagination, not least because it is a genuine scientific puzzle.

Relics traditionally have been divided into three classes. "First-class" relics are parts of the saint's body. For example, the head of St. Catherine of Siena, patroness of Italy, is on display in a reliquary in the Sienese church of St. Dominic.

First-class relics must be authenticated by the church.

"Second-class" relics are items or clothing which have been touched or used by the saint. Visitors to Assisi can view the bandages used by St. Francis to cover his stigmata.

"Third-class" relics are objects that have been pressed to the body or the tomb of the saint.

The impulse to collect and venerate relics can be traced back to the Acts of the Apostles in the New Testament: "So extraordinary were the mighty deeds God accomplished at the hands of Paul that when face cloths or aprons that touched his skin were applied to the sick, their diseases left them and the evil spirits came out of them." (Acts 19:11-12)

By the second century there is evidence of the veneration of a martyr's relics, although the Latin church remained cautious about the practice for another 600 years.

In medieval Europe, relics were a growth industry, with the early Christian catacombs and returning Crusaders fertile sources of supply for the expanding

market. But falsifiers and forgers were also a problem, one the church had at best mixed success in stopping.

Particularly prestigious were relics connected with Christ and the Holy Family.

Roman basilicas claimed the cradle of the infant Jesus, portions of the true cross, the veil Veronica used to wipe the face of Christ on his way up Golgotha, and

forger) scorched a linen cloth with a properly heated statue or, more likely, a pair of bas-reliefs, using whole blood to create appropriate stains."

The earliest known historical reference to Turin's shroud is in 1357. At the time it had a lot of competition, with reports of more than 40 shrouds of Jesus circulating in the medieval period, according to Father Wild.

The church's stance toward the shroud was initially cool. Although it eventually granted an indulgence to those who prayed before it, the indulgence was "not for venerating the cloth as the true shroud of Christ but rather for meditating on the passion" of Jesus, according to the Vatican congregation that granted permission.

But as Father Wild conceded in his article, there is still no way of proving that a heat process is responsible for the image, and no one has duplicated it.

The many mysteries concerning the shroud — no brush strokes, apparent three-dimensional effects — have not been solved by the recent carbon tests, say shroud loyalists.

Msgr. Giulio Ricci said in an interview that the carbon-14 tests "could have been distorted" by damage done to the shroud during a 1532 fire that singed the cloth, he said.

Archeologist Maria Grazia Siliato said the image on the shroud has apparent nail holes in the person's wrists. Medieval iconography always showed the nails as going through the palms, she said. Only in the 20th century did archeologists discover that Roman crucifixion techniques called for nails in the wrists.

If initial reactions are any indication, the power of the shroud to attract supporters and believers seems unlikely to diminish.

Since the church never claimed the shroud authentic, the carbon-14 results have not provoked official concern. As Turin Cardinal Anastasio Ballestrero said when announcing the test results, "The church repeats its respect and its veneration for this venerable icon of Christ, which remains an object of veneration by the faithful."

**'An artist (or forger) scorched a linen cloth with a properly heated statue...using whole blood to create appropriate stains'**  
 --Fr Robert Wild  
**Yet, wrist nailing, 3-D effect a puzzle**




the head of the lance used to pierce his side.

The cloth of the Shroud of Turin, reputed to have covered the body of Christ the three days it lay in the tomb, was recently declared to have been made between 1260 and 1390, according to a series of carbon-14 dating tests announced by the Turin Archdiocese Oct. 13.

The highly sophisticated carbon test is only the most recent scientific study of the shroud, and like the rest, it has left experts and believers divided.

Doubts about the shroud's authenticity have existed since the 14th century, when a bishop pronounced it a fraud, based on the testimony of the artist said to have produced it.

In a study published in the March 1984 issue of Biblical Archeology Review, Jesuit Father Robert A. Wild scrutinized the image as well as all the scientific research then available, concluding: "An artist (or



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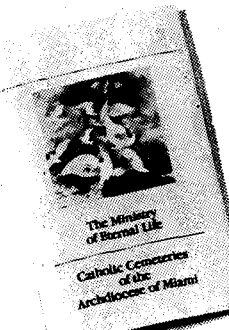
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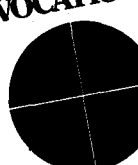
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# Pope's concerns: Families, social justice

(continued from page 3)

tures as a hindrance to Third World development and asking developed nations to erase some of the foreign debt piled up by poor countries.

He also has raised eyebrows by criticizing Marxist ideological materialism and the practical materialism of affluent capitalist societies in the same breath.

On social issues, Vatican officials say the pope is clearly following in the path of his predecessors, with his innovations being in his application of church teachings to new circumstances.

"The principles are still valid. What has changed is the configuration of the world," said Msgr. Martin.

Previous popes also have been strong critics of the social defects of capitalism and communism and the harmful effects of ideological conflict for world peace, but Pope John Paul applies this to the Third World, especially in his 1988 social encyclical "Sollicitudo Rei Socialis," noted Msgr. Martin.

"He speaks of the tensions ideological conflicts cause in Third World countries and the need for genuine independence," said Msgr. Martin.

The message is that "people must get away from a world vision which has a built-in imperialism," Msgr. Martin said.

Vatican officials also see the pope as an excellent tactician, moving along on many fronts at the same time.

## Influence world

While trying to keep the lid on dissent within the church and forge greater ecclesial unity, he is also striving to make the church a major influence on world issues and keep its presence alive under difficult circumstances, such as in the Soviet bloc and the Middle East.



Pope John Paul II listens to an Indian tribal leader during his 1979 trip to South America. (NC photo)

While encouraging equal dignity for women in society and supporting greater lay participation by women in the church, he is holding firm on an all-male priesthood.

The pope's vigor and persistence continues despite setbacks, according to many Vatican officials. They see his strength, especially in the face of adversity, coming from his own deep convictions and his confidence in the truth of the Catholic faith he represents.

"He has made a faith synthesis that does not allow for discouragement," said Archbishop Schotte.

"He is aware of problems and deeply feels them. But I don't see any event that would destroy him," he added.

Besides Archbishop Lefebvre's

schism, the first caused specifically over dissent from Vatican II teachings, the pope has faced other major setbacks. Political constraints have prevented him from his stated goals of visiting the Holy Land and his fellow Slavs in the Soviet Union.

Yet the setbacks have not prevented him from continually speaking about these parts of the world and maintaining the church's role, often through controversial acts such as meeting PLO leader Yasser Arafat, as a chief player in the dramas taking place.

The pope often has stated that his aim is to prepare the church for the year 2000, the threshold of the third

millennium after the birth of Christ.

In "Redemptor Hominis" the pope noted that his election to the papacy came "very close to the year 2000."

"It is difficult to say what mark that year will leave on the face of human history or what it will bring to each people, nation, country and continent," he said.

"If therefore our time, the time of our generation, the time that is approaching the end of the second millennium of the Christian era, shows itself a time of great progress; it is also seen as a time of threat in many forms for man," he added.

The formula for ensuring a future of progress instead of destruction lies "in the priority of ethics over technology, in the primacy of persons over things, and in the superiority of spirit matter," he said in the 1979 encyclical.

Pope John Paul's papacy has been a 10-year effort to study what these priorities mean in practice and to ensure that the church will leave its mark on "each people, nation, country and continent" as humanity turns the corner into the 21st century.



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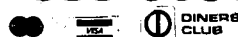
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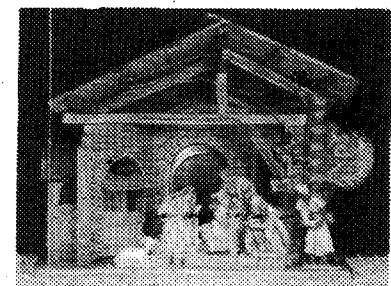


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# Candidates' Poll General Election 1988

## ARCHDIOCESE OF MIAMI FLORIDA CATHOLIC CONFERENCE

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

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

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

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

campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

**— VOTE —  
Tuesday, November 8th**

### UNITED STATES CONGRESS — 1988

#### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

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

#### QUESTION NUMBERS AND ANSWERS

	PARTY	DISTRICT	UNBORN CHILD	ABORTION FUNDING	ARMS CONTROL	HEALTH CARE FOR POOR	EDUCATION	E.R.A.	HOUSING
<b>U.S. SENATE</b>									
B. MacKay	D		NR						
C. Mack	R		NR	O	NR	S	S	O	NR
A. Straus	WI		O	S	S	S	S	S	S
<b>U.S. HOUSE</b>									
H. Johnston	D	14	NR						
K. Adams	R	14	NR	O	S	S	NR	NR	S
M. Kuhle	D	15	NR						
C. Shaw	R	15	S	O	O	S	S	O	S
Larry Smith	D	16	NR						
Joseph Smith	R	16	NR						
D. Fascell	D	19	O	S	S	S	O	S	S
R. Rocheteau	R	19	S	O	O	NR	S	O	NR

### FLORIDA LEGISLATURE — 1988

#### POLL QUESTIONS

Candidates were asked whether they support or oppose the following:

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

#### QUESTION NUMBERS AND ANSWERS

	PARTY	DISTRICT	UNBORN CHILD	BAN FETAL ABUSE	DEATH PENALTY FOR RETARDED	HEALTH CARE FOR POOR	ASSISTED SUICIDE	EDUCATION	HOUSING
<b>SENATE</b>									
H. Forman	D	32	O	S	O	S	S	S	S
P. Silverman	R	32	NR						
L. Plummer	D	39	S	S	O	S	O	S	S
G. Flinn	R	39	S	S	S	S	O	S	S
D. Anderson	D	40	NR						
J. Souto	R	40	S	S	O	S	O	S	S
<b>HOUSE</b>									
B. Graber	D	89	NR	NR	O	S	O	S	S
F. Corrie	R	89	NR						
A. Mackenzie	D	95	NR						
N. Trigoboff	R	95	NR	S	S	S	S	S	O
W. Young	D	99	S	S	O	S	O	S	S
L. Guzman	R	99	S	S	O	S	O	S	S
J. Reaves	D	106	NR						
J. Matthew	R	106	O	O	O	S	O	S	S
J. Burke	D	107	NR						
D. Azemar	R	107	S	S	O	S	O	S	S

#### KEY TO POLL

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

Continued



QUESTION NUMBERS AND ANSWERS

D = Democrat R = Republican I = Independent WI = Write-in	PARTY	DISTRICT	UNBORN CHILD	BAN FETAL ABUSE	DEATH PENALTY FOR RETARDED	HEALTH CARE FOR POOR	ASSISTED SUICIDE	EDUCATION	HOUSING
			1.	2.	3.	4.	5.	6.	7.

HOUSE (Cont'd)

I. Secada	D	109	NR						
L. Rojas	R	109	S	S	NR	S	O	S	S
L. Pineiro	D	111	NR						
N. Juri	R	111	S	S	NR	S	O	S	S
M. Arques	D	112	S	S	O	S	O	S	S
C. Valdes	R	112	S	S	O	S	O	S	S
J. Beiter	D	113	S	S	O	S	O	S	S
L. Morse	R	113	S	S	O	S	O	S	S
F. Bohnsack	D	114	O	O	O	S	O	NR	S
B. Hoffmann	R	114	NR						
A. Simon	D	116	NR	S	O	S	O	S	S
A. Grigsby	R	116	S	S	NR	S	O	S	O
S. Guber	D	117	NR						
S. McPherson	R	117	S	S	O	S	O	S	S
T. Easterly	D	118	S	S	O	S	O	S	S
B. Starks	R	118	S	S	O	S	O	S	S

KEY TO POLL

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

# Vatican deficit \$63 million in '87

By John Thavis

VATICAN CITY (NC) — The Vatican announced a \$63.8 million deficit for 1987, predicted a similar shortfall for 1988 and called for greater contributions from the pew.

An Oct. 15 statement said generous contributions worldwide to Peter's Pence, the pope's discretionary fund, helped defray about \$50 million of the 1987 deficit. The remainder was made up by dipping into reserve funds established for that purpose, which are now exhausted, the Vatican said.

A top Vatican official said that meant the Vatican would have to begin cutting directly into its investments and real estate holdings to meet any future shortfalls.

It noted that Peter's Pence contributions are up so far this year by about 3 percent over 1987. But according to figures released by the council, it would take a 20 percent increase to cover the expected 1988 gap. If the 3 percent increase holds, the Vatican would wind up about \$6 million short.

The statement estimated the Vatican's 1988 shortfall at about 77 billion lire, which at current exchange rates would equal about \$57 million.

The council therefore addressed "another pressing appeal to dioceses, to religious orders, congregations, and to the faithful in the whole world, above all in countries of greater means, to increase their spirit of cooperation with the Holy See so it can carry out adequately its pastoral mission."

At the same time, the cardinals thanked the worldwide church for its generosity in 1987.

The Vatican statement, which included a breakdown of income and expenses, considered the budget of the Vatican City State separately. The Vatican City State covers administration of the 108-acre state in which the Holy See is located. In 1987, it had a \$7.1 million surplus, most of which was put into a fund for severance pay, the Vatican said.

The Holy See's budget includes the financing of Curia offices, diplomatic posts around the world, Vatican Radio and papal trips, among other things. As in previous years, salaries and benefits to Holy See employees — \$72

million — accounted for more than half of total expenses.

The 1987 shortfall was some \$4.5 million more than the Vatican had predicted in the spring.

The Vatican measured its deficit in dollars using an end-of-the-year exchange rate. A measure averaging exchange rates, which fluctuate over the year, would give a \$58 million deficit in 1987.

The reserve fund used to help close the deficit gap had been drawn from part of the Vatican's investments.

Although the reserve is now gone, the Vatican indicated it does not intend to set up another one. "From now on, we would have to remove from the patrimony itself," Cardinal Giuseppe Caprio, a top Vatican economic official, said Oct. 17. That would probably mean direct sales of stocks, bonds and investment properties.

"We hope that in 1988 we can cover the whole deficit" without attacking the patrimony, said Cardinal Caprio, head of the Prefecture for Economic Affairs. Documents showed that in 1985 the Vatican had assets of \$485 million and liabilities of \$261 million for a total net worth of \$224 million.

Meeting the annual budget shortfall has been a painful process for the Vatican since the late 1970s, when expenses began to vastly outstrip income. But the rate of increase in the deficit has been slowed dramatically since 1986.

In fact, measured in Italian lire, the 1987 deficit was slightly less than that of 1986.

A U.S. member of the cardinals' council, Cardinal John Krol, said he was pleased with the overall evolution of the Vatican's financial situation.

"As I look at the total picture, this year compared to five years ago, I'm encouraged," said Cardinal Krol, retired archbishop of Philadelphia. He cited increased giving by the faithful and an awareness at the Vatican that "there may be limits to the amount that can be spent."

What has helped spur overall contributions, Cardinal Krol emphasized, is increased Vatican openness about its budget.

## Salaries biggest expense

VATICAN CITY (NC) — The Vatican's 1987 financial statement showed that, once again, employees' salaries were the largest single expense for the Holy See — about \$72 million, more than 50 percent of the total of \$132.7 million spent last year.

But Vatican officials say top managerial salaries are reasonably low and that heads of departments — including many cardinals — are making just enough to pay for the cost of living in Italy.

The salaries are substantially lower than those paid managers in the Italian private sector, said Msgr. Luigi Sposito, secretary of the Prefecture for Economic Affairs.

The approximately 40 cardinals in Rome who are current or retired heads of congregations, commissions or other departments receive a set stipend amounting to between \$18,000 and \$22,500 a year, said Msgr. Sposito.

Added to that are two main benefits: health care available through a Vatican fund and an apartment provided from among the Vatican's extensive real estate holdings in Rome. To rent a similar apartment would cost more than \$1,000 a month.

But for most cardinals, Msgr. Sposito said, the stipend is barely enough to pay for living expenses and the running of the apartment. The apartments are often relatively large and require cleaning, cooking and other services.

Clerics who are secretaries or undersecretaries of Vatican departments, as well as about 100 papal representatives around the world, also receive a set stipend, about \$3,600 less than cardinals, Msgr. Sposito said. The salaries descend gradually in the remaining positions, he said.

The Vatican's top lay managers, after a 1985 agreement on a new wage system, now earn about the same as their clerical counterparts. According to published figures, top managerial positions receive a base pay of about \$20,000 annually, with raises of 2 percent for every two years of service. The salaries are updated yearly according to inflation.

In addition, lay employees are given monthly payments for "family assistance," depending on the number of dependents. The payment is currently about \$30 per month per dependent. Lay employees pay 2 percent of their salary for health care benefits, 5 percent for pension and 1.5 percent for severance pay.

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# Bishops, guns & the Constitution

WASHINGTON (NC) — As debate over a Maryland handgun law heated up, Auxiliary Bishop John H. Ricard of Baltimore took aim at pro-gun groups for what he termed "hogwash" and "racist" tactics.

The verbal salvos by Bishop Ricard, who addressed the issue on behalf of the Maryland bishops, marked one of the latest skirmishes in a lengthy American fight over gun control.

Battles flared recently on the national level as well when the House of Representatives defeated a proposal to make gun buyers wait a week before taking their purchases home.

Intended to allow police time to check the prospective gun-owner's record and prevent criminals from adding to their arsenals, the House proposal also was seen as a way of stopping temporarily distraught individuals who might shoot themselves or someone else if a gun were readily available but would not do so if they cooled off emotionally.

Maryland's law bans cheap "Saturday night special" handguns and guns made of plastic or other non-detectable materials capable of evading security devices.

Although approved by the Maryland Legislature, the law is now the subject of a state ballot referendum.

National pro- and anti-handgun groups are closely watching the fate of the Maryland measure, considered a model for similar legislation elsewhere.

Like the Maryland hierarchy, the bishops of the United States advocate

controls of handguns.

According to Bishop Ricard, the church is involved in the anti-handgun

**'We support the development of a coherent national handgun control policy that includes a several-day cooling off period'**

effort because of its pastoral concerns and its respect for human life.

At a September press conference in

Maryland, he said he spoke "on behalf of a church whose people believe human life is a sacred, God-given right which neither governments nor man can rightfully take away."

"Saturday night specials," he declared, are merely "instruments of the unlawful taking of human life" used in nearly 185 murders, on a yearly average, in his state alone.

Arguments used to attack the Maryland law closely parallel those frequently raised nationally by pro-gun groups, who contend that restrictions will only hurt law-abiding citizens and strip them of their constitutional rights.

Objections to the Maryland law

include the allegation — denounced by Bishop Ricard — that a handgun ban will deprive law-abiding blacks and poor people of a means of self-defense.

"I take strong exception" to such claims, which are an "affront to blacks," the bishop, who is black, emphasized. "This ugly, racist campaign thrust should be ended at once."

Similarly, he described as "a hogwash campaign" arguments that the law will precede "an outright ban on all firearms" and that handguns are used by law-abiding sportsmen.

Restrictions such as those found in both the Maryland statute and the unsuccessful House of Representatives proposal were recommended on the national level by the U.S. bishops' public policy agency, the U.S. Catholic Conference, years ago.

