

# THE VOICE

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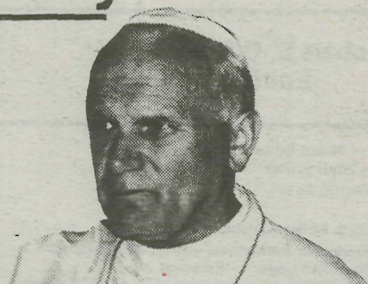
## Catholic schools ...buck the trend --grow in Florida

St Agatha parish marked Catholic Schools week by remembering the past--they had visits by grandparents who told stories of family history. Danielle Santana, 4, presented her grandmother, Lucrecia Duarte, with a flower. See school stories Pgs. 12-13. (Photo by Marlene Quaroni)

### Inner-Voice

#### Pope, on laity

Long-awaited document urges better-formation, more roles for women, activism in the world.....Page 3



- ▲ Pastoral on women  
'Radical change' in draft.....4
- ▲ 'Silence' of Pius XII  
Protected relief efforts, historian says.....7
- ▲ Devotedly Yours  
Archbishop urges community healing.....9



## Border ditch idea criticized

WASHINGTON (NC) — Catholic Church leaders have criticized a federal government proposal to dig a four-mile-long ditch at the U.S.-Mexico border in an attempt to stop smugglers of both illegal aliens and drugs.

"To people here, this ditch is seen as a Berlin Wall. They feel the idea is offensive," Enrique Mendez, director of the Padre Hidalgo Center for Hispanic Ministry of the Diocese of San Diego, said in a telephone interview. The site chosen for the proposed ditch is located near San Diego, which is across the border from Tijuana, Mexico.

Mendez predicted such a ditch would be ineffective and damage relations between the United States and Mexico.

The estimated \$2 million project, proposed in late January by Immigration and Naturalization Service officials, would be dug about five feet deep and 14 feet wide.

Border patrol officials estimate that 300 to 400 vehicles, many driven by smugglers, cross the border illegally in the San Diego area every month.

Roberto Martinez, a Catholic lay man who works at an immigrants' rights office in San Diego, called the proposal "ludicrous," adding that it "perpetuates a Berlin Wall mentality."

What is needed instead, said Martinez, is "open dialogue and discussion with Mexico."

### Instant Family

Aided by the staff at Detroit's Sinai Hospital, Mary Jo Wilson and her husband, Billy, show off the latest additions to their family, quintuplets born two weeks ago. They are: Elizabeth, Cameron, Rebecca, Anthony and Shelby. (NC photo)



## World:

### Pope turns down elderly cardinals who want to vote again

VATICAN CITY (RNS) — Pope John Paul II has turned down a request by a small group of elderly cardinals that he reconsider Paul VI's decision to bar any cardinals 80 or older from voting in papal conclaves. The negative response was conveyed in a letter to all Roman Catholic cardinals from Brazilian Cardinal Angelo Rossi, dean of the Sacred College which elects the pontiff. Described by Vatican sources as "benevolent in tone," the letter reportedly expresses the pope's conviction that it would be wrong for him to disavow the November 1970 directive in which Pope Paul made the ruling in an attempt to render the sacred college more representative.

### Czech cardinal condemns government crackdown against dissidents

(RNS) — Cardinal Frantisek Tomasek has called on the government of Czechoslovakia to "end the period of injustice" in condemning the latest round of arrests of opposition leaders including Vaclav Havel, an internationally known playwright and essayist. "The justified yearning of citizens to live in a free environment, something which has become a matter of course in the 20th century, cannot be stifled by crude violence," the cardinal said in a letter to Prime Minister Ladislav Adamec that was released to Western news agencies Jan. 23. Mr. Havel and 15 other activists were arrested Jan. 16 in a protest demonstration in Prague.

### Bishop says end special legal status of Church of England

LONDON (RNS) — An Anglican bishop says the time has come to end what he calls the "elevated and ridiculously protected legal status" of the Church of England that was instituted by Henry VIII. Writing in the Jan. 6 Church of England Newspaper, Bishop Colin Buchanan of Aston said the existing church-state relationship, in which bishops are nominated by the prime minister and the British monarch, has caused the Church of England to experience "shame" in its relations with other churches. "Governments are more likely to appeal to manifestoes or mandates than to the tablets of stone or obedience to God," Bishop Buchanan wrote.

### Bishop says 10 starve daily in war-torn Sudanese town

WASHINGTON (NC) — The bishop of Torit, Sudan, who last September warned his people to "prepare your souls for a good death," said 10 people are dying of starvation each day in the besieged southern town. Bishop Paride Taban said conditions are deteriorating rapidly in Torit, according to the Jan. 5 edition of Sudan Times, a daily newspaper in Khartoum, the Sudanese capital. A copy of that edition was made available to National Catholic News Service.

### Arabic-language anthology on the Holocaust is published

(RNS) — What is believed to be the first Arabic-language anthology of writings on the Holocaust has been issued by the Givat Haviva Institute of Israel, a 40-year-old center that promotes Jewish-Arab understanding. The 246-page anthology was conceived, compiled and edited by Meir Orkin, former director of the Institute for Arabic Studies at Givat Haviva. The translation was done by Mohamed Rhanaim, an Israeli Arab poet and essayist who edits Meeting Place, a bilingual cultural journal for Jews and Arabs.

## National:

### New Age viewed with disfavor among college population, says poll

(RNS) — It may be the religion of the 80s, but according to a recent Gallup survey the New Age movement is getting unfavorable reviews from U.S. college students. According to the survey, conducted by the Princeton, N.J.-based polling organization during the last two weeks of October, unfavorable views of the movement outweigh favorable opinions by more than a 3-1 margin among college students who have some familiarity with it. The Gallup survey identified the New Age movement as a "diverse, interreligious and optimistic set of unorthodox beliefs and practices popularized widely in the last decade."

### Voluntary Departure Status urged For Central Americans

WASHINGTON (NC) — The U.S. Catholic Conference official has urged the federal government to grant "extended voluntary departure" to Central American asylum seekers placing a strain on housing and social services in Texas and Florida.

The Extended Voluntary Departure Program enables the president to allow individuals from a particular nation to remain here until conditions improve in their homeland. Among others, Afghans, Cubans and Poles have been granted extended voluntary departure since 1960, the year the program began.

The federal government has reported receiving 23,253 applications for political asylum since last June.

### Catholic hospitals urged to provide free immunizations

WASHINGTON (RNS) — Citing a serious health emergency, a key church official has asked the nation's Catholic hospitals to immediately set up clinics to provide free immunizations to poor children. Dr. Robert E. Fredericks, chairman of the Catholic Health Association of America, said the number of poor children receiving routine immunizations against disease has declined precipitously. He urged all Catholic hospitals to "provide the means to immunize children who are not protected against polio and other preventable diseases that could devastate our young generation."

### Study of innercity parishes shows creative answers found

NEW YORK (NC) — A new study of inner-city parishes is demonstrating that parish and diocesan officials have found creative ways to counter the effects of budget and personnel shortages, according to the priest responsible for the project. Father Philip Murnion, director of the National Pastoral Life Center, said in an interview that it was sometimes necessary to "bite bullet" and close a parish, or merge it with another parish. But he said the study, begun in 1987, found that many troubled inner-city parishes were developing innovative approaches to cutting costs, increasing income, drawing in more people and working out partnership and collaboration agreements among parishes.

