

THE VOICE

Vol. 35 No. 25 Archdiocese of Miami Dec. 9, 1988

Christmas
message from moon
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1,000 Years

...of joy and tears

--Page 11

Voice photo by Marlene Quaroni

Bishop Robert Moskal of the Ukrainian Catholic Diocese of St. Josaphat, which includes Florida, concelebrates Mass at St. Mary Cathedral with Archbishop McCarthy and Bishop Roman (not shown) to commemorate 1,000 years of Ukrainian Christianity, currently outlawed.

Inner-Voice

Tri-lingual dialogue

Breaking down barriers of prejudice in talks at Cathedral

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Venezuela a 'bridge' for drug traffickers, bishop says

WASHINGTON (NC) — Venezuela has become a "bridge" for international drug traffickers who have intimidated women, children and even a priest into transporting cocaine bound for the U.S. market, said a spokesman for the Venezuelan bishops' conference. Venezuela's location and jungles make it an ideal transit point for cocaine that has been grown and refined in Bolivia and Colombia and is en route to the United States, said Father Amador Merino Gomez, spokesman for the conference, based in Caracas, Venezuela. The Venezuelan bishops, said Father Merino, have come out strongly against this "dark and diabolical activity," which he said contributes to the destruction of his nation by "destroying its most noble resource, our youth."

Bishop seeks help for Hungarians fleeing 'persecution'

VATICAN CITY (NC) — A Hungarian bishop has appealed for international assistance to help his church aid thousands of ethnic Hungarian refugees fleeing "persecution" in neighboring Romania. He also called for international pressure on Romania to end its planned destruction of thousands of ethnic Hungarian villages in the Transylvania region and the forced resettlement of their residents. The appeal came in a report on the situation by Bishop Endre Gyulay of Szeged-Csanad. Bishop Gyulay is in charge of assistance efforts by the Hungarian bishops because his diocese includes much of the border region that is receiving the new refugees. Caritas Internationalis said the Hungarian church needed at least \$300,000 for such items as winter clothes, blankets and food.

Christian flood victims in Pakistan being denied relief

LAHORE, Pakistan (NC) — The government of Pakistan has denied relief to some 80,000 Christian victims of a September flood that left thousands of his countrymen homeless, a Pakistani priest has charged. The Christian flood victims are left helpless while the government assists others using funds from a "zakat" tax Moslems are required to pay their government, said Father Joseph Louis, parish priest of Shadara, a town north of Lahore in central Pakistan. Paying the annual "zakat" income tax to the government is an Islamic religious obligation. The taxes collected are used by the government to assist the poor, according to a Pakistan Embassy spokesman.

Religious orders told: Go for quality, not quantity

VATICAN CITY (NC) — Pope John Paul II said religious orders should be careful to admit only qualified candidates, even in an age in which they are hard to find. The pope made the remarks in a talk to members of the Congregation for Religious and Secular Institutes, the Vatican agency charged with overseeing religious orders worldwide. In religious formation, the pope said, "particular attention" is needed, "above all so that only those candidates are admitted who possess the qualities required to take full advantage" of formation programs. "Given the situation of young people today and the gaps one finds in family and educational institutions, it is not always easy to find all these required qualities in one person," the pope said.

Bishops: Lack of government aid forces Mexicans to come to U.S.

GUADALAJARA, Mexico (NC) — Mexican bishops say "campesinos" (small farmers) are migrating to the United States because the Mexican government has not given them necessary supports. Bishops meeting in Guadalajara said that until the government provides small farmers sufficient credit for seeds, price guarantees for crops and an adequate marketing infrastructure, they will continue to leave the countryside in droves, destined for the United States and major Mexican urban centers.



'Whites only'

A black worker pushes a rubbish cart past a beach reserved for whites under South Africa's apartheid laws. (NC photo from UPI-Reuter)

Pope: Both Palestinians, Israelis must take steps to resolve conflict

VATICAN CITY (NC) — Palestinians and Israelis must make "positive and constructive efforts" so that each can live "in their own homeland, in freedom, dignity and security," Pope John Paul II said Nov. 27.

He also pleaded for an end to "the suffering of Palestinians in the West Bank and Gaza Strip."

It was the pope's first public comment on the Palestinian-Israeli situation since the Nov. 15 declaration by the Palestine National Council of a Palestinian state in Israeli-occupied territories.

The Nov. 15 action by the Palestine National Council, a parliament in exile, also implicitly recognized for the first time Israel's right to existence and security.

Without mentioning the declaration of Palestinian independence, the pope said that every obstacle to peace "which is removed should be considered as real progress, certainly worthy of inspiring other corresponding gestures and the confidence necessary to continue" searching for a solution to problems in the Middle East.

The pope noted that Nov. 29 had been designated by the United Nations as the "day of solidarity with the Palestinian people" and asked world leaders to help put an end to the sufferings of Palestinians living in Israeli-occupied territories and living as refugees in other countries.

The pope asked "a fervent prayer so that the Israeli and Palestinian peoples can loyally accept each other and the other's legitimate aspirations."

A week earlier, the Vatican newspaper, *L'Osservatore Romano*, favored the Palestinian decision to declare independence and implicitly recognize Israel.

A front-page editorial called the decision a "promising development" and praised Palestine Liberation Organization leader Yasser Arafat for his "political bravery" in pushing for the decision.

The pope continued expressing his desire for Arab-Israeli peace when he met 54-year-old Ismail Mobarak, the new Egyptian ambassador to the Vatican, and praised "dialogue as the only way to overcome conflicts" and produce "a just and durable peace for the Middle East."

Egypt is the only Arab country to have signed a peace treaty with Israel.

The pope also asked Egyptian support for preserving Jerusalem as a city open to all Christians, Jews and Moslems because of its spiritual and historical importance to all three religions.

The Vatican opposes Israel's unilateral declaration of Jerusalem as its capital, saying political control of Jerusalem should be a decision involving all interested parties.

Vatican intervened against poison gas use in WWII

ROME (NC) — Newly released documents show that in 1944 the Vatican acted as an intermediary between Japan and the United States in helping discourage possible use of poison gas as a weapon in World War II fighting, a U.S. church scholar said. The documents reveal that a Vatican query on U.S. intentions regarding use of gas warfare generated a reply framed by the joint chiefs of staff, the country's top military advisers, said Jesuit Father Robert Graham. The joint chiefs' reply was a strong restatement of U.S. policy against a "first use" of poison gas, at a time when its deployment was being openly suggested in some quarters, Father Graham said. Father Graham is an expert on Vatican policies during the war.

Cardinal: Moral decline more dangerous than nuclear war

ROME (NC) — Cardinal Joseph Ratzinger decried the moral decline of modern society, calling it a greater threat than the danger of nuclear destruction. "The true danger of ruin for humanity," said the cardinal, "does not in fact come from intercontinental missiles, but above all from the breakdown of moral forces." The prefect of the Vatican's Congregation for the Doctrine of the Faith made his comments in a lecture on morality and the foundation of ethical values at Rome's Sacred Heart Catholic University.

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Panel OKs use of fetal tissue

2 Pro-lifers vote no on issue

BETHESDA, Md. (NC) — A special federal advisory panel on fetal tissue completed work on its final report Dec. 5 with a majority of its members approving use of human fetal tissue derived from induced abortions in medical research.

With a 15-2 vote, the panel said the use of such tissue was acceptable public policy, but it recognized the "moral relevance" of using the tissue and called for appropriate guidelines to keep decisions on abortion totally independent of decisions on tissue use.

Panel members Holy Cross Father James T. Burtchaell, professor at the University of Notre Dame, and Indiana attorney James Bopp Jr., general

'Whether or not this research is scientifically promising and legally permissible is beside the point if the procedure is ethically at fault'

—Fr. James Burtchaell

counsel for the National Right to Life Committee, voted against approval of fetal tissue use.

The panel met at the National Institutes of Health in Bethesda.

The final outcome reflected the panel's tentative votes taken during its September and October meetings. Only 17 of the panel's 21 members were present and voting Dec. 5.

The panel's report said that acceptance of tissue use "must not obscure the profound moral dimensions of the issue of abortion," but added that the panel's charge was not "to attempt to settle the issue" or to weigh the "worthiness of competing principled perspectives" on it.

It said that "induced abortion creates a set of morally relevant considerations," but "that the possibility of relieving suffering and saving life cannot be a matter of moral indifference to those who shape and guide public policy."

The report was to go to a standing committee that advises Dr. James B. Wyngaarden, director of the National Institutes of Health.

In a written dissent, Father Burtchaell and Bopp said they "must insist that whether or not this research is scientifically promising and legally permissible is beside the point if the procedure is ethically at fault."

Two also said that a key ethical question in the debate was who had the right to give "authentic consent" for

the use of the tissue.

They argued that no one involved in the abortion could give such consent, including the mother, who by choosing an abortion "abandons her parental capacity to authorize research on that offspring and on his or her remains."

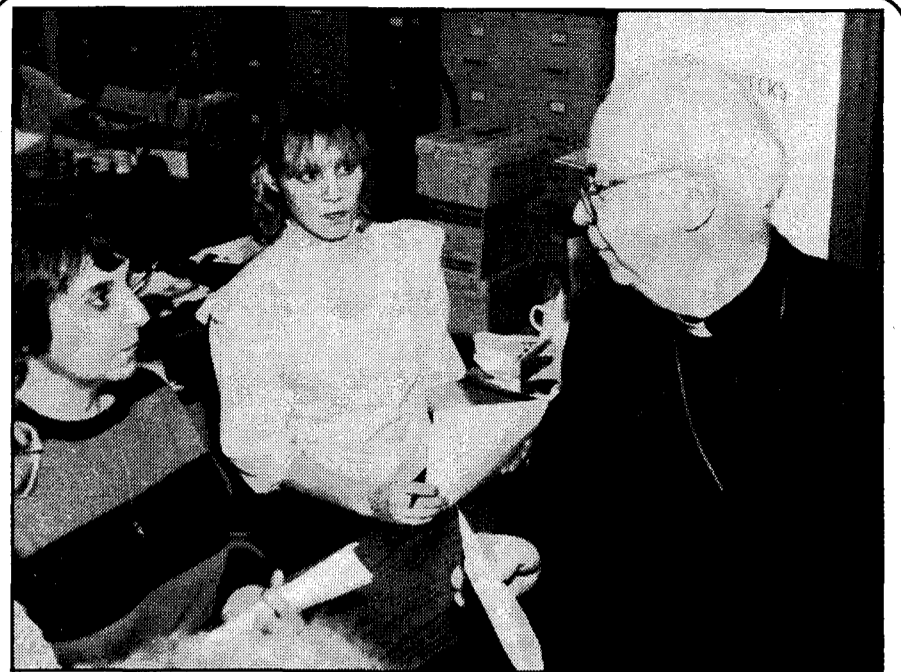
They added that any funding by the National Institutes of Health for such research would "institutionalize a collaboration" with the abortion industry.

In remarks submitted earlier, panel member Rabbi J. David Bleich, a law professor at Cardozo Law School in New York, also dissented from the majority view. He was not present to vote Dec. 5.

He said the duty to preserve life was more compelling right now than the duty to proceed with research using tissue that, despite life-saving potential, has still unknown therapeutic value and could, he felt, increase abortions.

Animal research and limited human research has shown that fetal tissue transplants might become promising therapy for Parkinson's disease, diabetes and various neural diseases, although such efforts have met with mixed success so far.

In November, surgeons at the University of Colorado Health Sciences Center in Denver transplanted human



Bishop jailed

Bishop Austin Vaughan talks with Constable Patty Kunder (left) as he is processed before serving a two-day sentence in the Chester County jail in Pocopson, Pa., for his part in an Operation Rescue demonstration at an abortion clinic. (NC photo)

fetal cells in a man's brain to treat his Parkinson's symptoms. The experimental procedure was previously done in Mexico and Sweden.

Former federal Judge Arlin Adams, panel chairman, said his own longstanding opposition to abortion made him

uncomfortable with research using fetal tissue but that he voted with the majority because of the potential to save lives by using it.

The question of moral relevance and fetal tissue use was the first of 10 questions put to the panel by Dr. Robert E. Windom, U.S. assistant secretary for health, on the scientific, ethical and legal issues of tissue use.

The only one of the panel's answers that received unanimous support from the members urged that scientists continue research on using cell cultures in transplants that "might obviate the need for fresh fetal tissue."

The panel also said:

— Payments and other forms of compensation associated with procurement of fetal tissue should be prohibited.

— Potential recipients of tissue and any other participants should be informed of the source of the tissue.

— The pregnant woman who aborts should not designate the transplant recipient.

— Fetal tissue from induced abortions should not be used in medical research without the prior consent of the woman, and such consent should comply with state law and the Uniform Anatomical Gift Act governing organ donation.

— The Hyde Amendment, banning most federally funded abortions, would not be violated by federal funding of research using fetal tissue or covering costs in procurement because no funds would pay for abortions.

St. Pete bishop retires

WASHINGTON (NC) — Pope John Paul II has accepted the resignation for reasons of health of 65-year-old Bishop W. Thomas Larkin of St. Petersburg, Fla. Both men were classmates in Rome at one time.

The announcement of his resignation was made in Washington Nov. 29 by Archbishop Pio Laghi, apostolic pronuncio to the United States. Bishop Larkin was named apostolic administrator of the St. Petersburg Diocese until a successor is named.

Archbishop Edward McCarthy of Miami said, "I am sorry to learn that, for reasons of health, Bishop Larkin has found it necessary to relinquish the burdens of his office as Bishop of St. Petersburg."

"During his nine years as shepherd of that diocese, he has been a good and faithful servant of the Lord, zealously and wisely guiding and inspiring the members of the growing diocese on their pilgrimage of faith."

"Bishop Larkin's fellow Bishops in Florida share the sense of loss and concern for the Bishop of his people. We offer him and all of the diocese our prayerful good wishes."

Bishop Larkin cited advice from his physician as the reason for his early retirement but mentioned no specific ill-

ness. Bishops may serve until age 75.

Bishop Larkin was named the second bishop of St. Petersburg by Pope John Paul and was ordained a bishop by the pope at St. Peter's Basilica May 27, 1979.

He was appointed vicar general and official of the St. Petersburg Diocese in 1978. He was associate pastor of Holy Family Church, North Miami, Fla., from 1950 to 1954 and pastor of Christ the King in Jacksonville, Fla., from 1954 to 1967. He was pastor of St. Cecilia, Clearwater, Fla., from 1967 until he was named bishop of St. Petersburg.

Bishop Larkin was born March 31, 1923, in Mt. Morris, N.Y., and was educated at St. Andrew and St. Bernard Seminary in Rochester, N.Y. He studied at the Angelicum University in Rome, where he was a classmate of Pope John Paul II from 1947 to 1949.

He was ordained to the priesthood May 15, 1947, for the Diocese of St. Augustine, Fla.

Bishop Larkin has been a member of the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry for six years. He chaired an NCCB subcommittee that prepared a statement on the changing role of pastors.

Better Cuban-deportation rules urged

WASHINGTON (NC) — A U.S. Catholic Conference migration official wants an international commission to assure that careful standards are met before the United States can follow through on plans to deport Cubans who have prison records.

The Justice Department had announced Nov. 17 that it had reviewed the cases of 28 Cubans and decided to send 15 of them back to Cuba. The Cubans are among the group which came to the United States in 1980 by boat from Mariel, Cuba, and have committed crimes in this country or in their homeland.

The announcement came almost a year after the Mariel Cubans, fearing such a deportation notice, rioted in

U.S. prisons in Atlanta and Oakdale, La. Auxiliary Bishop Agustin A. Roman of Miami, a native of Cuba, met with the rioters to end the sieges.

Five Cubans were scheduled to be deported Dec. 1 but Cuba asked for more time to prepare to receive them. Three of them made a last-minute appeal to the U.S. Supreme Court but were denied.

Msgr. Nicolas DiMarzio, executive director of USCC Migration and Refugee Services, said deportations should take place only after "full, fair and impartial hearings" and with the monitoring of the deportee's conditions by the United Nations or a "private international commission."

Some of the crimes listed in the Jus-

tice Department review of the repatriation cases "are no worse" than those alleged to have been committed by detainees the U.S. Immigration and Naturalization Service has recommended for USCC Migration and Refugee Services programs, according to Msgr. DiMarzio. The agency operates two release programs — a halfway house in Columbus, Ohio, and a resettlement program that places Cubans directly with a family member.

Msgr. DiMarzio recommended that the government not deport Mariel Cubans who have completed their jail sentences, have family members in the United States and "who have clearly demonstrated their willingness and

ability to become responsible family members and mature participants in U.S. society."

He noted that nine of the 15 have family members in the United States.

Rafael Penalver, an attorney for Bishop Roman, called it hypocritical for the Justice Department to send the Cubans back to prisons that U.S. officials have condemned as inhumane.

"We seek a deferral of their return until it does not threaten their human rights or serve to legitimize the Castro regime," Penalver said.

The U.S. government has said it would like to return as many as 2,500 of the Cubans.

Catholics eager to help retired religious

WASHINGTON (NC) — U.S. Catholics and pastors seem very receptive to the first-ever collection for the retirement needs of religious orders scheduled to be taken up in most U.S. dioceses this weekend, Dec. 10-11, said the coordinator of the national appeal.

"This is a cause people have a great feeling for," said Sister Mary Oliver Hudon, a School Sister of Notre Dame who is director of the Tri-Conference Retirement Project and its retirement fund.

Diocesan coordinators appointed by their bishops to promote the appeal have been working with Sister Hudon and have reported a good response, she said.

The U.S. bishops approved the collection a year ago at their fall general meeting in Washington. They agreed to conduct it in their dioceses beginning in 1988 and continuing for 10 years unless the needs were met before then.