"We support the development of a coherent national handgun control policy that includes a several-day cooling-off period between the sale and possession; a ban on 'Saturday night specials;' the registration of handguns; the licensing of handgun owners; and more effective controls regulating the manufacture, importation and sale of handguns," the USCC Committee on Social Development and World Peace said in its 1978 statement on "Community and Crime."

Bishop Ricard added that Maryland's bishops "want to affirm the traditional principle that individual rights to private property are limited by the universal demands of social order, human safety and the common good."

## Canon lawyers eye married priesthood bid

BALTIMORE (NC) — U.S. Catholic canon lawyers, gathered in Baltimore, took a first step toward asking for married priests in the United States last week.

At a business session of the Canon Law Society of America, members voted to establish a task force to write up a petition "favoring the ordination of qualified married men to the priesthood for the Latin Church in the United States."

The task force, to be named later, was asked to back up the petition with the reasons and historical precedents for the request. It was asked to bring the document back to the society for consideration at its 1990 convention.

In an interview with The Catholic Review, Baltimore archdiocesan newspaper, the society's executive coordinator, Father Edward G. Pfnausch, said: "We have a long tradition of ordaining married men in the first millennium of the church, and continuing in the Eastern church today. It is not very controversial except here in the U.S."

The society marked its 50th anniversary with the Baltimore convention, which was attended by some 550 members from the United States, Canada, Mexico, Australia, New Zealand, Ghana and several European countries.

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## Abortion pill

Far from being approved in U.S., but spells trouble in future

By Ana Rodriguez-Soto  
Voice News Editor

A pill that makes having an abortion as easy as swallowing a sip of water might make strange allies of swiftness and abortion-clinic operators, according to several experts contacted by *The Voice* this week.

Although it is highly unlikely that the abortion pill, RU 486, will be available in this country anytime in the near future, its recent approval in France and China raises the specter of even tougher battles ahead for the U.S. pro-life movement.

It will be more difficult, for example, to convince people that abortion is the killing of innocent human life, if a single pill replaces a surgical procedure in a clinic or doctor's office.

Moreover, with a proposed Human Life Amendment struggling for acceptance, and battles over government funding of abortions still raging in Congress each year, pro-lifers might have a difficult time convincing the Food and Drug Administration (FDA) to deny approval to an abortion pill.

At the moment, however, that possibility is quite remote: not a single U.S. pharmaceutical company has reported any plans to begin developing or marketing such a drug.

And if that ever happens, pro-lifers are saying they might get help from an unlikely source: those who operate abortion clinics.

"They stand to lose a lot" of business, said Father James Taggart, newly-appointed director of Respect Life for the Archdiocese.

Father Taggart took over for Father Dan Kubala, who is currently serving as temporary director of the National Committee for a Human Life Amendment in Washington, D.C.

**'That may be one reason why [the pill] would never get approval. The pressure may be brought by the abortion industry [who stand to lose a lot of business] as well as pro-life groups.'**

Jean Doyle,  
Florida Right to Life

"It would probably put many of them out of business," concurred Dr. Matthew Bulfin, a Fort Lauderdale physician who is president of the American Association of Pro-Life Obstetricians and Gynecologists.

"That may be one reason why [the pill] would never get approval," noted Jean Doyle, executive director of Florida Right to Life.

"The pressure may be brought by the abortion industry as well as pro-life groups."

For the moment, then, pro-lifers are merely keeping tabs on the situation. Aside from encouraging anti-pill letters to the FDA, they are not waging any organized campaign against it in Congress or the media.

"I have not seen anything to indicate that it's coming on the scene very soon," said Bulfin. "I think there will be lots of questions raised by the Food and Drug Administration."

They will be very worried about the dangers to the mothers that take that on their own."

Indeed, while the pill has been touted as safer than surgical abortion, even its developers acknowledge the possibility of complications, most notably "uncontrollable hemorrhages" and "infections," Bulfin noted.

Those risks, he said, combined with the current popularity of malpractice suits, would make most pharmaceutical companies wary of marketing such a pill.

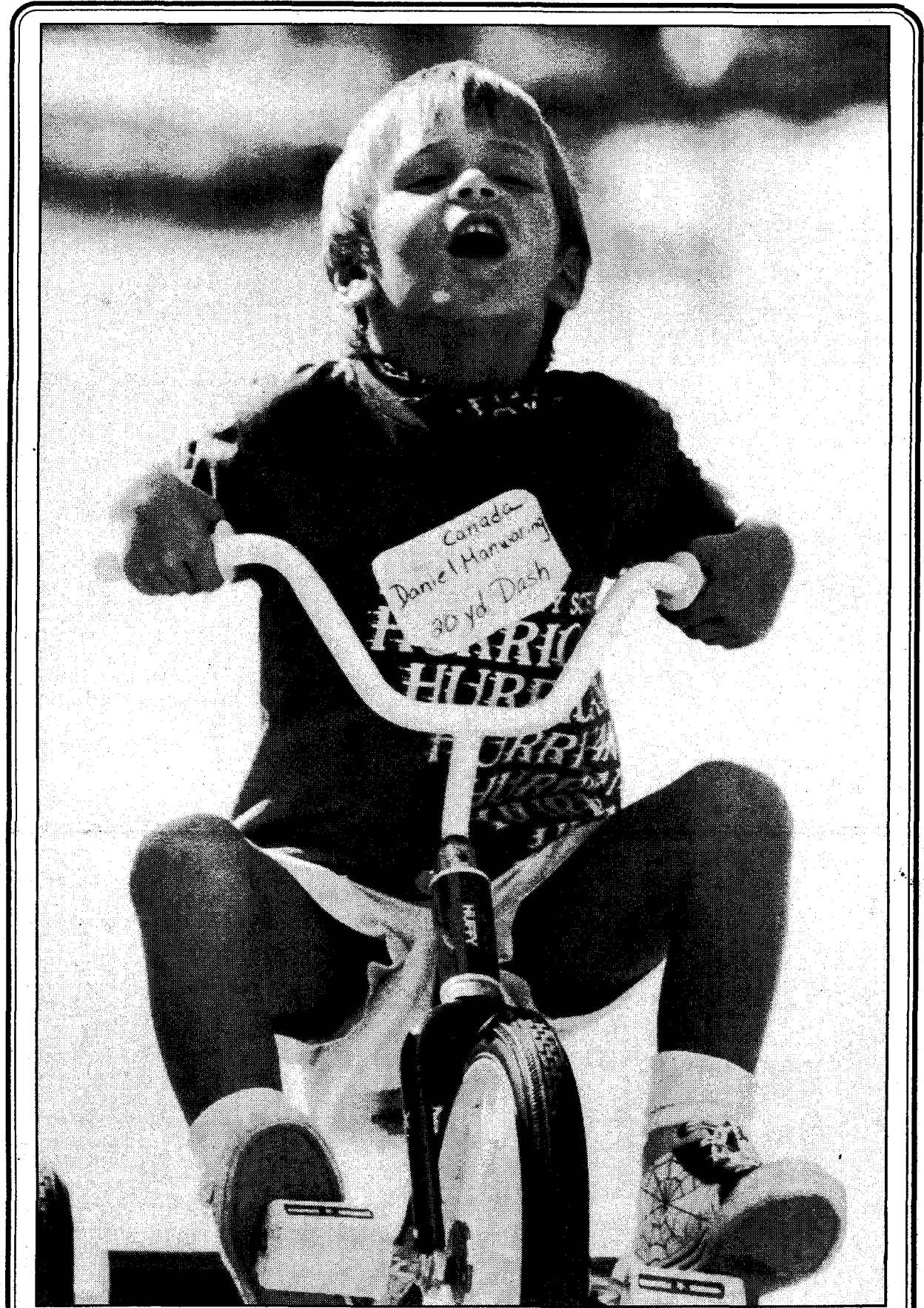
Hemorrhages would be the most common form of complication because of the way RU 486 works.

According to an article in *National Right to Life News*, a publication of the National Right to Life Committee, the pill "causes the death of the developing human embryo by blocking the action of the hormone progesterone, which is essential to the maintenance of the nutrient lining of the uterus. When the lining sloughs off, the developing human embryo dies."

The article, written by Dr. Richard D. Glasow, Ph.D., education director of the National Right to Life Committee, also points out that the pill must be taken between the fourth and seventh weeks of pregnancy to be effective.

And it must be followed up 48 hours later by either an injection or vaginal suppository of prostaglandin, which brings on muscular contractions of the uterus so that the fetus can be expelled.

"The woman then experiences heavy bleeding, at least



### Chariot of fire

Daniel Manwaring puts his heart and soul into a tricycle race for Pre-Kindergarteners which was one of many "Olympic Games" featured during a special Olympic Week at St. Anthony Catholic School in Fort Lauderdale. All students at the Pre-K through 8th grade school were assigned a country by homeroom and on Friday competed in a variety of games from track events to volleyball. The day began with an opening ceremony that included a procession of children carrying flags from around the world, and an improvised Olympic torch. White pigeons, substituting for doves, were set loose and the Olympic oath was read by Judge William Zloch, a St. Anthony alumnus. Winners were awarded homemade medals during a closing ceremony in the afternoon. (Voice photo / Prent Browning)

as heavy as miscarriage," the *NRL* article continues. "Tests reveal that the bleeding lasts for about 10 days, and occasionally for as long as six weeks."

The article quotes proponents as saying that, taken alone, RU 486 is "about 85 percent effective" in causing abortions, and up to 95 percent effective when taken in conjunction with the prostaglandin.

However, other medical experts have raised questions about what happens if the abortion should fail. In all likelihood, the woman would have to undergo a surgical abortion anyway, since the dosages of RU 486 and prostaglandin would have irreparably harmed the fetus.

"I think again it's another indication that we treat American women more like guinea pigs," said Doyle, of Florida Right to Life. "It seems the minute there's something on the market that affects the reproductive system

we rush to experiment it on women..."

"We seem to find out afterwards that it isn't such a good idea after all," she added, noting the history of complications associated with the Intra-Uterine Device (IUD) and birth control pills.

"There's a lot of potential dangers to it that have not been really explored," noted Bulfin. He predicted that "there will be a lot more questions raised in the United States" than have been raised in France or China.

Nevertheless, pro-lifers acknowledge they face an uphill battle if the day ever comes when such a pill is available.

"It's going to be certainly a means of the abortion solution going further than it ever has before," Bulfin said. "If it does become widely used and does become

(continued on page 18)



# Helping children cope with divorce

By Prent Browning  
Voice Staff Writer

Sometimes, what a child most needs to hear after a divorce are also the most difficult things to say.

That was the refrain of Rebecca Fein, director of student services at St. Kevin School and educational diagnostic consultant for the Archdiocese of Miami, during a workshop at the ninth annual Archdiocesan Separated and Divorced Conference last Saturday.

The one-day event, held at St. Louis Catholic Church in Kendall, was sponsored by the Family Enrichment Center in North Miami. About 200 people attended, taking part in about a dozen workshops on everything from annulments to dating and remarriage.

Fein's workshop focused on ways to facilitate the healthy adjustment of children after a divorce.

"One of the first things that we have to do is to assure them [our children] that in no way does the problem have something to do with [them]. They're likely to interject themselves into this and think that in some way they are responsible," Fein said.

But this is difficult to do because the parent is often feeling anger at the other spouse and is experiencing the pain and loneliness of divorce.

Although a parent may feel as the victim of the other spouse, Fein said, it is important that he or she avoid placing blame and emphasize that it was the marriage itself that was bad.

"The child still has the right to a relationship with daddy [or mommy]," she said, "even though the parent may feel that he [or she] is a really rotten person."

Fein was asked many questions about



**'We have to assure [our children] that in no way does the problem have something to do with [them]. They're likely to ... think that in some way they're responsible.'**

Rebecca Fein, diagnostic consultant for the Archdiocese of Miami

**'I have come to the belief that some of the most painful things are the places where God calls forth new life.'**

Father Chris Witt, chaplain, American Conference of Separated and Divorced Catholics



the proper actions to take with children, which she answered based on her extensive experience in working with children of divorce. Some of the questions and answers were:

**My estranged husband shares dating information with my 13-year-old daughter. How do you feel about a parent treating a child like an adult and sharing problems with them?**

"Sometimes a child is a confidant to one of the parents and because we don't have the other spouse there we may share too much with them, particularly our teenagers. Kids don't want to be burdened with that. The problems still belong to you. The child still needs to be in that child role. Kids want parents, they don't want pals."

**I'm curious about the questions my ex-wife is asking my child about me. Would it be O.K. to ask**

**her what my ex-wife is asking or saying about me?**

"It's one of the things that kids really resent. Both parents will definitely decrease their communication with the child, because the child doesn't want to be asked about the parents. What the child wants to be allowed is to have a relationship with both parents regardless of whose fault [the divorce] is. Kids really get mad about this because they feel that their parents are playing a game and they're in the middle."

**My kids like being with my ex-husband because he's always buying them gifts and the discipline is very relaxed. I don't feel that they appreciate me, who they live with, even though I'm the one who's working hard and sacrificing to support them.**

"Children can spot the bribery really quickly... In most cases if kids are flat out

given a choice [as to which parent they want to live with] they will gravitate towards the parent that gives them security and guidance."

**Should I tell my children that my ex-spouse doesn't love me anymore?**

"The danger in saying that 'he doesn't love me' is that the message may come across that he has stopped loving the child also. Children have to be given the explanation that they [the parents] just aren't happy living together anymore...Kids feel a lot of rejection in a divorce and we have to try to minimize that."

**My ex-wife gets on the phone when I'm talking with my daughter and I'm thinking about getting a restraining order to keep her the phone. What do you feel about that?**

"I think that oftentimes it [court action] becomes destructive because we see couples back in court a few months later. It becomes a way of life."

In a keynote address at the conference, Father Chris Witt, chaplain of the North American Conference of Separated and Divorced Catholics, also spoke of some of the things that don't come easily for newly divorced persons.

Primarily, people often have difficulty realizing, he said, that there may be hidden blessings in the divorce process in terms of a person's personal growth.

"In my years as a counselor and a confessor," he told the audience, "I have come to the belief that some of the most painful things are the places where God calls forth new life."

"I have seen people become stronger Christians and more loving people in the process."

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# Sex education

Archdiocese seeking ways to reach adults, Catholic children in public schools

By Ana Rodriguez-Soto  
Voice News Editor

The Church's teachings on human sexuality must be made known to a wider audience, particularly Catholic parents and young people who do not attend Catholic schools.

That emerged as the key concern of a group of South Florida educators, family, youth and Respect Life ministers who gathered in Orlando recently for a church-sponsored, statewide conference on "Human Sexuality: Sharing the Vision, Living the Values."

At a diocesan "brainstorming" session after the conference, attended by all three of South Florida's bishops, the nearly 80 participants concurred that they must find ways to reach the vast majority of Catholic young people, who attend neither Catholic schools nor parish religious education programs.

The ministers also agreed that most Catholic parents themselves lack the basic information to effectively pass on the

**'It seems like there's a great deal of ignorance among adults concerning the subject of human sexuality and morality in general.'**

Sr. Rose Monique,  
Archdiocesan director of  
Religious Education

Church's teachings to their children.

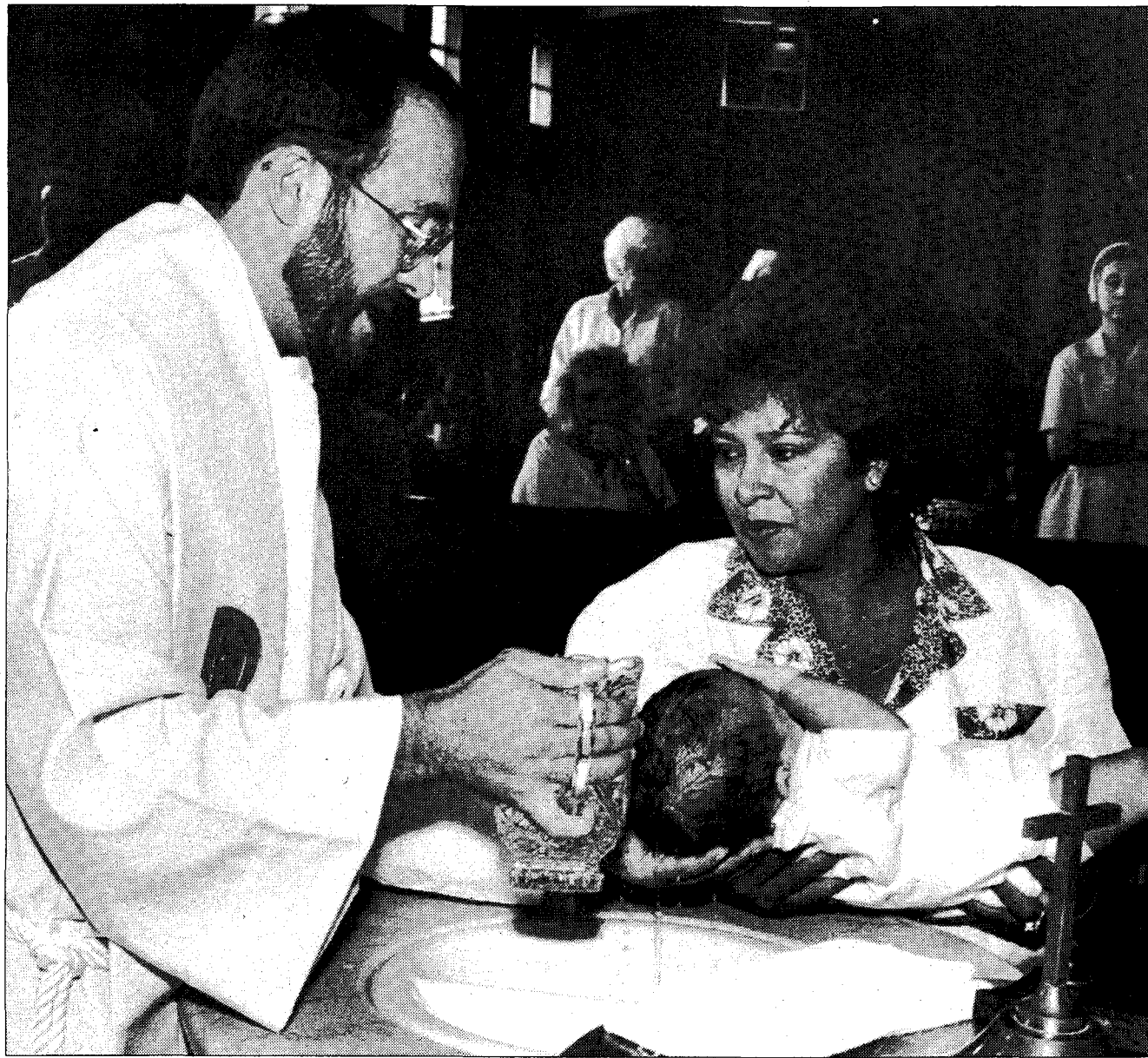
"It seems like there's a great deal of ignorance among adults concerning the subject of human sexuality and morality in general," said Sister Rose Monique, director of religious education for the Archdiocese.

"Primarily, [we saw] the need for ongoing education with our adults," and for "ways to reach our children who are not presently being reached," added Sister Marie Danielle, superintendent of schools for the Archdiocese.