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## Pope, on laity:

Urges stronger witness, greater women's roles, better formation

By Greg Erlandson

VATICAN CITY (NC) — Pope John Paul II's new document on the laity calls for improved religious formation of Catholics, a greater role for women in the church, and a stronger Christian witness at all levels of society.

In his long-awaited apostolic exhortation on "the vocation and mission of the lay faithful," the pope urged a marshaling of the laity to evangelize a world which he said is increasingly indifferent or hostile to Christianity.

The pope warned of a "new state of affairs" in both church and society which "calls with a particular urgency for the action of the lay faithful."

"It is not permissible for anyone to remain idle," he said.

As recommended by the 1987 world Synod of Bishops, two hotly debated issues — lay movements and ministries — continue to be the subjects of separate Vatican studies, the pope said.

The 200-page post-synodal apostolic exhortation is titled "Christifideles Laici: The Vocation and the Mission of the Lay Faithful in the Church and in the World."

Signed by the pope Dec. 30, the feast of the Holy Family, the document was made public by the Vatican Jan. 30.

The exhortation draws heavily on the documents of Vatican II and the 54 final propositions voted on by delegates to the October 1987 synod at the end of their monthlong discussion of the laity's vocation and mission.

The document also raises concerns the pope has often voiced:

- With increasing threats to human dignity and Christian belief, and on the eve of third millennium of Christianity, Catholics should renew themselves and their societies.



*'It is not permissible for anyone to remain idle'*

--Pope John Paul II

- In the face of religious indifference and secularism, the "responsibility" of Catholic laity "is to testify how the Christian faith constitutes the only valid response... to the problems and hopes that life poses to every person and society."

The exhortation consists of five chapters, an introduction and a final appeal:

- Chapter 1 defines the laity and their Christian mission in the secular world.

- Chapter 2 discusses lay participation in the church, including ministries and charisms, the local church and new lay movements.

- Chapter 3 appeals for the re-evangelization of society to promote human dignity, the church's social teachings and Christian participation in public life and culture.

- Chapter 4 examines the diversity of Christian vocations, including those of women and men, young and older people, and the sick and suffering.

- Chapter 5 calls for an ongoing religious formation which unifies the Christian's private and public lives.

The pope balances support for post-conciliar developments with an affirmation of traditional structures and disciplines, particularly in his discussion of lay ministries, the role of women and new lay movements.

His praise of the laity for its desire to be more actively involved in the life of the church is balanced by a caution against a blurring of roles between the ordained and non-ordained ministries.

While expressing the synod's appreciation for lay involvement, the pope said bishops expressed concern "about a too-indiscriminate use of the word 'ministry,' the confusion and the equating of the common priesthood and the ministerial priesthood, the lack of observance of ecclesiastical laws and norms," and the tendency to clericalize the laity.

Certain tasks such as the ministry of the word and distribution of Communion can be performed by the laity "when necessity and expediency in the church require it," he said.

But the pope warned pastors to "guard against a facile yet abusive recourse to a presumed 'situation of emergency' or to 'supply by necessity,' where objectively this does not exist or where alternative possibilities could exist through better pastoral planning."

The pope repeated his announcement of last June 17 that a commission is studying "the various theological, liturgical, juridical and pastoral considerations which are associated with the great increase today of the ministries entrusted to the lay faithful."

On the vocation of women and their role in church and society, the pope repeated his condemnation of sexual discrimination and other threats to the dignity of women contained in his 1988 apostolic letter "Mulieris Dignitatem."

local church and particularly the parish with words of encouragement for new lay movements.

"In our day the parish still enjoys a new and promising season," he said, and he encouraged various efforts to renew it.

The pope also spoke of a "new era of group endeavors" in movements, groups and associations.

The laity have a right to form such associations, he said, and they can be for many a "precious help... in remain-

## Women lectors, acolytes reviewed by Vatican

By Agostino Bono

VATICAN CITY (NC) — A Vatican-named commission is "studying the possibility of reconsidering" the church's ban on installing women as acolytes and lectors, said Archbishop Jan Schotte, general secretary of the Synod of Bishops and a commission member.

But this does not mean that current church rules will be changed, he said. "Nothing is excluded," but "nothing has been decided," he added.

The study commission is only empowered to present information to Pope John Paul II for his use, he added.

Although church rules bar women from being formally initiated as lectors and acolytes, as a practice many women do the readings at Mass and in some places women or girls have served at the altar.

In the document the pope said the commission had been established to study the theological, liturgical, pastoral and juridical aspects of lay ministries in the church, including the ban on women as acolytes and lectors.

A reconsideration of the ban was asked by the 1987 Synod of Bishops.

The overall scope of the commission is to provide information about lay ministries in today's world and to define them in relation to the general obligations and tasks of all Catholics, he said.

"We have to be much more severe and clear in using the term ministry," he added.

"Is visiting the sick a ministry? It could become one if it is something the community entrusts to one person. But it is also an obligation of every baptized person," said Archbishop Schotte.

"So if someone visits the sick, that doesn't mean he becomes a minister," he said.

In his exhortation, the pope acknowledged the "indispensable contribution of women to the building up of the church and the development of society."

His reiteration of the church's teaching that the ordained priesthood is reserved for men was balanced by a call for greater involvement by women in the church.

"Above all the acknowledgement in theory of the active and responsible presence of woman in the church must be realized in practice," he said.

Canon law contains many provisions for such participation, he added, but they "must be more commonly known" and "realized with greater timeliness and determination."

No mention was made of female altar servers or deacons, two issues raised by individual synod delegates but not included in the synod's final propositions.

The pope balanced praise for the

ing faithful to the demands of the Gospel" and committed to the church's mission.

The pope said criteria were needed to recognize such groups, including:

- The importance they attach to the call to holiness.

- "The responsibility of professing the Catholic faith."

- Communion with the pope and the local bishop.

- Participation in the church's apostolic goals, and a "missionary zeal."

- "A commitment to a presence in human society," including efforts to improve social conditions.

The pope repeated his announcement of last June that the Pontifical Council for the Laity is preparing a list of associations which "have received the official approval of the Holy See" and is studying the conditions for granting approval for ecumenical associations.

## Lenten regulations

OFFICIAL

During this holy season of Lent, Catholics are asked to observe the following Lenten regulations:

Ash Wednesday and Good Friday are days of both fast and abstinence.

All the Fridays of Lent are days of abstinence (no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Catholics of all ages are asked to focus on positive deeds towards others during the Lenten season. Participation in daily Mass is encouraged. Also recommended are spiritual reading, especially reading of the Scriptures, and making the Way of the Cross.

## Use Lent to act on world hunger-- Pope

WASHINGTON (NC) — Pope John Paul II, calling on Catholics to use the Lenten season as a time to reflect and act on the problem of world hunger, asked people to "share their goods with those who have none."

In his annual Lenten message, released Jan. 26 by the U.S. bishops' conference in Washington, the pope said that "generous and voluntary fasting by those of you who have food will enable you to share the privation of those many others who regularly must search for food."

The pope said that when Christians throughout the world say the Lord's

Prayer and recite the lines "give us this day our daily bread," it has a different level of meaning for each of them.

"For many people, it has the sound of a calm and confident petition," the pope said. "For others it is a cry of grief and pain because they are unable to satisfy their physical hunger due to the real lack of necessary food."