They also decided that any funds collected would be administered and disbursed through a formula developed by the tri-conference project.

The project was founded by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men after a 1985 study showed that U.S. religious orders would need at least \$2.5 billion to take care of their members' retirement needs.

A new analysis conducted two years later put the minimum unfunded liability at about \$3 billion.

"The problem has not grown out of mismanagement," Sister Hudon said, "but from an imbalance between the numbers of working and retired members, escalating costs of health care and longevity."

She said 2.5 percent of all nuns are over the age of 90. Tri-conference figures show it costs \$10,706 per year to support each of the 3,541 priests and brothers over age of 70, and \$9,951 per year for 36,853 nuns over 70. The median age for men Religious is 56 and for women, 64.

Last June, the bishops at their general meeting in Collegeville, Minn., decided on a two-year plan for allocating the funds to be collected, which Sister Hudon said she hopes will total about \$20 million in the first year.

The main portion of the funds, 90 percent, will be allocated to religious orders in need using a formula developed by the tri-conference that weights the grant an order receives in favor of the age and years of service of all its members over 50 years old.

The remaining 10 percent, up to maximum of \$2 million each year, is to be kept aside to help congregations that are facing a current crisis in funding.

Sister Hudon said a Gallup Poll commissioned by the tri-conference in the summer of 1987 showed that two out of three Catholics said they were likely to contribute to a collection if they were aware of it. Three out of 10 said they were aware of the problem faced by men and women Religious.

Papal delegate: Morality not decided by majority rule

ST. BENEDICT, Ore. (NC) — Morality cannot be determined by majority rule, said Archbishop Pio Laghi, apostolic pronuncio to the United States. "Americans like to see principles implemented," the archbishop said. "If you do not have a majority of people who can meet a certain principle then you want to correct the principle." Archbishop Laghi made his comments at a press conference held during the 100th anniversary celebration of Mount Angel Seminary in St. Benedict in late October.

Study: Number of priests continuing to decline

(RNS) — Twenty years ago there were about 8,000 men enrolled in Roman Catholic seminaries in the United States, compared with fewer than 4,000 today. The average American priest is 56 years old, and researchers predict that by the year 2000 the number of priests will be half of what it was in the mid-1970s. These are among the findings of a study funded by the Lilly Endowment and coordinated by Sister Katarina Schuth, O.S.F.



Prize winner

This photograph of Sister Catherine Marie driving a tractor, taken by Sister Mary of the Holy Spirit, is one of 100 winners in "The American Woman" photography contest co-sponsored by *Parade* magazine and the Eastman Kodak Company. Both cloistered Dominican nuns live at the Corpus Christi Monastery which encompasses 11 acres in Menlo Park, Calif. Sister Mary says the monastery is her "whole world" for photography "so I must continually create with God's tiny creatures or other events. He shows me I must keep my eyes open, as well as my heart, to see the beauty of his world in 11 acres." (NC photo)

Clergy can't be sued for malpractice, court rules

WASHINGTON (NC) — The chief legal adviser for the U.S. bishops and a priest-lawyer praised a California Supreme Court ruling that church pastors could not be held liable for the suicide of a despondent young man to whom they had given spiritual counsel. The lawsuit, widely followed by church leaders across the country, was brought by the parents of Kenneth Nally, who shot himself to death in 1979 and who had had years of church counseling. The Nallys contended he was a victim of clergy malpractice. The court was unanimous in dismissing the case. It also issued a 5-2 ruling that church counselors, or others who are not licensed psychotherapists, have no legal duty to refer a person to psychiatrists or other mental health professionals, even if they believe that person may be suicidal.

Catholic educators applaud Bush choice for education post

WASHINGTON (NC) — Catholic educators praised President-elect George Bush's decision to retain Lauro F. Cavazos as U.S. Secretary of Education. Cavazos, 61, the first Hispanic to hold a Cabinet post, was president of Texas Tech University in Lubbock when President Reagan nominated him in August to succeed William J. Bennett. Bennett, also a Catholic, did not leave the education post until Sept. 20. Bush has announced that he would include Cavazos in his Cabinet. During the short time he has held the post, the education secretary has campaigned to solve the school dropout problem, particularly among minority students.

Costa Rica gets medicines refused by Nicaragua

NEW YORK (NC) — Catholic Relief Services has given Costa Rica \$400,000 worth of medicines which were originally intended for children in Nicaragua but were refused by that country's Sandinista government because the medicines were purchased with U.S. government funds.

Bishop: Trip to Russia called attention to religious freedom

NEWARK, N.J. (NC) — Archbishop Theodore E. McCarrick of Newark said he agreed to join U.S. officials for a Moscow meeting on human rights in hopes his presence would call attention to Soviet restrictions on religious freedom. The group, invited by the Soviets, included senators, representatives and Reagan administration officials who went as members of a commission formed under the Helsinki human rights accords. The archbishop also met with Ukrainian Catholics, including Bishop Pawlo Vasylyk, one of two bishops who last year publicly declared they would practice their ministry in the open. The Ukrainian Catholic Church is illegal in the Soviet Union.

Culture GAP growing between young, old Vietnamese

WASHINGTON (NC) — A cultural gap between young and old Vietnamese who have resettled in the West is growing, said a priest responsible for worldwide coordination of ministry to Vietnamese Catholics outside Vietnam. Msgr. Philippe Tran Van Hoai, head of the Rome-based Coordinating Office of the Apostolate for the Vietnamese in the Diaspora, said the younger Vietnamese expatriates have adapted to their new homes more easily than their parents and grandparents have. He urged Vietnamese youth in the United States to study the Vietnamese language and civilization.

Pittsburgh diocese cutting back on parochial schools

(RNS) — A reorganization plan being prepared by the Roman Catholic Diocese of Pittsburgh is likely to leave the region with larger but fewer parochial schools, according to Rosemarie Cibik, diocesan school superintendent. A recent study concluded that roughly one-third of the diocese's 154 parochial schools "are strong and viable by all criteria," and most of the remaining schools can be revived if remedial attention is provided. But other seriously faltering institutions will have to be consolidated with neighboring schools if they are to survive.

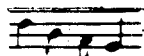
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Priest hits \$1 million jackpot

Gives money to poor parishes and schools back in Philly

PHILADELPHIA (NC) — Father Francis A. Giliberti told members of his parish council Nov. 21 that they would have to win the lottery to pay the \$14,000 still owed for the renovation of their church, St. Barbara's in Philadelphia.

Never mind, he told them at Mass Nov. 27, "I'll take care of it."

Father Giliberti had hit the jackpot.

"Lights flashed, bells rang," and Father Giliberti went back to St. Barbara's Nov. 25 with a check for more than \$1 million from Trump's Castle Casino in Atlantic City, N.J.

Father Giliberti and a few friends from the class of 1970 at Philadelphia's St. Charles Borromeo Seminary had gone to Atlantic City "to relax, to solve the problems of the world and the diocese," he said.

They go to the Jersey shore once or twice a month, occasionally taking in a movie or spending a few dollars at one of the casinos.

An employee of Trump's Castle who is a friend and former student of Father Giliberti's treated the priests to dinner at the casino. After eating, the other priests left, but Father Giliberti decided to play the slot machines, his favorite game, for a half hour or so.

Dignity Mass banned in S.F.

(RNS) — The San Francisco chapter of Dignity has been notified that it can no longer celebrate Masses in Catholic churches, thus apparently becoming the last chapter of the Catholic homosexual group to be placed under such a ban.

Archbishop John R. Quinn said the 350 members of the local chapter would be welcome to attend Mass although the service will no longer be under the group's sponsorship.

Monsignor Patrick J. O'Shea, a spokesperson for the archdiocese, said the dispute with Dignity was not over homosexuality per se but over sex outside marriage. He said the organization's stand "goes against the teachings of the Catholic Church because only in the sacrament of marriage is sex allowable. It is the same as with heterosexuals."

Dignity members expressed disappointment and anger over the ban but vowed to continue to work for change within the Catholic Church.

'As a priest, I have everything I ever wanted, everything I've wanted to be'

He wanted to play a particular slot machine, he told The Catholic Standard and Times, archdiocesan newspaper. His mother had played the same machine last summer, and "she never won a thing," he said.

Father Giliberti wandered around the casino until the person playing the machine left.

"The minute I started to play, it started to hit," he said. "First \$10, then \$20, then \$100. I had about \$300 in the tray and decided to quit just as soon as the machine started taking money back.

"It never happened," he said.

"All of a sudden, five sevens came up on the third line of the machine — that's the progressive's jackpot," he said. "Lights flashed, bells rang and people began kissing me and shaking my hand."

He scooped up the \$300 or so that was in the tray and handed it to a



Father Francis A. Giliberti, pastor of St. Barbara Church in Philadelphia, enjoys a laugh with Anita Williams, one of his parishioners, after Mass. Father Giliberti won more than \$1 million on a slot machine in Atlantic City. (NC/UPI photo)

woman playing the adjacent machine. Two hours later, he had a check for \$1,077,777.77.

Father Giliberti will pay off the renovation bill for St. Barbara's, a struggling parish of mostly black and elderly white members. He told the archdiocesan newspaper that he would buy new computers for the parish school and make "a nice donation" to a classmate's parish, Our Lady of Holy Souls, which is even poorer than his own.

The largest donation, he said, will be to a scholarship fund for students

attending West Catholic High School for boys, where Father Giliberti once served as school minister.

"As a priest," Father Giliberti told the Standard and Times, "I have everything I ever wanted, everything I've wanted to be."

"Money isn't going to make me any more happy or content than I am. The good I can do for my family, for Catholic education, for St. Barbara's and other charities is important."

Three days after hitting the jackpot, the millionaire priest was still answering his own phone.

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Abortion definition clarified by Vatican

Technology prompts new understanding

VATICAN CITY (NC) — Church authorities have clarified the legal definition of abortion to include new drugs and surgical procedures.

"In light of what's happened in abortion lately, and in light of what we know about conception, and in light of the church's teaching of the sacredness of human life, the question arose" whether the "legal definition used by the church is something more encompassing" than the traditional legal understanding of what is meant by abortion, said Dominican Father Joseph Fox, a member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

The commission said any method used to terminate a human life from the moment of conception until birth is an abortion and therefore an excommunicable offense.

Father Fox said it was his opinion that the ruling includes all abortifacients, including intrauterine devices and certain types of birth control pills. He also said the term "fetus" was used to include all life from the moment of conception until birth.

Scientifically speaking, the term fetus is applied to unborn human life from the end of the third month until birth.

The canon law commission made the

ruling last January, but it was not announced at the Vatican until Nov. 24.

The ruling clarified Canon 1398, which says that "a person who procures a completed abortion incurs an automatic excommunication."

The Nov. 24 statement said abortion is not only the "expulsion of the immature fetus" but is "the killing of the same fetus in any way and at any time from the moment of conception."

Father Fox said the traditional understanding of abortion has been the ejection of a "living but non-viable fetus" from the uterus.

New technologies have eclipsed this traditional understanding, he said. The recently released French-developed drug RU-486, called the abortion pill,

induces miscarriages by blocking progesterone in the first weeks of pregnancy. Progesterone is a hormone necessary for a pregnancy to succeed.

In addition, doctors have developed new surgical procedures to kill some fetuses in the case of multiple pregnancies. This procedure, in which doctors insert a needle through a woman's abdomen and inject potassium chloride into the hearts of selective fetuses, was designed to increase the chances of a successful pregnancy for one of the fetuses.

Abortifacients include the IUD, which prevents the implantation of the fertilized egg, as well as so-called "morning after" pills and certain birth control pills that prevent implantation or stimulate uterine contractions to reject the fertilized egg.

However, for an excommunication penalty to go into effect, one must know there is a pregnancy, and there must be a free choice to abort, Father Fox said. He acknowledged that in the case of the IUD as well as abortifacient drugs, one might not know if an abortion has occurred.

Procuring, or helping someone to procure, an abortion is one of only seven offenses explicitly punished by excommunication under canon law. It is an automatic punishment, which means there need not be any official church declaration of the fact.

While normally only a bishop or certain church authorities have the authority to remove the penalty of automatic excommunication, in some dioceses this authority can be delegated to local confessors.

Father Fox said Catholics seeking to have an excommunication penalty removed should first go to a local confessor to find out what the procedure is in their diocese.

Central American Bishops criticize outside intervention

SAN SALVADOR, El Salvador (NC) — Central American bishops, meeting near San Salvador, criticized outside intervention in regional conflicts, including U.S. aid to the Nicaraguan rebels.

They also urged the governments of their own nations to comply with terms of the 1987 Central American peace plan.

The 23rd general assembly of the episcopal secretariat of Central America and Panama, known by its Spanish initials as SEDAC, met Nov. 22-24 at a Carmelite convent in Nueva San Salvador, eight miles outside San Salvador.

During the meeting, the bishops elected Archbishop Prospero Penados del Barrio of Guatemala City the new

president of SEDAC. He replaces Archbishop Arturo Rivera Damas of San Salvador.

The bishops also made a plea for a "political solution to the Central American conflict" and reiterated previous offers to mediate conflicts.

They called the Central American peace plan "the only (hope) for salvation of one of the hot spots of the world." The plan was signed Aug. 7, 1987, in Guatemala City by presidents of Nicaragua, El Salvador, Guatemala, Costa Rica and Honduras.

Speaking at a press conference, several bishops criticized governments for not having complied with the accord's terms.

The accord outlined measures to take effect in each Central American coun-

try, including a general cease-fire, amnesty for guerrilla forces, internal democratization and prohibition of the use of one country's territory for aggression against another nation.

"There no longer exists a political will on the part of the heads of state who signed the accord to reach a firm and lasting peace in Central America," said Archbishop Penados.

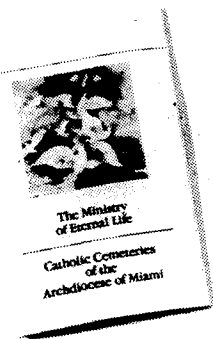
Archbishop Roman Arrieta Villalobos of San Jose, Costa Rica, said "political and ideological interest groups" had kept the goals of the peace plan from being realized.

In their final document, released Nov. 27, the bishops criticized outside intervention in Central American conflicts, including U.S. aid to the Nicaraguan rebels, known as contras.

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No Christmas in Bethlehem

BETHLEHEM, Occupied West Bank (NC) — The town government of Bethlehem, where Christ was born, has canceled traditional Christmas celebrations because of the yearlong revolt against Israeli occupation. The usually brightly lit Manger Square will remain dark, and its 40-foot Christmas tree will not be decorated, said Bethlehem Mayor Han-

na Nasser. "We don't see any reason to celebrate Christmas," Nasser said Nov. 28. "We have to show concern for our dead and for our detainees."

Catholic Church officials said Christmas Mass will be celebrated as usual in Manger Square, but a decision had not been made on whether Latinrite Patriarch Michel Shabbah of Jerusalem would lead a procession through the square.

The annual Boy Scout parade and a Christmas Eve reception for dignitaries have been canceled.

Last year, the town canceled the Christmas Eve reception. Manger Square was lit, and the Boy Scout parade was smaller.

However, only 2,500 visitors — 75 percent fewer than in 1986 — visited Bethlehem for the Christmas celebrations.

Bethlehem is four miles south of Jerusalem.

Last December, Palestinian Arabs began protesting Israel's occupation of the West Bank and the Gaza Strip, captured from Jordan and Egypt in the 1967 Middle East war. In the last year, more than 300 Palestinians — including six from the Bethlehem area — and 11 Israelis have been killed, and 5,000 Palestinians have been arrested.

Hundreds of Palestinians from Bethlehem and the surrounding area are among the more than 6,000 people wounded in the violence.

On Nov. 15, the Palestine National Council, a legislature-in-exile for the Palestine Liberation Organization, proclaimed an independent Palestinian state in the West Bank and Gaza Strip. Israel refused to recognize the independence.



IN CROSSFIRE--A woman carries her two children and belongings in Beirut street during battles between Iranian and pro-Syrian Shiite Moslem rivals. (NC/UPI photo)

3 Lefebvre groups return to Pope

VATICAN CITY (NC) — The Vatican has reincorporated into the active life of the church three priestly and religious organizations of former followers of excommunicated Archbishop Marcel Lefebvre.

A fourth group, including 20-25 nuns, has had the status of its members recognized as in good standing by the Vatican, but the organization still has to finish writing its constitution as a religious order and have it approved by the Vatican.

Three of the groups are in France and the other is in West Germany, said the commission, which provided the information Nov. 30 at the request of National Catholic News Service.

The members of these groups were not excommunicated because they opposed Archbishop Lefebvre's decision to ordain four bishops against papal orders, said the commission.

But the groups were not formally recognized by the church, and the priests had to be reinstated into the active ministry, said the commission. The process is referred to by the commission as "regularizing."

The four groups are:

- The 60-member monastery at La Barroux, France, in the Archdiocese of Avignon. The group is composed of 20 priests and 40 brothers and seminarians who follow the Benedictine monastic rule.
- A convent of 20-25 nuns, associated with La Barroux monastery and following the Benedictine rule. Vatican officials do not anticipate problems approving the nuns' new constitution.
- The Priestly Society of St. Peter, with headquarters in the Diocese of Augsburg, West Germany, made up of 20 priests and 30 seminarians. The 20 priests are former members of the Lefebvre Priestly Society of Pius X.
- The Society of St. Vincent Ferrer, located outside Paris. It has six priests and four brothers and seminarians who follow the Dominican rule.

The terms allow the groups to continue their spiritual and liturgical traditions, including celebration of the Tridentine Mass in Latin. But they must accept the validity of the current vernacular Mass and must give assent to the teachings of the Second Vatican Council.

Archbishop Lefebvre was suspended from the active ministry in 1976 when he ordained priests against the orders of Pope Paul VI. He has continued to ordain priests. Under church law, the priests he ordained since the suspension are automatically suspended from the active ministry.