Yet even for the children who now attend religious education or CCD classes, "the programs that we have... are not enough," said Sister Rose Monique. She noted that the average length of those classes is 28 days a year, and they are mostly focused on sacramental preparation.

"The system is inadequate to teach subjects of special interest like human sexuality, social justice, moral development," she said. "Time is the big problem."

In Catholic schools, the Archdiocese



## New life

Antonio Fernandez, seven months, covers his eyes from the holy water being poured on his head by Father James Taggart, director of Respect Life for the Archdiocese, during a baptismal ceremony performed recently at St. Monica Church in north Dade. The five children who were baptized are very special, because their mothers all received help from the Respect Life Ministry, financial and emotional help that enabled them to keep their babies rather than have them aborted. The mothers still are part of a support group sponsored by the Archdiocesan Respect Life Ministry. (Voice photo / Marlene Quaroni)

recommends that human sexuality be part of the religion curriculum as early as the first grade, said Sister Marie Danielle.

The textbooks recommended by her office emphasize values as well as information, and they are designed to grow with the children. First graders, for example, start with simple lessons on the family, while junior high students receive more factual information.

For adults, meanwhile, the Family Enrichment Center provides courses on parenting and sexuality. And the department of religious education offers two courses on teaching sexuality to children,

which are mandatory for CCD teachers but open to the public as well.

All these courses have an infinitesimal enrollment, however, when compared to the number of Catholics in the Archdiocese — 1.1 million.

So a 10-person task force has been charged with devising concrete plans for reaching that vast majority — of both children and adults — who currently receive no formation in sexuality. It has also been asked to develop guidelines on how such courses should be taught and their teachers should be trained.

Led by Father James Murphy, pastor of

St. Patrick's on Miami Beach, the task force includes Sister Rose Monique and Sister Marie Danielle, along with representatives from the Respect Life office, youth ministry, and family ministry, parents, a physician, and a clinical psychologist.

That diversity of viewpoints in itself should help resolve another key concern of the participants at the "brainstorming" session: that Archdiocesan ministries begin collaborating more with each other, so that their human sexuality programs can be a unified whole rather than a hodgepodge of separate classes.

Some of that is already being done, as when Respect Life ministers speak to students in Catholic schools, and family life experts lead the human sexuality courses for religion teachers.

But, according to Sister Marie Danielle, "we have to strengthen the good things that are happening presently and continue to develop new ways of reaching out to the people we serve."

## OFFICIAL

Archdiocese of Miami

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

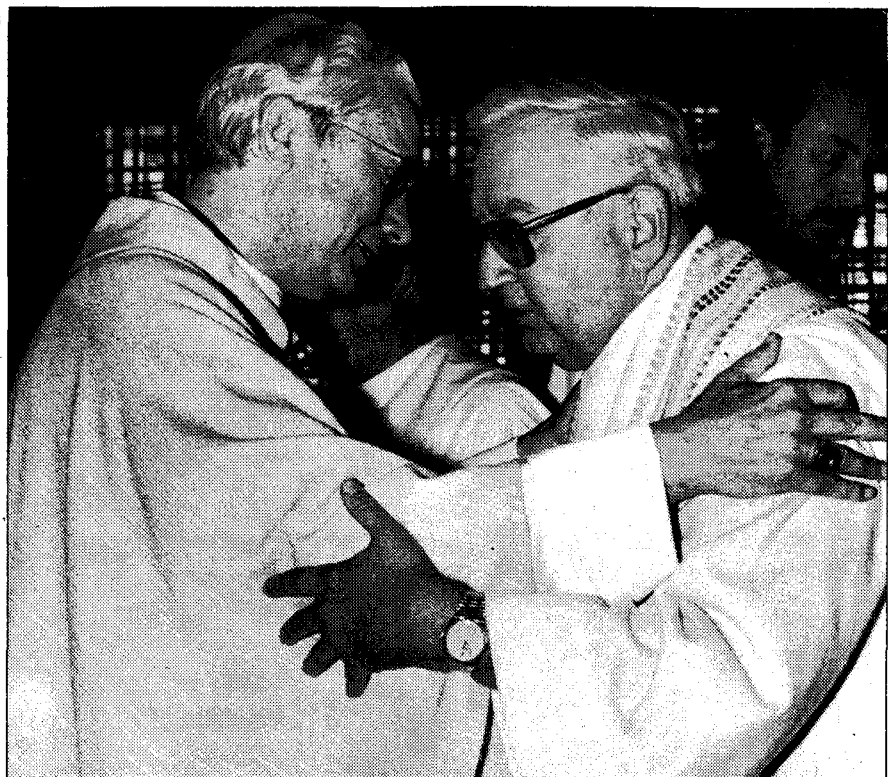
**The Rev. Daniel Dorritt** — in residence to St. Brendan Church, Miami, effective Oct. 26, 1988.

**The Rev. Michael Greer** — to Moderator of the South Dade Deanery of the Archdiocesan Council of Catholic Women, as of Oct. 18, 1988.

**The Rev. David Smith** — to Administrator of Sacred Heart Church, Homestead, effective Oct. 26, 1988.

## New deans installed

Archbishop Edward McCarthy hugs Father Eugene Quinlan, pastor of St. Mary Star of the Sea Church in Key West, after the installation ceremony for new and reappointed Archdiocesan deans. Deans are primarily responsible for making sure that accurate records are kept in each parish within their assigned area, that Church moneys are properly accounted for, and that their fellow priests' spiritual and physical needs are met. Other deans, in addition to Father Quinlan for the Monroe area, are: Father Patrick McDonnell of St. Clement's, for northeast Broward; Fr. Michael Hourigan of St. Bernard's, for northwest Broward; Fr. Patrick Murnane of Nativity, for south Broward; Fr. Emilio Vallina of St. John Bosco, for east Dade; Fr. Laurence Conway of St. Mary Magdalen, for northeast Dade; Fr. Xavier Morras of Immaculate Conception, for northwest Dade; Fr. David Russell of St. John Neumann, for south Dade; and Msgr. John Glorie of Little Flower in Coral Gables, for west Dade.





# Resting place for the oppressed

## Two Catholic cemeteries reflect diversity of cultures, history of South Florida

By Marjorie L. Donohue  
Special to The Voice

Each evening before he leaves Our Lady of Mercy Cemetery in Miami, one of the two Archdiocesan cemeteries under his direction, Father Kenneth D. Whittaker stops to pray and say "goodnight" at the grave of Archbishop Coleman F. Carroll, first spiritual leader of the Church of South Florida.

Coming as he did, in 1958, from the metropolitan City of Pittsburgh to a part of the nation still considered "missionary territory" by the Church, the Archbishop in no way could have envisioned the drastic changes which would have a marked affect on the southernmost diocese in the U.S. as a result of the immigration of oppressed peoples from the Caribbean as well as South and Central America.

Due to the remarkable foresight of the late Archbishop Joseph P. Hurley, sixth Bishop of St. Augustine, particularly in the field of property acquisition, 256 acres of land were purchased in west Dade County to provide the first diocesan cemetery in the State of Florida in 1955. That same year 120 acres were bought to provide a second cemetery in Broward County's North Lauderdale.

Two years later, under the direction of Msgr. James F. Nelan, plans had been completed and construction began for Our Lady of Mercy Cemetery and Our Lady Queen of Heaven Cemetery in the neighboring county. Appointed Director of Cemeteries in 1958, when the Diocese of Miami was carved from the Diocese of St. Augustine, Msgr. Nelan had completed both cemeteries, including a mausoleum at each, prior to his retirement from active ministry in 1977.

When Our Lady of Mercy Cemetery was consecrated by Bishop Carroll on May 24, 1959, hundreds of Catholics participated in the ceremonies marking the fulfillment, for most, of their desire at death to rest among their Catholic neighbors and friends and the priests who had ministered to their spiritual and often temporal needs during life. A similar scene occurred when Our Lady Queen of Heaven Cemetery was blessed a short time later.

### Differing customs

In the early '60's, as hundreds of thousands of Cuban refugees arrived in South Florida seeking freedom from the Communist regime in their homeland, the Church of Miami, including the cemeteries, met the challenge of differing customs and traditions between Hispanics and native Americans.

While most Americans traditionally observe a repose period during which friends offer condolences to the families of the deceased, followed by a Mass of Christian Burial three or four days later, the Spanish-speaking participate in an all-night vigil at a funeral home and interment during the 24-hour period after death.

Frequent visits to the grave of a loved one are more common among the Latin community. A walk or ride through the cemeteries confirms this tradition as one passes grave after grave where fresh flowers have been placed in vases (approved by the cemetery) by still grieving relatives and friends.

Our Lady of Mercy Cemetery is probably unique in the nation in the number of deceased Catholics representative of almost 20 cultures, many of whom, formerly united in their quest for freedom, are now united in death; as well as those who sought better lives in the United States, or simply came from the North to enjoy the climate of the Sunshine State.

In addition to native white and black Americans, those now at peace in the Lord include Cubans, Nicaraguans, Jamaicans, Costa Ricans, Bahamians, Barbadians, Dominicans, Colombians, Guatemalans, Puerto Ricans, French Canadians, Scots, Poles, and in recent years, Haitians.

In 1981, 14 Haitian refugees, who died in makeshift boats attempting to reach Florida, were buried at Our Lady Queen of Heaven Cemetery after their bodies were washed ashore in Broward County. An additional nine, who also perished at sea, were laid to rest at Our Lady of Mercy Cemetery.

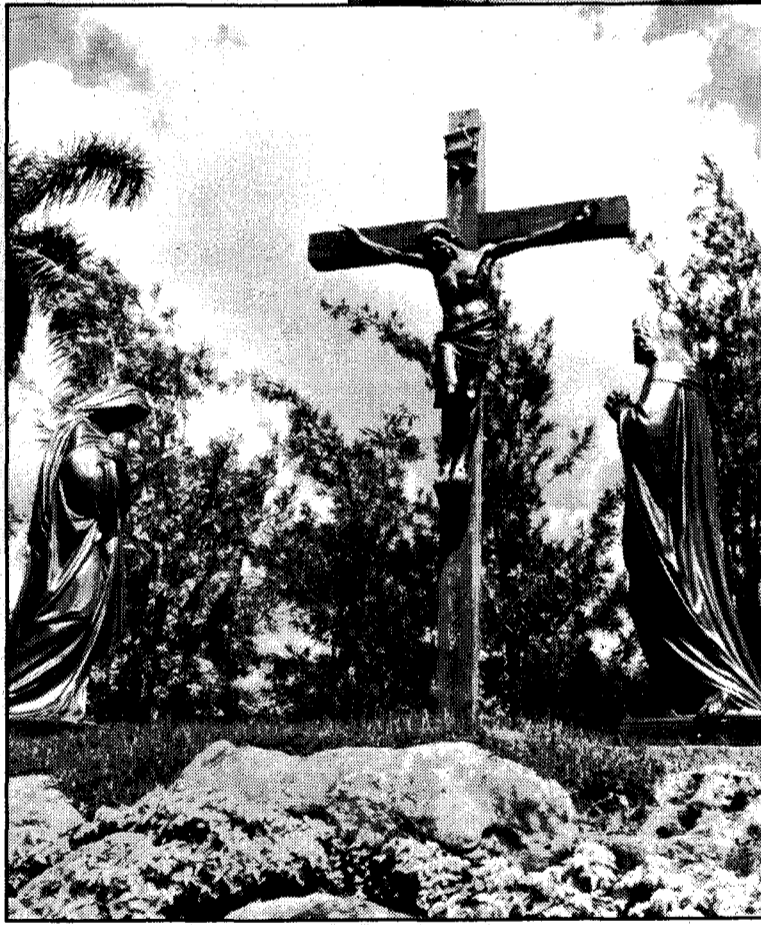
As a memorial to these oppressed persons, whose names were unknown, the Archdiocesan Cemeteries provided a plaque which was dedicated on Nov. 28, 1986 by Father Thomas Wenski, director of the Haitian Apostolate, at Our Lady Queen of Heaven Cemetery. The text of the memorial reads as follows:

*"Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon*

**'An environment of peace, beauty and serenity has been created through landscaping, upgraded roads and parking facilities, picturesque garden mausolea, and extensive use of marble and granite statuary, as well as faceted and stained glass.'**



Father Kenneth Whittaker, director of the Archdiocesan cemeteries, in one of the many gardens that now dot Our Lady of Mercy Cemetery in Miami. (La Voz photo / Araceli Cantero)



Surrounded by a garden, a Crucifixion scene adorns the entrance circle to Our Lady of Mercy Cemetery in Miami. The art work was donated by former Papal Ambassador David Walters in memory of his wife.

*your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light." (Matt. 11:28-30)*

*In loving memory of those who lost their lives in search of freedom in April, 1982 and whose names are known to God alone. May they whose mortal remains lie in this sacred ground rest in God's loving arms.*

### Garden mausolea

Father Vincent Sheehy, now serving in the Diocese of Venice, on Florida's southwest coast, succeeded Msgr. Nelan as director of the cemeteries. Under his supervision the first of several garden mausolea was completed.

Between 1977 and 1984 the Archdiocese continued to cope with the arrival of additional refugees from Central and South America and an additional 70,000 freedom-seekers who came from Cuba in the Mariel boatlift. As more refugees arrived, bringing with them their individual customs, it became necessary for the cemeteries to ensure the religious character by encouraging the use of appropriate Christian symbols and epitaphs, keeping in mind the diverse nature of ethnic and cultural expression in art.

In their rules and regulations the cemeteries emphasize that boxes, shells, toys, candles, metal designs, ornaments, potted plants, etc., are not permitted on burial

plots. At the mausolea, pictures, cards, personal mementos, religious articles or statues may not be attached, suspended or forced into the crypt opening or crypt front.

When Father Whittaker became cemeteries' director in 1984, Miami's present Archbishop Edward A. McCarthy expressed his concern that the cemeteries be improved in every way to best serve the needs of Catholic families. Thus, a program of beautification and expansion began which has resulted in the elimination of the often archaic and depressing attitude of the faithful toward cemeteries.

An environment of peace, beauty and serenity has been created through landscaping, upgraded roads and parking facilities, picturesque garden mausolea, and extensive use of marble and granite statuary as well as faceted glass at Our Lady of Mercy Cemetery and stained glass at Our Lady Queen of Heaven Cemetery.

An enclosed chapel mausoleum is provided at each cemetery and at Our Lady Queen of Heaven Cemetery a large addition to the mausoleum is under construction. Our Lady of Mercy Cemetery also has a cloister mausoleum and both cemeteries feature cremation niches available with marble, mosaic or glass fronts. For ground burials, both flush marker and monument sections are available at both cemeteries.

After the liquidation of 128 acres of ground at Our Lady

(continued on page 16)



# Kids in politics

Story and photos by  
Prent Browning

Dan Quayle can take comfort. Even a fifth-grader in this political contest would be too old to get elected, and *all* the candidates have to concern themselves with their grades. At least, that would follow, since they're all fourth-grade students.

The entire student body of St. Kevin's elementary school in southwest Dade recently participated in their own party conventions and presidential debates, which will culminate in an election Nov. 8. It is an exercise designed to make the students familiar with and take more of an interest in our national electoral system.

The latter objective seemed to have already been achieved at their Oct. 17 Republican and Democratic conventions, held in the morning before classes. Students enthusiastically cheered and waved placards as children representing Bush and Dukakis came forward to deliver a familiar-sounding litany of campaign promises.

Like the real conventions, hyperbole abounded as delegates, apparently already picking up the finer points of the political process, took the opportunity to compliment their teachers and classes before casting their ballots for the nominees.

"It's amazing what's coming out of them," said St. Kevin's principal, who has the appropriate name of America Novas. "I think it's surpassed our biggest expectations that they're learning that much."

One couldn't help but notice that the Dukakis candidate will be especially sensitive to women's issues. Maybe it was the pony tail. Her name is Maria.

In fact, the presidential candidates, Maria Porta and Alberto Martinez, and the "vice presidents," Jose Valle and Daniel Arenas, were not chosen for their physical resemblance to the actual candidates. Students in fourth-grade social studies classes picked them because of their ability to deliver reports supporting their candidate's views. To assure a balanced participation, each of the school's classes was assigned a candidate to support.

Aside from that, there is little that will be left out of this electoral process. Students held a debate, registered, taped commercials for the candidates, and will vote in private voting booths fashioned out of refrigerator containers. There will even be a presidential inauguration January 23rd on the school's patio.

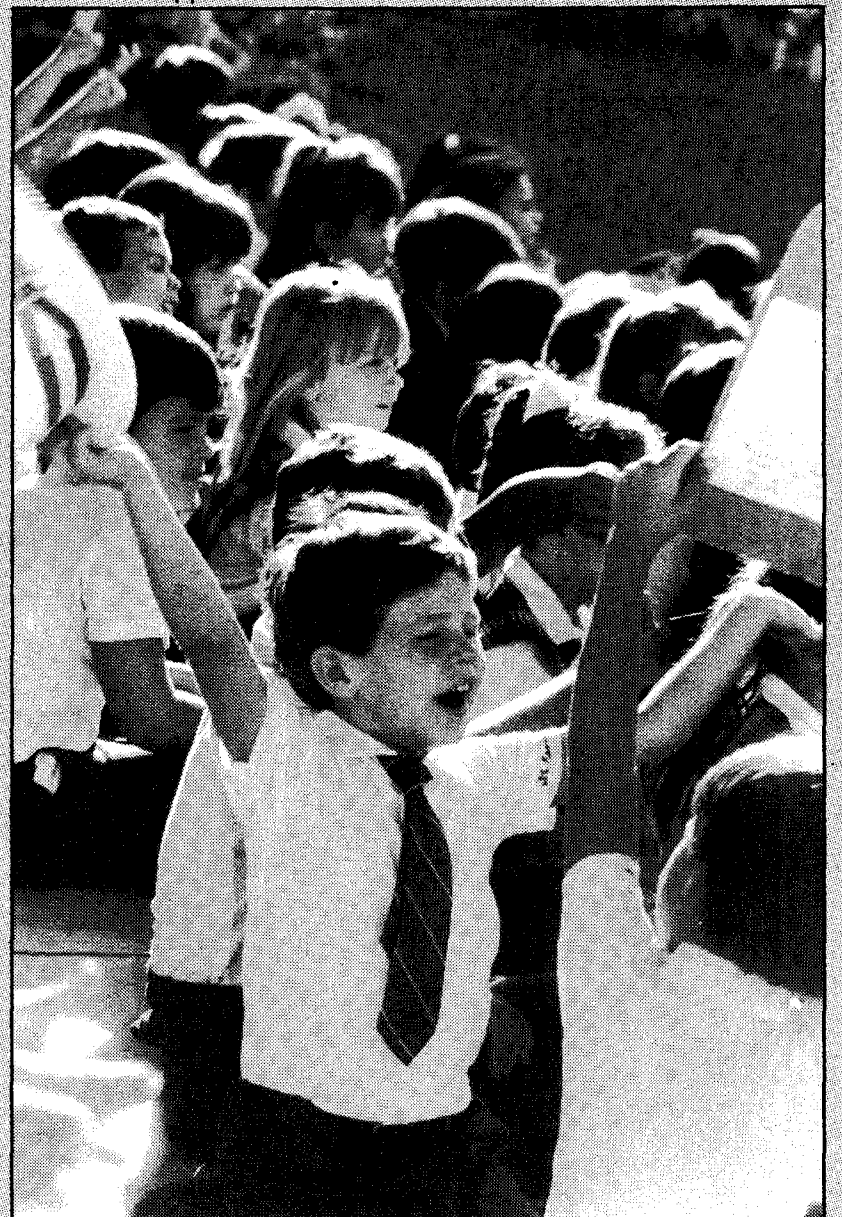
All of this is creating an uncharacteristic knowledge and interest in politics among the children.