The 40 days of Lent, which begins Feb. 8, are days of prayer and penance in imitation of Christ's 40 days of fasting in the desert.

"The fasting of those of you who

have food during this Lent, a fasting which is part of our rich Christian tradition, will dispose you more fully in heart and in spirit to share your goods in solidarity with those who have little or nothing," the pope said.

Pope John Paul noted that "hunger in the world strikes millions of human beings in almost every country," and that even scientific and technological advances have not been able to alleviate the problem.

"We must advance in a human fashion," the pope said. "We cannot remain passive and indifferent in the face of the tragedy of so many people

who lack sufficient food, who are forced to live on a subsistence diet and who consequently encounter almost insurmountable obstacles to their proper development."

"Faith must be accompanied by concrete actions," he said, encouraging Catholics to understand the problem, support existing programs to alleviate hunger and initiate new ones.

The pope's message ended with a prayer that God would grant all people their "daily bread," and would help people who have plenty learn "to distribute the bread you so generously give us."

## Women: add minorities to our groups

ELKINS PARK, Pa. (NC) — Leaders of diocesan women's commissions need to include more minority members and make concerted efforts to listen to their needs, according to leaders meeting in Elkins Park Jan. 24-26.

Evidence of the lack of minority women's input is seen in the first draft of the U.S. bishops' pastoral letter on women, several participants said.

"It's a white, middle-class women's pastoral," said Aggie Hoskin, director of the Cleveland diocesan Office of Women in Church and Society.

Members of a panel discussing the formation of diocesan women's commissions, committees and task forces said it is a challenge to recruit minority women.

Another challenge, they said, is addressing perceived injustices against women in the church without changing church teaching on all-male clergy and the use of artificial birth control.

The two issues were among those most mentioned during consultations before and after the bishops released the first draft of their pastoral, "Partners in the Mystery of Redemption," last April, said Eleanor Rae, director of the Office of the Laity in the Diocese of Bridgeport, Conn.

Another issue "raised over and over" during the consultations was women's self-esteem, Rae said. Her office is planning a spring conference on "woman as the image of God" to help address the problem.

Setting an agenda for a women's commission begins with sharing and listening, the panelists said.

"We shared our experiences, the good and the not so good," said Maryann Acocella, chairwoman of the New York archdiocesan pastoral council's women in church committee.

"Since we shared," she said, "it was also healing."

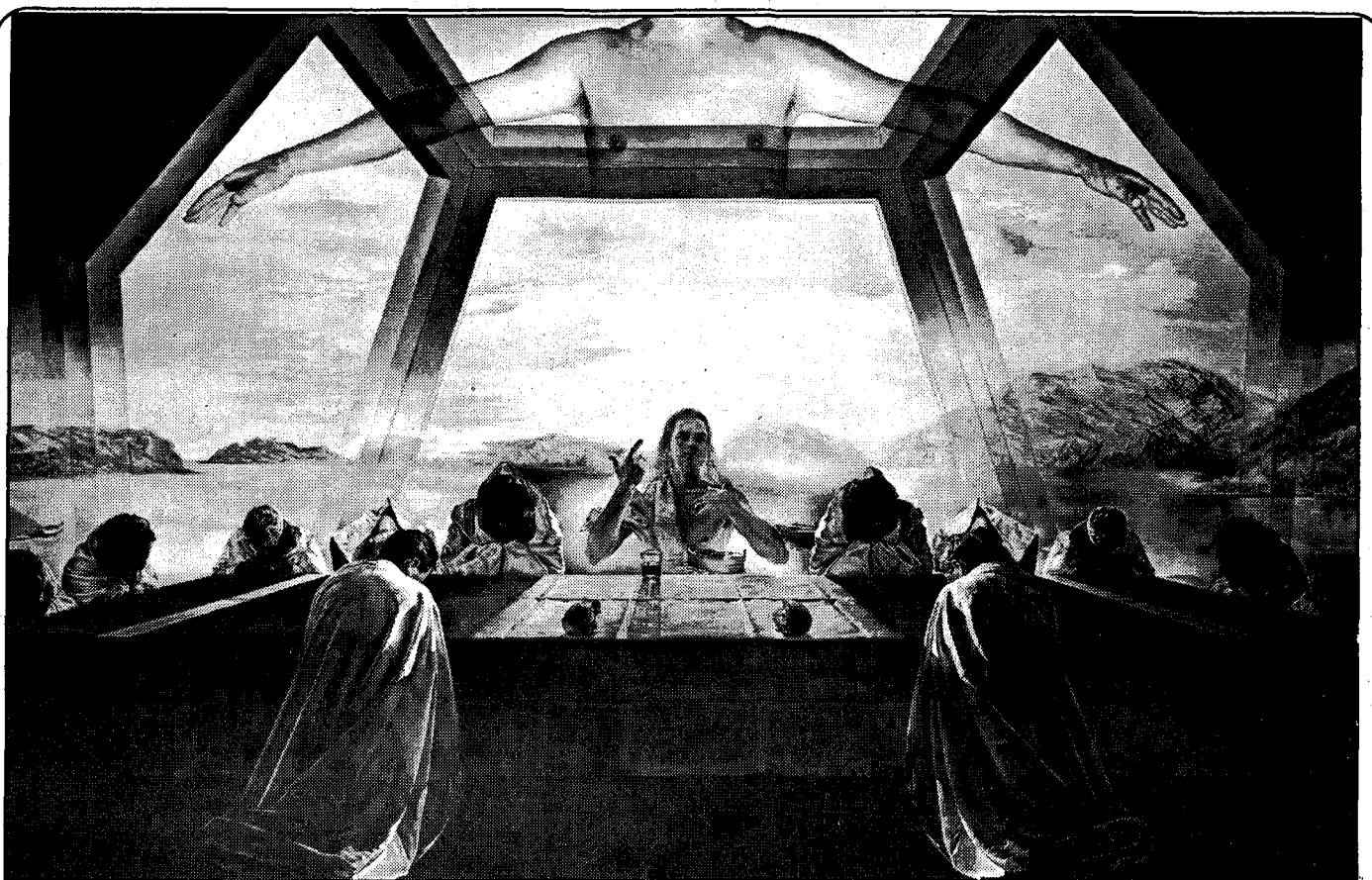
In the Diocese of Metuchen, N.J., consultations on the draft pastoral were coordinated by the women's concerns committee of the Diocesan Council of Catholic Women, said Marianne Kubiak, committee chairwoman.

She said that through the consultations, the women on the committee have learned that they need to work with minority women and with women Religious in addressing women's concerns.

"We as women need to dialogue with our sisters, as well as talking with our brothers," she said.

The commission on women in the Archdiocese of St. Paul-minneapolis, which began in 1979, is committed to promoting "justice, equality, love and the healing of God's people," said Phyllis A. Willerscheidt, commission director.

In her full-time position at the archdiocese, she said, "I get many calls from women who are upset with the church. I spend much of my time just listening."



Dali's 'Last Supper'

One of Salvador Dali's best-known paintings is 'The Sacrament of the Last Supper' that hangs in the National Gallery in Washington. Religion is the theme of many of the works of the surrealist painter who died last week. (NC photo)

## Pastoral on women

### Will be 'changed radically' in 2nd draft

By Cindy Wooden

WASHINGTON (NC) — The U.S. bishops' pastoral letter on women will be "changed radically" in its second draft in response to feedback from tens of thousands of Catholics who participated in consultations last fall, said Sister Mariella Frye, staff consultant to the bishops' drafting committee.