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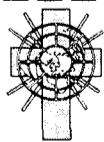
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University norms draft more flexible

VATICAN CITY (NC) — In an expanded revision of its draft Catholic university norms, the Vatican has offered some flexibility to local church and university officials on controversial issues of governance and discipline.

The revised draft maintains the right of the church to insist on orthodoxy in teaching and states that all Catholic universities are subject to some form of control by the church hierarchy.

But according to the new text, this control would now be indirect and more elastic in many cases. An earlier reference to a necessary "juridical connection" between university and bishop has been dropped, and universities are no longer described as "a part of" the church but as "closely related to" the church.

Disciplinary policies are stated more generally in the revised norms, with the responsibility for devising specific procedures left to the universities and national bishops' conferences.

The revisions came in response to sharp criticism of an earlier version of the document, published in 1985. The new text is expected to serve as a basis for discussion during an international consultation next spring at the Vatican. A final draft of the proposed norms eventually will be forwarded to the pope.

In defining types of Catholic uni-

versities, the new draft distinguishes carefully between those established under church law and those that were not. Most of the Catholic universities in the United States fall into the latter category of "non-canonical" universities.

In describing these "non-canonical" institutions, the new draft does not mention direct control by the church hierarchy. Instead, it refers to the need to keep the local bishop informed about the university's academic state, pastoral activities and Catholic identity.

Most of the criticism of the earlier draft was from non-canonical universities, which complained that juridical ties to church authorities would cause legal, fund-raising and social problems in their countries.

In three instances, the revised norms call on bishops' conferences to help resolve problems at Catholic universities.

Both drafts state that theologians must follow church doctrine. The revised draft explains why in greater detail. It emphasizes the positive aspects of theological research but says that the ordinary Catholic has the right "not to be troubled by theories and hypothesis" that disturb his or her faith.



Unexpected freedom

Zephania Mothopeng, 75, is embraced by Leah Tutu, wife of anti-apartheid leader Archbishop Desmond Tutu, after Mothopeng was unexpectedly released by South African authorities. He had served 11 years in prison. (NC/UPI photo)

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Local Section

THE VOICE

Miami, FL

Dec. 9, 1988

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Breaking barriers of prejudice

Tri-ethnic dialogue brings Haitians, black Americans and Hispanics together

By Prent Browning
Voice Staff Writer

Do you have a favorite prejudice?

If you're honest enough to admit that you have one or two, maybe you can also admit that when the prejudice concerns people of different cultures it may be rooted in tortions and inaccuracies.

In Miami, with its many different racial and ethnic groups, indulging in these prejudices can be particularly divisive and destructive to the spirit of a community.

With that in mind, two Archdiocesan organizations — the St. Martin de Porres Association, an organization of lay black Catholics, and the Archdiocesan Religious Education Department — recently took the initiative in promoting better understanding between different groups by sponsoring a first-ever tri-ethnic Day of Dialogue.

Haitian, Hispanic, and American black parishioners spent most of last Saturday together at the multi-ethnic parish of St. Mary Cathedral in Miami, listening, learning and confronting their own prejudices. Haitian, Hispanic and black speakers rotated among the different ethnic groups in classrooms at St. Mary's School. The speakers were chosen for their community involvement and interest in and knowledge of cross-cultural differences.

The differing roles of men and women was one of the subjects addressed during the dialogue.

"In the Hispanic culture the role of men is seen as authoritative," said Hispanic speaker Zuzel Echevarria, a professor at Florida International University. "The role of women," she said, addressing a group of black parishioners, "even though the Hispanic woman works and is a professional, is still more of a nurturing kind, being the mother at home and being the one responsible for giving the values and responsible for the raising of children."

Leona Cooper, president of St. Martin de Porres Association, told Echevarria that this differs somewhat from the experience of black men and women in the United States.

"The [black] woman is usually the person who has to carry certain things in this country because the man has been rejected, he hasn't been given his rightful place in society," she said. "Nowadays, we have more black males in the working pools but still they are not given the same credibility as the woman because the woman seems to be less threatening [to white society]."

Black speaker Gilbert Raiford, a professor of social work at Barry University, spoke to Hispanic and Haitian groups about how the daily necessity of survival under slavery disrupted traditional male/female roles for American blacks.

"The woman might have gone out and plowed the fields because the man may be sick. If she is going to have a baby who is going to take care of her while she is having a baby? Who is going to wash the clothes? So they learned from their experience in this country that they had to forget about male vs. female work... everybody does what has to be done."

Slavery also disrupted the family structure of blacks, as relatives and children were split up to live on different plantations. Hispanics, on the other hand, have a history of valuing the extended family and lavishing attention on their children.

"They [Hispanic families] tend to hold children at home longer, making them less independent... and providing more kind caring because they have the extended family," Echevarria said.

Large close-knit families are a feature that Hispanics share in common with Haitians, Haitian speaker Dr. Jean Charlot, an obstetrician-gynecologist from Miami, told a Hispanic group.

There are many other cultural traits that they share in common, he said. "Religion is a very strong point in both cultures."

Differences in style and temperament also were noted during the dialogue.

"The Haitian always plays it high," wanting to identify himself with the upper classes, said Dr. Charlot. "The black is more casual."

Both Haitians and Hispanics share a certain openness and volubility, the Haitian speaker said. Echevarria pointed out that sometimes the emotionality and open



Jim Ford, a black American from Christ the King parish in South Dade, makes a point to a Hispanic during a small-group, tri-ethnic discussion. Below, Haitian speaker Dr. Jean Charlot tells a room-full of black Americans about his own initial problems in learning the English language. (Voice photos / Prent Browning)

'Be quick to hear but slow to judge, for we never know what burden our brothers and sisters are carrying.'

Bishop Emerson Moore,
Auxiliary of New York



temperament of Hispanics is misinterpreted as brashness or rudeness by blacks and other groups.

Areas of friction between the different ethnic groups were explored at the dialogue and usually found by the speakers to be the result of misunderstanding.

"At St. Mary's there is a large Haitian community but when I have attempted to speak to them my perception is that they don't understand what I'm saying," one black woman told Dr. Charlot.

The Haitian doctor responded by explaining how difficult our language is to learn for many of his countrymen.

"English is the most difficult language ever... because you have to remember the sound of the words. They are not pronounced the way they are written. You have to be exposed to the words. It's a sink or swim thing for us."

Even if a Haitian understands the language pretty well it still requires an effort to mix with other groups.

"When you join a small group, if you cannot understand their jokes and pick them up quickly then there is a

little uneasiness. I don't call that tension," said Dr. Charlot.

One Hispanic woman told of being more comfortable with Haitians than with blacks at the workplace.

"We have the same kind of habits, we bring food to share. And yet a black nurse will come in and look at us as if to say, 'what are you doing?' They [blacks] are more to themselves."

"Blacks are extremely sensitive to racism," Raiford said in response to similar examples while addressing a Hispanic group, "and they may feel it even if it isn't there, and that's why sometimes they seem clannish."

The professor in turn addressed some problems that blacks have with the Hispanic community.

Although there are many Cuban-owned businesses in black areas of Miami, "Hispanics have not hired any appreciable amount of blacks to work for them," he said. "Black Americans tend to feel that Hispanics look down on them."

The exchange later prompted Edith Perez of St. Barbara parish in Hialeah to review her thoughts on the subject. Although she was among those who said that blacks "don't join in," she now considered that this may be related to their experience of racism.

"It's a misperception that there is racism, that the other person is against them; I think it's just a lack of communication," she said.

The Hispanic parishioner added that the dialogue day was "ideal to overcome that fear that we all have [of different cultures] and do it with a Christian spirit and to come together as the Catholic Church."

"I'm looking at this debate as a sort of a revelation to me in terms of all the similarities and differences we have," a black parishioner said.

Later in the day the three ethnic groups came together for lunch and broke down into smaller, mixed dialogue groups before attending a special tri-ethnic Mass celebrated by Archbishop Edward McCarthy, Miami Auxiliary Bishops Norbert Dorsey and Agustin Roman, and black Auxiliary Bishop Emerson Moore of New York.

At one of the dialogue tables a black parishioner, Jim Ford, continued the discussion raised by the speakers with Haitian Rene Archer.

"From a black American standpoint we are coming out of a different situation altogether. The primary problem is the language barrier. We feel in order to interact with the Haitians we have to speak their language," said Ford.

"The so-called boat people have less education," rejoined Archer, explaining why the recent wave of Haitian refugees has particular difficulties with language. "The Haitian community is doing its best to educate the people."

It takes a certain humility to understand that all of our prejudices are not based on fact, so it is not surprising that Bishop Moore stressed this issue during his homily at the concluding Mass.

"Be quick to hear but slow to judge," he said, putting the day in perspective, "for we never know what burden our brothers and sisters are carrying."

Church policy on child sexual abuse

Policies and procedures of the Province of Miami for dealing with inappropriate behavior involving minors.

1. Inappropriate behavior by any cleric of the (Arch)Diocese which threatens the health and well-being of children is of grave concern and must be dealt with in a responsible manner.

2. All accusations or reports of child molestation or sexual abuse of children by any cleric should be considered extremely serious. Reception of such an accusation or report must be reported immediately to the Ordinary or his designate regardless of (1) the belief by the person hearing the accusation or report of its legitimacy or, (2) the magnitude of the incident, or (3) whether the accusation is made anonymously.

3. The Ordinary or his designate will investigate the accusation or report of inappropriate behavior with regard to pastoral concerns for the welfare of the alleged victim, the rights of the accused and the overall welfare of the (Arch)Diocese.

4. The person or persons assigned by the Ordinary to investigate the report or accusation will attempt to interview the person(s) making the allegation(s). All such interviews will be conducted in an atmosphere that will ensure justice and fairness to all concerned

This policy was issued by the Florida bishops in December, 1986, to be followed by all the dioceses in the state.

(cf. Canon Law). The accused will also be interviewed. Confidentiality will be maintained and only those necessary will be involved in the process.

5. Reporting requirements to the Department of Health and Rehabilitative Services under Florida law must be strictly observed.

6. When inappropriate behavior is admitted by a priest/deacon, and it is deemed appropriate by the Ordinary, taking into consideration the demands of justice and the good of all involved, the accused will:

a. have his assignment terminated and all activities involving contact with children and/or youth shall be forbidden;

b. he will be sent for immediate psychiatric evaluation;

c. he may be placed under proper supervision to ensure that there will be no recurrence of such inappro-

priate behavior. When professionally recommended, he will continue in an ongoing therapeutic program;

d. the determination as to when he is able to resume ministries involving contact with children and/or youth is to be made advisedly and only with professional psychiatric approval. Ongoing supervision in this regard is mandated.

7. Pastoral assistance will be offered to any victims of such behavior. Compassion, the keynote of Christ's gospel, is to be the guiding principle.

8. Should the Ordinary decide to accept the accusation as true without admission by the cleric he will terminate the assignment of the priest/deacon and the cleric will be referred for psychiatric evaluation. Pending professional recommendations, a suitable assignment may be found while ensuring on-going supervision so there will be no recurrence of such behavior.

9. When an individual priest/deacon refuses to cooperate either in the evaluation of his actions or the recommended treatment, the Ordinary may resort to restrictive and canonical procedures in accordance with Canon Law.

10. Records as to all of the above are to be secured in accord with the norms of Canon Law.

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My brothers and sisters in Christ:

The history of the Catholic Church in America is a story of people who risked all they had in hopes of a new life in a new nation. Among the pioneers were religious sisters, brothers and priests... men and women who spent their lives building parish churches, schools, orphanages and hospitals — those sacred places which nourished the faith of generations. They are our grade school teachers, our high school counselors, our college professors. They are the nurses who stood by us in intensive care, the social workers who offered us a safe place to turn to. They nurtured our talents and healed our spirits. They gave us their lives.

These sisters, brothers and priests who labored to build the Church often did so for small stipends from which they covered all their personal and communal expenses, the education of new members and the long term care of the sick. As late as 1966, the average sister's stipend was less than \$100 per month. Their salaries

did not include health or life insurance, retirement plans or pension programs. The working members of communities provided for their retired members.

But the low-pay, no-pension system that worked in the past has caught up with many religious communities. Health care costs have escalated. Older persons live longer. There are fewer wage earners than in the past. In many cases there are as many — or more — retired members of congregations as there are full-time earners.

The retirement shortfall has brought many religious communities to a point of financial crisis. We can't allow it to happen. That's why a **Retirement Fund for Religious** has been established.

The **Retirement Fund for Religious** is a restricted fund established in 1987 by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, and the Conference of Major Superiors of Men to help religious congregations support their eld-

Priest is not with Archdiocese

A man identifying himself as a Roman Catholic priest and using the name of Rev. Peter Patinella is unknown to the Chancellor's office of the Archdiocese of Miami.

erly members. Contributions to this fund will be distributed annually to every religious order in the United States that has an unfunded retirement liability.

Donations from Catholic parishioners

are the primary source of the **Retirement Fund for Religious**. The intent is to help Religious Communities look to the future with hope. A special appeal will be made on December 11 in all parishes in the Archdiocese to help support the elderly brothers and sisters who once worked so hard to make Christ come alive in our minds and hearts. Join me in remembering and thanking them by contributing to the **Retirement Fund for Religious**.

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

Official

Archdiocese of Miami

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

The Rev. Thomas Sheha to Associate Pastor of Sacred Heart Church, Homestead, effective Dec. 1, 1988.

The Rev. William Mylchreest to Associate Pastor of St. Andrew Church, Coral Springs, effective Dec. 1, 1988.

The Rev. Pedro Garcia to Associate Pastor of Our Lady of Divine Providence Church, Miami, effective Dec. 1, 1988.

The Rev. Rolando Garcia to Associate Pastor of St. John Bosco Church, Miami, effective Dec. 1, 1988.

The Rev. Jesus Saldaña to Associate Director of Our Lady of Charity Shrine, Miami, effective Nov. 21, 1988.

The Rev. James Hampton to Associate Pastor of St. Coleman Church, Pompano Beach, effective Dec. 1, 1988.

St. Mark's groundbreaking Sunday

The new and small parish community of St. Mark in Fort Lauderdale, consisting of 411 families, will break ground for its first facilities on Sunday, Dec. 11, at 1 p.m.

The parish property is located on 11.5 acres on Flamingo Road between Stirling and Griffin Roads. Two structures will be built: a parish center with spaces for worship, social activities, offices for administration and counseling, meeting rooms, and a kitchen area capable of feeding 500 persons; the chapel and worship area will seat 650 persons. The second building will be classrooms for adult and youth education.

St. Mark was founded in 1985 and Father William Hennessey was appointed pastor. Sixty people attended the first Mass in a borrowed volunteer fire house. The parish currently celebrates four weekend Masses -- a Saturday vigil at 5 p.m., and on Sundays at 8, 9:15 and 10:30 a.m. -- at the Schott Memorial Center for the Deaf and Handicap, 6591 SW 124 St. in Fort Lauderdale.

The boundaries of St. Mark parish are: Sheridan Street on the south; Griffin Road on the north; Hiatus Road (SW 112 Ave.) on the east; and U.S. Hwy. 27 (the Everglades) on the west. For more information, call the parish at 434-3777.

Feast of Our Lady of Guadalupe

Saturday, December 10, 1988

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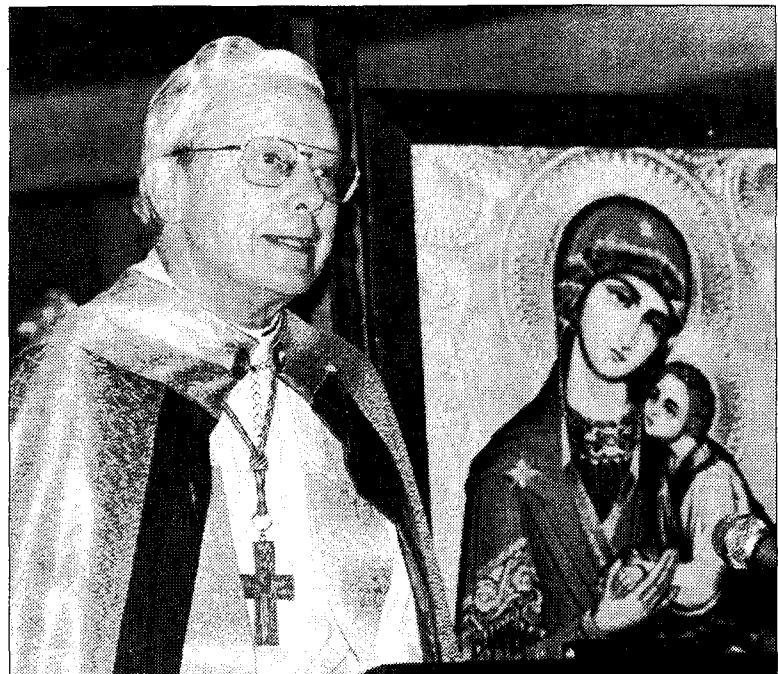
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Archbishop Edward McCarthy preaches at Mass marking 1,000 years of Christianity in the Ukraine (above), with icon of the Virgin in background. Left, Ukrainian Bishop Robert Moskal receives the traditional Ukrainian welcoming gifts of bread and salt from young Ukrainian Catholics. (Voice photos / Marlene Quaroni)

1,000 Years of faith and tears

Ukrainian Catholics mark millenium of Christianity, recall persecution in homeland

By Sisty Walsh
Voice Correspondent

The icons adorned the altar, as they might have 1,000 years ago, as much to be revered as to protect the faith of the worshippers who knelt before them.

Now, more than ever, according to leaders of the more than 10 million faithful members of the Ukrainian Catholic Church, the faith that has withstood persecution, martyrdom and political repression is in need of that protection.