"We're getting a lot of parents," said Novas, "who are telling us that [the students] are discussing the issues at the dinner table."

Discussing the issues, hmmm... Maybe the real candidates should spend a day at St. Kevin's before the election.



During nominating convention, Principal America Novas casts four votes for Republican candidate George Bush, to the cheers of his enthusiastic supporters.



First-grader Luis Cardoma roots for his candidate; at left, Maria Porta, representing Democratic candidate Michael Dukakis, delivers her acceptance speech.





# Good neighbors

By Lily Prellezo  
Voice Correspondent

Do you love your neighbor? Temple Bet Shira and St. Louis Catholic Church in South Miami emulate this most golden of rules.

"It's nice to be able to talk to a Jew and not feel you are walking on eggshells," said Father James Fetscher, pastor of St. Louis. "We have taken time to know each other and be patient with each other."

Love of neighbor began with a request for parking spaces in 1985. Kind of like borrowing that first cup of sugar.

When Temple Bet Shira needed help with some zoning difficulties, Father Fetscher helped out with a moving letter to the Metro-Dade Commission. Soon after that, St. Louis needed overflow parking spaces for a festival and Bet Shira helped out.

But friendly ties became close bonds after the desecration and vandalizing of Temple Bet Shira by several area teenagers. In solidarity, Father Fetscher had a Star of David erected on St. Louis grounds. The parish also helped beautify Bet Shira grounds by donating funds for five royal palms.

In exchange, Temple Bet Shira offered to provide a set of Encyclopedia Judaica and other books on Judaism to St. Louis' library. Since then, Rabbi David H. Auerbach and Father Fetscher have been guest speakers on numerous occasions at each other's places of worship.

To continue their exemplary dialogue, a two-day conference on "Catholic-Jewish Perspectives" was held Oct. 13-14, co-sponsored by The American Jewish Committee and both congregations. Participants included Dr. Eugene Fisher, who heads the office of Catholic-Jewish relations for the National Conference of Catholic Bishops, and Rabbi A. James Rudin, national interreligious director of The American Jewish Committee.

Over 300 people enjoyed a special selection of liturgical music and choir songs at St. Louis' Thursday night service. Friday's session at Bet Shira was directed at approximately 150 religious educators from Temple Bet Shira's religious school and St. Louis' CCD program, as well as members of both congregations. Archbishop Edward A. McCarthy gave the sermon at the temple's Shabbat service Friday evening.

"We wanted to continue participation on educational lines," said Rabbi Auerbach.

"First you must inform: then you can form," said Father Fetscher. "When we know what the facts are then we can provide people with exchange experiences. I'm pleased at the efforts Jews and Christians are making in trying to [inform] themselves on the others' customs and religious symbols."

"Some Christians do not even know that Jesus was a Jew," said Esther M. Espinosa, third-grade catechist at St. Louis, whose CCD program boasts almost 1,000 students and a staff of 75. "I

## Catholic-Jewish dialogue between St. Louis Church, Temple Bet Shira has blossomed to true friendship



Father James Fetscher (right) and Rabbi David Auerbach, outside Temple Bet Shira; in background, the royal palms which St. Louis Church donated to the temple after its desecration by vandals earlier this year. (Voice photo/Lily Prellezo)

had one father tell me that his daughter was not here [CCD] to learn about the Jewish religion."

"In terms of education," said Joy Kahn-Evron, director of the religious school of Temple Bet Shira, "our churches have to meet and discuss religious concepts and issues and get to know each other better. The churches have to explain religion to each other rather than teachers explaining it to them."

Dialogue also helps teachers deal with the potential prejudices that come up in class, said Michael Halzel, director of Bet Shira's day school. The Jewish day school is similar to the parochial school

New Testament does not replace Hebrew Scriptures. The classical term is fulfillment."

"Vatican II was the first time the Church took a clear stance at what the attitude toward Judaism should be," added Fisher, who in 1981 was appointed by Pope John Paul II to be consultant to the Vatican Commission for Religious Relations with the Jews. He is the only American on the Commission of eight. In 1985, he was named a member of the International Vatican-Jewish Liaison Committee, representing the Holy See.

But if the Covenant with the Jews is still valid and they remain the People of God, and the New Covenant of Jesus is also valid, should Christians concern themselves with evangelizing their Jewish brethren?

"It's a mystery," said Fisher, "just like St. Paul described it in Romans 9:11, when he talked about the Jews that had not converted. It's a matter of faith as God's free gift."

"It should be looked upon as a sign of the times, as part of God's design for humanity," he added. "Whenever you try to discern divine will you have a lot of work to do. It will not work out in nice human categories."

The two-day conference also marked the 50th anniversary of "Kristallnacht — The Night of Broken Glass," when in 1938 the Nazi government's policy of exterminating the Jews officially began.

What witnesses remember most is the sound of breaking glass as the Nazis broke the windows of Jewish shops, homes, and synagogues.

Rabbi Rudin's address broached this topic of the Holocaust, not as an issue of guilt for Christians, but as one worth remembering and learning from.

"We do this in church when we repeat Christ's words 'do this in memory of

me,'" explained Father Fetscher. "The rabbi was not blaming Christians, but rather, asking what happened that could have allowed [the Holocaust] to happen. No one could have imagined it possible to exterminate six million Jews and five million others. No one could have conceived of such an evil."

"The reason it happened is that good people did nothing," Father Fetscher added. "It makes me think of the 21 million abortions since 1973. How do we let people know how pained we are by that Catholics?"

In another talk, William A. Gralnick, southeast regional director of the American Jewish Committee, recalled the bizarre statements made by various fanatical groups prior to the papal visit.

Are Ronald Reagan and the Pope anti-Christ? Is there a "Zionist Conspiracy" to control the economies of the world? Will the "Papal Plot" continue to use terrorist groups to undermine all the governments of the world?

There are economic, psychological, and religious aspects of anti-Semitism and anti-Catholicism, said Gralnick, who calls anti-Catholicism "the anti-Semitism of the 80's."

"The religious [aspects] are being dealt with through people like [Eugene] Fisher, [Father] Fetscher, [Rabbis] Rudin and Auerbach. The psychological [ones] include the need for a scapegoat. But the economic [ones] are the hardest to address."

Gralnick said we are in a golden age of toleration, but also quoted a recent poll indicating that 22 percent of Americans express some level of anti-Semitism.

He cited statistics showing that 85 percent of bias-related crime in the U.S. is committed by 13 to 20 year-olds, and said this is due to teens picking up attitudes from the media. He suggested that parents worry less about X-rated movies and spend more time monitoring rock video stations, which idolize sex, violence and drugs.

But dialogue, the catch phrase of the 80's synonymous with communication, is what all agreed was the most important factor in Catholic-Jewish relations.

Fisher said that Catholics and Jews in America have always tended to be friendlier toward each other than their counterparts in other countries, since they suffered the same pains as immigrants and both lived in the same ghettos.

He suggested that the place to start Catholic-Jewish dialogue is in the parish, "where we live and worship."

"We must continue doing things like this: learning, talking, and hopefully arguing together," agreed Gralnick.

"We are never going to be the same [again] in this neighborhood," said Father Fetscher. "I'm glad. It's nice to know your neighbor."

**'It's nice to be able to talk to a Jew and not feel you are walking on eggshells. We have taken time to know each other...'**

Fr. James Fetscher,  
pastor of St. Louis

system, and the religious school is like CCD, designed for children attending public schools.

In their talk, Rabbi Rudin and Fisher addressed "The Teaching of Contempt: Catholic and Jewish Attempts at Change." They discussed the historical problem of "supersessionism," which teaches that the new covenant with Christ supersedes and in effect, cancels, the previous covenant made with the Jews.

"It's that set of quasi-theological notions prevalent in the history of the Church that were never officially part of the Church teaching or debated in councils, yet they existed," said Fisher. "The

## Church cemeteries: Resting place for the oppressed

(continued from page 14)

of Mercy Cemetery in 1972, the Miami cemetery now has 128 acres remaining, with only 75 acres undeveloped.

More than 17,400 persons, including 46 members of the clergy, have been interred there -- among them William Mulligan, first cemetery administrator, whose dedication to the care and service at the cemetery was well known.

In addition to Archbishop Carroll, two other members of the hierarchy also rest at Our Lady of Mercy. Bishop Patrick Shanley, O.C.D., formerly Bishop of Infanta on the island of Quezon in the Phil-

ippines, chose South Florida as his place of retirement; and Bishop Eduardo Dalmáu, C.P. was among exiles who came to Miami from Cuba where he had been Bishop of Cienfuegos.

Of the 120 acres at Our Lady Queen of Heaven Cemetery, 95 remain undeveloped. More than 10,621 persons including 22 priests rest there.

The Archdiocese has recently acquired 120 acres of land in both Dade and Broward Counties for new cemeteries in the future.

A staff of 73 persons, including those involved in administration, comprise the personnel at the cemeteries. Among these

are persons who speak Spanish, Creole, and French in addition to English.

Members of the Florida Highway Patrol provide security and control traffic at Our Lady of Mercy Cemetery, during their off-duty hours, on the occasion of large funerals or private burials such as were held last year for popular film and television star, Jackie Gleason; and the wife of former Miami Dolphins football star, Bob Griese.

Despite the costs of maintaining and beautifying the cemeteries, no Catholic family has ever been turned away by the cemeteries. Hundreds of the faithful have been buried at each cemetery at no cost.

These include native Americans from poverty-stricken families as well as refugees from various countries.

Thus, after almost 30 years, the thoughts of Archbishop Carroll, during the consecration of Our Lady of Mercy Cemetery, are perpetuated.

"The Church has always been very solicitous to the memory of the dead," the prelate said. This cemetery provides a fitting and worthy resting place for the body... it is based upon the teachings of the Church with regard to death, its meaning and its happening afterward. The life is not destroyed through death, but it is changed."



# St. Rose of Lima: Still growing at 40

By Marjorie Donohue  
Voice Correspondent

Parishioners of St. Rose of Lima Church, Miami Shores, observed the 40th anniversary of their parish founding Oct. 16 with a special Mass of Thanksgiving, dedication of the newest school addition, and a dinner-dance.

Archbishop Thomas J. McDonough, retired Archbishop of Louisville, now residing in North Palm Beach, formally established the parish on Oct. 10, 1948 during a Mass in Barry University auditorium. As Auxiliary Bishop of St. Augustine, he also served as first pastor of the parish, which extended north to the Howard County Line and west to NW 27 Ave.

Prior to that time, many Catholics traveled more than 10 miles to participate in Masses at St. Mary Church, now the Cathedral. The new parish was placed under the patronage of St. Rose of Lima, first saint from the Americas, as an indication of the Diocese of St. Augustine's interest in the expansion of friendship and culture between the Americas. As such, it was a harbinger of times to come, since the parish now has a large number of Hispanic Catholics in its congregation.

Msgr. James F. Enright became pastor in 1949 and under his direction the first church-auditorium, school, present church and rectory were built. Dominican Sisters of Adrian, Mich., staffed the school from 1951 to 1981 when Sisters, Servants of the Immaculate Heart of Mary assumed the administration. In 1986 the school received the Excellence in Education award from the U.S. Dept. of Education.

When Msgr. Enright retired in 1971 he was succeeded by Msgr. T. Noel Fogarty, V.G. Under his direction the parish has continued to flourish as well as to expand physically. In 1977 ground was broken for the "Msgr. Enright Building," which now houses a large school library, school offices, and meeting rooms.

As part of the anniversary celebration, a new addition to the school was blessed following the 10 a.m. Mass of Thanksgiving on Sunday, Oct. 16 in the church, 418 NE 105 St. Recently completed, the addition includes classrooms for art, computer, pre-Kindergarten and pre-school students as well as six offices.


Many vocations have come from St. Rose parish during the past 40 years. Those who have entered the priesthood include Archbishop Ambrose de Paoli, now in the Vatican Diplomatic Service as Apostolic Delegate in Pretoria, South Africa; Father Raymond E. Brown, S.S., internationally known Scripture scholar, and professor at Union Theological College, New York City; Father Michael Sullivan, associate pastor, St. Gabriel Church, Pompano Beach; Father William Gunther, pastor, St. Vincent Church, Margate; Father Paul Vuturo, pastor, St. Bartholomew Church, Miramar; Father Arthur Dennison, pastor, St. Augustine Church, Coral Gables; Father Michael Cesario, O.P.; Father Michael Burke, O.P.; Father William Scheer, M.M., and the late Father Richard Leonardi.

Religious include Sister Kathleen Keck, O.S.F.; Sister Jane Catherine Kindelan, I.H.M., Epiphany School; Sister Ana Grana, I.H.M.; Sister Sean Marie David Mayer, a Daughter of St. Paul.



As a young parishioner watches, Msgr. Noel Fogarty, pastor of St. Rose of Lima, blesses new pre-school and computer lab addition to the parish school. (Voice photo / Marlene Quaroni)

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# Churches make PACT for better community

By Ana Rodriguez-Soto  
Voice News Editor

Bonded by common values and faith in God, a small group of Dade County churches have vowed to tackle together the problems that beset their neighborhoods.

PACT, People Acting for Community Together, is a grassroots coalition of churches in low to moderate-income neighborhoods which held its first organizational meeting last Saturday at St. James Catholic Church in North Miami.

PACT was the only project in the Archdiocese of Miami this year to receive a \$25,000 grant from the U.S. bishops' Campaign for Human Development.

Multi-ethnic and ecumenical, the group's goal is to lobby city and county officials for improvements in areas such as housing, education, safety, rampant drug-dealing and police protection.

In doing so, the leaders hope to build strong relationships, both among believers of different faiths and among members of different cultural groups. They also hope to "give a voice" to people who otherwise are neglected by the official bureaucracy.

"These tend to be the people who are not a strong influence" with government officials, said Father Gerard LaCerra, chancellor of the Archdiocese and newly-elected president of PACT. "Our philosophy is that people do need to be listened to and need to be given a platform."

Church sponsorship of such a platform, he said, "protects them and allows them to give voice" to their complaints.

Father LaCerra is rector of St. Mary Cathedral in Miami, one of the seven churches (four of which are Catholic) which signed up with PACT last Saturday.

The cathedral is, in a sense, a model PACT community. Composed of Anglos, Hispanics, Haitians, and black Americans, and located in a low-income area, it already has embarked on a project to improve its neighborhood.

Several months ago, after canvassing parishioners, St. Mary's decided to lobby City of Miami officials to clean up garbage-strewn and overgrown lots in the surrounding neighborhoods, and to enforce the housing and zoning codes.

The officials already have responded to some of the complaints, and St. Mary's

## Pawn shops, crime are top issues at St. James

By Prent Browning  
Voice Staff Writer

St. James parishioners have told their city's mayor what needs fixing in their neighborhood, and are now waiting for his response.

The "listening committee" at the North Miami church is following up on a survey of parishioners conducted earlier by church volunteers. The survey was in preparation for St. James' membership in PACT, a newly-formed grassroots lobbying organization for low and middle-income churches which hopes to address "quality of life" issues in Dade County. (See accompanying story)

At the top of the list for St. James' parishioners were issues related to crime and personal safety.

North Miami Mayor Howard Neu met recently with parishioners and learned, among other things, of a vacant lot that was being used by drug users. He and other city officials also heard that residents believe that pawn shops attract crime.

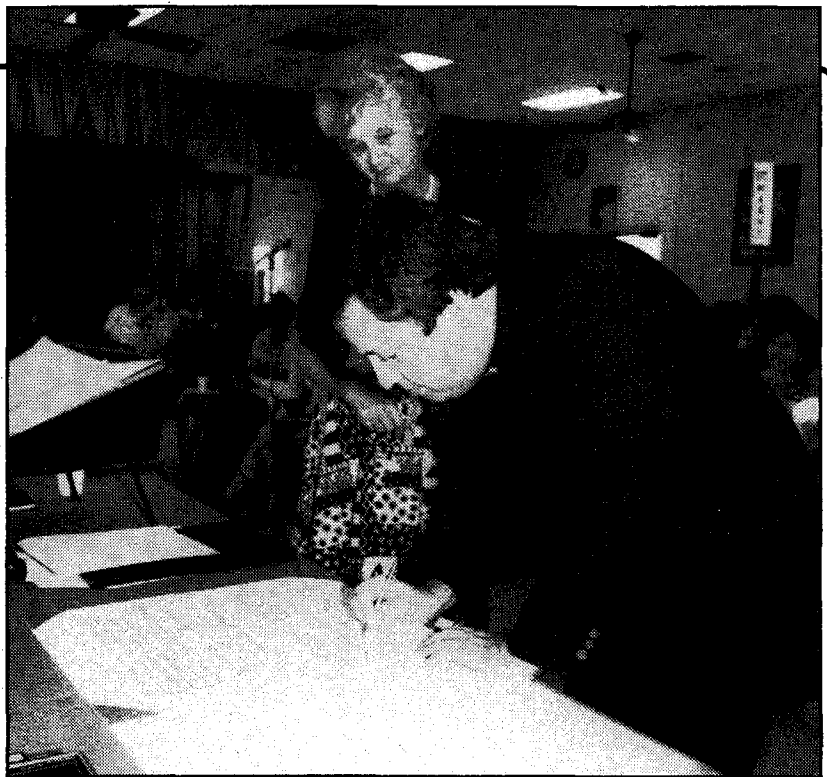
"We said to the mayor we don't want pawn shops in our neighborhood," said St. James committee chairperson Juan Chaparro. The committee also pressed for action on lights under I-95, school speed zone signs, and an abandoned building behind City Hall.

parishioners have vowed to see to it that the city continues to comply with their requests.

St. James parish, also a member of PACT, recently began a similar campaign with North Miami officials. (See accompanying story) The two other Catholic churches which have signed up with PACT are Corpus Christi in Miami and St. Patrick's on Miami Beach.

While St. Mary's and St. James' campaigns are limited to their own parishioners, PACT hopes to wage similar campaigns on similar but more "broadly-based concerns" that affect "the quality of life" in Dade County.

"At this point it's totally open-ended," said Father LaCerra. "Any issue can be addressed if it's a significant enough concern."



Father Juan Sosa, pastor of St. James, signs PACT pledge at organizational meeting Saturday. (Voice photo / Marc Regis)

The mayor agreed to provide written answers on each item by Oct. 25 and to meet again with parishioners in November to follow up on these actions.

"We were pleased with the commitments we received and look forward to resolving our problems together," said Edith West, co-chairperson of the Listening Committee.