Her comments came in an interview Jan. 30 following a Jan. 24-26 meeting where more than 60 women and one man from 33 dioceses discussed women's concerns and the local church. They also shared stories of their experiences in the church and heard about the changes to come in the second draft of the pastoral.

Using "I Call You Friends" as a working title for the second draft, the drafting committee will develop the theme of friendship as the basic model for human relationships in the church and in society, said Sister Frye, a member of the Mission Helpers of the Sacred Heart.

In reports from consultations held throughout the country, she said, people told members of the drafting committee that the first draft's discussion of relationships left out friendship, "a basic relationship in human living."

The first draft, released last April, was called "Partners in the Mystery of Redemption."

The feedback also showed a feeling that use of the word "partners" was a "misnomer," Sister Frye said. In the current workings of church and society, "women really are not partners... not that we don't want to work toward that."

After meeting in early January and developing an outline for the second draft, the committee members believe

the proposed letter will not be completed until 1990 at the earliest, Sister Frye said.

With the theme of friendship, the second draft will issue "a new call to solidarity" among women and men, said Sister Sara Butler, a consultant to the drafting committee and a member of the Missionary Sisters of the Most Blessed Trinity.

Sister Butler discussed the changes during the Jan. 24-26 meeting in Elkins

**With the theme of friendship instead of partnership, the new draft will issue a 'new call to solidarity' among men and women**

Park, Pa., sponsored by the bishops' Committee on Women in Society and in the Church.

Representatives of diocesan councils, commissions and task forces on women were invited to the East Coast meeting. Representatives from Western dioceses were to meet Feb. 8-10 in San Juan Bautista, Calif.

The planned second draft also will have a new format, Sister Butler said. The first draft discussed issues in three segments using "the voices of women," the teaching of the church and the bishops' response. The three will be merged in the second draft.

Also in response to the feedback, Sister Butler said, the foundation of the document will be a systematic explana-

tion of Christian anthropology in an attempt "to define personhood" and "explain the equivalence of men and women while affirming their differences."

Even while completion of the pastoral is more than a year away, the bishops are looking for concrete ways to place "the pastoral needs of women right up front on the church's agenda," said Auxiliary Bishop Dominic A. Marconi of Newark, N.J.

Bishop Marconi asked participants at the Elkins Park meeting to "share your own stories."

The process of sharing experiences, even though it is at times painful, "augurs well for the church," the bishop said. By staying involved and continuing to discuss the realities of being women in the church, the healing can continue, he said.

"I'm well aware of the disappointments and frustrations you've experienced," the bishop said. And even though "we need to acknowledge that there will be disappointments in the future," he asked the women to "keep perspective."

Remember, he said, that the church was established and is inspired by God "in spite of its human imperfections."

Dolores Leckey, director of the bishops' Secretariat for Laity and Family Life, concluded the Elkins Park meeting with a reflection on how "God is revealed" in the stories shared by participants.

"The stories you've told are bound to a higher purpose," she said. "You are concerned about the future.... You are concerned about the church."

The meeting evoked an "intensity of feeling, even passion, you don't find often in church gatherings," she said.

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# Congress also eyeing abortion issues

By Liz Schevtchuk

WASHINGTON (NC) — Because all eyes are on the U.S. Supreme Court, the white-domed Capitol across the street could get overlooked this year as a front in the anti-abortion fight.

But as an equal partner in the three branches of government, the U.S. Congress wields important clout in determining policy over such controversial issues as abortion.

Indeed, pro-life forces in the House of Representatives introduced various pieces of abortion restriction legislation within days of the 101st Congress' arrival in January.

Nonetheless, "all eyes are on the Supreme Court," said Douglas Johnson, legislative director of the National Right to Life Committee. "Probably, for the next six months, most energies are going to be directed toward the general public" and the Supreme Court debate, he said.

The Supreme Court in spring will hear arguments on a Missouri abortion-control law. Pro-lifers hope the new case leads to an overturning of the 1973 Roe vs. Wade abortion decision, or failing that, to at least a partial cut-back in the perceived "right" to legal abortion.

At the same time, though, some old but important pro-life issues will return to the Capitol, Johnson noted.

One thing he expected is a renewed effort to pass the Equal Rights Amendment, which was first introduced in 1923, made progress decades later in the 1970s, but failed in the 1980s to win support from enough states to become a constitutional amendment.

The ERA, introduced this year in the House as Joint Resolution 1, says that "equality of rights under the law shall not be denied or abridged by the United

States or by any state on account of sex."

"Women have waited long enough, the ERA needs to be incorporated into our Constitution now," said Rep. Don Edwards, D-Calif., in introducing the measure.

## While the Supreme Court considers changes in abortion limits, Congress may be considering the ERA again

Abortion critics, fearing the ERA could be used to justify a continued right to abortion, want the measure to include an "abortion-neutral" amendment so that the ERA cannot be construed as guaranteeing a right to abortion, Johnson said.

After a protracted battle, such an "abortion-neutral" provision was eventually included in the Civil Rights Restoration Act, a key civil rights measure that Congress approved in 1988.

Johnson said the same issue will be back in the form of the ERA. Use of the ERA to promote abortion "is not just a hypothetical but a very real danger," since efforts already have been made at the state level to do so, he added.

Thus, Johnson said, unless the ERA is altered, "it would provide a constitutional basis for abortion even without Roe vs. Wade. That's the problem with it. That's what the fight will be about."

Efforts also are under way on Capitol Hill to amend the Constitution to directly ban abortion.

On Jan. 3, the House's first day in session, Rep. Virginia Smith, R-Neb., introduced House Joint Resolution 25,

stipulating that "no unborn person shall be deprived of life by any person: Provided, however, that nothing... shall prohibit a law permitting only those medical procedures required to prevent the death of the mother."

Led by Rep. Bob Dornan, R-Calif.,

Dornan's amendment declares that "the paramount right to life is vested in each human being at the moment of fertilization, without regard to age, health or condition of dependency."

Constitutional amendments aren't the only abortion-related legislation pending so far, either.

Rep. Bill Emerson, R-Mo., revived a version of the "president's" bill or "superbill," proposed in 1987 at the behest of the Reagan White House.

Emerson's bill, like the Reagan predecessor, declares that Congress finds that "abortion takes the life of an unborn child who is a living human being," that "a right to abortion is not secured by the Constitution of the United States," and that the Supreme Court "erred" in its 1973 abortion ruling. It would prohibit use of federal funds for abortions except where the life of the mother would be endangered.

Other issues with a pro-life impact remain unresolved from the last Congress as well.

For example, Feminists for Life, an anti-abortion group, urged support for legislation to allow parents time off from jobs, without penalty, to care for newborn, sick or adopted children.

If the court meets pro-lifers' highest hopes and outlaws abortion, some of the proposals pending across the street might be rendered meaningless.

But if the high court reasserts its belief in Roe vs. Wade, or merely limits but does not abolish legal abortion, "all eyes" may revert to the Capitol, to legislative remedies and the ongoing fight for an anti-abortion amendment to the Constitution.