Hundreds gathered to celebrate the millenium of Ukrainian Christianity at St. Mary's Cathedral in Miami on Dec. 3, proudly wearing ethnic clothing and celebrating a rich, mystical service that recalls the Byzantine roots of their Christianity.

This was the first time that a Byzantine service was held at the Cathedral. Many Catholic Ukrainians from the Miami area attended as well as others from other parts of Florida who had chartered buses and traveled to participate in the service.

But it was not an entirely joyful occasion, as Archbishop Edward McCarthy, who concelebrated the Mass, chronicled the turmoil of the Ukrainian Church today in the Soviet Union, where nearly five million Ukrainian Catholics are denied religious freedom.

Citing their "fidelity to God which is an inspiration to us all," the Archbishop spoke of the persecution of the Ukrainian Catholic Church in Russia. "As Ukrainian Catholics approach their millenium, they are also destined to enter their Garden of Gethsemana, suffering for their faith."

He recalled their history, especially the period after Stalin's takeover of the USSR and the severe religious persecution during the German occupation in World War II, which culminated in priests, religious and laity being imprisoned and dying in concentration camps.

The Archbishop praised their perseverance: "This was the unknown holocaust when seven million suffered for their faith and their allegiance to Christianity."

Presently, the Ukrainian Catholic Church is outlawed in the Soviet Union. In 1946, it was supposedly absorbed into the Russian Orthodox Church, which is controlled by the Communist government. Despite this political maneuver, however, Ukrainian Catholics in the USSR continue to practice their faith in underground churches, often risking imprisonment and persecution.

Now the Russian government, adding insult to injury, is laying claim to the historical and spiritual roots of the

Ukrainian Church, begun in 988, by announcing the celebration of their own millenium of Christianity in Russia, dating from the start of Ukrainian Catholicism.

The hierarchy of the Ukrainian Catholic Church, as well as the laity, have lodged protests against this propaganda maneuver. They have appealed to Soviet leader Mikhail Gorbachev to recognize and legalize the Ukrainian Catholic church.

Signed by secretly consecrated bishops, priests and other clergy, the petition, which was also sent to the Pope, mentions the "more sympathetic conditions now arising" in the Soviet Union and asks for

official recognition of the Church.

So far, there has been no reply from the Russian government.

Archbishop McCarthy commented on the present situation, saying: "There are claims that a religious freedom has returned to Soviet Russia, but these claims ring hollow, despite the protestations of the government."

He paid tribute to the tradition of the Ukrainian Catholic Church, which he observed is "especially glorious in adversity."

"Your spiritual strength is enduring because it is based on the inspiration of the Gospel," he said. "This is a celebration for the whole Church, because your fidelity to God is an inspiration to us all. Today, we pay tribute to your religious heritage."

The Archbishop also praised Ukraini-

ans' loyalty to the Pope and the Catholic Church, and their refusal to be separated from the universal Church.

"Perhaps we have failed to welcome and understand the Oriental Church in the past," he said. "But we do now, today — especially here in South Florida with its many cultures and traditions. I pray that we find a renewed respect for the diverse gift of our brothers."

The rich traditions of worship and the legacy of the Oriental Church are still practiced by Ukrainian Catholics, who follow the Byzantine rite which evolved from liturgies used in Palestine, Antioch and later, the eastern Mediterranean.

Much of the liturgy is sung or chanted by the celebrant, including the Gospel, which was delivered in English and Ukrainian. The choir from Assumption

(continued on page 15)

WHEN WORDS FAIL

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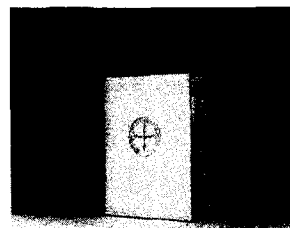
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V

A ray of hope for migrants

St. Ann's Mission in Naranja offers help, spiritual comfort

By Lina Bryon,
Staff Writer, La Voz Catolica

When Sister Ileana Valdes began working with migrant farmworkers at St. Ann mission in Naranja, she couldn't help but cry as she witnessed their misery. But soon she transformed her compassion into action.

Now, thanks to her organizing ability, the food and clothing regularly donated to St. Ann's by its own people or those in other parishes is enough to meet the needs of all the farmworkers who stop by the mission, instead of just a lucky few.

Four volunteers — an American, a Puerto Rican, a Mexican and a Colombian — come by the mission three times a week for three hours to help Sister Ileana sort the donated clothes. "It looks like the United Nations," says the nun, who is originally from Cuba.

One room is filled with clothing racks that are brimming with donations, and they're even organized into sections: for men, women, boys, girls and infants. There is also a "department" for electrical appliances... and even one for household ornaments.

Yet everything seems too little when compared to the needs of the migrant farmworkers, who arrive at the mission empty-handed: each family usually has three or four children, and they spend their lives traveling from state to state, following the crops.

While most of these workers are Mexican, there are also Salvadorans, Haitians and "anglos"; about 80 percent are Hispanics. "We have Guatemalans who speak neither English nor Spanish," says Father Jose J. Espino, administrator at St. Ann Mission.

While talking to a reporter, the "padre-cito" ("little Father") as his people call him, places some of the food donations in another room, next to the clothing racks, where Rudy, another volunteer, prepares them for distribution.

"The Catholic schools of St. Brendan and Lourdes and Good Shepherd parish have helped tremendously with their donations," says Sister Ileana. "We have also received support and cooperation from St. Louis, St. Richard and Epiphany parishes."

The food donations are organized into bags, the bigger ones for families and the simpler ones for single people.

The bounty is appreciated by three families from San Benito, Texas, who arrive at the mission empty-handed. All of them have children and two of the women are pregnant. By the time they're ready to leave St. Ann's, the women are forced to make two trips, since they cannot carry all the food and clothing they've received.

"This happens every day," notes Sister Ileana, who says she gets her strength from prayer: "I wake up early and pray, I ask the Lord to give me enough strength to go on, and He always answers my prayers."

In addition to this "nun without a veil," as Sister Ileana refers to herself, three other Religious work at St. Ann Mission. They are Missionary Guadalupanas of the Holy Spirit, and are principally devoted to teaching religion to the farmworkers' children and working with the young people. Sister Ileana is a Dominican from Media, Penn.

St. Ann Mission was established 27 years ago, and presently ministers to migrant farmworkers in three labor camps: South Dade, Everglades and Redland. The rural population is estimated at about 20,000 migrant farmworkers and 7,000 who stay year-round, working at other jobs when the harvest ends.

But according to Father Espino the number is greater: "We have many farmworkers, totalling 40,000 people, and we are expecting more," says the priest. "The tomato harvest is just beginning, and at the moment the workers are picking and packing lemons, okra and chinese pumpkins."

Three days a week Father Espino, Sister Ileana, and the volunteers visit the labor camps, celebrate Mass and talk to the farmworker families about their needs. Since the Mass is celebrated out in the fields at 7 p.m., Sister Ileana has to

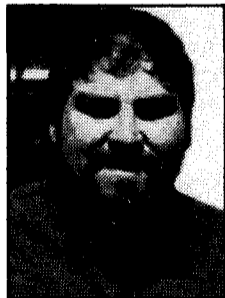


Jesus Lemos, right, can't decide what he wants from St. Ann's filled racks; below, Cristina Zabala shows the bucket used for harvesting.



Christmas toy drive

Those who would like to donate food, clothing or toys for Christmas to St. Ann Mission in Naranja should contact the Archdiocese's Rural Life Office, 757-6241 in Dade or 525-5157 in Broward, Ext. 195; or Sister Isabel or Father Jose Espino at St. Ann's Mission: 258-3968.



Father Jose Espino, St. Ann's administrator

'Our work never ends.'

Sister Ileana Valdes, St. Ann's Mission



La Voz photos/ Lina Bryon

"bring along a towel to scare away the mosquitoes."

Sister Ileana also visits the farmworkers' homes. Most live in trailers, but some live in the few rented houses available to them. The nun supplies the families with food and medicine. She also tends to the children's needs.

"She always scolds us when we stay in bed and our children miss school," says Maria Elsa del Valle, a Mexican woman who lives in one of the trailers with her husband and five children. She works packing tomatoes "from 3 p.m. to 3 a.m.," she says. "There is no such thing as a regular schedule."

Every two months, the farmworkers can come to the mission to get clothes, although they can always find help there in an emergency. The mission keeps a log of their addresses and other personal data.

"Beds, furniture, everything was given to my sister when she arrived from Texas," says del Valle.

Cristina Zabala came from El Salvador five years ago. She says she almost had to put her four year-old son to work in the fields. The child is deaf-mute.

Gene del Valle is a Mexican woman who works with her husband in the pumpkin harvest.

She talks about the farmworkers' life with sadness: "You can't establish roots anywhere, because we are here today and gone tomorrow."

St. Ann Mission is in constant need of donations because new families are always coming in. "Our work never ends," says Sister Ileana.

"We would live a very, very unhappy life if it weren't for the church," adds Gene del Valle, glancing at the nun.



Archbishop Edward McCarthy, along with clergy from St. Kevin's and other Archdiocesan parishes, concelebrates liturgy of dedication for new church on Thanksgiving Day. (Photo courtesy / Manolyn Photo Studio)

'Unique' St. Kevin's dedicates church, marks 25th

By Ana Rodriguez-Soto
Voice News Editor

They've got a pastor who dabbles in art and architecture; an inclination toward communal tithing; and lots and lots of YUCAs (Young Upscale Cuban-Americans). Perhaps for those reasons St. Kevin's in southwest Dade is one of the Archdiocese's unique parishes.

Born out of "barren" Everglades 25 years ago, in the past 15 years its population has boomed from an original 100 to more than 2,000 registered families. Once located in the proverbial "boondocks" — SW 125th Avenue and Bird Road — it now sits in one of the most heavily developed and congested areas of western Dade County.

And it's still growing.

Its school, started only eight years ago, quickly expanded from Kindergarten through eighth grade. More than 600 children are now enrolled and the pastor doesn't even bother to keep a waiting list — it wouldn't be practical.

Indeed, St. Kevin's has come a long way since those first few pioneers began celebrating Sunday Mass in the now defunct Crown Bowling Alley and Concord movie theater, causing the children to dub it "St. Concord" church.

So appropriately, on Thanksgiving Day, parishioners gathered to look back and give thanks for their first 25 years, as well as look forward by dedicating their new permanent church — a church designed, inside and out, by their artistically-inclined pastor, Father Ignacio Morras.

"This is a young parish," he says, explaining that the average age of his parishioners is in the mid-30s; most of them have young children; and most of them are second-generation Cuban-Americans who speak Spanish and English equally well.

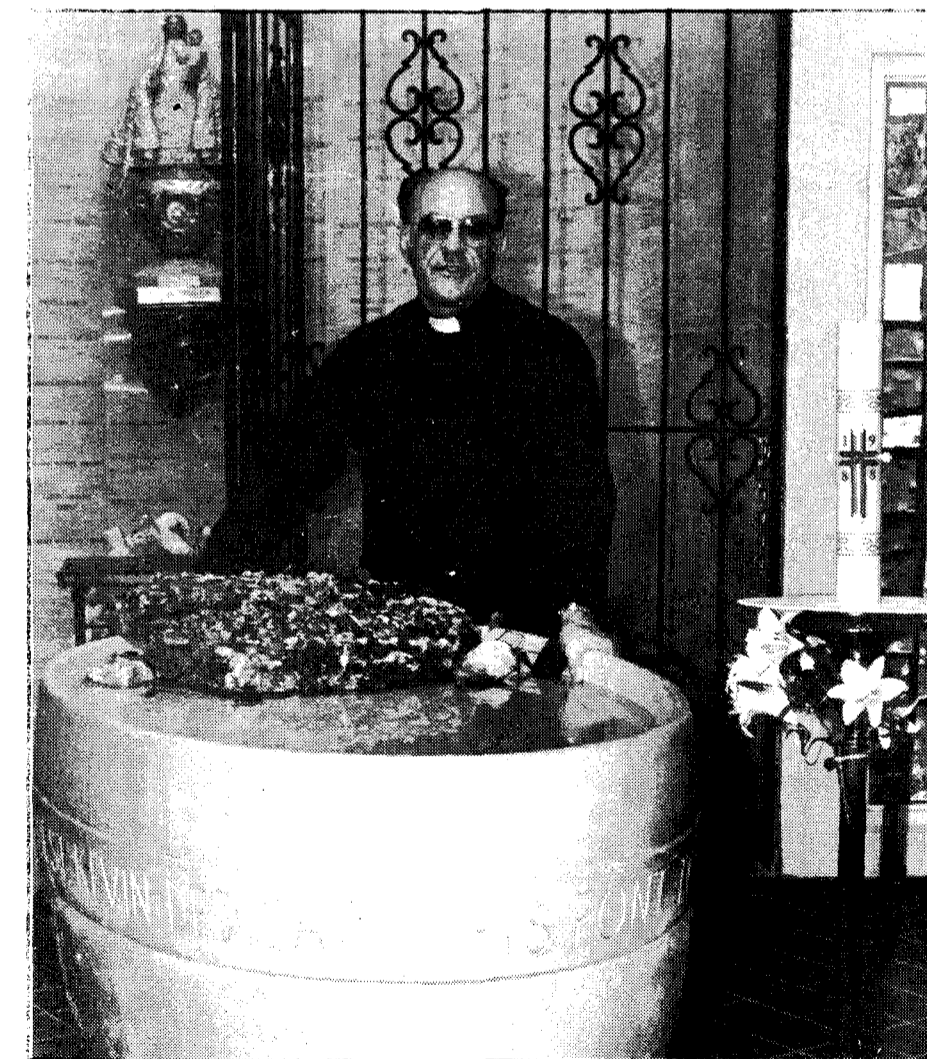
Magda Barzana, the parish secretary, is typical. Born in Cuba, she arrived in the United States as a teenager, and moved into the Archdiocese 15 years ago. She has been a parishioner at St. Kevin's for 10 years. Her two daughters graduated from St. Kevin School and her son attends there now.

"They have a lot of people like me [at St. Kevin's]," she said, "who came from Cuba between 12 and 15 years old [and] feel comfortable in both languages."

Although she wouldn't describe herself as a YUCA, a term coined for South Florida's Cuban "yuppies," she admits, "They do have a lot of professionals here."

"We have a young and progressive spirit," says Father Morras, who has been pastor of St. Kevin's since 1972. He succeeded Father Michael Licari, who founded the parish in 1963 and died in October of this year.

Father Morras uses the term "progressive" because his parishioners "applauded" when he suggested that they



donate 10 percent of the cost of building the new church to the poor. So far, that has meant a \$138,000 contribution to the Archbishop's Charities and Development drive (ABCD).

This after more than a decade of back-to-back building-fund drives — first for a combination church-hall; then for a rectory; then for the school (all of them paid for now); and finally for the church, which will cost a total of \$2 million. Only

\$800,000 remains to be paid off.

"Tithing," Father Morras says simply. "If everybody's supposed to tithe, the community is supposed to tithe too."

"I was very pleased. [Father Morras] always gives to charity," said Tilli Ricchini, noting that the collection taken up during the dedication liturgy — attended by close to 3,000 people — was donated entirely to the St. Vincent de Paul Society. Ricchini is one of 50-60 "pioneer" pa-



Three monks at prayer, a sculpture made of rock and polished off with virgin wax from Spain, enhances prayerful atmosphere at St. Kevin's new chapel. The artwork was designed by St. Kevin's pastor, Father Ignacio Morras, and executed by renown Spanish artist Ramon Lapayese. Below, Father Morras stands by the Baptismal font, also made from rock and designed by him. Behind him is the niche for Our Lady of Charity. (Voice photos/ Ana Rodriguez-Soto)

rishioners, who moved into the area at about the same time the parish was created.

"There was nothing there. It was just barren," she remembers. "All at once it grew up like anything... And they're still moving in like crazy."

Giacinta Pompa and her husband moved down to southwest Dade from New York in 1962, when not even a bus line reached into the area. The few newly-built homes were going for \$15,000.

She remembers that as far back as 1971, "we still didn't have a lot of people in the parish. And not a lot of money, either."

Although the switch to a predominantly Hispanic neighborhood and parish has been swift and radical, both women say they still feel at home at St. Kevin's.

"I tried once going elsewhere but I felt my roots were [here]," said Pompa, who still serves as a Eucharistic minister. "A lot of other people have found the same thing."

"The main thing is to work together and just have love," says Ricchini, who can't praise Father Morras enough for his leadership. "He's very good and kind... He is a mastermind. He is so inventive and creative. He is everything rolled into one."

Indeed, Father Morras seems to be something of a Renaissance man, equally adept at ministry, administration and art. He is skilled at working with wrought iron, and images of Our Lady and the Apostles in a boat with Jesus adorn the rectory and parish hall.

He designed the church, he says, to be "functional." It is semi-circular "so that everyone will feel close to the altar," and it seats 1,400 people — simply because the parish needed the room. The wide aisle that runs all the way around the back can accommodate about 500 more on standing-room only occasions, but it also permits people who walk in late to find a seat without disturbing fellow parishioners.

Behind the main altar is a chapel which

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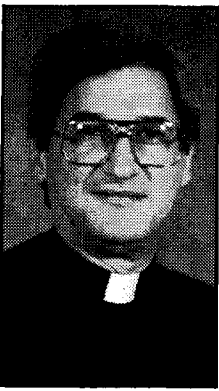
St. Barbara parish marks first birthday

By Lina Bryon
Staff Writer,
La Voz Catolica

Hundreds gathered at St. Barbara parish in Hialeah Gardens Dec. 4 for its first anniversary celebration, held on the feast of its patroness.