"This is just the beginning of a long-range involvement in improving our community," added co-chairman Cesar Ortiz.

The first step to be taken by PACT's member churches is to survey their people and identify the issues that are most important to them. Then all the congregations will compare notes and decide which to pursue first, and how.

A paid staff of one plus an intern will help PACT members research the situation "so that you find the proper way to address it and the proper person who can address it," Father LaCerra said. "The strength is in the numbers, and knowing who to talk to."

PACT, which has been almost two years in the organizational stage, is a close cousin to two other grassroots lobbying groups in Dade: PULSE (People United to Lead the Struggle for Equality), which has a membership of mostly black congregations; and Concerned Seniors of Dade.

All three are offspring of DART (Direct Action, Research and Training), a community organizing group, and both PULSE and Concerned Seniors have received funds from the Campaign for Human Development in the past.

Other member churches of PACT are: Miami First United Methodist; First Church of North Miami Congregational; and Lakeview United Methodist.

Father LaCerra said he is very pleased that "the parishes and churches that have been most active so far have been Catholic," and hopes more churches — not just Catholic ones — will come on board now that PACT has been organized officially.

A founding convention is scheduled for next year, when leadership of the group, now in the hands of local ministers, will be turned over entirely to the laity.

PACT's current officers, elected Saturday, are:

Father LaCerra, president; Rev. Jack Remy of First Church, North Miami Congregational, vice-president; Father Jose Luis Menendez, pastor of Corpus Christi parish, treasurer; Juan Chaparro, a layman from St. James parish, secretary; and Shirley Sutherland, of Miami First United Methodist Church, assistant secretary.

For more information on PACT, call 576-8020.

## Abortion pill: Trouble ahead?

(continued from page 11)

popular, women will be even less apt to use birth control."

"It's going to make it a lot harder to convince people of the atrocities that are being committed," said Father Taggart. "When the child is aborted we see the dead body. With the pills, the victims are invisible. It's so much easier to put up with the crime when the victims are invisible."

"It would appear to set back the clock

insofar as any progress we made," admitted Doyle. But it shouldn't cause pro-lifers to lose sight of their ultimate goal: overturning the 1973 Supreme Court decision which legalized abortion.

"If abortion becomes illegal then an abortion pill would have to be in the category of what is also illegal," Doyle said. "So it shouldn't detract us from our efforts to return to the day when it was illegal to harm a defenseless human baby."

## Farmworker walk-a-thon Nov. 12

The fourth annual Farmworker Walk for Justice will take place Nov. 12 at Miami's Tropical Park, Bird Road and the Palmetto Expressway. Registration begins at 8:30 a.m., followed by a rally and send-off at 9 a.m.

Walkers, volunteers and donors are needed for this cause, whose goal is to "help farmworkers help themselves."

It is also hoped that the walk-a-thon will educate the public to the issues which affect those who harvest the foods we eat, especially the use of deadly pesticides — which shorten the lifespan of farmwork-

ers — and the accompanying boycott of table grapes. A video on that subject, "The Wrath of Grapes," is available for anyone who is interested.

Contact Pat Stockton at the Archdiocese of Miami's Rural Life Office, 757-6241, Ext. 195



## Holy Halloween

Instead of ghosts and goblins, Peter and Michael De Grolarmo of San Isidro parish in Pompano celebrate Halloween by dressing up as Jesus and Moses, thus turning a pagan holiday into a religious celebration: the eve of All Saints Day.

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## Feminist: Many different kinds

By Thomas J. Grady  
Bishop of Orlando

What is feminist? There are many different kinds of feminists. Some women who are interested in women's rights strongly reject the title for themselves. Some women wear the title proudly. Some feminists are interested only in changes in society. Other feminists, while interested in changes in society, focus their attention chiefly on the Church.

Unfortunately, feminist has become a code word without a universal meaning; in fact, with two contradictory meanings. For some, feminist means an objectionable, angry, aggressive, disruptive woman. For others, feminist means those in the forefront of the creation of a new and better world.

Alice Walker, the author of "The Color Purple," a black woman and a Pulitzer Prize-winning author, conscious of both racism and sexism, seeks to avoid the ambiguity of the term feminist of color-grown up, responsible, serious. Committed to survival and wholeness of entire people, male and female. Not separatist-loves the folk. Loves herself."

In the most general terms, a feminist is a person whose aim is to promote the full human dignity of women and further the growth of women as fully valued human persons.

Feminist perspective begins with **experience** as each individual evaluates it. Many women experience themselves as happy and fulfilled, free, fully realized persons. Other women experience themselves as oppressed and denigrated—e.g., by not receiving equal pay for equal work, by not having homemaking valued as work, by not having equal job opportunity, by exclusion from decision-making in the Church. The women who see themselves as oppressed identify the agent of oppression as male dominance, or sexism, or patriarchy.

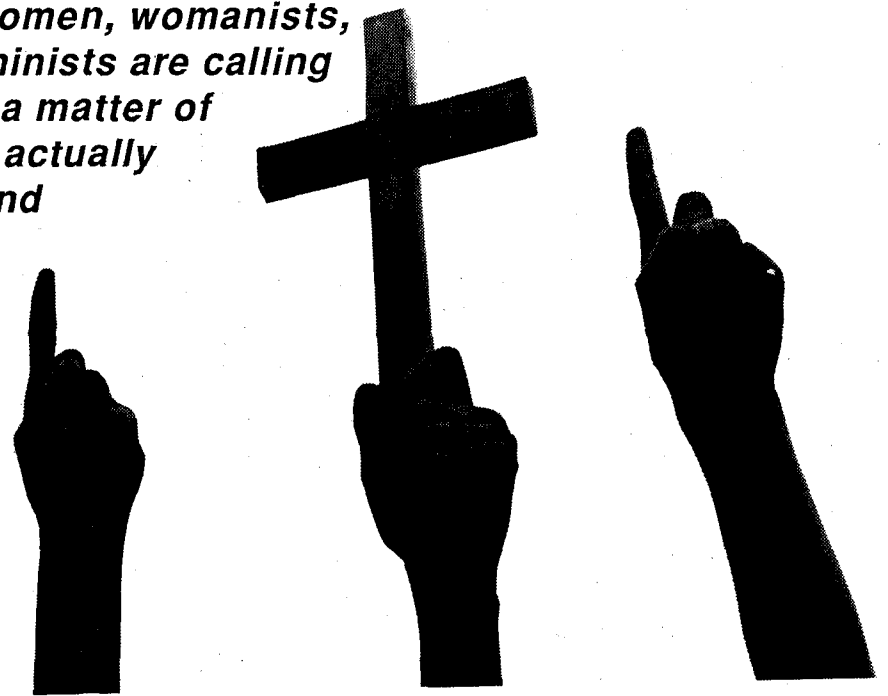
Anne Carr, BVM, says, "Feminist scholarship within the Christian context, for all its variety, is unified in its critical perception of sexism as a massive distortion in the historical and theological tradition that systematically denigrates women, overtly or covertly affirms women's inferiority and subordination to men, excludes women from full actualization and participation in the Church and society. It is unified in its aim of freeing women from restrictive ideologies and institutional structures that hinder self-actualization and self-transcendence."

The Bible is a central source of our tradition. The way various women look upon the Bible helps to define various types of feminists. In an article titled, "Feminine Hermeneutics"—or ways of interpreting the Bible, Elizabeth A. Johnson, CSJ, quotes five types of feminist interpretations of the Bible as outlined by Carolyn Osiek. The five ways of looking at the Bible classify five "types of feminists."

**1. Rejectionists:** These persons say that the Bible is so permeated with sexism and patriarchy that it is irredeemable and therefore to be rejected outright. These people likewise leave the Church and turn to worship of goddesses or to witchcraft.

**2. Loyalists:** Revere the Bible as the Word of God. The Bible cannot be oppressive; it reveals a divine order of harmony. These women would be what

*'There are many women, womanists, feminists. Some feminists are calling for a revolution. As a matter of fact, a revolution is actually in progress. More and more so, even if slowly, the concerns of women are being achieved'*



might be termed "anti-feminists," expressing great loyalty to family values and to the Magisterium.

**3. Revisionists:** Strive to separate out sexism and patriarchy in order to find the true tradition. In particular, to show that some texts are culturally conditioned.

**4. Sublimationists:** Idealize the feminine as a category totally separate from masculine. Women are superior to men—e.g., Israel is the bride of Yahweh. Church is the bride of Christ. Mary is the ideal Virgin-Mother.

**5. Liberationists:** See the core message of the Bible as liberation for all people, see an affinity for liberation theology. God is not seen as an oppressor. Rather God enters into a compassionate solidarity with the oppressed to set them free. The theological insight of liberation should be applied to women in the actual world, particularly against sexism.

The liberationist model is the model accepted by a body of highly educated and articulate women, among whom are a growing number of theologians, Scripture scholars and other professionals who are devoting their whole energies to promoting the "feminist-liberationist" agenda. They are moderate in the sense that they avoid two extremes: (a) They avoid rigid defense of the status quo; (b) they avoid separatism, i.e., rejection of men and of the Church. They remain in and loyal to the Church. But in another sense, their agenda is quite radical.

The liberationist model calls for a reinterpretation of the Bible, "liberating" the bible from sexism, recalling the stories of women. This model calls for a change in our language from exclusive to inclusive; a change in the way in which we talk about God and Jesus—gender-free language about God; calls for changes in the structure of the Church at every level; calls for a change of the status of women at every level. It calls for a whole new framework for life—a totally new community "in which women are valued as genuinely human

subjects in a community of mutual relationships." It calls for openness to conversion of mind and heart and many changes in social, political, economic, cultural and religious patterns.

There are many women, womanists, feminists. Some feminists are calling for a revolution. As a matter of fact, a revolution is actually in progress. More and more so, even if slowly, the concerns of women are being recognized, the rights of women are being achieved. Christian feminist scholars are striving to mark our a course for the revolution and to expedite its realization. By far from everyone will come to the same conclusion, but it is certainly worthwhile for everyone to realize what is going on and to reflect upon it.

Evelyn and James Whitehead see the fulfillment of the revolution in a partnership between men and women. "Partnership is a communal process in which domination of one by the other is explicitly rejected. Partnership relationship of reciprocity: each party is aware that there is something of worth that I bring to their relationship of reciprocity: each party is aware that there is something of worth that I receive. . . this reciprocity does not demand that each gives the 'same thing' or that everyone contributes 'equally.' Partnership does not demand strict equality, but it does require genuine interdependence." What is required at the local level and specially at broader levels in the Church is further exploration and testing of fresh forms of shared control—what is required is (a) expanded dialogue; (b) extended decision making; (c) enlarge mutual accountability.

Less than a month ago, on Sept. 2, 1988, Pope John Paul II in an address to a group of American bishops from northwestern United States said: "Throughout the whole Church a great prayerful reflection still remains to be made on the teaching of the Church about women and about their dignity and vocation."

(From *The Florida Catholic*)

## Abortion won't stop child abuse

By Timothea Murphy, M.A.

Preventing the potential abuse of unwanted children has been an oft-cited rationale for abortion. Yet a logical analysis of this premise shows the deduction to be faulty.

Having interviewed many women regarding their reasons for seeking abortions, I have mostly heard statements like, "I can't afford it financially right now," or "It will cost me my college, career, boyfriend, or parents' respect." By an overwhelming majority, most reasons involved fear of disruption to the would-be parents' lives, not a fear of or desire to prevent child abuse.

According to experts in the field, many other factors show a higher correlation to child abuse. One of the primary contributors to the development of child abusive behaviors is the experience of being abused oneself. Parenting techniques are passed down from generation to generation, and it is not uncommon to hear offending parents say "That's how I was raised."

It is also common for people to choose mates similar to their parents. Therefore a woman with a violent, alcoholic father will probably marry a similar husband.

In working with sexually abusive families, I have witnessed the same intergenerational phenomena. An alarmingly high percentage of the parents (usually mother and sometimes father) had been molested themselves as children. They ugly drama keeps being repeated generation after generation.

Alcohol and drug abuse are also predictable compounding problems in child abuse cases. Parents with such addictions are usually immature, self-centered, and too irresponsible in the first place to adequately raise children. They have low frustration tolerance, and lose self control easily, thus providing the perfect growing medium for abuse. Parents afflicted with untreated mood disorders or other mental illnesses show similar behaviors.

Maturation in general is an important factor. The parent who hasn't developed past his or her own childhood egocentricity ("everything revolves around me") will find it extremely difficult to surrender that focus to a child. So when the child gets in the way of the parent's needs or wants, watch out.

Awareness of these predisposing factors is the first step in preventing the negative consequences they can

produce. Specific education on parenting skills, stress management, and patterns of abusive behavior are all ways to combat the problem before it starts.

Such information is not always readily visible, and must be sought out. Since every child is a potential parent, such offerings should be part of school curricula, but frequently are not. Parents can and should also address these topics with their children.

Desperate women throughout the centuries have sought and found abortions, both criminal and medical. Yet child abuse today is alive and well and living in your neighborhood.

Besides, what about all of the unplanned, inconvenient little intruders who have turned out to be parental favorites? How many adults today were planned yesterday? I know I wasn't and I wasn't abused.

An awareness of the most powerful and probable circumstances preceding abusive behavior will enable a far greater preventative impact on this problem than the convenient availability of abortions.

Timothea Murphy is a Licensed Marriage and Family Therapist working with the Human Relations Institute, Inc., a Coral Gables-based counseling agency.

## Cut the violent Halloween themes

Freddy Kruger, Elvira, and superheroes appear to be among the most popular Halloween themes this year and researchers are saying this may be unhealthy. A survey of leading aggression researchers by the National Coalition on Television Violence supports the concerns of some parents, educators and religious leaders that violent themes are not a good way to have fun.

Dr. Ronald Slaby of Harvard University and co-author of the book *Social Development in Young Children* for the National Institute of Education's Guide for Teachers says, "Providing children with toys and costumes that suggest aggressive themes is likely to increase children's actual aggressive behavior. This might be particularly relevant for parents to consider during Halloween."

Not only are the horror serial murderer themes likely to be harmful, say researchers, but superhero outfits like G.I. Joe, Rambo, and even Batman can have harmful effects on normal children. The researchers note that any form of aggressive imagery in a fun context maintains and reinforces aggressive attitudes.

"If we extrapolate from studies on television violence," says Dr. Leonard Eron of the University of Illinois at Chicago, "it appears that violent costumes and Halloween themes are just another opportunity for children who indulge in these to practice being aggressive. Just as the research shows that TV violence is a bad idea even for normal children, if I had young children of my own, I wouldn't let them wear violent-theme outfits."

Dr. Leonard Berkowitz of the University of Wisconsin and a researcher on the thought processes mediating the TV violence effect says of violent Halloween themes, "Such themes stimulate aggressive and harmful fantasies in the heads of children and adolescents. Such fun is very likely to be unhealthy. Parents should steer their children towards more positive costumes."

According to NCTV, Halloween has frequently had some undesirable violent themes dating back to the Celtic Druid religion's worship of the Lord of the Dead. Many of the modern symbols of pop satanism date back to this worship of frightening and evil gods. However NCTV claims that some Hollywood producers have turned Halloween from a fun-filled costume evening for children into a celebration of intensely violent horror films.

Dr. Thomas Radecki, psychiatrist and Research Director for NCTV told the press, "Christians in the ninth century used Halloween to celebrate more positive themes as a substitute for the Druid celebration of violence. Hollywood has helped bring back this worship of evil with its numerous horror films where violence is used to excite the viewer. For many Halloween has degenerated into having fun with brutality and sadism. Hollywood has helped destroy what used to be a safe and fun-filled holiday for our children."

Dr. Carole Lieberman, UCLA psychiatrist with NCTV and Hollywood media consultant says that the type of costume your child wishes to choose may tell you something. She suggests using Halloween in a positive, creative way.

We suggest positive and educational themes for Halloween. Suggestions include kids dressing as famous people, for instance the Pope, Abraham Lincoln or Florence Nightingale or as people from other cultures. Dr. Slaby's daughter is dressing up as a Japanese girl since she made a new friend last year with a young Japanese student spending the year in the U.S.

After all, Halloween is all Hallow's Eve not a day of evil.



## A vote for the kids

As we mentioned in this space a few weeks ago, Dade County is sorely lacking in facilities for children and juveniles--this in a county wracked with crime, violence and drugs. Voters in the primaries overwhelmingly supported the creation of a Juvenile Welfare Board.

However, this crucial step is incomplete until the agency is funded by voters in the Nov. 8 election. The cost of this program will be tiny--about ten bucks a year to the average citizen for a project that will support the needs of youth and children who will otherwise be left to the mercies of drugs, crime and broken families.

Therefore we urge Dade voters to punch # 268 on Nov. 8.  
It's for the kids.

## Letters

### Stop abortions for fetal research

Following is some of my testimony on fetal research before the National Institute of Health:

As an obstetrician and gynecologist in active practice who has delivered more than 8,000 babies and has cared for over 1,500 women who have had abortions, I would like to raise some questions for the National Institute of Health's panel members -- questions that I believe were not adequately addressed.

I speak pragmatically. I am asking, "Why must a deliberately aborted human fetus be used as a research subject when a spontaneously aborted fetus could be used just as well?"

Many of the panel members, I would suspect, have never been present at an abortion, whether spontaneous or deliberately induced.

Spontaneous abortions or miscarriages do offer a much more identifiable embryo or fetus than does a suction curettage or a D&E procedure. In a D&E, the fetus is not infrequently decapitated and torn apart in its extraction from the mother's uterus. The pieces must then be put back together like a jigsaw puzzle to account for all the parts.

Should the fetal researchers need perfectly formed fetuses from second and third trimester abortions, the prostaglandin drugs are then used. Prostaglandins, however, have been frequently associated with the most dreaded complication of all -- the abortion of a live baby at which time the mother might even be an unwilling witness to the delivery.

Hysterotomies to extract the babies would probably not be done because of the considerable added risk to the mother in opening up the abdomen and the uterus.

So, how is fetal tissue from live babies

obtained? Are there any pathologists who do autopsies on live patients? The committee, to my knowledge, has not explained how this grisly eventuality will be handled.

To allow the abortionist to increase his social stature by becoming a fetal research specialist is a new high in incongruity.

To allow women to become pregnant to have abortions for research would be an unthinkable abuse.

As an obstetrician and gynecologist I prefer facing this issue pragmatically and hopefully more sensitively.

Twenty percent of the five million pregnancies each year in the United States end in miscarriages, preivable and premature births and stillborns. Many of these babies live minutes, hours and days.

The tissues of those who die natural deaths can be utilized just as quickly and should be no less valuable than the tissues of those killed by abortion. Let us concentrate on this source.

The brutalizing effects of second and third trimester abortions are well recognized. Even abortion advocates at times have agreed that these abortions should be outlawed. The terrors during and after these procedures for the mothers, the abortionists and certainly the victims are real and well documented.

Complications are considerably more serious. It is becoming increasingly more difficult to get physicians to perform these procedures.

The benefits recorded thus far for victims of Parkinsonism and Alzheimer's Disease treated with fetal tissue transplants seem to be illusory and conjectural -- certainly not convincing.