## PRAISE & HEALING RALLY

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Fr. Ricardo Castellanos

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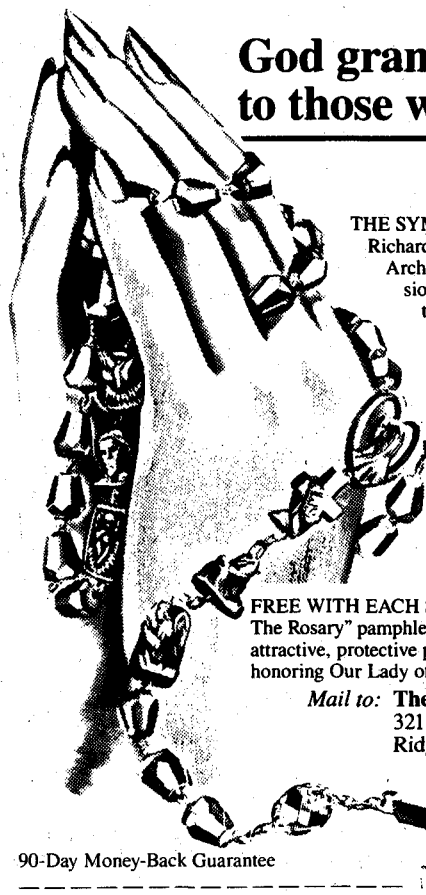
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## Hispanic fundamentalists lose their culture, bishop says

By Gail McGrath

VENICE, Fla. (NC) — Proselytism of Hispanic Catholics by fundamentalists is undermining Hispanic culture, said the chairman of the U.S. bishops' Hispanic Affairs Committee.

"The reality of the proselytism issue is that it is undermining the very culture of the Hispanic people because their faith is very much a part of their lives," said Bishop Raymond J. Pena of El Paso, Texas, the committee chairman.

He said the Hispanic who separates from the Catholic Church finds "herself or himself in a vacuum, unable to express his beliefs, his love for family and his love for the Blessed Virgin in the same way he has expressed it all his life."

The bishop made the comments in an interview with The Florida Catholic, newspaper of the Diocese of Venice. He was in Venice for a mid-January meeting of the bishops' Hispanic Affairs Committee.

Bishop Pena is also a member of the U.S. bishops' Ad Hoc Committee on the Pastoral Response to the Challenge of Proselytism, headed by Archbishop Anthony J. Bevilacqua of Philadelphia.

In the interview, Bishop Pena urged serious study of "the whole reality of Catholicity as part of the Hispanic

culture, as part of faith, as part of everyday life... so that we can counteract the proselytizing that is going on."

He said the fact that proselytism by fundamentalists is taking place is recognized, "but we want to see why, how and then what steps we can take to reinforce the faith of our people so they will not be misled by the strong proselytizing of fundamentalists."

## Charities starts credit card plan

NEW YORK (RNS) — Credit card users will be able to assist a variety of social service programs while making purchases by using a new Mastercard being distributed by Catholic Charities USA. "With this card, we hope to utilize a simple, everyday American practice — the use of a credit card — to generate funds for our work," Rev. Thomas J. Harvey, executive director of Catholic Charities USA, said at a Jan. 18 press conference announcing the availability of the Caritas Mastercard. Under the program administered by Magna Carta, Inc., Catholic Charities will receive 0.5 percent of the sales volume generated by the card, which would normally go to a sponsoring bank.

## 7 Catholics in Bush's Cabinet

WASHINGTON (NC) — Seven of 22 officials selected by President Bush to hold Cabinet or other high-level positions are Catholics, according to a survey by National Catholic News Service.

Catholics have been tapped to head five of 14 Cabinet posts — the departments of Education, Energy, Interior, Treasury and Veterans Affairs — and to serve as Environmental Protection Agency administrator and head of the White House Office of Drug Control Policy, popularly known as drug czar.

Two Catholics, Education Secretary Lauro F. Cavazos, 61, and Treasury Secretary Nicholas F. Brady, 58, have already been in office, having been named to those jobs in mid-1988 by President Ronald Reagan.

The Catholics, besides Cavazos and Brady:

—Secretary of Energy: Adm. James D. Watkins, 61.

—Secretary of Interior: Manuel Lujan Jr., 60.

—Secretary of Veterans Affairs: Edward J. Derwinski, 62.

—White House Office of Drug Control Policy director: William J. Bennett, 45.

—Environmental Protection Agency administrator William K. Reilly, 49.

Noting the ties between the church and Hispanics, the prelate said U.S. Census Bureau officials wanted to meet with committee members to seek church assistance in taking the 1990 census.

"It is the feeling of the U.S. government that if they work through the church they will be able to reach many more Hispanics than they would be able to do otherwise," said the bishop.

Because of the church's ability to communicate with Hispanics it should be willing to work with the government in ways that contribute to the "betterment of Hispanics," said Bishop Pena, citing church involvement in census polling and the alien legalization program outlined in the 1986 Immigration Reform and Control Act.

Census Bureau officials have said that in 1980 the overall U.S. population was undercounted. Big-city mayors, minority advocates and church leaders have charged it was largely blacks, Hispanics and Asian-Americans who were underrepresented in the census and have suffered as a result.

Census Bureau figures are the basis for congressional and state legislative reapportionment and are utilized in formulas for distribution of billions of dollars in federal aid.

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# 'Silence' of Pius XII protected relief efforts

WASHINGTON (NC) — The public silence of Pope Pius XII in the face of Nazi atrocities was a way to protect the activities of the Vatican for "the relief and rescue of the victims of war without discrimination of nationality, race or religion," said a Jesuit specialist on the Vatican and World War II.

Jesuit Father Robert A. Graham, a California-born priest living in Rome, is co-editor of the 12-volume "Acts and Documents of the Holy See Relative to the Second World War."

"Nowadays the word silence means not just saying nothing, but also not doing anything," Father Graham said.

Using that line of thinking, he said, people have accused Pope Pius XII of "being indifferent and sitting on his hands."

But historical documents show that the pope was being prudent, Father Graham said. "If you start talking, you spoil what you do."

Father Graham was in Washington in late January to give a lecture sponsored by the Catholic League for Religious and Civil Rights. In conjunction with the Jan. 30 lecture, the league put together an exhibit on the relief and rescue work of the Vatican during World War II.

## No. Ireland Protestants back strong anti-bias law

BELFAST, Northern Ireland (NC) — Trade unionists in Northern Ireland said legislation proposed by the British government to eliminate job bias against Catholics needs strengthening.

The mostly Protestant Northern Ireland Committee of the Irish Congress of Trade Unions said it is disappointed that the Fair Employment Bill introduced last December does not set a substantial timetable for reducing unemployment among Catholics in the province.

It noted that unemployment in the province is still two-and-a-half times higher among Catholics than among Protestants and that the Congress of Trade Unions and the Standing Advisory Commission on Human Rights asked the British government to set a schedule for reducing the ratio.

The Northern Ireland Committee represents 240,000 workers, most of whom are Protestant.

The committee's parent congress has also said the bill does not substantially address the imbalances in employment between Catholics and Protestants.

In a statement published Jan. 27, it accused the government of making major concessions to employers in Northern Ireland.

The chairman of the government's Employment Agency in Northern Ireland, Bob Cooper, said his agency has asked for amendments to the bill which would ensure that employers would be allowed, or required, to give hiring preference to people who have been long unemployed. He said it also asked for religious affiliations to be included in Northern Ireland unemployment statistics.