Father Rafael Pedroso, pastor, attributed

'I could say there are



about 5,000 Hispanic families in the area, but in a half hour the number would have grown to 5,500.'

Father Rafael Pedroso, pastor, St. Barbara's

the large turnout to "word of mouth" advertising about the parish, which encompasses the area between Okeechobee Road, NW 122 St., the Palmetto Expressway and NW 87 Avenue in northwestern Dade County.

Although the parish is very young, it already publishes a church bulletin for its "99.9 percent Hispanic" population, said Father Pedroso.

He could not give exact figures as to the number of parishioners, but says the church is situated in a rapidly-growing area, where many new housing develop-

ments have sprung up during the past six or seven years.

"I could say there are about 5,000 Hispanic families in the area, but in a half hour the number would have grown to 5,500," Father Pedroso said.

Various organizations are already active in the parish, including Cursillo, which meets Monday evenings; and a charismatic group which meets Tuesdays. In addition, 18 catechists teach religion to 128 youngsters after school and on Saturday mornings. Every first and third Sunday of the month, Baptisms are celebrated after the 12:30 Mass.

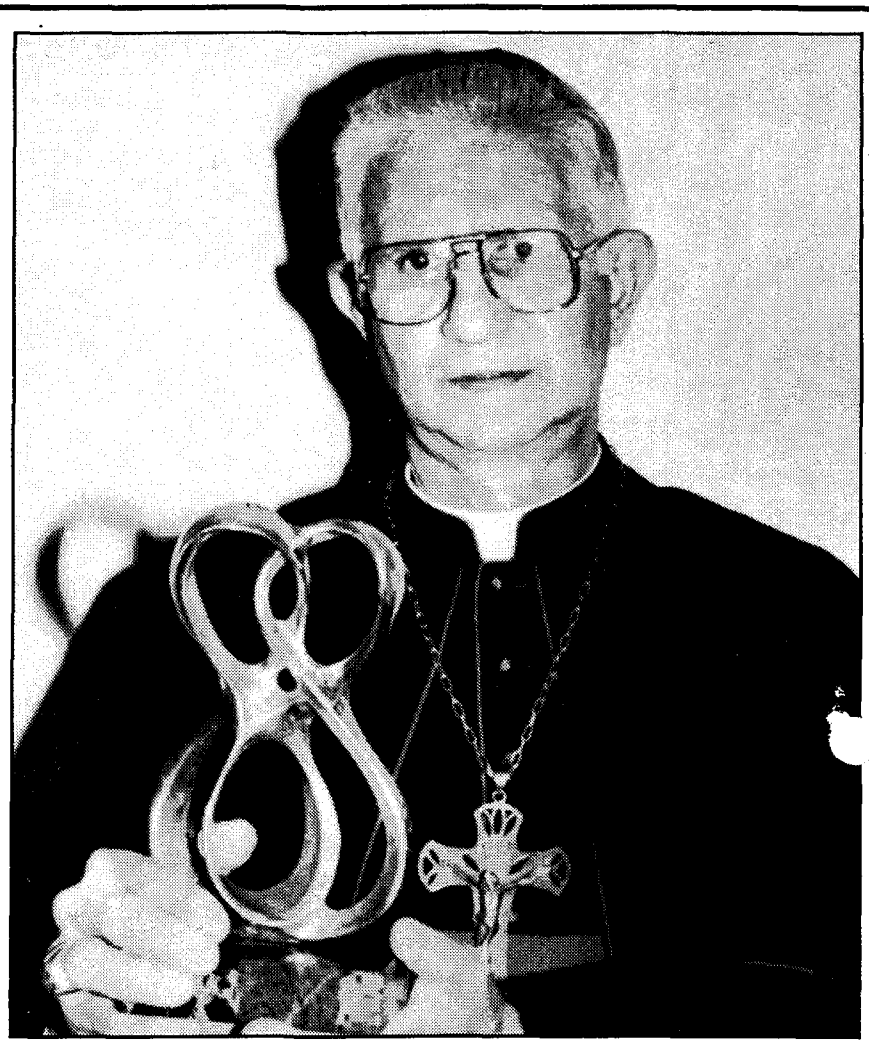
The parish also shows concern for the needy. Father Pedroso recalls on one occasion he asked for clothing for the poor, only to have to plead with parishioners later not to donate any more because there was no place to store it.

Father Pedroso said he is now looking for volunteer married couples to help prepare engaged couples for marriage.

But the parish's current home is small and very simple — it's really a warehouse in an industrial area — and "brides don't like it very much," Father Pedroso says, so he doesn't expect to celebrate too many weddings in the near future.

He is making plans to change that, however. "My next goal is to start raising funds for a new church," he says. At the same time, he would like to begin conducting a formal parish census.

St. Barbara parish is located at 11960 NW 87 Court in Hialeah Gardens. Phone is: 556-4442. Masses are celebrated Sundays at 9:30 a.m., 12:30 and 7 p.m.



Honored bishop

Health professionals in the U.S. and Canada recently chose Miami Auxiliary Bishop Agustin Roman as the recipient of their "Dialogue '88 Pastoral Care Award," citing his efforts last year to end the riots of Cuban detainees in Oakdale, La., and Atlanta as the best example of dialogue and pastoral care. In recent weeks, Bishop Roman also has received *The Miami Herald's* "Spirit of Excellence" award for 1988; and the Cross of Father Felix Varela, given by a Puerto Rican group named in honor of the 19th century Cuban priest, philosopher and exile whose cause for beatification has been introduced in Rome. (La Voz photo / Araceli Cantero)

St. Kevin's new church designed by pastor

(continued from page 13)

on extra-crowded Sundays can accommodate 200 more people, or parents with young children. The one-way glass enables them to follow the Mass in the main church. Both altars are made of wood, supported by an upside-down crown made out of wrought-iron. The lector's podium, also made of wood, juts out from the main altar so as to be close to the people.

Aside from white marble on the altar floors, the rest of the church and chapel have a floor of red Spanish tile, set off by white stucco walls which turn to a minty-blue behind the main altar. Eighteen stained-glass windows depicting wheat, bread, and Florida palm trees adorn the back of the church, all of them designed also by Father Morras.

The 19,000 square-foot building, which, on the outside, is circular and finished off in copper, has been called possibly the largest church in Dade County, because of its size and seating capacity.

But Father Morras says, "It's a church. That's all."

Indeed, once inside, the building's vastness seems diminished, and the effect is homey, simple and functional.

Father Morras is perhaps most proud of the chapel, which houses confessionals, a baptismal font, the Blessed Sacrament, holy oils and a niche for Our Lady of Charity. While the main church is geared toward community prayer, the chapel is designed for individual prayer — grotto-like, all its corners have been rounded off

into arches.

Three monks at prayer — carved out of rock and polished off with virgin wax from Spain — adorn the chapel wall. These were designed by Father Morras and executed by a renown Spanish sculptor, Ramon Lapayese, who happens to be Father Morras' friend and lives in Miami.

Lapayese is perhaps best known for the Virgin of Mercy and Christ in repose, both carved in alabaster, which can be seen at the Valle de los Caidos (Valley of the Fallen) in Madrid, Spain. (Excavated inside a mountain, the Valley of the Fallen is a church-monument-cemetery dedicated to those who died fighting for both sides during the Spanish Civil War.)

Facing the monks' sculpture is the Way of the Cross — small iron crucifixes hung from porthole-like stained glass windows. Underneath is the baptismal font, carved out of rock and polished off in Spain. It was donated by the children of St. Kevin School.

Finally, to enhance the prayerful effect, at the front of the chapel is a floor-to-ceiling stained-glass window depicting the words of the Our Father.

This is the third church Father Morras has designed and built. He did one in Chile and one in Venezuela before coming to the Archdiocese 22 years ago.

With St. Kevin's, he says, he hopes to conclude his building career. "We have built already the material things. Now we'll be reinforcing the spiritual community."

Our Lady of Fatima visits Miami

The pilgrim statue of Our Lady of Fatima helped Miami Catholics kick off a spiritual advent when it arrived here at the end of November.

Hundreds of devotees of Our Lady of Fatima gathered to pray the Rosary, go to

confession, and celebrate Mass at the parishes visited by the statue, including St. Mary Cathedral, the Shrine of Our Lady of Charity, Corpus Christi, San Lazaro in Hialeah and St. Mary Star of the Sea in Key West.

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Champs!

St. Timothy's girls' volleyball team has nearly perfect record

By Prent Browning
Voice Staff Writer

Not too many people have had the privilege of playing on a team that has lost only once in 135 games.

Members of the St. Timothy girls' volleyball team, however, can make that claim after four years of championship victories in the Southern Division of the All Catholic Conference.

Joan Dembowski, who coaches the St. Timothy Trojans along with Steve Adams, attributes their success to the fact that his players, before joining the starting line-up of 8th graders, have been part of the team since 5th grade.

"We call them the 'Munchkins,'" says Dembowski about the junior team members.

Actually, the height of the team members is a deceptive measurement of their ability. Take 4 foot, 9 inch, Aileen Lopez. Recently, she came up to serve at a tournament and it was two games and more than 30 points later before the opposing team managed a successful return.

In fact, serves could be the St. Timothy teams' secret weapon. "We win a lot of games purely based on our serves,"



Coaches Joan Dembowski and Steve Adams with St. Timothy's championship girls' volleyball team, whose record over the past four years is 135-1. (Voice photo / Prent Browning)

says Adams.

Not only do they practice placement but Adams, a native of Puerto Rico where volleyball is a major national sport, has introduced team members to some interesting serve variations.

Many girls use a serve called "the floater" in which the ball is hit overhead with the palm of the hand and drifts

through the air shaking and bobbing in the wind, evoking a pang of sympathy for the fated receiver.

Both St. Timothy's pastor and principal have been very supportive of the team.

"I think it helps them academically," says Dembowski. "When you do sports it's a discipline. They have to learn to do their homework at a certain time of day.

They learn how to budget their time."

The team practices every day, but the coaches hope that it never becomes so serious that team members don't have fun.

"The real key to their success is not just winning but having a good time and getting along well with each other," says Adams.

Thinking of the priesthood? Spend a weekend at seminary

By Maria Vega

Staff Writer, La Voz Católica

The bells of St. John Vianney College Seminary ring every day on the hour. But on a recent weekend, their toll was a special one — for more priestly vocations.

Twenty-seven young men from the Archdiocese of Miami had gathered there to experience seminary life and share their concerns and views of the priesthood with current seminarians.

By Sunday morning, when the Vocation Awareness Weekend ended, doubt had given way to certainty for some of the young men.

"I am certain now of what I want," said Andres Moron, a native of Venezuela who, at the tender age of 15, already has gone through intense spiritual battles.

"Before I was an atheist, but I became a believer after reading the life of St. Francis of Assisi," said Moron, a parishioner from Our Lady Queen of Martyrs in Fort Lauderdale.

Every year, the Archdiocesan Vocations Office invites young men from different parishes to several of these vocational weekends. An average of 20 usually attend.

They listen to lectures on the priesthood, the seminary and its curriculum, which, in addition to philosophy, includes classes in psychology and Spanish.

"But many cannot decide on their

vocation in only one weekend, and they come back to the seminary to attend other vocational weekends," said Francisco Hernandez, director of the Vocations Committee at the seminary.

The young seminarian from Puerto Rico tells the young men how difficult life in the seminary can be, "because the priests are very demanding."

A third-year seminarian, Hernandez adds that "prayer and faith in God are what help you fulfill your vocation."

Kenneth Pedraza, of San Isidro parish in Pompano Beach, was attending his second Vocation Awareness Weekend.

He has decided to enter the seminary next August, although he realizes that "one can never be certain, but uncertainty is also part of the faith."

Of the 27 young men who attended this most recent weekend, 16 were Hispanics. "Every day the number of Hispanic vocations grows," said Hernandez.

In fact, 60 percent of those who have attended vocational weekends during the past two years have been of Hispanic origin.

Father Gary Wiessman, Archdiocesan director of Vocations, says the young people who come to the weekends are a mature group "who have seriously decided to find out what God wants of them."

The answer is not affirmative for every-

one.

Brian Fernandez, a young man from Costa Rica, said he is still undecided. "I want to get to know the seminarians; see their difficulties. I would like to be well prepared before making a decision."

Others realize the seminary is not their way of serving God.

"I believe this is not for me, but I want to keep my mind open," said Paul Khoury.

Three Vocation Awareness Weekends are offered each year by the Archdiocese, and statistics have shown that about nine percent of the young men who take part in them will eventually enroll in the seminary.

Of the 50 young men who attended last year's weekends, six entered the seminary this year.

"This is the best way to reflect about what you want," said Ian Camacho, a native of Trinidad-Tobago who was attending his first vocational weekend.

Others simply follow their instincts in coming. As Jose Laverde said: "I came because God brought me here."

The next two Vocation Awareness Weekends will take place in February and March. There is no fee for attending. For information call the Vocations office, 757-6241 in Dade or 525-5157 in Broward, Exts. 270 or 280.

Ukrainians mark millenium of faith

(continued from page 11)

of the Blessed Virgin Mary Church in Miami enriched the formal ceremony with traditional selections and responses, a capella, in both English and Ukrainian. Throughout the church, many echoed the words of the choir, singing the responses softly and reverently.

The priests' vestments and even those of the altar boys were gold and of Eastern style. Although the service was recognizable to anyone familiar with the Roman rite, it had a spirituality and mysticism

long associated with the Oriental Church.

The main celebrant of the Mass was Bishop Robert Moskal from the Ukrainian Catholic Diocese of St. Josaphat, based in Parma, Ohio, which includes Florida.

Many other priests from Ukrainian churches in South Florida, as well as Archdiocesan clergy, joined the celebration, among them Miami Auxiliary Bishop Norbert Dorsey.

Before the Mass ended, Bishop Moskal thanked Archbishop McCarthy and the

Church of Miami for their support of the millenium.

The Mass, he said, bore witness to the unity of the Catholic faith, and Archbishop McCarthy's homily "showed a knowledge of the past suffering of the Church" and held hope for the future.

"We shall lead our lives in the unity of the spirit," Bishop Moskal concluded. "Whatever rite, we are united under one flag — the banner of salvation. I pray that we all stay together — one faith, all redeemed."

Youth retreat set for new Madonna Youth Center in Broward

Seventh and eighth-graders in Broward and North Dade are invited to attend a "Kerygma" retreat beginning Friday evening, Dec. 16 at 7 p.m. and ending Saturday, Dec. 17, at 6 p.m.

The retreat will be the first Youth Ministry event to be held at the Madonna Youth Center in Hollywood. The center is located at 3600 SW 32 Blvd., on the former site of Madonna Academy.

"Kerygma," meaning Good News, is a spiritual experience geared toward young people, focusing on their needs and questions as they search for a Catholic identity in today's world. It is also an opportunity to come together with peers to build community and lasting friendships. Parents and other family members are expected to attend the closing Mass, which will begin at 4:30 p.m. on Saturday.

Cost of the Kerygma is \$20 per participant, and checks should be made out to the Office of Youth Ministry.

With this event, the Madonna Youth Center will be inaugurated as the official meeting place for youth in Broward. Facilities at the center include: two dormitories with a total of 40 beds; a kitchen; a large meeting room; a chapel; a gymnasium and field for sports activities; and beautiful areas for reflection and spiritual renewal.

The center is available for use not only by parish youth groups, but also by young adult groups, religious education classes, and other Archdiocesan organizations.

For more information on the Kerygma retreat or the Madonna Youth Center, contact Tim Colbert at the Office of Youth Ministry, 757-6241 in Dade, or 525-5157 in Broward, Ext. 151.

Opinion/Features

The Voice

Miami, FL

Dec. 9, 1988

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Christmas message from moon

Astronauts found evidence of God, prayed from space

By John M. Scott, S.J.

The year 1968 marked the most exciting Christmas Eve I have ever experienced. I knew as I listened to the voices of our astronauts on my radio that this would be a night to recall forever, a dynamic expression of faith and prayer.

The log of Apollo 8 began at 7:51 a.m. on December 21. Lift-off from the Kennedy Space Center was flawless. Astronauts James Lovell, Frank Borman, and William Anders left Earth's orbit on their six-day journey to the moon and back.

On Monday, December 23, James Lovell looked through the window and reported that he could see the entire section of the planet from Baja, California, to Cape Horn to the tip of South America.

Lovell thrilled to the colors of his home planet: waters tinted royal blue, clouds white and dazzling, land areas a soft textured brown. All the proud works of man had vanished. Cities, roads, and bridges were obliterated by distance. Earth hung suspended in the sky like a beautiful Christmas tree ornament.

The spacecraft had reached the Great Divide of space, where the pull of the earth in one direction is balanced by the pull of the moon in the other. Once beyond this spot, the Apollo 8 entered into the gravitational pull of the moon.

For about twenty hours, a total of ten orbits, Apollo 8 remained locked in the grip of the moon. As they orbited over the naked plains, the barren mountains, and the huge craters of the moon, Lovell reported: "The vast loneliness up here is awe-inspiring. . . The earth is a grand oasis is the big vastness of space."

William Anders took special delight in the lunar sunrises and sunsets. "These bring out the stark nature of the terrain. The sky up here

is a rather forbidding, foreboding expanse of blackness. You can see by the numerous craters that the moon has been bombarded through the eons with numerous small asteroids and meteoroids pockmarking the surface. The back side [of the moon] looks like a sandpile my kids have been playing in. . . It's all beat up, no definition, just a lot of bumps and holes."

On Christmas Eve, as the spacecraft soared around the moon, the astronauts looked back on planet Earth and took turns reading the story of creation.

"In the beginning God created the heavens and the earth." The voice was that of William Anders. "And the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters and God said, 'Let there be light,' and God saw the light and that it was good. And God divided the light from the darkness."