With data thus far collected it would

seem cruel to offer the families of these victims any bright hopes for cures.

When abortion on demand is sanctioned by law, it is difficult to restrict the logic or the actions of the physician who chooses to kill the unborn.

As a civilized society, let us again repudiate any and all acts of direct killing by physicians.

Let us recommend instead that the panel expend its considerable talents and energies focusing on therapies whose chances for success do not depend upon the number of victims the abortion industry can come up with.

I would hope that America has the resources and the scientists dedicated to curing disease, not by destroying life by by nurturing and preserving it -- scientists who would hope to err on the side of life when difficult decisions must be made.

**Dr. Matthew J. Bulfin,**  
Fort Lauderdale,  
President of the American  
Association of Pro-Life  
Obstetricians and Gynecologists

### Parishes should adopt missions

We are reminded every year of the great needs our Missions have. This is very good, but I think there should be more involvement like parishes adopting a Mission.

I know it has been done, and it has worked wonders. We should mobilize ourselves more to support our generous missionaries.

**Alicia Gelano**  
Miami

### O'Bara ordeal in its 20th year

I'm sitting here with Edwarda, trying to pray but my thoughts keep going back to all our problems. Then I think, here we are in a country that has everything and yet...

This is the 20th year I have been caring for Edwarda, the 12th alone. Any funds I have raised I have had to do alone or with a friend or two. There are no organizations to help those in Edwarda's category so I rely on the kindness of people. Ninety-nine percent of the time I feel like a beggar but for my angel I don't care -- there was a beggar in the Bible too.

Since Edwarda ran into the kidney problem (she only has one kidney now) we have gone down hill financially while she has become more alert. I've been so excited and worried since March 22 when this latest problem occurred that I've just kept doing what she needed. She was to go back to the hospital today, September 4, and the reality just set in. I have not paid hardly any bills since March as her medicines took all I made. I wrote checks without knowing how I was covering them so now we are flat and owing.

If I had it to do again I probably would do it again. God is keeping her going for something and since I was getting down He gave me more hope for her by making her more alert.

I am begging each one of you who reads this letter to help me give Edwarda a chance to see what God has in store. If you'd like to feel good for helping one of God's special children, please contact The O'Bara Fund at 1340 N.W. 173 Tr., Miami, Florida 33169.

**Kay O'Bara**  
Miami

(Note: The Voice has run numerous articles on the O'Bara's 20 year struggle.)



## Catholics and the Masons

**Q.** I am writing in connection with your recent column stating that the church still opposes membership in Freemasonry and in effect saying that no Catholic in the world could join the Masons because of their anti-Catholic positions. Many of my friends are

By Fr. John Dietzen



Masons. They continually tell me there is no anti-Christian or anti-Catholic aspect of the movement in their organization. Please be more specific on why Catholics and some other Christians are told not to join the Freemasons.

I know for a fact that at least one friend of mine was told by his pastor and by the bishop that he could belong to the Masons. Is there any explanation? (Texas)

A. In previous columns, I have explained briefly some historical background of anti-religious activities by Freemason organizations in certain parts of the world, not only in the past, incidentally, but also right now.

The explanations I have given in this column about the church's prohibition of membership in the Masons is accurate. The situation you indicate, however, and which numerous others have described to me by mail or phone from many states in our country is explainable perhaps for two reasons.

In 1985, at the time of the Vatican's latest statement on international Freemasonry, a spokesman on doctrinal matters for the U. S. bishops pointed out the need to distinguish between what he called "real Masons" and "other Masonic groups."

Real Masons, as he explained it, take seriously the principles of "pure Masonry" while others call themselves Masons but do not take seriously the theoretical positions or doctrines of Masonry.

Similar positions are on record from church authorities in other countries. The United States, for example, is not the only place in the world where numerous members join for social or business reasons with little or no acquaintance with Masonic theological or philosophical traditions.

Another factor: The Vatican's position seems to be that a bishop cannot make an individual judgment on a particular Masonic group. However, by general church law a local bishop may dispense individuals in particular cases from observance of a specific church law.

Thus, any diocesan bishop, it would seem, has authority to grant a dispensation in this matter in a particular case. My advice to you, as to the others, is simply to follow what your bishop says. It is safe to assume that he has a solid grasp both of his responsibilities to the church as a whole and on his responsibility for the spiritual good of the people of his diocese.

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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## Teenagers and money

Someone once said money is stored energy. So your attitudes toward money, how you earn it, how you spend it and what importance you give it reflect a bit about how you value your time and energy, and what your priorities are.

Here is a little quiz to stimulate your thinking about money. You might compare your answers to it with those of a friend, your parents or your brothers and sisters.

You may be surprised that what you take for granted might be unusual for someone else—or vice versa.

1. My parents expect my allowance to cover:
  - a. lunches
  - b. school
  - c. movies and snacks
  - d. family gifts
  - e. savings
  - f. all of the above
  - g. I don't receive an allowance
2. I have a part-time job where I earn approximately:
  - a. \$5-\$10 weekly
  - b. \$10-\$20 weekly
  - c. \$20-\$30 weekly
  - d. \$30-\$50 weekly
3. I use the money I earn for:
  - a. extra clothes
  - b. entertainment
  - c. savings
  - d. to help out at home
  - e. other
4. I save money for:
  - a. college expenses
  - b. a car
  - c. I don't really save much
  - d. I save approximately:
    - a. 10 percent of my income
    - b. 20 percent of my income
    - c. the money I receive for birthdays and special occasions
    - d. I don't usually save
6. On a night out I think it is reasonable to spend:
  - a. \$10
  - b. \$15
  - c. \$20
  - d. \$35
7. I think when a boy and girl go out together:
  - a. each should pay his or her own way.
  - b. whoever asked the other out should pay.
  - c. they guy should pay.
  - d. one should pay one time, the other should pay the next.
8. I think my parents should give me an allowance:
  - a. even if I regularly earn money at a part-time job.
  - b. regardless of the chores I do or don't do.
  - c. I should be paid extra for big jobs like doing all the laundry.
9. I think an allowance is (choose as many as apply):
  - a. a good way to learn about money management.
  - b. a weapon my parents use to make me behave.
  - c. a luxury.
  - d. mine to spend any way I want.

# COMING OF AGE



FOR YOUTH • ABOUT YOUTH

10. List in order of priority from 1 to 10 the expenses you would pay first if you had to pay the bills, with No. 1 being the bill paid first: —phone; —food; —health-club membership; —mortgage or rent; —health insurance; —music lessons; —clothing; —charity; —cable TV; —electricity.

11. If you had an employer who offered you a choice of two of the following fringe benefits, which would you choose?

- a. company car.
- b. health club membership.
- c. educational tuition.
- d. medical benefits.
- e. one extra week vacation per year.

12. I donate a portion of my money to:

- a. my parish
- b. a missionary effort.
- c. school functions like football or band.
- d. a community service organization.

13. By the time you're 16, I think you should be responsible for buying all:

- a. your own clothes.
- b. books and school supplies.
- c. entertainment such as movies, records.
- d. the expenses related to buying and owning a car or motorcycle.

14. I usually treat my parents or family to dinner, a movie or dessert at least:

- a. once a month.
- b. every once and a while.
- c. for a special occasion.
- d. I never thought of it.

15. I think it's more important to pick a job or profession (rank in order from 1 to 5, with 1 being most important):

- a. by whether you make a big salary.
- b. by my inherent interest in the work.
- c. by where it is.
- d. by how it helps other people.

16. If I had to pick one of the following statements, I would agree most with:

- a. I don't think you can ever have too much money.
- b. I think too much money can be a burden.
- c. I've never experienced real poverty.
- d. I'm worth more than a minimum wage job.

(NC News Service)

## Inner healing

Some people are going through a kind of hell in their private lives right now and they express this inner pain in ways that cause them further embarrassment and pain. They don't quite know to cope with their mixed-up feelings of hurt and anger.

As a result they fail to live in peace with those closest to them.

Three things are needed to gain peace of heart. Each of us has to become aware that have been hurt in the past (perhaps going back to childhood), and where there is hurt there is a wound, and where there is a wound, there is resentment and anger towards the one who inflicted the wound knowingly or unknowingly.

Sometimes we don't actually know the cause of our pain which only makes it more aggravating. We need to be aware that the wound and the resentment will stay there - even grow - and make life miserable unless and until we learn how to treat it.

Jesus taught us that unconditional forgiveness is the remedy even if the person or persons involved do not deserve forgiveness or ask for it. If we refuse to forgive we are the ones who suffer psychologically.

Negative personality traits are often the natural outgrowth of bottled-up resentment. Even when a person is emotionally healthy there can be areas of darkness.

To break free of all this excess baggage Jesus asks us to forgive "seven times seventy."

You may not be able to deal directly with the one who has hurt you. He or she may be dead, or long gone from your life, or simply unapproachable. But you can approach the "memory" of that person which has been locked away in your subcon-

By Fr. John Catoir



scious perhaps for years. Go to them in your imagination and forgive them unconditionally. It could be your parents for not being all you needed them to be when you were growing up. It could be a brother or sister.

Ask the Lord for the grace to forgive.

After you've done that, image the person accepting you fully. Even if you were the victim, your subconscious mind needs to be liberated too. Ask forgiveness of them for your anger and for your spirit of revenge and resentment. Imagine them giving it.

The Lord sees your pain, "The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is not soundness in it, but bruises and sores and bleeding wounds. . .not pressed out or bound up or softened with oil." (Is. 1:5-6) Unconditional forgiveness is the oil that softens a troubled soul.

(For a free copy of the Christopher News Notes, The Quality of Mercy, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)

## 'Our baby' - a gift from God

"Our baby!" - Last year, when Ed and I were pregnant for the first time after thirteen years of marriage, we said those words with surprise and disbelief. Then on December 21, 1987, at 2:59 P.M., "Our baby" was born! Without a doubt, Tedi-Marie Usher is a miracle and we thank the Lord every day for the gift of her life.

Tedi-Marie has her grandfather's name. My father, died very unexpectedly of a heart attack on Palm Sunday, 1987, just five days after a home pregnancy test confirmed Tedi-Marie's conception. We were so early in pregnancy that we had not yet told anyone. In this life, my Dad never knew that we were expecting his fifth grandchild. However, we believe that he knows now and has been rejoicing Tedi-Marie's life with us.

Believing that God's Hand is in everything, I find so much of my Dad in Tedi-Marie. She is patient, active, enthusiastic, cooperative, has a positive countenance and throws herself wholeheartedly into everything she does. All these things and more made my Dad the wonderful person that he was - and still is in our hearts and memories. We continuously strive to keep Ted Machatka alive for Tedi-Marie.

After thirteen years of being a family of two, Ed and I have had much adjusting to do since we became a family of three. I clearly remember some very difficult times as we struggled into the roles of Mommy and Daddy. I

By  
**Mary-Kay  
Usher**



remember the days early on when it seemed like all I did was nurse the baby, change her diapers and do laundry. By the time Ed came home from work I was half out of my mind with frustration of having nothing to show for a full day's work. I remember Ed and I talking-arguing about nothing, but arguing anyway because we each had so much steam built up from the pressure of adjusting to the reality of a baby in our world.

It was not easy - it still is not always easy, so we continuously work on and often struggle with our new roles of Mommy and Daddy.

We have been Mommy and Daddy for nine months and I believe we have finally learned one thing. Nothing is

more important right now than each of us doing our best to help Tedi-Marie grow up into a happy, confident, self-sufficient person. This means that the dust on the furniture is not important, the projects around the house will have to wait and the outside activities we were committed to will get along without us for a while.

Other changes include making vacation plans for three instead of two, going out for an occasional dinner enjoying the company of our newest family member and knowing that less can be more in happy home when Mommy stays home from work.

Spending my whole day nursing, changing, holding, playing, comforting, singing and rocking is the work of Mommy. At first, it was hard for me to feel satisfied and fulfilled doing work that is not goal-oriented. Before Tedi-Marie, I could point to the completion of a project or to the attainment of a goal like clean windows, a stack of letters written to friends or a paycheck at the end of the week. I have recently realized that the things I spend my time on during the day are not intangibles - they produce real results. I look at Tedi-Marie and I see a happy, healthy, content, smiley baby and I know that this is the result of my work.

Our work as husband and wife, our joy, our invitation from the Lord is to willingly, without hesitation, meet each other's needs and those of Tedi-Marie, our baby!

## A matter of basic values

**Dear Dr. Kenny: What should I do when I must associate with people whose behavior goes against my values? I try not to support them in any way, although I usually don't confront them. Nevertheless, the knowledge that I don't approve puts a strain on our relationship. I can't seem to find a middle ground between approving their behavior and confronting them. How do we show care without supporting their lifestyle? (Indiana)**

I think it is possible to love everyone. Not easy, but possible. That is the goal Jesus set for his followers. It is also a key ingredient of good mental health: a loving stance toward others.

Will Rogers, beloved American philosopher of ordinary folk, commented, "I never met a man I didn't like." Surely he met some people whose basic values differed from his own. How did he do it?

Abraham Lincoln, after a bitter presidential campaign in which he was much vilified, was asked how he planned to get rid of his enemies. His response: "I plan to make them my friends." Again, I'm sure there were value differences. How could he dream of a relationship with persons who had portrayed him as a pervert and a fool?

You ask about "basic values" but fail to give any examples. Which basic values? Do you mean you could

By Dr.  
**James and  
Mary Kenny**



not be friends with a Communist? Someone who no longer attends church? Someone who has sex outside marriage? A murderer?

What about someone who cheats on taxes? A business executive who covers up environmental pollution? Someone who has an abortion? A child sex abuser?

Since you do not give any examples, my first caution is to beware of a "better than thou" approach which says, "My values are right and yours must be wrong." Listen to your neighbor and be willing to give her the right to be her own person with her own choices.

The most difficult value differentials seem to me to involve charity and truth. How can you love someone who "rips you off?" Yet even here, St. Francis of Assisi suggests, "Where there is no love, put love and you will

find love." What about a liar? Untruth creates distance. Yet even here it is possible to ignore the deception, check the accuracy elsewhere if necessary and focus on matters of mutual interest and delight.

The only approach to bridge differences, even those of values and virtues, is to focus on similarities or common interests. They must be there, since you would not even be asking the question if there were not some reason for you to associate.

Are you members of the same church? Do you help out in the same volunteer organization? Do your children play on the same team?

Do you both like to bowl? Play cards? Sew? Jog? Are you business associates? Are you competitors? Do you each represent opposing sides in a labor-management dispute?

In all of the above you have a common interest. In fact, it is difficult to imagine a human being with whom you would not have something in common. Focus on that and you will find it possible to be friends without condoning something that offends you and without ending your relationship and influence through confrontation.

If all else fails, focus on your neighbor's pain. We all suffer. Be sensitive to the suffering in your neighbor's life and you will have a relationship.

Good luck in a difficult task!

## Not worth doing well

One of the messages that haunts us from childhood is, "If it's worth doing, it's worth doing well." What foolishness. I've discovered there are many things not worth doing well.

The perfectionist, of course, will dispute this. But then, perfectionism is the spring which pours forth stress, depression and compulsive behaviors. I know because I was a perfectionist once.

I tried to be a perfect homemaker, worker, and volunteer. Result? I was a perfect compulsive and tried to make everyone around me compulsive, too.

Now that I work a bit in the field of stress and depression, I realize how lucky I am to have broken out the chains of perfectionism - to be able to say no, to live in a less-than-perfect home, and to realize that lots of things I once thought important aren't.

But it isn't easy to break out and usually we don't achieve release until the pain of stress exceeds the pain of guilt that comes in letting things go. Sometimes, in a workshop, I have to assign a woman to leave a bed unmade for one day a week. "I can't dot it," she says. "I would make me feel so guilty."

Age, of course, helps. We discover that few others care if we're perfect, that they aren't impressed with our obsession to do it all, and there's more to life than frenzied self-pressures.

Let's admit it, a perfectionist is a pain to have around. Anyone who has worked or lived with one will attest to

By  
**Dolores  
Curran**



that. A perfectionist can make others feel uncomfortable but only if they allow it. It was Eleanor Roosevelt who made the wise observation, "You can't be made to feel guilty without your permission."

Most recovered perfectionists like me feel pity for the perfectionists we meet. We've been there and we know how destructive perfectionism is in relationships and in living a healthy life.

So, how does one break out of the bonds of perfectionism? By forcing ourselves to be imperfect. By refusing to scourge ourselves for our frailties and failures, and by being able to laugh at our errors.

I suggest any perfectionist reading this who wants to recover begin by compiling a list of things not worth doing well. The possibilities are all around us. To prime the pump of release, here are a few things I do not perceive as worth doing well: cleaning before a birthday party;

painting the inside of the closet; sending a thank you note for a thank you card; shoveling snow before the storm has ended; and doing your hair before the storm has ended; and doing your hair before going skiing.

Add picking up toys all day long instead of the end of the day; ironing jeans, towels, and teenage boys' shirts (they don't iron them once they leave home); hassling kids about their rooms; manicuring the lawn; leaving a paper-free desk at 5 p.m. (use the drawers as a halfway-to-recovery measure); and sweeping the garage.

Add gourmet potluck dishes for the wrestling dinner; neat insides of anything you sew; planning activities for house guests; hors d'oeuvres before a dinner party; and balancing the checkbook.

I realize that many of these send shudders through readers, especially the last one, but these are mine. You need to create your own lists.

Trying to balance by checkbook is a foolish waste of time for me. I have the same amount of money whether it balances or not.

I accept that there are some of you out there, though, who would rather spend a beautiful summer evening looking for eleven cents than at the sunset.

If you would really like to be looking at the sunset but feel guilty if you aren't looking for the eleven cents, you might be a perfectionist. I assign you the sunset.

(c. 1988 Alt Publishing Co.)



# 'I had a dream...'

I remember the exact moment I fell asleep: I was reading an article about Surgeon General C. Everett Koop and his recent announcement that the three major commercial TV networks had agreed to broadcast public service announcements



By  
**James  
Breig**

urging people to use condoms as an AIDS prevention.

In the same article, spokespersons for ABC, CBS and NBC assured us that these were not commercials for specific condoms. Rather, they explained, these were public service ads.

That's when I slid into a deep slumber and began to dream. In my dream, Dr. Koop was joined on a stage by network executives. Surrounding them were luminaries from movies, sports and politics. As the press scribbled and taped, Dr. Koop said the following:

"It was only yesterday that I called you all together to reveal our plans to air promotions for condom use on television. After the press conference, I began to think a little more deeply and I considered some facts.

"First, condoms don't work all that well. They have a failure rate as high as 20 percent. I began to consider what the Federal Communications Commission and Federal Trade Commission would do to a business which guaranteed that something was life-saving even though it failed one-fifth of the time. For the government to do it suddenly seemed like the height of folly.

"Next, I realized that our high-sounding words and promises about our ads—public service, no name brands, late at night—would soon prove false. As sure as night becomes day, our ads would become commercials for specific products and they would be shown in the middle of children's programs on Saturday mornings.

"Television has proven again and again that it is incapable of controlling itself, especially when there's a buck to be made. After all, they take shows and movies which are aimed at adults, promise to air them only at night, and then turn them into syndicated programs and uncut films for afternoon viewing.