Cooper's agency was established by the British government to help remove discrimination on political or religious grounds.

The British government said its legislation would outlaw indirect and direct discrimination, require employers to take fair employment measures, exclude non-complying employers from government grants and contracts, and establish new structures for investigating and adjudicating discrimination complaints.

**The Pope would not have risked being accused of espionage by the Nazis, had it not been for the Pope's willingness to take those risks on behalf of suffering people**  
--Fr. Robert Graham

In an interview at the Vatican Embassy in Washington, Father Graham said that "during the war this place (the embassy building) meant a whale of a lot to the Jews."

Situated among the embassies in Washington, the building was a regular stopping point for leaders of Jewish organizations, as well as for individuals, hoping to get messages in and out of Europe, Father Graham said.

The Vatican archives hold coded telegrams from Archbishop (later Cardinal) Amleto G. Cicognani, apostolic delegate in the United States from 1933 to 1958, to Vatican officials.

The messages, re-coded and passed to Vatican diplomats in other European cities, were an important link between Jews in the United States and in Europe, Father Graham said.

Vatican representatives throughout the world would not have passed the messages, and the church would not have risked being accused of espionage by the Nazis, had it not been for the pope's willingness to take those risks on behalf of suffering people, he said.

"From the very beginning of the war, in 1939, the Vatican dedicated itself to the relief and rescue of the victims of war," said Father Graham in his Jan. 30 lecture. The Holy See embraced "every imaginable form of activity," he added.

"Pius XII had to cope, for instance,

with the intransigence, the heartlessness, of the Nazi leaders in Berlin," he said. "His program for the relief of the starving populations of Greece came athwart the British-operated 'blockade.' His attempt to secure asylum for fleeing refugees — Jews and others — became entangled in the seaweed of governmental regulation,

bureaucracy, visa and shipping problems."

As Nazi atrocities grew, so did the risks of speaking out — reprisals against hostages and civilians were regular occurrences, Father Graham said.

"The world Jewish organizations themselves, in those years, were not pressing the pope to make the public statements that later the pope was criticized for not having made," he said. The correspondence shows that the leaders preferred that Vatican energy be directed toward actions, not words, which had chances of success.



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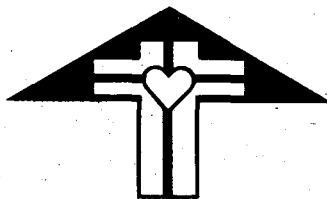
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## Pope backs Panama bishops' social action

VATICAN CITY (NC) — Pope John Paul II told Panama's bishops that they are right to bring the Christian message into the political and social life of their Central American nation.

The pope said the bishops have a duty to promote a vision of society based on love, justice and respect of rights, so as not to disappoint Panamanians' hope for a "better future."

The bishops have been outspoken on a variety of social issues that have accompanied years of political turmoil in Panama. The country is headed by Gen. Manuel Antonio Noriega, who overthrew the previous president and engineered the installation of an ally in that office.

The pope made his remarks in the context of the church's role in "evangelizing culture," even a nominal-

ly Christian culture like that of Panama, where Catholics represent 87 percent of the population.

"It is not merely quantity that decides whether a culture is Christian, but the way the Gospel is woven into human relations, professional activities, political changes, economic planning, artistic endeavors, and in the world of health, science and work."

He did not specifically refer to the political episodes, including violence committed by defense forces and organized armed groups, that have triggered a number of bishops statements in recent years.

He strongly endorsed the bishops' work on behalf of Panamanian Indian tribes, especially in bringing "the requirements of the Gospel" and the social doctrine of the church to the complex issue of land reform.



### Bishops targeted

Cardinal Aloisio Lorscheider (left) talks with a peasant in Fortaleza, Brazil. The cardinal and other bishops, priests and religious are among 350 persons targeted by death squads for pushing land reform. (NC photo)

## Lithuanian Catholics set for new freedoms

By John Thavis

ROME (NC) — Lithuanian Catholic leaders are preparing for several state concessions to the church in February and March, including the possible naming of two new bishops in the Soviet republic.

Lithuanian Cardinal Vincentas Sladkevicius met with Pope John Paul II Jan. 28, presumably to discuss the new steps and their significance for the church there, said Lithuanian sources in Rome.

According to Auxiliary Bishop Vldas Michelevicius of Kaunas and Vilkaviskis, Lithuania, the expected events include:

- The formal reopening of the

Vilnius cathedral, announced last October and scheduled for Feb. 5. Bishop Julijonas Steponavicius, the apostolic administrator of Vilnius who was recently allowed to resume his pastoral ministry, is scheduled to preside over the ceremony.

- In preparation for Bishop Steponavicius' return to Vilnius, the archbishop's residence — used for decades as a government office — is to be returned for church use. The government announced it was vacating the building Jan. 26.

- On March 4, the relics of St. Casimir, patron saint of Lithuania, are to be transferred to the Vilnius cathedral. The same day, the other

main church in Vilnius, which is dedicated to the saint, is expected to be reopened for religious services. It had been used since 1962 as an atheistic museum.

Bishop Michelevicius, who accompanied Cardinal Sladkevicius to Rome and spoke in a telephone interview Jan. 30, said there had been no decision yet about possible new bishops in Vilkaviskis and Panevezys, two Sees that have not had Ordinaries for decades. The nominations are being discussed, however, and the hope is that agreement can be made soon, he said.

The Lithuanian Information Center in Rome on Jan. 30 described the planned steps as "milestone religious events" for the church in Lithuania. The center said in a statement that in

addition to the church reopenings, Soviet authorities had agreed to allow the construction of a new church in Justiniskes, a suburb of Vilnius.

Also in February, a new Catholic magazine, Catholics' World, is expected to premiere in Lithuania, the center said. It will be the first official Lithuanian religious publication since the Soviet occupation of the Baltic republic in the 1940s.

The communist government has indicated it will not interfere in the publication of the magazine as long as it refrains from addressing political issues, the center said.

The center said these changes have been greeted with "enthusiasm and hope," but also with the realization that the government could take them away "just as suddenly as they appeared."



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## We need healing in community

My dearly beloved:

I have not been in the air lately but life has not been uneventful. We have been concerned about the homeless in our Archdiocese, a heart-wrenching experience especially at the Holiday season.



Abp. McCarthy

I visited the ball park where the homeless were being accommodated in a most primitive fashion on Christmas eve. It was depressing to see the people from the streets and the Nicaraguan refugees—men, women and children—reduced to passive frustration as they lay exposed, without privacy or dignity, on the cluster of cots.

But what has been heart-warming has been the compassion of the people of the Archdiocese to this inhuman situation. I saw crowds of people bringing clothing and food. I saw Catholic employees of the city, priests, parishioners, witnessing to Church love worthy of saints. As a response to an emergency call from the City Manager, we made the Pastoral Activities Center, near the Cathedral, available for the homeless.

It was in the spirit of the late Archbishop Carroll opening the Seminary to hundreds of Haitian refugees, of Operation Pedro Pan for Cuban children, of our Catholic Community Services ministering to refugees, children, pregnant mothers, of Camillus House. It is in the Catholic blood to respond to human needs, no matter what the national or political inaction that creates them.