Lovell continued, "And God called the light day, and the darkness he called night. And the evening and the morning were the first day. And God said, 'Let there be a firmament in the midst of the waters. And let it divide the waters from the waters.' And God made firmament, and divided the waters that were above the firmament. And it was so. And God called the firmament heaven. And evening and morning were the second day."

Frank Borman read on. "And God said, 'Let the waters under the heavens be gathered together in one place and the dry land appear.' And it was so. And God called the dry land earth. And the gathering together of the waters he called seas. And God saw that it was good."

Then Frank Borman said the first prayer ever broadcast from space: "Give us, O God, the vision which can see thy love in the world in spite of human failure. Give us the faith to trust thy goodness in spite of our ignorance and weakness. Give us the knowledge that we may continue to pray with understanding hearts, and show us what each one of us can do to set forward the coming of the day of universal peace, Amen."

As Christmas light flickered across the globe, people of every continent pondered the miracle of life in their own way.

Upon his return to planet Earth, astronaut Frank Borman was asked how and when he had decided to read from the Book of Genesis. Borman replied that the decision went back to November 1968 when the three astronauts were informed that during the Christmas Eve TV presentation they would have the largest audience that had ever listened to the human voice. The question, "What can we do that's special?" became a preoccupation with Borman.

Over the next several evenings, Borman telephoned dozens of friends whose opinions he respected. He called people at the launch site. He called Washington. He telephoned home to ask his wife Susan and his two boys for their thoughts.

After much discussion and careful thought, the astronauts agreed that the verses of Genesis would adequately express their emotion.

At first they decided to take along a small Bible, but there was a problem. The Bible would have to be covered with a special fireproof material, making it difficult to get at. They decided to type the selection right into the flight plan itself. And so, into the official

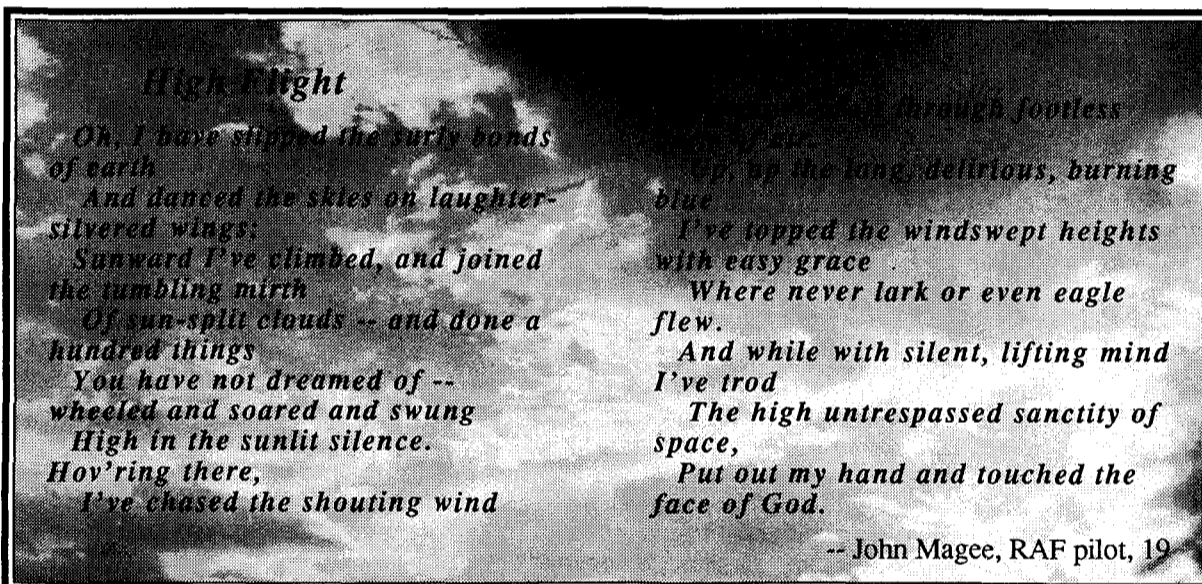
On Christmas Eve 1968, American astronauts read Scripture from space for the first time in history. Later they received letters from all over the world. The ones that meant the most were the ones from behind the Iron Curtain, from Russia, Czechoslovakia, Rumania, Bulgaria, Poland, East Germany, Yugoslavia, Hungary.... Without exception every letter was favorable.

Curtain was favorable.

Early in 1969 Borman made a twenty-day trip through eight countries in Europe and met with the pope. Upon his return to the States, Borman was asked, "What was the most important reaction of Europeans to your flight and your stated experiences and views?"

Although he did not speak directly on the subject of religion, Borman found a fervent response from Europeans to our common desire for peace and brotherhood inspired by his view of our common planet. They responded to the fact that we are really riders on the Earth together, sharing a beautiful and fragile planet.

"I didn't see God," said Borman, "but I saw the evidence that God lives." Apollo 8 astronaut William Anders is a Catholic. Upon his return from the historic flight, he attended Mass with his



record of the first flight of humankind around the moon went a transcript of the opening ten verses of Genesis.

The prayer that Borman said above the surface of the moon has an equally interesting background. On the Sunday before Borman left his hometown of League City, Texas, for Cape Kennedy, he attended St. Christopher's Episcopal Church.

Borman was a lay reader in the church, but had to beg off reading the Scriptures at the Christmas Eve Service. "You'll do anything to get out of that reading, won't you, Frank," said one of the other readers, "even go to the moon."

The readers continued to kid Borman about the fact that he wouldn't be around to read on Christmas Eve. Then they came up with an idea. Wouldn't it be great if Borman could send a message from the moon?

"And so," said Borman, "an idea was planted. I knew our rector, Father James Bucner, was going to preach that night on the subject of peace. What if we were to send a message - a prayer for peace?"

Rod Rose, a friend of Borman's from the Manned Spaceflight Center, was among those present. He agreed with Borman, and they decided on the first prayer ever uttered from above the moon.

Public reaction to the Bible reading and prayer in space was interesting. One woman began a campaign to prohibit astronauts from expressing their religious views in this way.

A bishop in Guatemala wrote that in five minutes the astronauts had done more to catch the ear of young people than a dozen committees had done in five years. Jews wrote in to express their appreciation that a passage from the Old Testament had been chosen. Even people who were not churchgoers wrote in to let the astronauts know that they found the readings meaningful.

The letters that meant the most to the crew came from behind the Iron Curtain. Letters arrived from Russia, Czechoslovakia, Rumania, Bulgaria, Poland, East Germany, Yugoslavia, and Hungary - everywhere, it seemed, except mainland China. Some wrote in stumbling English, some in their own language. Without exception, every letter from behind the Iron

wife in Houston. Anders tells how thrilling it was to look out and see our planet floating against the black void of space. "I was amazed by its delicate beauty. I could clearly see the blue oceans, the greenish-brown lands, and the white clouds swirling below us."

"In my opinion," said Anders, "it is quite possible that historians may record that the greatest gain from Apollo and space exploration, above all the technical advancements, is this new perspective on humankind and the earth."

Anders' credo is one we can all repeat "I believe that we are guided in our journey by God's wisdom and power, which created this universe, established nature's laws, and set the basis for our faith. I believe that all of us are guided by this same wisdom, power, and faith in our daily lives as we enter this new age of awareness about ourselves.

"I believe our Creator has given [us] the powers of the human mind and spirit to explore the wonders of this universe so that we can better fulfill his plan. He has endowed [us] with imagination, curiosity, courage, vision, and dedication, of which space exploration has been a fine example. He has also given us the moral responsibility to use these abilities wisely in order to improve the well-being of all [humankind]."

When Apollo 8 astronaut James Lovell returned to planet Earth, some of his friends asked him to describe his feelings about being one of the first three men to circle our nearest neighbor in space.

Lovell replied that a few days before blast-off for the moon he received a copy of the poem "High Flight" from one of his former high school teachers. Although the author, John Gillespie Magee Jr., was born of American parents, Canada claims him as one of their own. He spent his military career as a fighter pilot with the Royal Canadian Air Force. In December 1941, the nineteen-year-old was killed when his Spitfire collided with another airplane inside a cloud. Several months before his death, he composed his immortal sonnet and mailed it his parents in the United States. Lovell said the poem expresses what he himself would say if he were a poet.

When a marriage is valid

Q. Recently you printed a much needed clarification about when a marriage is valid according to Catholic Church law. You said a Catholic must be married by a priest or a deacon. You should have added that they may be married by a minister with approval of the church. At least our diocese allows this. (Missouri)

A. This letter was one of several I received making a similar comment



By Fr. John Dietzen

about that column. The point is well taken. I considered opening up this matter in my answer, but did not do it for a few reasons.

First of all, while bishops may grant a dispensation (it is more than mere approval) from the form, the fact is that general church law remains that Catholics must be married before an approved Catholic official for that marriage to be valid. In offering this dispensation, and there are others, the bishop in effect says that this general law will not apply to this particular marriage.

Another reason I did not discuss dispensation from the form is hinted at by your indication that with a dispensation the Catholic may be married before a "minister." Actually when such a dispensation is given there is no requirement, unless the bishop makes one, except that the marriage take place before a legally qualified person — minister, justice of the peace or other official.

Obviously this gets complicated, and I have dealt with dispensation from the form numerous times in the past. The main point I wished to make, and which those who wrote also feel needs to be stressed, is that Catholics must be married in accord with church laws. The church cannot and has no wish to extend those laws to people who are not Catholic.

Q. I recently attended a memorial Mass for a deceased woman. Her body had been cremated. Her husband wished to carry the urn with the remains to Mass with him but was told he could not do that.

A. As a result he waited at home until the final act of disposing of her ashes. Could you explain why it would be forbidden that ashes be present at Mass. (Massachusetts)

A. To my knowledge there is no general rule against it. I have seen ashes brought to a funeral Mass on two or three occasions, but normally it is not done.

Perhaps some localities have a regulation about it, but generally it is, I believe, a decision made simply on the basis of propriety and taste.

Q. Twice in the last few years we have heard Midnight Christmas Mass from St. Peter's in Rome. The question: Why was it in Latin?

A. At international gatherings, unless it is clearly celebrated by and for primarily on language group, it is unusual that Mass be in Latin.

This obviously is the case at Christmas and other eucharistic celebrations in St. Peter's. I'm not sure it is done on Christmas, but at Masses I've participated in at St. Peter's, some parts, particularly the Scripture readings, are frequently proclaimed in a modern language.

Teenagers and freedom

By Christopher Carstens

The negotiation starts sometime around age 12 and continues until you move out on your own. Almost every teen wants more freedom and independence than his or her parents feel ready to give.

The specific issue may be going to a dance or spending the night at a certain friend's house. The arguments kids use pretty much boil down to "Trust me, I'm responsible and I can take care of myself."

Parents are likely to answer, "Wait a minute. I'm not so sure."

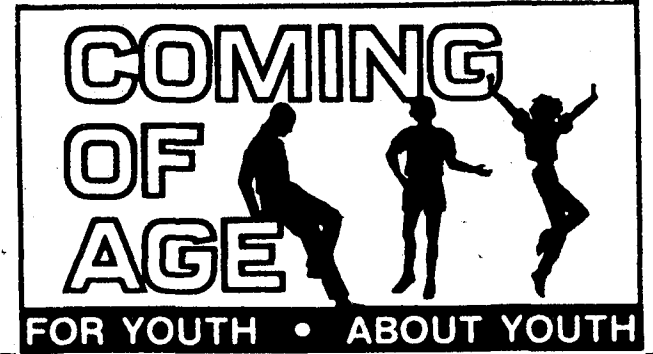
The truth is, parents are scared about their teen-agers growing up and going out. Parent fears usually revolve around the big three: sex, drugs (including alcohol) and car accidents. No matter how sure you are that you won't get into trouble, your parents still are going to worry. It's their job.

But the more they worry, the less freedom you'll get.

You can help your parents comfortably give you more freedom by helping them worry less. There isn't any magic formula, but by calming their fears you gradually can get some more space. It won't happen all at once, but if you are patient things eventually will move in your direction.

First, start small. Presenting your parents with a major rule change is certain to make them nervous. If you go into the kitchen and announce, "I've been coming in at 10 on weekends and I think it should be 12 instead," your parents have to consider letting you stay out every weekend from now on. Requests like that bring out the fear in parents.

Instead, start by asking about a particular event, one that is safe and where there will be plenty of supervision. Ask if you can stay out to 12 one time for a school dance or some other well-supervised activity. When you come home safe, sober and well, your parents will feel calmed about having let you stay out later. And they will be more likely to let you stay out the next time.



As part of your program of reducing parent anxiety, whenever you go out be sure to let your parents know where you're going. Doing that every time may seem like a pain, but nothing scares parents more than having a teen "out there somewhere in the night." Since you get more freedom when they're less worried, keep them calm — tell them where you'll be.

Finally, make it your own private rule to come in between five and 10 minutes before your parents expect you home. If they say be in at 12, walk through the door at 11:54. This is absolutely no harder than getting home at 12:05 and it has an amazing effect on parents.

While this is really only a few minutes different, anything before curfew seems quite early to your folks. You look incredibly reliable and trustworthy. It's something like charging \$9.95 for a book instead of \$10. It seems lots cheaper though there's only a tiny difference. Since your parents don't start getting really worried until you're late, coming in a few minutes ahead of time avoids all that concern. It doesn't cost you much but it will translate directly into more freedom in the months ahead. You'll never invest a few minutes any better.

Remember, the goal is to help your parents give you more freedom. The less they worry, the more chances you'll have to get out and around.

Christmas is about love

All that flowers opens in God
All that breathes contains Him in the chambers
of its pulsing.
All that is hidden
under leaf, in hollow of rock
in curl of shell or womb
All that is silent hears His silence.

(Catherine de Vinck from *News of the World*
(in Fifteen Stations))

The birth of Christ contains a message of love that is almost overwhelming for those who have faith. God not only enters the world at one point in time—in one tiny shell of flesh He enters fully and deeply into every atom in the Universe.

Even though the Incarnation is a divine happening that is unrepeatable, it speaks to us of God's passionate desire to unite with us at every level of our being.

The Eucharist amplifies this message. Hidden in the wheat and wine He waits for us to take Him to our heart. And when we become aware that His presence permeates our soul, He wants us to say with St. Paul, "In Him we live and breath and have our being."

There are countless ways we show our love for God. At times we don't avert to the love He puts in us. But we love God in many ways. We love God:

everytime we act from duty rather than inclination,
everytime we endure the faults of an other rather than complain,

By Fr. John Catoir



everytime we humble ourselves rather than give in to pride, and everytime we trust His love, rather than languish in fear.

We love God
everytime we feel sorry for our sins,
everytime we are grateful for His forgiveness,
everytime we feel His healing power and
everytime we relax with His silent love.

We love God
everytime we help carry the burdens of our neighbor
everytime we recall the way Jesus suffered for our sins, and
everytime we act tenderly toward others, because of His teaching.

Love is that stuff of life and God's love shines in every person who carries Christ in his or her heart. Christmas is a time to receive and a time to give. God's love is the universal gift we give to one another. Christ is born in us every Christmas, and "All that breathes contains Him the chambers of its pulsing."



Time capsules

By Frank Morgan

Webster's book Americanized English

Noah Webster left Yale to fight in the Revolutionary War. After the war he returned to Yale and completed his education. In 1783, he wrote a spelling book, which he entitled, the "Blue-backed Speller". It Americanized English for such words as colour and labour by dropping the "u's" and waggon by dropping the "g".

The Great Seal of the United States became official on June 20, 1782. Its designer, William Barton, chose the eagle, the symbol of Imperial Rome, as the new nation's emblem, while rejecting other suggestions such as the dove and Benjamin Franklin's wild turkey.

In post-revolutionary war days, Levi Hutchins was a clock-maker in New Hampshire, who believed in being at the job on time. He tried to awaken at 4 a.m. every day, but sometimes he

slept past that hour and was distraught the rest of the day. What he needed was a device to rouse him at the exact hour he desired to get up.

He looked at his shelf of clocks and as he later wrote, "It was the idea of a clock that could send an alarm that was difficult; the execution of the idea of a clock that could send an alarm that was difficult; the execution of the idea of arranging a bell to sound at a pre-determined hour was simplicity itself."

Hutchins never bothered to patent or mass-produce his alarm clock. He wasn't interested in money. He was just interested in not oversleeping.

Commercial Ice cream was advertised for sale on June 8, 1786 for the first time. The man responsible for bringing so much joy to the United States was a Mr. Hall of 76 Chatham Street, New York City.

I become what I choose

Advent is a season of hope—a season filled with the promise of peace. Yet for many whose lives have been touched with tragedy, loss or conflict, there seems to be only the darkness of hopelessness and despair. These feelings are intensified by constant bombardment from the mass and our own idealized fantasies of how things should be.

Perhaps there is a need to re-focus and to re-examine what Christmas is all about—the presence of the Lord with us and a renewed call to choose life.

Sometimes we feel that we are the victims of circumstances—that life acts upon us leaving us with few

'It is through our willingness to reach beyond ourselves that Christ's presence is experienced here and now.'

choices. This is a normal reaction of the person who recently experiences loss through separation, divorce or death.

However, if we really look around us, we realize that life is filled with options to act or not to act, to withdraw or to become involved, to focus upon myself or to reach out to others.

It is our response to such options which contribute to

By
Sister Virginia McCall



our growth or lack of growth as human persons. We can see this happening to others around us.

Mary was a widow after 40 years of marriage. In her grief she withdrew from her friends. Most of her time was spent at home struggling to keep Joe's memory alive for herself. By the end of the first year her health had failed so greatly that it became necessary for her to live in a nursing home where she could receive constant care. She gradually gave up all hope and lost touch with the reality around her.