"Finally, I sat back and thought about the most obvious fact: years of openness about contraception have not prevented

anything. We have succeeded only in convincing our teenagers that it's okay to experiment with sex because there are not consequences to their actions.

But the consequences include teenage pregnancy, abortion, lowered self-esteem, cheapened sexuality and...

"Well, what more do I have to say? Handing people condoms and pills and foams and jellies doesn't work. And here I was, about to make the same mistake again.

"All of that hit me with the force of a bullet. What I announced yesterday, I realized, would have the opposite effect of what I wanted to achieve. So cancel what I said yesterday and listen to what I say now:

I am unveiling a new federal effort, with the cooperation of the networks and the celebrities you see on this platform with me.

"This new effort will promote the most effective AIDS prevention there is: abstinence.

We will tell people, adults and marriage fulfills men and women while also keeping them physically sound, and that following nature always makes more sense than thwarting it. That's what we teach about nutrition and exercise; it should also be what we teach about sexuality.

"This approach will be like our anti-drug efforts. We will cite data which show how much happier people are when the

discipline themselves, when they respect their bodies and when they maintain a monogamous marriage.

We will have celebrities give testimonies about how they have remained celibate until marriage and chaste within marriage.

We will hear from other people who failed to live up to the best standards and who will tell why they wish they had.

All of these people will encourage Americans, young and old, to strive for something more noble than slipping on a condom.

"I don't know what I was thinking of at yesterday's press conference. I apologize for focusing on the lowest common denominator, on our least expectations, on our failures.

It's time that we all tried for something loftier and more noble.

Thank you."



**'Gorillas in the Mist'**

Sigourney Weaver holds a young gorilla as she portrays the controversial anthropologist Dian Fossey in "Gorillas in the Mist." The U.S. Catholic Conference says the film is "an important dramatized document of human courage... and proof that one voice can make a difference." The USCC 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. (NC photo)

## New missal for shut-ins

If you are a shut-in and watch the Mass on Sunday mornings the Communications Office is now offering subscriptions to the Leaflet Missal in both English and Spanish.

With this booklet you will be able to follow the readings and prayers of the Mass, right along with the priest. To order, send your name, address, phone number, and parish to: Communications Office, Archdiocese of Miami Mass for Shut-Ins, 9401 Biscayne Blvd., Miami Shores, FL 33138. Also tell whether you would like one missal in Spanish or English.

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

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS' OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY 394-7531

## 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 Nov. 6.
- **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. 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.  
□ **Mother Angelica** Her Eternal Word Television Network

(EWTN) is carried on some cable channels in South Florida; check with your local cable company.

### Radio programs

- **'Sound and Sense'** 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. 23, Spirituality of Married Couples; Oct. 30, Carol Farrell, Director of Family Life Ministry.
- **'The Rosary'** Sponsored by the World Apostolate of Fatima, Saturdays at noon on WEXY, 1520 AM
- **'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 Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM

- **'Los Caminos de Dios'** Hosted by Father José Hernández, Sundays at 8 a.m. on WQBA, 1140 AM
- **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 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
- **'Caminos de Fe'** Hosted by Bishop Agustín Román, at 9 a.m. on Union Radio WOCN, 1450 AM
- **'Mensaje de Fe'** Hosted by Bishop Agustín Román, at 9:30 a.m. on Radio Mambi WAQI, 710 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



**HISPANIC SCHOLARS.** Five students from St. Thomas Aquinas High School have been identified as National Hispanic Scholar Semifinalists on the basis of their fine performance on the 1987 Preliminary Scholastic Aptitude Test. These students will be eligible to compete for 500 scholarships which will be awarded in April to high school seniors of American Hispanic background. They are from left: Tony De La Torre, Rebeca Reyes, Carina Mollica, Sandra Sarmiento, and Edwardo Cabellero.

## Vocations Awareness weekend Nov. 5 and 6

St. John Vianney College Seminary is inviting men (high school age and up) who would like to know a little more about what the priesthood and seminary life is all about to a Vocation Awareness Weekend

on Nov. 5th and 6th. The person would only need to bring sheets, towels and other items necessary to spend the night. There is no fee. Anyone interested should call the Vocation Director at (305) 757-6741.

## It's a date

### Bazaars

**St. Theresa School** will host a school bazaar at 2701 Indian Mound Tr. in Coral Gables on Nov. 12-13 from 10 a.m. to 9 p.m. Plants, games, booths, arts and crafts.

**St. Brendan Women's Guild** will host a Christmas bazaar on Dec. 4 in the new parish center and plaza, 8725 SW 32nd St. in Miami. Approximately 55 spaces are available for rent to artists and craftsmen on a first time basis. For applications call Pat Del Toro at 551-9208 or Anna M. Rybicki at 559-7333.

**St. Clement Women's Club** will hold their annual holiday Arts and Crafts Show on Nov. 5 from 9 a.m. until 4 p.m. and Nov. 6 from 9 a.m. until 2 p.m. in their parish hall at 301 N.E. 29th St. in Wilton Manors. Baked goods, a variety of handcrafted items and religious articles.

**St. Ambrose Church** in Deerfield Beach, 363 S.E. 12th Ave., will have a Christmas bazaar on Nov. 5 from 3 p.m. to 7 p.m. and Nov. 6 from 8 a.m. to 1 p.m. in the family center. Handcrafted items, baked goods and plants.

**The Women's Club of St. Martha's church**, 9301 Biscayne Blvd. will hold their annual Christmas bazaar on Nov. 4 from 10 a.m. to 3 p.m., Nov. 5 from 2 p.m. to 6:30 p.m. and Nov. 6 from 8:30 a.m. to 12:30 p.m.

**The Ladies Guild of St. Augustine Church** will hold their 7th annual handcraft bazaar in the church auditorium, 1400 Miller Road, Coral Gables, Nov. 5 - 6 from 10 a.m. to 4 p.m. Handcrafted items, holiday gifts, white elephant, country store.

**St. Paul the Apostle Church**, 2700

N.E. 36th st. in Lighthouse Point will have a Christmas boutique on Nov. 12 from 9 a.m. to 6 p.m. and Nov. 13 from 8:30 a.m. to 1:30 p.m. Handmade items, baked goods, religious items.

**St. James Womens Club** in North Miami will host a flea market on Nov. 19 from 9 a.m. to 3 p.m. under the expressway and 131st st.

### Spiritual renewal

**The Dominican Retreat House** in Miami will host a retreat for women on Nov. 18-20. For more information call 238-2711.

**The Cenacle** in Lantana is hosting a pastoral counsellor's retreat for those already engaged in one-to-one ministry. Fr. Greg Comella, C. P.P.S. is conductor. \$70 offering. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana 33462 (582-2534).

### Festivals

**Holy Family Catholic Church** in North Miami will host a harvest festival at 14500 N.E. 11th Ave. on Nov. 3-6 (Thurs.-Fri. from 5 p.m.-11 p.m. and Sat.-Sun. from 1 p.m.-11 p.m.). Rides, games, white elephant.

**St. Dominic's Catholic Church** fall festival will be held at 5909 N.W. 7th St. in Miami on Nov. 10-13 (Thurs.-Fri. 6-10 p.m., Sat. 4-11 p.m., Sun. 2-11 p.m.). Rides, games, food.

### Dances

**St. Brendan's New Family Center**, 8725 S.W. 32nd Ave., will be the location of a dance for developmentally disabled teens and

## 'Silent Scream' creator to speak at pro-life luncheon

A former abortionist turned pro-lifer, Dr. Bernard Nathanson, will be the featured speaker at the annual "Thanksgiving for Life" luncheon, to be held Sunday, Nov. 20, beginning at noon at the Inter-Continental Hotel, 100 Chopin Plaza, Miami.

Before becoming a leader of the pro-life cause, Dr. Nathanson helped found the National Abortion Rights Action League (NARAL), and for two years directed the largest abortion clinic in the western world.

Now, he is known as the creator of "The Silent Scream," a sonogram view of a fetus' suffering during an actual abortion. At the luncheon, Dr. Nathanson will speak together with his wife, Adelle.

All proceeds will benefit the Southwest Dade Respect Life Office. Tickets are \$30 per person, or \$25 for youth. A musical presentation by Roger Grenier will also be featured at the luncheon.

For tickets and information, call Denise at 442-4024; Kay at 667-3941; or the Southwest Dade Respect Life Office, 233-2229.

## New Mothers Without Custody group

Mothers Without Custody (MW/OC) is a national support group for women whose child or children do not live with them for various reasons.

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

The purpose of this organization is to give support and information to mothers without custody, as well as the public to dispel the biases placed on these women.

A new chapter is forming of Mothers

Without Custody in Miami. "I know there are a lot of mothers in this area who do not have their children and feel the need for support. I want them to know that they are not alone and there are other women who share their feelings. We must help each other," says Nitza M. Espallat who started the chapter.

For further information about Mothers Without Custody call 264-4524 (Dade) or 370-0829 (Broward) after 7 p.m. or write Nitza M. Espallat, P.O. Box 45-2701, Miami, Fla. 33245-2701.

adults on Nov. 4. For more information call Mary Lou Budwig at 251-8627.

**St. Henry Catholic Church in Pompano Beach** will host a fall festival dance on Nov. 12. Jimmy Cavallo's Orchestra. Show: 7 p.m. Dancing: 8:30 p.m. to 12:30 a.m. Doors open at 6 p.m. \$10 per person. Call parish office for reservations.

**The St. Theresa's Home and School Association**, 1251 Palermo in Coral Gables, will host a bazaar kick-off dance, "Back to the 60's With Rick Shaw", on Nov. 5. \$15 per person.

### Potpourri

**Lifo**, a missionary group, will conduct a car wash for the benefit of the poor in the Dominican Republic on Nov. 5th at the Gulf Station at S.W. 17th Ave. and 8th St. from 9 a.m. to 4 p.m.

**The St. Martin de Porres Association** is sponsoring a St. Martin de Porres Feast Day Mass on Nov. 3 at the Church of The Little Flower, 1270 Anastasia Ave., Coral Gables, at 7:30 p.m. Guest homilist, Fr. Rudolph Cleare, Director of Black-Haitian Ministry for the Diocese of Orlando. Food offering for Camillus House.

**The St. Boniface Women's Club** will hold their regular meeting on Nov. 1 at 7:30 p.m. in Fulder Hall at 8330 Johnson Street in Pembroke Pines.

**Young adults** will celebrate their fifth anniversary Nov. 6 with an afternoon of reflection beginning at 1 p.m. in the atrium of the Archdiocesan Pastoral Center. The reflection, led by Father Ed Blackwell of St. Thomas University, will be followed by a 5 p.m. Mass at St. Martha Church. For more information, call 757-6241 in Dade or 522-5776 in Broward, Ext. 192.

**St. Thomas University** will host a talk by Fr. James McCartney, Director of the Bioethics Institute, on "Ethics and Strategic Planning" on Nov. 4 from noon to 1:30 p.m. No fee.

**Broward County Right to Life** will host their 15th annual benefit breakfast on Nov. 19 at the Deerfield Beach Hilton from 9:30 a.m. until noon. Guest speaker: Dr. J.C. Wilke, Pres. National Right to Life Comm. For reservations call 563-5433 or 942-9949.

**St. Elizabeth Ann Seton Holiday Fashion Fantasy** will be held at the Marriott Cypress Creek on Nov. 19 beginning at 11 a.m. Adults

\$18, Children \$10. Tickets call Terry at 753-3330 or Barbara at 753-4823.

**Barry University** will host the fifth annual Smulovitz Jewish-Christian Lecture Series on Nov. 20 at 2 p.m. Topic: "Can the religious insights of India and China enrich western civilization?" Speaker: Dr. Daud Rahbar, an eminent scholar in Eastern religion. Reservations before Nov. 15 call Barry U. at 758-3392 Ext. 341.

**The West Dade Deanery of the Miami Archdiocesan Council of Catholic Women** will hold its fall meeting and luncheon on Oct. 31 at St. Brendan's Parish Center, 8725 S.W. 32 St. Guests: Archbishop McCarthy and Bishop Roman. Donation \$15. Call 551-9208.

**St. Basil Catholic Church** will host a 7 part video presentation of "Focus on the Family". The series begins Nov. 2 at 8 p.m. More information at 651-0991.

**Our Lady of Perpetual Help Circle of the Daughters of Isabella** will host a book review and luncheon at noon on Nov. 5th at the Knights of Columbus Hall, 270 Catalonia, Coral Gables. The book "Shirley Temple an American Princess" will be reviewed by Nancy Husted. Tickets are \$5. Call 551-0127 for reservations after 6 p.m.

**Barry University's Theatre Department** present the musical comedy, "Do Black Patent Leather Shoes Really Reflect Up?", a romp through a Catholic school education, on Nov. 3-5 and Nov. 10-12 in the Broad Center for the Performing Arts at 8:15 p.m. A matinee also will be offered on Sat., Nov. 12, at 2 p.m. Admission is \$6. For reservations and information call 758-3392, Ext. 223.

**Young Adults** will be hosting a "Chinese Auction" on Saturday evening, Nov. 12, at the Knights of Columbus Hall in Miramar (S. of Pembroke Road on 441, behind Sonny's Bar-B-Q) beginning at 7 p.m. Admission includes bidding tickets and meal or just tickets which are used to bid on donated gifts ranging in value from \$10 to \$500, from a weekend at the beach to his/her bicycles. The auction will raise money for young adult ministry. For information and reservations call 757-6241 in Dade or 522-5776 in Broward, ext. 192.

**St. Boniface Divorced and Separated Group** will host a "Weekend of Art" on Nov. 12 at 7 p.m. and Nov. 13 at 11 a.m., 1 p.m. and 3 p.m.

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# Barry begins construction on airway science building

Barry University president, Sister Jeanne O'Laughlin, O.P., has announced to faculty and staff that construction is to begin on the new home for the School of Computer Science and the Department of Communication.

The nearly \$4 million high-tech facility, located on the north side of Barry library, is similar in design to the Andreas School of Business South of the library. The 40,000 square foot building, funded by a grant from the Federal Aviation Administration, will be ready for occupancy in September 1989.

U.S. Rep. William Lehman, D-Fla., was the lead agent in obtaining the \$3,914,000 Congressional appropriation

for Barry University. Lehman said there is a growing demand for high-tech people to operate sophisticated computers designed for aviation research.

The FAA building will also provide the university with the basic equipment to meet the needs of the graduate and undergraduate communication and computer science programs of Barry University.

The airway science program will include training of aircraft commanders and air traffic controllers, aviation facilities management, and computers in aviation and avionics. An M.S. in Air Transportation Management Information Systems will be offered, as well as a B.S. in Computers and Aviation. Classes will be scheduled during the day and evening.

While studying at Barry, a student will be able to go into an FAA on-site cooperative training program for hands-on experi-

ence, such as air traffic controlling, then return to Barry to finish the degree requirements.

## College presidents speak to Serrans

Two college university presidents will be addressing meetings of the Miami Serra Club in November.

On Nov. 1, Sister Jeanne O'Loughlin, president of Barry University in Miami shores, will discuss "Ministering in Today's Society." On Nov. 15, Damian Fedoryka, Ph.D., president of Christendom College, a Catholic liberal arts col-

lege in Virginia, will discuss "The Challenge of Catholic Higher Education Today."

Both meetings will take place at noon in the Rod and Reel Club of Hibiscus Island, Miami Beach.


For more information on the meetings, call William McCaughan, Esq., at 577-0058 in Miami.

**Broward County Right To Life**


## Fifteenth Annual Benefit Breakfast

9:30 AM - Noon Saturday, November 19, 1988

Deerfield Beach Hilton  
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Deerfield Beach



**Dr. J.C. Wilke**  
President,  
National Right to Life



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**Novena**  
A San Judas Tadeo: que el Sacratísimo corazón de Jesús sea amado, glorificado, adorado, preservado en todo el mundo ahora y siempre. Sagrado Corazón de Jesús ruega por nosotros, milagrosísimo San Judas ruega por nosotros. San Judas ayuda a los desesperados, ruega por nosotros.  
Yo repetí esta oración y prometí su publicación.  
En gratitud,  
**Marcela y Rosa**  
Thank you St. Theresa of the child Jesus for prayers answered. Publication promised. R.H.

### 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.

Thanks to St. Jude, Blessed Mother and Our Lord for prayers answered. Publication promised. I.G.

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

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

Thanks to St. Jude for prayers answered. Publication promised. OLGA

Thanks to St. Jude for prayers answered. Publication promised. Estelle

Thank you Jesus, Blessed Mother, St. Joseph, St. Mark, St. Jude, for prayers answered. Publication promised. H.G.O.

### 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.  
Guillermo

**THANK YOU ST. JUDE**  
For that very special favor. Publication Promised. D.F.M.

**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.  
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## Choosing a Christian lifestyle

By Father David K. O'Rourke,  
OP

NC News Service

Lifestyles are changing in a way that startles many an older person.

An older relative of mine grew up in a town whose center was marked by the spires of three Christian churches — one Catholic, two Protestant.

"The new towns are built around boutiques and shopping malls," she told me recently. "How do you focus your life around a wine and cheese shop?"

That question — finding a sense of life's direction — is real today in a way it wasn't a few generations ago. Then our towns were composed mostly of people who thought of themselves in some way as Christians.

Today that seems not to be the case,

### Lifestyles and faith 4

at least not in the same way. As some social scientists put it, we are living in a post-Christian world.

They mean that the basic rules about life and its values, about justice, and about marriage and family life are not necessarily ones that come from the Christian tradition.

Where do you find direction in this world? Let me give one young couple's way.

I witnessed the marriage of Ben and Rose about three years ago. I have kept in touch with them since then. Their choices as a couple reflect a desire for a real Catholic life.

Ben's first job was in sales for a new computer-based company. The sales staff was young, competitive, fast living and moving toward financial success. When he and Rose married, the other fellows put pressure on Ben "not to take it too seriously," as one said.

"You're married when you're home," he added. "On the road you're one of us."

Ben and Rose talked about it and, at first, found it funny. But when his co-workers continued to pressure him to fit into a fast living singles' world, Ben and Rose decided he should change jobs. That was their first big choice.

The second concerned Rose's work. She, too, was competent and moving fast into a world where, as she put it, "there's no place for a woman with kids." She told her employers about wanting children soon and then the advancements went to others.

Ben and Rose had dinner with me a few months ago and described how lonely they felt.

"If you want to live by just some of the basic Christian values that we were taught, you not only stand out, you sometimes get pushed out," Rose said.

"And we're no saints," she added. "I

mean, just staying together and not playing around and trying to be good to your kids. A lot of people don't think that's so important any more."

Basic values have changed in society. People who want to live by Christian values are going to have to do

so as a conscious choice.

There are ready-made lifestyles today that don't have much room for religion. It's not that they're anti religious, they simply never seem to think of it.

In a society of multiple lifestyles,

living by Christian values — which means looking for God's hand in the way we treat one another, seeing our participation in a religious community as important and recognizing that there is more to life than this world — requires real choices.