I am sure we were all frustrated by the disturbances that occurred, ironically, on Martin Luther King Day. We had had a beautiful ceremony at the Cathedral. Bishop Emerson Moore, a Black Bishop from New York, had spoken eloquently on non-violence in the pursuit of racial justice. I had announced that the Archdiocese is opening an Office for Black Catholics.

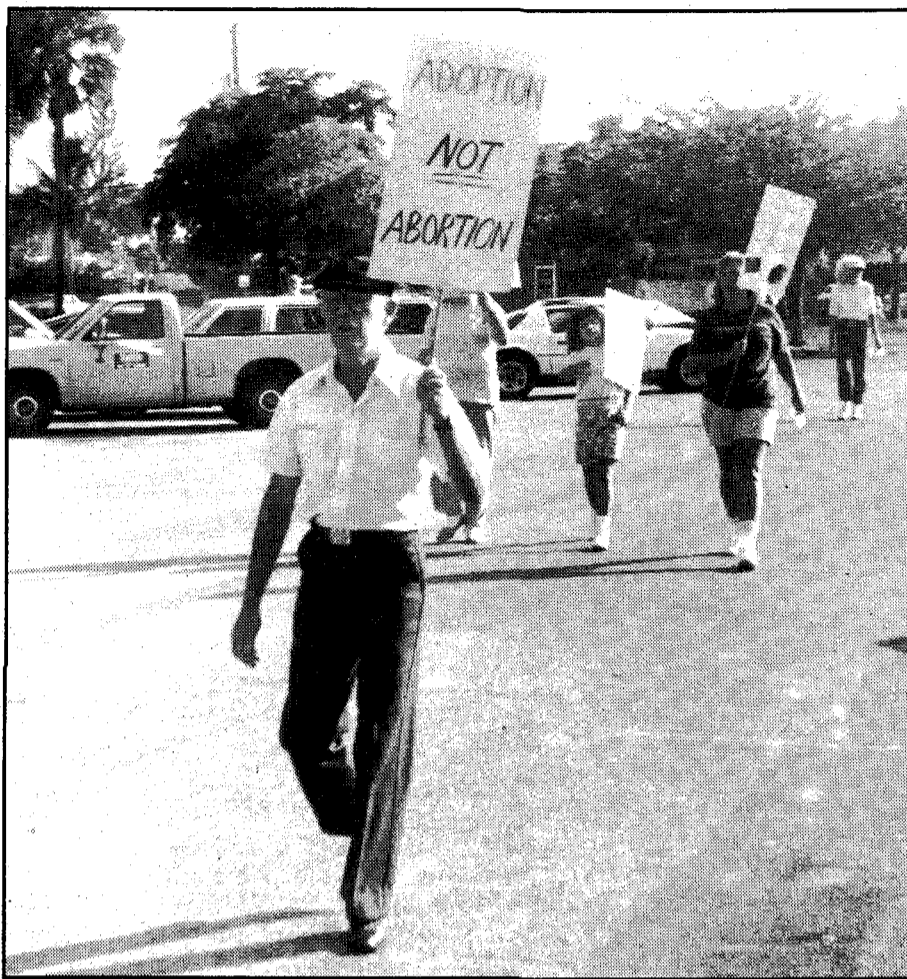
Suddenly, the dreams of our Black brothers and sisters and of all who have earnestly been working for interracial harmony and justice were frustrated. An inexplicable shooting of a Black man by a nervous policeman, tragic deaths, terror and violence from teenage looters, cast a pall over the community. Neither of our churches were damaged. As a matter of fact, parishioners phoned the Pastors concerned for their safety.

I have been attempting to encourage a closer collaboration between business leaders and Black leaders in addressing the unemployment problem. Forty-two percent of Dade County citizens are Catholics. We have a responsibility to help solve the multi-faceted race problem. It means becoming leaders in promoting social justice and charity. It means condemning violence as a solution of, as excused by injustice. It means a renewing of our society with a new respect for God's law, moral responsibility, returning a new respect for religion to schools, the press, the media, entertainment. It means a renewal of family life. It means Catholics, as all followers of Christ, are being called upon urgently to reverse the deterioration of our society by living and proclaiming in word and deed the teachings of the Gospel.

And it means prayer.

*God of perfect peace,  
violence and cruelty can have no part with you.  
May those who are at peace with one another  
hold fast to the good will that unites them;  
may those who are enemies forget their hatred  
and be healed.*

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



Part of the 125 marchers at St. Clement's in Ft. Lauderdale.

(Voice photo by Cynthia Thuma)

## Marching for life

*S. Floridians march in Dade, Broward and D.C.*

By Cynthia Thuma  
Voice News Editor

Gloria O'Gorman anticipated a good turnout for the Respect Life walk-a-thon at St. Clement Church in Wilton Manors, but when walkers swamped the registration table before the 9 a.m. starting time, she was ecstatic.

"It's been great," she said. "The weather was perfect and that helps."

The walk at St. Clement's was one of 10 within the Archdiocese commemorating the 16th anniversary of the Roe vs. Wade decision that legalized abortion. At the 9 a.m. starting time, more than 125 had signed up for the three-hour walk at St. Clement's; more joined during the day. Many carried placards.

O'Gorman, who runs the Respect Life of North Broward's office, also used the

occasion to show off Respect Life's new headquarters, a converted beauty shop located on parish property. Respect Life has used the storefront since June.

There, with the aid of 27 trained volunteers, the center offers pregnancy testing, counseling, legal and medical assistance and food and clothing for infants.

"We're usually the first contact a pregnant woman gets," O'Gorman said. "The first thing she needs is support. Many of them feel pressured. If it's not a boyfriend or a mother, it's society."

Even when a woman decides to undergo an abortion, the support from the centers is not curtailed. Realizing the profound anguish that many women experience after abortions, Respect Life stays at the woman's side.

"We don't just cut them off," O'Gorman said. "More than likely they'll be back and they'll tell their friends about us."

"If we save one baby's life a month, we feel like we're a success. Last month, I think we saved three."

Many of the participants were school-children, from St. Clement School and St. Thomas and Cardinal Gibbons high schools.

"They're making a statement," said Father Patrick McDonnell, St. Clement's pastor. "It shows we're trying to pass something on. I think it went very well."

O'Gorman said she believes Respect Life may soon be serving another clientele.

"Mostly, it's the young people where it's at now, but when the euthanasia issue grows, I think we'll be seeing a lot of older people."

The Archdiocesan walks were among many Roe-Wade commemorations held in South Florida and the nation.

Respect Life's other walks at St. Elizabeth, St. Andrew, St. Stephen, St. Malachy, St. Bernard and All Saints parishes in Broward. In Dade, walks were conducted at St. John Vianney college seminary, St. Patrick and Our Lady of the Lakes parishes.

(Continued on page 21)

## New Respect Life head begins

By Cynthia Thuma  
Voice News Editor

In the two years Father Tom Honold has been a priest, his work has taken him from a Liberty City parish to working with Nicaraguan refugees at St. Mary Cathedral. Before his ordination, he served as executive director of Catholic Community Services in Broward County.

On Feb. 1, he undertook a new challenge, as director of the Archdiocese of Miami's Respect Life Ministry.

"It's an exciting time," Father Honold said. "It's an assignment I was happy to get."

His first few weeks, he said, will be devoted to expanding his awareness of Respect Life's operation and broadening his knowledge of the pro-life movement. His experiences in the community services and the parishes, he said, have helped him see first-hand much of how the archdiocese works.