On the other hand, John grieved the death of his wife of 40 years. He missed her terribly and there were weeks when the pain seemed unbearable. But he allowed himself to feel pain while at the same time he kept in contact with old friends and made efforts to gain new ones. He also began to spend time helping at the Crippled

Children's Home. This was most rewarding for him. In spite of his loss he began to find new meaning in life and a deep sense of peace within himself.

Both of these persons became what they chose. Both experienced a loss. Both felt the pain but the way which they chose to deal with it was quite a contrast. For both Mary and John their life took on the quality of the response they had made. One chose to live and one chose to die. Neither choice is easy, but possibly it is easier to just let life happen rather than make the extreme effort to move beyond oneself. However, the consequence of the less painful road is certainly not one to be desired.

The very process of facing the pain and at the same time giving of oneself to others can become life-giving. It is through our willingness to reach beyond ourselves that Christ's presence is experienced here and now.

This is a life-long process but advent provides that special time to prepare for the new life which will be yours some day—if not already. Just as advent is a time for us to renew our belief in the presence of God made flesh in history so is it a time to reflect and believe the spirit of our God is at one with us.

I do become what I choose. I do have options and the choice is mine. So filled with hope we are no longer alone.

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

Teaching about credit

Dear Dr. Kenny: My daughter, 18, is going to graduate from high school this year. You wouldn't believe the credit card applications she has received. I'm terrified. She has no more sense about money than I do about life outside our solar system. I was tempted to throw the applications away, but my husband said that wasn't right. How can I warn her of the dangers of credit. (New Jersey)

You and your husband are both right. Your daughter is a very young adult but surely has the right to her own mail. And you are right to be concerned about credit.

If you think up a good sermon about credit, you first might record it and send the tape to our Congress and president. As a country, we have a very bad record with credit, piling up a monumental deficit for future generations to pay.

Credit is something relatively new for all of us, like a new kind of money. It is money we have not earned yet, future money, today's purchase for tomorrow's work.

That is one large practical problem of credit. Our purchase today locks us into payments over many tomorrows. It means we become less and less free to buy what we want and need, more and more the slave of yesterday's impulses.

A more serious worry is the lure of materialism itself.

By Dr.
James and Mary Kenny



We hear so many commercial messages to "buy, buy, buy" that we are almost immune to the danger of focusing on our own material wealth and well-being.

Maturity is usually defined as "the ability to delay gratification," to hold off on impulses in the hope of a more stable and satisfying future. Credit appeals to immaturity, the desire to have what you want right now. Pay later. What is a parent to do? When your daughter is already 18, it probably is more important what you don't do. Here is a list of things to avoid:

—Don't sermonize about saving. Your daughter won't hear you.

—Don't loan her money or co-sign a bank loan. Exceptions would be where the loan is critical for medical or legal expenses or for education. But not for a

new house, car, furniture or luxury vacation. Let her earn these.

—Don't bail her out. If she overextends her credit, society has a firm way of disciplining her. If you intervene monetarily to "protect" her, you only encourage her abuse of credit.

What can you do that is more positive? Money education begins in early childhood. Here are some thoughts:

—Set a good example yourself. Live within your limits. Be especially careful of expensive houses and cars.

—Give your children an allowance from the time they start first grade. Allow them to spend their allowance on whatever they wish, but no advances.

—Give them a more substantial allowance in high school and let them buy their own clothing. I know of no better way to learn that if you buy \$80 shoes you cannot buy designer jeans also.

—Talk about money. We undereducate our youngsters about sex, death and money. Industry takes advantage of our children's lack of understanding of money and credit. Plan shopping lists. Look for bargains together. Return defective merchandise. Teach them to budget.

—Finally, pray that the bank issuing the credit card doesn't give your daughter too large a limit.

(NC News Service)

Parent-bashing as a kid sport

A distraught mother called a radio psychologist. Sobbing, she said she had just heard from a friend that her daughter had regaled a group of teenage friends with tales of her mother's weird cooking, clothing and driving habits.

The devastated mom said, "I had no idea she felt that way about me. We get along fine but I feel like the laughing stock of the community. I promised my friend I wouldn't divulge her information but how do I face my daughter when she comes home from school?"

None of us like to be mocked but most of us will be by our children at some time or another. Next to boys or girls, depending upon the gender of the group, parent-bashing is the most popular topic of teen conversation.

And even if adolescents admire and enjoy their parents, they must deride, mimic, and judge them at times if they want to fit into the group. If they don't, they are outsiders.

I heard plenty of these conversations as a high school teacher. They go like this:

"My mom drives like a drunk—all over the place. The other day. . ."

"Yeah, I know what you mean. My mom takes three spaces to park."

"You think that's bad. My mother gets in the turn lane 5 miles early and pokes along behind a trash truck. When I tell her to pass him, she says, 'I can't. I have to get off

By
Dolores Curran



in ten minutes."

Everyone laughs. And that, dear parents, is the point. The longer the conversation goes on, the more exaggerated the stories must become. If one teen remains silent, the group eventually turns to him or her and say, "What's with your mom?" He may be entirely neutral about his mother's driving but he feels the pressure to produce so he'll reach for any fiction to remain accepted.

We do the same, of course, but we think it's cute to talk about our kids. When they talk about us, we feel betrayed, disrespected and devastated.

When parents of teens get together for any length of time, conversation is sure to turn to the frustrations of living with adolescents. Because it is so common, we figure it's acceptable. When teens do it, we feel an enormous sense of injustice and hurt.

Parents can expect to be maligned by teens. Little comments we make will be blown out of proportion for the sake of a good story. If we reprove them mildly, they will report, "My dad really blew up." If we ask them where they're going, they report, "I get cross-examined tonight."

It may help parents to know that teens don't particularly enjoy cutting their parents down but it's part of the adolescent ethic. Parents are the oppressors, the stumbling blocks to freedom, the misunderstanders. Teens who, in a moment of courage might say, "My parents aren't like that," are sure to be ostracized. They aren't playing the game.

And, at 16 or 17, the game is all important. It determines who plays and who sits on the bench. I recall chaperoning the decorating of a homecoming float years ago. The teens spent the entire evening criticizing and deriding their parents.

But when the evening was over, one by one they contrived to get me alone to tell me, "My parents are really okay," or "You know what I said about my dad? Well, he isn't always like that." One said, "Hey, Mrs. Curran, don't let this keep you from having kids. Parents can be cool, too."

I smile when I think that these kids now have adolescents of their own. One of them might even be that distraught mom who called the radio psychologist.

Today's special guest: St. Paul

What if St. Paul were a guest on a talk show hosted by Phil Donahue or Larry King or Morton Downey, Jr.?

That question occurred to me as a result of something my wife Mary said recently as we viewed one of those gentlemen. He was interviewing two people. The first was the cocaine-using prostitute who has

By
**James
Breig**



turned a quick buck by posing in the nude in Penthouse to demonstrate Jimmy Swaggart's alleged sins. The second was a third-rate actress who had slept her way into films, become a pill-popping alcoholic and was now the author of a book.

Mary sighed in disgust and asked, "Are we supposed to admire these people? What's the point? Neither one is sorry for what they've done. Neither one is telling other people to avoid what they did. They almost seem proud of it."

As for the host, he seemed unable to ask the two guests important questions about what they did, its affect on them and others, and what was wrong about their behavior. Like most talk-show hosts, he was incapable of dealing with right-and-wrong, morality, universal truths and the fundamentals of human nature.

Instead, he dealt with superficialities, leaving the impression that these two women were wonderful people. The lesson: you, too, can become famous and rich if you'll only commit some really huge sins, tell us the grimy details in a book and laugh along with the host about how sophisticated it all is.

And that's when I began wondering how Larry, Phil or Morton would handle someone like St. Paul or St. Augustine or any of the other saints who sinned mightily, realized their fault, felt regret, and went on to improve their lives and to become examples to others on how to live more purely, more spiritually, more lovingly.

Imagine with me: the theme music comes up, the announcer intones his introductions and suddenly there is the host across the desk from St. Paul. . .

Host: My guest is Paul of Tarsus. He approved the stoning of Stephen, the first martyr of Jesus Christ's followers. Paul

then became the grand inquisitor in the persecution of Jesus' friends. He harassed believers, invaded home to find Christians, and threw men, women and children into prison. Then, suddenly, he himself became what he had persecuted: a follower of Jesus. Whew! What a story! Tell me, how would you describe your conversion?

Paul: It was as though I was born when no one expected it (1 Cor 15:8).

Host: But you didn't do anything really wrong, did you? After all, it was your job.

Paul: I used to be a blasphemer and did all I could to injure and discredit the faith. . . I myself am the greatest of sinners (1 Tim 1:12, 15).

Host: I don't suppose you want to talk about your beliefs. After all, religion is a private matter.

Paul: I am not ashamed of the Good News; it is the power of God saving all who have faith (Romans 1:16).

Host: I'm sure you agree, however, that we shouldn't judge each other's behavior. Jesus told us that, right? So if I want to sin, that's my business.

Paul: If you pass judgment, you have no excuse. In judging others, you condemn yourself. . . But your stubborn refusal to repent is only adding to the anger God will have towards you on that day when his just judgment will be made known. . . For the unsubmissive who refused to take truth for their guide and took depravity instead, there will be anger and fury (Romans 2:1-8).

Host: That's pretty strong, Paul. I don't see that much sin in my life or among other people I know. I'll bet you're like other preachers: only interested in sexual sins. Can you even list any other sins?

Paul: People will be self-centered and grasping; boastful, arrogant and rude; disobedient to their parents, ungrateful, irreligious; heartless and unappeasable; they will be slanderers, profligates, savages and enemies of everything that is good; they will be treacherous and reckless and demented by pride, preferring their own pleasure to God (2 Tim 3:2-4).

Host: I think we have to go to a comm—

Paul: Examine yourselves to make sure you are in the faith; test yourselves. Do you acknowledge that Jesus Christ is really in you? If not, you have failed the test. . . Try to grow perfect; help one another.

Be united; live in peace, and the God of love and peace will be with you (2 Cor 12:5-6,11).



Madame Sousatzka

Shirley MacLaine stars in "MadameSousatzka" which the U.S. Catholic Conference says "has Academy Awards written all over it" and describes Miss MacLaine's performance as her "richest. . . to date." 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.

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Catholic television and radio schedule

Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 9 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **'Focus on Life'** In English with Father Thomas Wenski, every third Sunday at 7:30 a.m. on WSVN-CH. 7; next air date is Dec. 18
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 10 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 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 Dec. 12: PACT; Week of Dec. 19: Chanukah
- ☐ **'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 8 p.m. in Spanish; Mondays at 9 a.m. in Spanish on Channel 51.
- ☐ **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.

Radio programs

- ☐ **'Sound and Sense'** Sundays at 9 p.m. on WKAT, 1360 AM, **Topics:** Dec. 11, God and Death.
 - ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:20 p.m. on WKAT, 1360 AM. **Topics:** Dec. 11, Marriage and Annulment; Dec. 18, Religious Contributions in the Church.
 - ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.
- ### In Spanish
- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM.
 - ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, everyday 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.

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

- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Co-hosted by Dick Mishler and Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- ☐ **'Una Vida Mejor'** Co-hosted by Dick Mishler and Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM.
- ☐ **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, 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

Liturgical conference to focus on RCIA

Clergy and lay people will be able to experience the Rite of Christian Initiation of Adults (RCIA) during a day-long liturgical conference to be held next January at Barry University in Miami Shores.

"Initiation '89", co-sponsored by the university and the Archdiocese's Office of Worship and Spiritual Life, will take place Jan. 28, 1989 from 8:45 a.m. to 5 p.m. Described as a "day of prayer and action," the conference is designed to help priests, Religious and laity understand the RCIA, and the role of the parish community in welcoming converts to the Church.

The RCIA recalls the process of initiation used by early Christian communities, and requires the participation of the whole parish. Over a period of time, converts are instructed in Catholicism and go through various steps of initiation, culminating with their Baptism during the Easter Vigil.

The RCIA has been mandated by the bishops of the United States and will be in effect in the Archdiocese of Miami as of

Advent, 1989.

Participants at the liturgical conference will celebrate three of the RCIA rites as models of what could be done in multicultural parishes. The rites are: Acceptance into the Order of Catechumens; Sending of the Catechumens for Election; and Enrollment of Names of the Catechumens.

In addition, there will be a number of workshops—in English and Spanish—as well as keynote talks by Father Ray Kemp, an advisor to the U.S. Bishops' Committee on the Liturgy and a national speaker on the RCIA; and Father Domingo Rodriguez, S.T., an expert on the Pastoral Plan of Action for Hispanics.

Registration is by parish or organization: \$20 for each of the first three persons, and \$10 for each person after that. After Dec. 15, the cost increases to \$25 for the first three persons.

For more information, write or call: Office of Worship, 9401 Biscayne Blvd., Miami, FL, 33138; 758-0543, Ext. 351.

Augustinian Volunteers renamed

As of September 1, 1988 the Augustinian Volunteers were renamed the "Catholic Volunteers in Florida" by Archbishop McCarthy of Miami. The Archbishop's decision will more closely identify the organization with their service area in Florida, with the bishops and Catholic volunteerism.

The Catholic volunteers in Florida will continue to promote the values of social justice by direct service and empowerment to those persons who do not have access to educational, cultural, social and economic resources. This is accomplished by individuals volunteering to dedicate their talent, education, and experience in a ministry of services on a full time basis for one year.

If you are interested in a one year experience linking your skills with your faith or if your church organization would like a lay volunteer to share their experi-

ence in service with the needy call or write the volunteer office: Catholic Volunteers in Florida, P.O. Box 702, Goldenrod, FL 32733.

Mercy Hospital seeks volunteers

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

Mercy Hospital, Mercy, located at 3663 South Miami Avenue, needs volunteers for the many different areas of the hospital. Whether you like patient contact, answering phones, running errands, or just plain helping where needed, they have the job for you. All volunteers receive complimentary meal and parking. For a rewarding experience, call Mercy's Volunteer Services Department at 285-2773.



Father Varela remembered

The Archdiocese's Cuban community recently marked the 200th anniversary of the birth of Father Felix Varela, the 19th-century Cuban priest-philosopher-writer who is considered the "intellectual father" of his country and who, as an exile, served for 30 years in the Archdiocese of New York. During the Mass at St. Mary Cathedral, attended by more than 500 people including representatives of the Knights of Columbus (above), Auxiliary Bishop Agustin Roman prayed that Father Varela — whose cause for beatification has been introduced in Rome — might still inspire Cubans worldwide with his wisdom: "Speak to us of youth, of truth, of politics, of religion and the Church. Today when we are so confused politically... tells us that 'love of truth and peace is the only principle in politics.'" (La Voz photo / Araceli Cantero)

It's a date

Spiritual renewal

San Isidro Catholic Church at 2310 Hammondville Road in Pompano will celebrate New Year's with a Catholic Revival on Jan. 1 from 2 to 5 p.m. Praise, teaching, prayer, healing. Call the Cornerstone at (305) 989-6220.

The Catholic Charismatic Hispanic Renewal and the Charismatic Group Corazon de Jesus will host a retreat of Fr. DeGrandis on Jan. 7 and 8th at Little Flower parish, 1270 Anastasia Ave. in Coral Gables from 9 a.m. to 6 p.m. For more information call 444-3521.

The Cenacle in Lantana will host a compulsive overeaters retreat Jan. 13-15 given by Sr. Mary Sullivan. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, FL 33462.

St. Paul the Apostle Church, 2700 N.E. 36th St., Lighthouse Point, will have a special Mass in Spanish at 7:30 p.m. on Dec. 12 to celebrate the Feast of Our Lady of Guadalupe, Patroness of the Americas.

Dances

St. Henry's Church is sponsoring a "Gala New Year's Eve Party" on Dec. 31 at the parish hall. \$45 per person. Dance to the Greg Purcott orchestra from 9:30 p.m. to 1:30 a.m. Call the parish office at 785-2450 for reservations.

The Young Adult Council will host its third annual Christmas dance, Dec. 10 from 8 p.m. to midnight; hosted by St. Bernard's Catholic Young Single Adults, 8279 Sunset Strip, Sunrise. Admission \$5.

Entertainment

Barry University will present "Indian Wants the Bronx" by Israel Horowitz on Dec. 9 and 10th at the Barry University Theatre. Curtain at 8:15 p.m. Tickets are \$3.50. Call 758-3392, Ext. 223 for reservations.

Cornerstone Ministries presents a concert by John Easterlin, a rising Christian musician on Dec. 18 at 6:30 p.m. at the Trinity Assemblies of God Church. For more informa-

tion call 685-8923.

St. Andrew Church will host a concert by *Spiritsong*, a music group from the Franciscan University of Steubenville on Dec. 10 at 7 p.m.

Potpourri

The Dominican Laity, St. Thomas Aquinas Chapter will hold their monthly meeting on Dec. 18 at Barry U. Mass in Cor Jesu Chapel at noon followed by rosary and office. Novices meet at 10:30 a.m. in LaVoie Hall.

The Asociacion De Antiguas Alumnas del Colegio Inmaculada announces its annual reunion with a Mass Dec. 8 at the Ermita De La Caridad, and its tenth annual dinner at the N.W. 57 Ave. Holiday Inn on December 10 at 7 p.m. For further information call Blanca Francisco De Garcia at 444-0831 or Celeste Perez Duany De Hurst at 442-9473.

Father Solanus Guild Xmas brunch will be held Dec. 11 at noon in the parish hall of

Blessed Sacrament Church, 1701 E. Oakland Blvd. in Ft. Lauderdale.

St. Henry's Men's Club is sponsoring a "Family Breakfast" on Sunday, Dec. 18 at the parish hall from 8:30 a.m. to noon. They will be serving pancakes and sausage. Adults \$3. Children under 10 are \$2.