Today people do not need to travel to exotic lands to rub shoulders with different lifestyles. Just turning on the television or walking down a city street brings people into contact with lifestyles and value systems quite different from their own. (NC photo)

### CHRISTIANS MUST BE:

## In dialogue with the world

By NC News Service

Tomorrow you are virtually certain to meet someone whose basic approach to life is different from yours. Actually, there is a strong possibility that you will encounter many others tomorrow whose lifestyle is unlike yours in important ways.

That prediction can be made with confidence not because of your astrological sign, but simply because you are living in the latter portion of the 20th century, when the world around you so rapidly is shrinking in size and when people are exposed to so many options.

As a result, you are in frequent contact with people who differ from you: neighbors, parents and children in a school, business clients or just plain friends of friends.

You may encounter people tomorrow whose lifestyles are different because their value systems are different.

The people you encounter tomorrow may be people of strong faith, but another faith.

Many people you meet will differ from you because the unique course of their lives has led them to give great weight to matters you consider of little importance. Your priorities differ. Your hopes and expectations are not the same.

How should you react in the fact of the different lifestyles you will encounter tomorrow — and any day?

— Some people react with a certain weariness. They grow

fatigued coping with so much diversity and withdraw as much as possible from others whose value systems, even though not necessarily evil, are different.

— Some begin to look upon the world of God's creation itself as an evil place because of certain value systems they encounter there.

— Some become passive. In the fact of many value systems, they never speak of their own values.

— Some become so vocal about their own beliefs that they don't allow others the opportunity to mention another value system.

The fact that people react in such different ways to all the lifestyles and value systems around them indicates that there is a considerable challenge here.

It is a multifaceted challenge. Just by way of example, it requires you to know that your own values are; to be aware that some value systems exploit people and demean them; to recognize that the face of Christ can be revealed through others at quite unexpected times; to listen with respect to others without becoming passive about your own values; to appreciate God's creation.

It is part of the challenge of becoming a discerning Christian in dialogue with the world.

### Scriptures

## Biblical lifestyles

By Father John Castelot  
NC News Service

As the early Christian communities spread throughout the Mediterranean world, they learned to blend into the scenery. This was not so much a compromise with non-Christian principles in the world around them as it was a sort of "inculturation" for the sake of self-preservation.

The Christians were legally outlaws in the Roman Empire. So they could not afford to attract too much adverse attention. They learned to keep a fairly low profile. Ironically, their profile sometimes became so low that it attracted attention.

The Christians had to meet in secret in each others' homes. Other people had no idea what went on in those

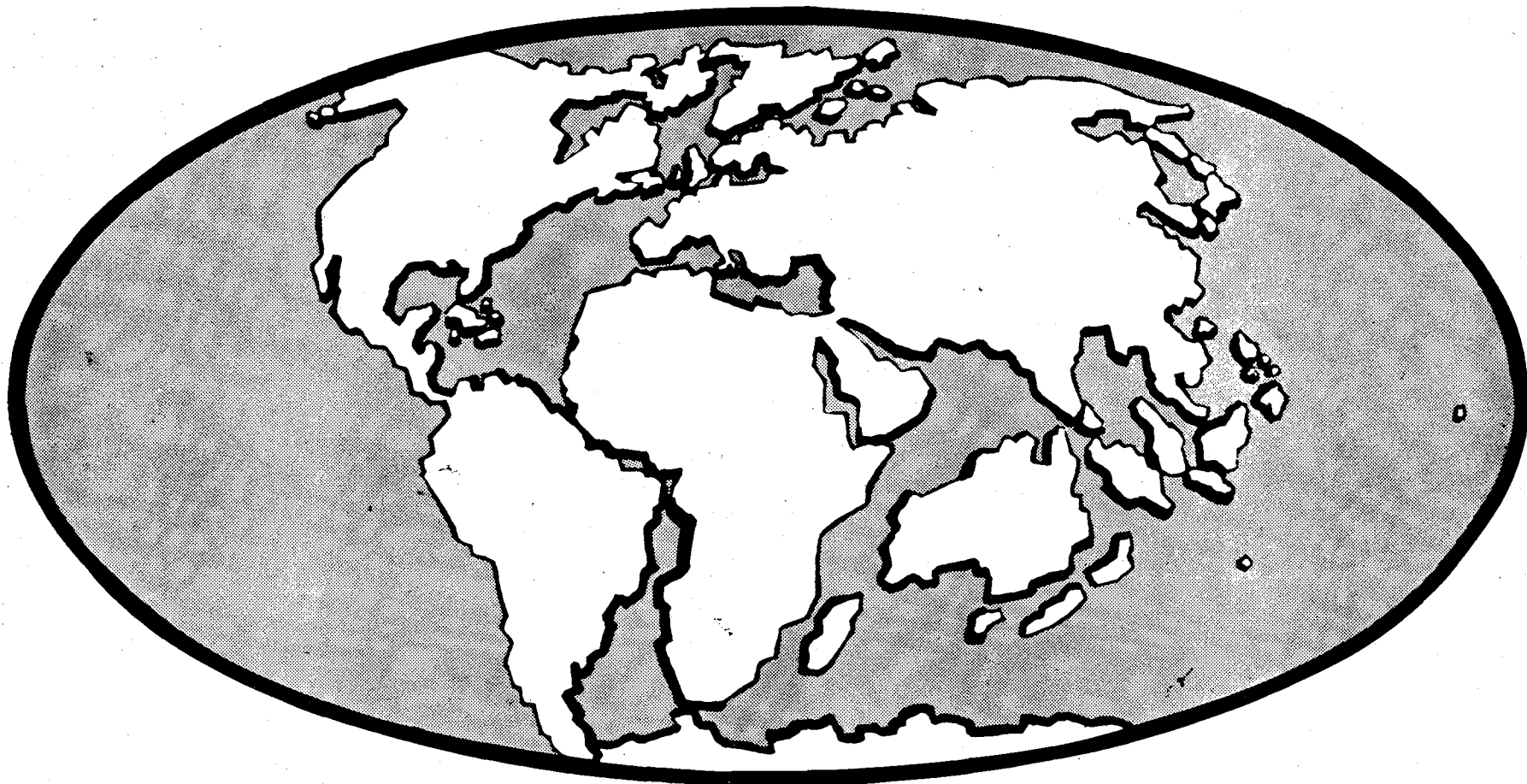
gatherings. But the secrecy piqued their curiosity. And they had fertile imaginations.

These people persuaded themselves that the Christian meetings were wild, uncontrolled orgies, replete with wife-swapping. Having only fragmentary snippets of information about the Eucharist, they accused the Christians of cannibalism with child sacrifice thrown in for good measure.

To counter this image, some New Testament authors urged their readers to live according to the accepted "household codes" borrowed from the ethical writings of the philosophers called Stoics. There are several of these codes in the New Testament. This one is typical:

"Wives, be subordinate to your husbands as is proper in the Lord. Husbands, love your wives and avoid any





## Our shrinking world

And what we can learn from people whose ways are different than ours

By Father Eugene LaVerdiere, SSS

NC News Service

A short walk in a large American city is all it takes to see that the world is getting smaller. In Boston, New York, Chicago and Los Angeles, you meet people from all over the world.

Even in the smaller cities that dot the country, it has become commonplace to meet people wearing Latin American ponchos and Indian saris.

As the world gets smaller and smaller, people live closer and closer together. It is as though all those peoples and cultures we used to see in the National Geographic magazine had decided to live side by side.

We all are affected by this:

—It used to be that the place of worship down the street from the parish church was either a Protestant church or a synagogue. Now it also could be a mosque, a Buddhist or a Hindu temple.

—When we go to Mass in our own communities and observe the people present, we get a much stronger sense of the Catholic Church's universality. We see people from many different places and cultures.

The experience of people from cultures vastly different from ours has much to teach us. Two experiences, one

**'Today, we don't have to travel to a foreign land ... Peoples and cultures that once were remote from us now live and pray alongside us in our own cities and places of worship.'**

from India and one from Africa, made a big impression on me.

A few years ago, I was invited to lead a workshop on the Gospels for Catholics in Bombay, India. During one talk, held in the Middle Colaba quarter of Bombay, I could hear lots of noise coming from the square and park outside the church.

I could hear drums and brass instruments. But it was the sound of voices rising and falling that especially impressed me. It was like listening to a crowd at a football stadium from a distance.

During a break, I asked what was going on and was told that these were festivities for the birthday of Krishna, a Hindu deity. Later I watched young men form human pyramids in an attempt to

knock down or break open large containers filled with coins strung between trees and buildings. If the young men succeeded in knocking down the containers, they could keep the coins.

Crowds of people from the buildings all around and even from up in the trees were throwing small plastic bags full of water at the human pyramids to make it difficult.

As I watched, I became aware of the elderly gentleman next to me. He was white-haired and dignified.

He said, "You are new here?" I answered that I was. After a pause he asked, "Do you understand what you are seeing?" I replied, "I think I would have to have been born here to understand."

A little later he said, "Isn't it wonderful how our people are able to celebrate in spite of all their misery?"

Then I realized what he had meant by his earlier question. He knew I had seen a lot of misery on the streets of Bombay. Now he was helping me understand that even with the misery his people still had a sense of human and religious dignity.

In the Gospels, we often hear Jesus saying: "Let those who have eyes to see, truly see." An elderly Hindu had helped me do just that. He had given me a new kind of vision.

An experience from Africa is very different. I was with a Maryknoll Sister who had invited me to visit a government hospital in Tanzania. At that time, the hospital was a pretty miserable place providing minimal care.

I remember that those suffering from knife and spear wounds were in one long ward, those suffering from disfiguring cancers in another. Then there were those who had been mauled by wild animals. All ate the same food, a cornmeal mush prepared in huge vats outdoors.

When we arrived, a number of African doctors and nurses standing near the entrance said to Sister Mary Reese, "Oh! Is he a Christian too?"

For them, it was unusual to have anybody come to such a depressing place without actually having to do so. This reminded me that there ought to be something different about the way a Christian lives.

Today, however, we don't have to travel to a foreign land to come into contact with such experiences. Peoples and cultures that once were remote from us now live and pray alongside us in our cities and places of worship.

Though they can teach us many things when we visit them in their own homeland, they have just as much to teach us when they live in ours.

bitterness toward them. Children, obey your parents in everything for this is pleasing to the Lord. Fathers, do not provoke your children so they may not become discouraged. Slaves, obey your masters in everything ... Masters, treat your slaves justly and fairly, realizing

advice is the repeated reference to "the Lord." It actually is accepted social conduct of the time. This advice to Christians was aimed at countering charges of disorderly misconduct.

The following general admonition to Christians is

**'If Christianity was countercultural, it was so to the extent that it rejected all that was sinful in the culture of the day. But whatever was good in that culture was to be retained, developed and worked into the fabric of Christian life.'**

that you too have a Master in heaven" (Colossians 3:18-4:1).

The only thing specifically Christian about that

typical:

"Remind them to be under the control of magistrates and authorities, to be obedient, to be open to every

good enterprise. They are to slander no one, to be peaceable, considerate, exercising all graciousness toward everyone" (Titus 3:1-2).

"Open to every good enterprise": This expresses well the attitude Christians were urged to have toward their society and its culture.

If Christianity was countercultural, it was so to the extent that it rejected all that was sinful (egocentric, violent, exploitative) in the culture of the day. But whatever was good in that culture was to be retained, developed and worked into the fabric of Christian life.

These words from First Thessalonians say it well: "Test everything; retain what is good. Refrain from every kind of evil" (5:21-22).

## Getting immigrants to First Base

Haitian priest, volunteers from Sacred Heart parish in Homestead help farmworkers with education, jobs

By Joan Greco  
Voice Correspondent

Jose Abel Mejais, 23, came on his own from El Salvador 10 months ago, because he hates war. He arrived by train, hiding in the flour for two days. Then he moved into an apartment in Homestead — one shared by 40 other people.

Recently, however, his situation, though still precarious, has improved. He's living in a less crowded place. He rides a bicycle and is working on getting his driver's license. While looking for a fulltime job, he earns a small salary sorting and packing donated clothes for a volunteer organization. He is also attending night school to learn English, and making "more friends" at weekly Bible classes in Homestead's Sacred Heart Catholic Church.

If Jose's life is a little better today, it's all thanks to Project First Base, a successful volunteer effort by Sacred Heart parishioners to lessen the hardships of South Dade farmworkers. From clothing to counseling, nothing seems impossible to this group of men and women, who in just one year have started two night schools for the farmworkers.

Volunteers in this Catholic lay operation teach the farmworkers — mostly recently arrived immigrants and refugees — practical skills; provide clothes, bedding, and better living facilities; arrange for medical care; and assist them in getting jobs. The volunteers are often the new immigrants' only ticket to a basic education in the ways of our country, and friendship in a land far from their families.

Jack Leonard, a fifth-grade teacher at Sacred Heart School, coordinates Project First Base, so named because "we felt if we can get them to first base, they can get all the way around by themselves," Leonard said. "We only do basics. We give them their first boost. Once the migrants get a little bit of education, they can be on their own."

Most of the agricultural workers are men who have come to the Homestead area to make a better living for their families by working for farm owners and growers, picking and packing avocados, mangoes, carambolas, strawberries, lemons, limes, tomatoes and green beans.

This often-forgotten and almost invisible work-force of Hispanic and Haitian immigrants often labors 17-hours a day to put food on our tables. They send most of their salary back to their wives, children, and other relatives who are left behind in Mexico, El Salvador, Haiti, Guatemala, Nicaragua, and even Portugal. While living conditions may not be ideal here, they are far worse in their home countries.

Many, though not all, of the workers are migrants, who travel to other states as they follow the crops.

Project First Base was founded last September by Father Jean Pierre, the first Haitian priest to be ordained in the Archdiocese of Miami. Although now an associate pastor at St. James Church in North Miami, Father Pierre still keeps in touch with the farmworkers, stopping by every few weeks on his day off to talk with them in the fields.

Leonard recalled how Project First Base got started. "Father Jean Pierre said 'let's try to do it on our own, with the help of lay people.' He didn't want to go after a government program. So Project First Base was organized as a not-for-profit organization, and is self-financed. Father Jean Pierre's the one who brought everyone together. He wrote the rules."

Project First Base began its first night class for immigrants last October, when the group was permitted after-hours access to the local Head Start center. Named "Le Jardin," it is in the southwest part of Homestead, "in a depressed migrant area, where people really live from day to day, and many are illiterate. There are Salvadorans, Haitians, and a tribe of Kanjobal Indians from Guatemala. So we thought it'd be great to go in there," Leonard said.

Classes at 'Le Jardin' are held Monday through Friday night from 6:30 to 9:30. Leonard said the farmworkers are taught basic literacy and math, with emphasis on everyday applications such as shopping math, how to write a check and pay bills; how to vote, and other facets of citizenship; and how to get a driver's license. There are no strict attendance rules; the hard-working farmworkers are free to come and go. The classes have been so successful that less than a year after they began Project First Base received an award from Dade County Public Schools for being one of the most innovative adult education projects in the county.

Ray Heaton is one of the original First Base volunteers,

**'We only do basics. We give them their first boost. Once the migrants get a little bit of education, they can be on their own.'**

Jack Leonard  
Coordinator  
Project First Base



Lorraine de Mayo and Salvadoran immigrant Jose Abel Mejais sort some of the clothes donated to Project First Base.

and teaches computer literacy. He has custom-designed several computer programs on trade skills. One is on welding for the workers who know welding terms in Spanish, but "have a difficult time making the cross-over into English," Leonard explained. "He uses words and schematics they know."

After the immigrants learn to operate the computers, multiple-choice screens "teach them commonly-used English expressions, so they can learn the way we speak, and be able to understand an employer," Heaton said. "They have to be prepared for badly-spoken English and gradually get to classical-book English."

First Base volunteers are aware of dental and other health education problems among the farmworkers. If they hear that someone is sick from pesticide spraying, they'll see that he or she gets to a clinic. If a pregnant woman has a medical problem, she may be advised to stay out of the fields.

Leonard also helps farmworkers with job applications, signing for them as "responsible; honest persons. It's so important when they don't know anyone here," Leonard says. He has placed 25 to 30 in good jobs in nurseries. Project First Base also works on helping farmworkers apply for legalization with U.S. immigration authorities.

Leonard recently bought a house in the northwest part of Homestead to use as a new school site and farmworker information center. Portugese workers, who attend Sacred Heart, spent their weekends doing the painting and carpentry work needed to convert the bedrooms into an office, classrooms, and a reading room. Leonard plans to use the back yard for a nursery class.

This second night school opened this fall with a schedule of classes tailored to the needs of the students, including such subjects as the English terms used in dry-wall construction. The later starting time of these weeknight sessions, which run from 7:30 to 10, is an accommodation to the long work-day of the farmworkers.

Leonard, who speaks several languages, is a good-natured, former New Yorker who makes the best of a situation, and laughs at inconveniences. He rides around on a bicycle, in shorts and sports shirt. That way the farmworkers "won't think I'm from some important group, and I can sit under a tree and talk to them," he says. "If you don't live among the people, you're never going to be readily available to them."

Saturday evenings at his home are 'friendship nights', when immigrants from the classes can come and air their

problems, watch TV, and have a spaghetti dinner. They can call their families and get help in sending pay checks home.

Project First Base has received letters of praise from Archbishop Edward McCarthy, Auxiliary Bishop Agustín Román, and Msgr. Bryan Walsh.

"We've received a lot of support," Leonard said. "So many people have thanked us for starting it. They say, 'I can't give money, or time, but I do have my kids' old clothes and toys.' Project First Base gives many people a chance to donate."

"We tell people to clean out their bureau drawers," said Lorraine De Mayo, an enthusiastic First Base volunteer. Additional publicity is provided by Sacred Heart pastor, Father Daniel Dorrity, who runs a monthly notice in his church bulletin requesting donations.

The last clothes drive ended about a month ago. "We got tons of clothes. There was a big response," De Mayo said. "We also collected furniture, including beds, and pots and pans, sheets, towels, and shoes."

"We take anything," she added, "because there's a variety of ages in these families, from babies on up to adults, and these people are living in apartments with nothing. They're living there without mattresses, [sleeping] on sheets on blankets, rolled up."

Lately, the group has been concentrating on getting transportation for the farmworkers, because nurserymen and growers "call [Leonard] for workers, but many have no way to get there," she said.

The farmworkers also get lots of spiritual support from Sacred Heart Church, which sponsors Tuesday night prayer meetings and Bible study classes in Spanish. There, the farmworkers can discuss their problems, such as their rights being violated, or salary disputes.

"At these meetings," Leonard said, "there is a little bit of singing, a little bit of counseling." The farmworkers are asked: "Do you need a job? Need clothes? Want to meet friends? They can have a cup of coffee there."

The farmworkers "all go to church," Leonard noted, stressing that the church "is their one link with home. It's so important to them. You really don't know what it means when you have no friends."

Anyone interested in helping Project First Base, may donate usable clothes and other items at Sacred Heart rectory, 106 S.E. 2nd Road, Homestead; call 247-4405 and ask for Mary Martin. Or contact Millie at Sacred Heart School, 300 S.E. 1st Drive, 247-2678.