Our Lady of Mercy Church in Pompano Beach will sponsor a 3-day cruise aboard "Carnivale" on Feb. 10-13. \$345 per person. For information call Sandy at 421-4253 or Stan at 749-9974.

Barry University will host a lecture, "Israel vis-a-vis the Palestinians: Are We Facing a New Era in the Middle East?" on Dec. 8 at 7:30 p.m. at the Broad Center for the Performing Arts. Free admission.

St. Elizabeth Ann Seton in Coral Springs will sponsor a talk by the noted author Fr. Joseph Girzone, the author of *Joshua*, on Dec. 14 at 7:30 p.m. The presentation will take place at Ramblewood Middle School in Coral Springs.

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5 A-Novenas

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Thank you Sacred Heart and
St. Jude for prayers answered.
Publication Promised. SMA

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.

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.

Tania

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.

H.P.

5A-Novenas

Prayer to St. Jude

Most holy apostle, St. Jude, faithful
servant and friend of Jesus, the
Church honors and invokes you
universally, as the patron of hopeless
cases, of things almost despaired of.
Pray for me, I am so helpless and
alone. Make use I implore you, of
that particular privilege given to you,
to bring visible and speedy help
where help is almost despaired of.
Come to my assistance in this great
need that I may receive the
consolation and help of heaven in all
my necessities, tribulations, and
sufferings, particularly-(Here make
your request) and that I may praise
God with you and all the elect forever.
I promise, O blessed St. Jude, to be
ever mindful of this great favor, to
always honor you as my special and
powerful patron, and to gratefully
encourage devotion to you. Amen.
Thank you St. Jude.
L.A.E.

PRAYER TO THE HOLY SPIRIT

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

Thanks to St. Jude for
prayers answered. Publication
promised. Denise Fisher

Thank you St. Raphael for
prayers answered. Publication
promised. L.M.G.

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.
V.V.B.

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.
V.P.

Thanks to Jesus, Blessed Mother &
St. Jude for favor granted.
Publication promised. A.M.G.

Jesus, St. Jude, Blessed Mother
please answer my prayer.
Publication promised. M.P.

Thanks to the Holy Spirit
for answering my prayers.
Publication promised. M.P.

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Although he prospered on the family farm and spent his life helping people, Jack never achieved the goals he had set for himself when he was a young man. In his own eyes, Jack wasn't a success. But his neighbors saw Jack differently. (NC/UPI photo)

How to judge success — and failure

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

This is a story about a failure. At least he saw himself in that light. I pieced it together after he died, talking with his sister and his friends.

In 1910, when Jack was born, people who counted were supposed to have big plans. They talked about their dreams. And some people were prepared to tell themselves and others that they were on the road to big things.

Jack's family owned a farm about 50 miles from San Francisco, rich land in an expanding area. He liked farming, but he thought that it could be more scientific, more planned and more profitable. He decided he wasn't going to leave school, as so many of his friends did when they were 15 or 16 to go out into the fields.

He wanted to go to the University of California at Davis, then the state's agricultural school. When he came back he was going to turn a good farm into the best, a real model. As his younger sister said, "He had plans, oh did he have plans."

He was at the beginning of his second year in college when the stock market crashed in 1929.

His sister recalled his reaction: "Dad's too old to be working 12 and 14 hours a day and now he can't afford to hire help. There's no one else to help but me."

So Jack shelved his plans temporarily to help on the family farm. Jack also helped several neighbors who simply couldn't hire extra hands. They might joke about his trips to the town library to look at agricultural reports, but more than one said that the hours Jack added to his own long day kept them from foreclosure.

He joined the Navy right after Pearl Harbor. After the war, with the G.I. Bill, he could have returned to college.

"I knew he wanted to go back," his sister said. "But I was young and wanted to get married and my Terry, who was just out of the Army, also had the chance to go to college."

"One of us had to stay on the farm with Mom and Dad," she said. "Jack told us to take the chance we had because we never knew if we'd have another."

"Jack prospered," his sister continued. "All farmers did in those days. And he was always helping people." He served on the school board and for three terms on the town council.

"But to him that was just helping his neighbors, not something you take pride in,"

she said. "Pride came from achieving your goals and Jack didn't achieve his."

His sister continued. "He used to tell me about the talks given by young hotshots from Davis or from the Department of Agriculture about new pesticides and better irrigation or whatever. You could tell that he would trade in all his accomplishments if he had the knowledge and education they had. He wished he was one of them."

'He liked farming, but he thought that it could be more scientific, more planned and more profitable... He wanted to go to the University of California at Davis, then the state's agricultural school. When he came back he was going to turn a good farm into the best... He had plans, oh did he have plans.'

Jack was 77 when he died last year. He outlived many of his contemporaries, so not many who filled the church for the funeral Mass remembered the young man with big plans.

But they remembered their leading citizen, the man who had built their high school, who made sure it was staffed with the most qualified teachers to be found a had the best library around. He was so kind, they said, ready to help anyone.

In his own eyes, Jack wasn't a success. By his own standards, he didn't achieve much. But the accomplishments his neighbors saw are important enough to make us wonder about the real meaning of success — and failure.

Scriptures

Would Jesus be a success today?

By Father John Castlot
NC News Service

Jesus failed everyone: his family, his townspeople, his disciples, his nation.

Mark tells us (3:20-21) that when his relatives heard about some of Jesus' activities and the crowds gathering around him, "they set out to seize him for, they said, 'he is out of his mind.'"

And many townspeople were astonished when Jesus went home to Nazareth for a visit and preached in the synagogue.

Luke says "they rose up, drove him out of the town and led him to the brow of the hill on which their town had been built to hurl him down headlong" (4:29).

Again, after Peter had acknowledged him as the

Messiah, Jesus went right on to speak of his coming passion and death. But Peter objected strenuously. Like many of his contemporaries, Peter was anticipating a royal son of David, a conquering hero, a powerful leader who would kick out the Roman forces and raise Israel to the status of a world power.

Jesus failed Peter with all this talk of suffering, rejection and death.

Yes, Jesus failed everyone. But obviously Jesus was not a failure. It would be more accurate to say he failed people's expectations.

Paradoxically, he succeeded precisely because he did fail those expectations. If he had lived up to them, he might possibly merit a short paragraph in a volume of world history. As it is, books about him fill libraries.

By Father Herbert Weber
NC News Service

I was leading a discussion among college students when the topic focused on family pressures. A young woman, a junior at the university, reported that the first time she had ever received a B rather than an A for a course was in her sophomore year.

After seeing the grade, her parents told her that she was "a complete disgrace to her family."

Although the woman who told the story was trying to laugh at what her parents had said, and although she did not really believe that a B disgraces oneself or one's ancestors, she nevertheless was hurting. She not only felt that she had failed, she also felt like a failure.

There is a difference between failing and being a failure. Failing is hard for many people, but it is part of life and can be used to a person's advantage. Seeing oneself as a failure, however, can destroy the fabric of self-esteem.

A woman who had high ideals for herself and her family constantly told her children that in her vocabulary there was no such word as "can't."

Her sons and daughters grew up believing that there was virtually no challenge they couldn't tackle. The mother's statement pushed them to test their abilities and use all their talents. All the children were successful.

But the challenge from the mother did not account for limitations of skills. When one or the other did not achieve some goal, the failure had the potential to become a crushing defeat. Gradually the children's interpretation of their mother's statement was tempered with more self-knowledge and realistic goals.

If a person's self-worth is tied in with his or her accomplishments, then failing at any task is demoralizing. The implication is, "I am loved if I succeed at this undertaking. I am not loved, or even

Failing doesn't mean you're a failure

lovable, if I don't."

But when what people do is not loaded down with such ultimate consequences, then they can fail without feeling worthless.

Last year I was evaluated on a project. Looking back, I realize that the many positive comments were overshadowed by the few negatives. Moreover, I found myself a bit angry that even though I had done my best, I still hadn't lived up to everyone's expectations.

After those initial responses, however, I also felt a certain freedom. Realizing that I had survived intact and that my goals were still sound, I felt that I could go

on with future efforts with less pressure to please others or be near-perfect in all undertakings.

Failing, or even being perceived by others as failing, does not dictate one's value. Everyone can learn from what has gone wrong but failures don't have to be crippling.

Accepting failure in oneself or in another also can lead to greater compassion. A young man, a sports enthusiast, found it impossible to admit that the death of a professional athlete because of drug abuse was a tragedy. He thought the player should have known better than to play with drugs.

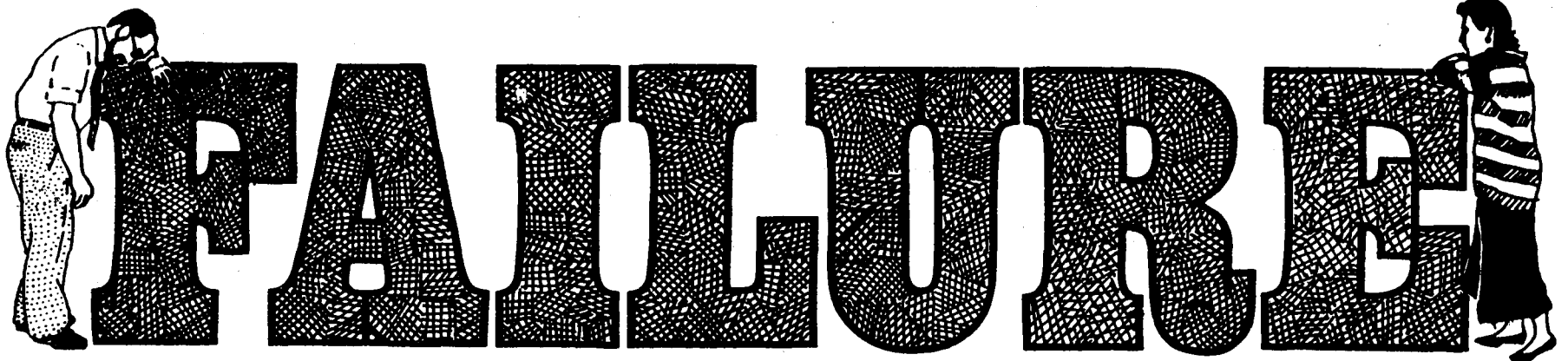
While agreeing that the athlete's behavior was indefensible, I suggested that the acknowledgment that people do not always live up to high goals can make us more compassionate.

Attaining a better understanding of failure and compassion is a fitting goal in Advent. In the midst of Christmas preparations, there is a great deal of emphasis on having everything "just right" for the big holiday.

There is much desire not to disappoint anyone or let others down. Because of these attitudes, personal failures or struggles can be overemphasized, or buried where no one will see them.

In the midst of the turmoil, however, Advent reminds Christians that Jesus chose to come into an imperfect world, to live among humans who have a propensity to mess up, and to love and redeem those who often failed to return that love.

Jesus preached to crowds who sometimes abandoned him, had disciples who denied him and even a special follower who betrayed him. Jesus, who spent much time among the unsuccessful, also must have felt the sorrow of failing. But no amount of failing could diminish his mission of hope and compassion to this broken world.



No matter what happens, God never fails us

By NC News Service

The desire to succeed is so strong that people may feel devastated by a quite small failure.

We think we're prepared to handle success. We're not sure whether we know how to handle failure. And we can't even be sure that we'd know what failure is if

Advent Reflections 2

we came face to face with it. We easily confuse failure with other realities.

There is, for example, a sense of inadequacy that emerges at various points in life. People will complain that they can't get everything done, can't do everything on their own, aren't able to meet all the needs of those who are part of their lives. They have a sense of not being all they would like to be for others.

What people come face to face with are their own limitations. But to have limitations is not a failure. In fact, to recognize them is a form of maturity. And when limitations are recognized, new possibilities for

growth and greater maturity open up.

Sometimes people develop a sense of failure by negatively comparing themselves with someone else. Another person's lifestyle or career can look pretty good from the outside. What is easily lost

from view is the fact that another person's vocation is different from their own vocation.

Coming to terms with our own vocation can be quite a challenge when society so often communicates the message that we ought to be more like other people — to measure our success against someone else's standard.

Nonetheless, to recognize our own vocation — the unique gifts each of us has as God's image — is another form of maturity. And it is in the context of this vocation that our reflections on success and failure must occur. But this is easier said than done!

It is, of course, possible to fail at something. But usually we fail "at something," and do not thereby become "a failure."

Again, this is a difficult principle for people to keep

'Actual failures or a false sense of failure may accompany the unfolding of events in our lives. But in neither case is the future closed. The future is full of surprises.'

in mind.

We forget how well God keeps it in mind by remaining faithful to us, by offering forgiveness, by pointing us back toward the future.

Easily forgotten, too, is the capacity we have to forgive, to help restore hope to each other and in these ways to be Godlike.

Events often unfold differently for us than we might have anticipated. This can be confusing or frustrating. Actual failures or a false sense of failure may accompany the unfolding of events in our lives.

But in neither case is the future closed. The future is full of surprises. It is constantly reopening before us.

More important, he has influenced the lives of uncounted millions of people, this man who failed.

People find it difficult to live with paradox; it seems so close to contradiction. We read, for example, that

'Yes, Jesus failed everyone. But obviously he was not a failure. It would be more accurate to say he failed people's expectations.'

"whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the Gospel will save it" (Mark 8:35). This sounds like gobbledygook!

Yet its truth is borne out in constant human

experience. The frantic pursuit of self-interest is a sure prescription for self-destruction, disillusionment, misery. Selfless dedication to the interests of others brings a happiness beyond price, true self-fulfillment.

Everyone fails, but is not thereby a failure. People fail to live up to the artificial standard of living which is supposed to be the hallmark of success. But it may well be that what really fails is the value system and its unrealistic standard of living. It creates false

expectations and makes people feel like failures.

Actually, by failing to meet these expectations, people may discover more satisfying values that don't let them down. Maybe they begin to "think as God does, not as human beings do."

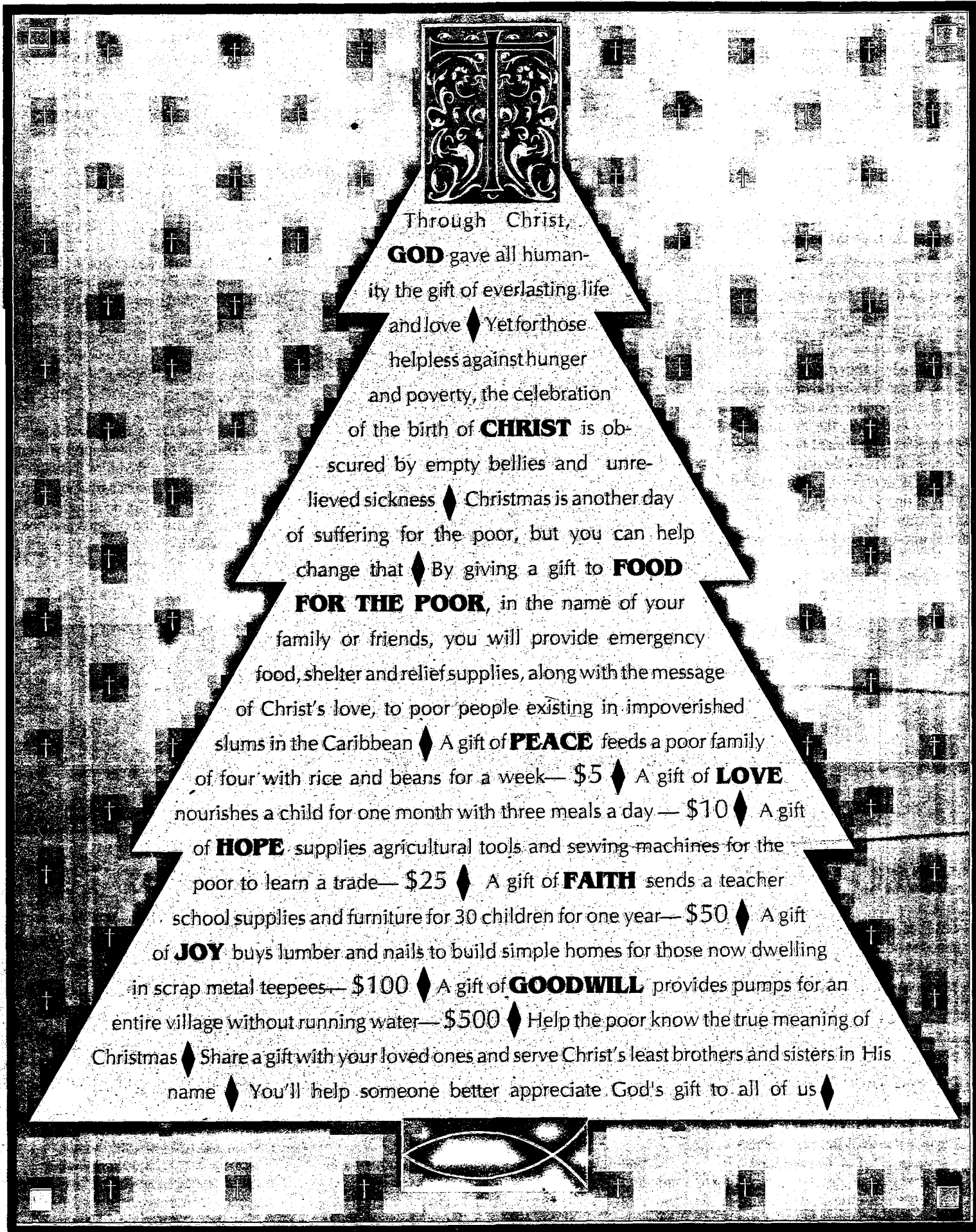
Among the many lessons the "failure" from Nazareth taught was the important one that success should not be measured by a warped yardstick.

Jesus did not come to make people rich or poor; he came to make people happy in spite of their failings.

It is this Jesus whose coming into the world we prepare to celebrate during Advent.

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