"As far back as 1985, the bishops of Florida said that ours is a constant ethic of life ... that all life must be respected," he said. "I think I have a special commitment to provide alternatives for abortion, to

*'I have a special commitment to provide alternatives for abortion, to provide for women who opt for life'*



--Fr. Tom Honold

provide for women who opt for life.

"Our Respect Life office is one of the many services of the Archdiocese. I see our continued working in partnership with all the departments, but especially those that have a special focus on the right to life."

A native of Philadelphia who spent his teen-age years in Whitesboro, N.Y., Father Honold entered St. Bernard's Seminary in Rochester planning to serve the Diocese of Syracuse, but left to work at Catholic charities agencies in Syracuse and Harrisburg, Pa.



# 'Look beyond the horizon'

Celebrate youth, bishop tells LaSalle students

By Araceli M. Cantero  
La Voz Católica

A Salesian missionary bishop from Peru asked Catholic youths at La Salle High to be proud of their youth and of their potential for good.

"Look beyond the horizon and into the



Students appreciated the message

future," Bishop José Ramón Gurruchaga-Ezama told 560 students during the Mass closing the 100th anniversary of Saint John Bosco, January 31st.

He invited them to move beyond selfishness and to form an "alliance of love and friendship" with the youth of third-world countries.

"There is a party today in heaven, as the youths from all the world sing the mañanitas (tribute songs) to Don Bosco," the bishop said recalling the feast day of the

Salesians' founder, who was canonized 46 years after his death in 1888 in Turin, Italy.

By that time Don Bosco's work with youth had spread to most of Europe and to Argentina, Uruguay and Brazil. His religious order had 1,039 members and a religious order for women for the same kind of educational apostolate. There are now over 40,000 Salesian priests, lay brothers and sisters worldwide.

The Salesians took over La Salle High and the adjacent parish of St. Kieran four years ago. With a total community of eight they also minister as chaplains at Mercy Hospital.

For the closing of the centenary of their founder's death, they invited one of their own. Bishop Gurruchaga-Ezama is bishop of Guaras, Peru.

"The centenary of Don Bosco makes us look to the horizon, because being young is looking ahead," the bishop said.

"Whoever longs for more, breaks frontiers, is open to new worlds is young," he said, deploring the conditions of the youth in his own diocese, "where often at the university I find youth whose hearts have been replaced by a ticking bomb."

"When the youthful spirit is killed in the young, there appears a violent soldier or a production machine, or a vicious corrupted animal," the bishop said, encouraging his listeners to be proud of their youthful ideals and not to rush into becoming old.

## St. Jude Shrine not Catholic

The Archdiocese of Miami has announced that the St. Jude Shrine, 7640 South Gate Blvd., North Lauderdale is not affiliated with the Roman Catholic Church.

Roman Catholics attending Sunday Mass at the Shrine have not fulfilled their obligation. Weddings or baptisms performed there are not licit within the Roman Catholic Church



Bishop Gurruchaga-Ezama makes a point to La Salle students

"Christ also is young," he said. "He did not live to grow white hair and he loves you as you are," he said as he presented St. John Bosco as a model of Christ's love and presence to the youth of his time.

In Turin, during the beginning of the

19th century, Don Bosco opened a hospice and oratory for homeless boys. Soon he started with them workshops in shoemaking and tailoring, becoming a pioneer in modern vocational training. He was best known as an educator, whose characteristic approach is known as the Salesian preventive system of education.

### Official

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

**Rev. Monsignor Francis Fazzalano** - to Chaplain of the Broward County Serra Club, effective as of January 20, 1989.

**Rev. Hernando Villegas** - to Associate Pastor of St. Catherine of Siena Church, Miami, effective February 1st., 1989.

**Rev. Luis Rivera** - to Associate Pastor of Immaculate Conception Church, Hialeah, effective February 1st., 1989.

**Rev. Calixte Menelas** - to Associate Pastor of Sacred Heart Church, Homestead, effective January 18, 1989.

**Rev. Thomas Honold** - to Director of the Respect Life Ministry of the Archdiocese of Miami, with residence in Nativity Church, Hollywood, effective February 1st., 1989.

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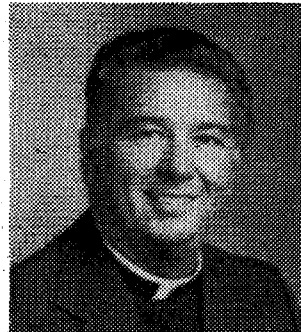
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# Media marathons benefit youth centers

Where bougainvillea winds through weeds in the grotto at the base of the statue of the Virgin Mary, Tim Colbert visualizes landscaping. Where grass grows tall between the buildings, Colbert imagines a neatly trimmed lawn.

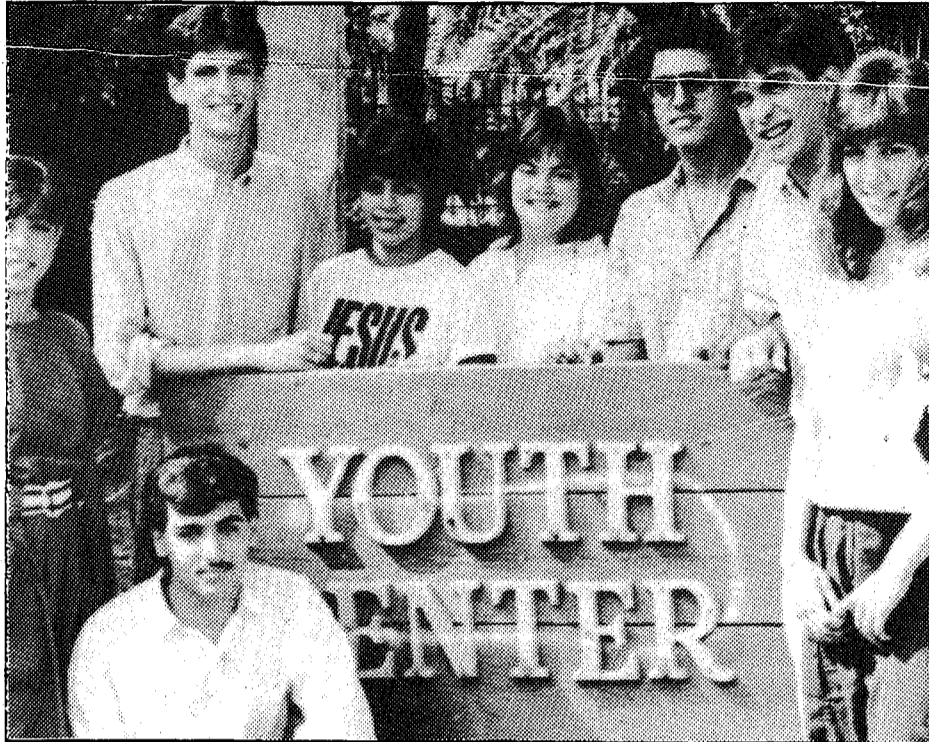
"This'll look so good when we get a caretaker," he said.

The slightly overgrown site is the old Madonna Academy in southwest Broward and the changes to the buildings have been undergoing have been internal. Among the first was the opening of the Madonna Youth Center, part of the Madonna Pastoral Center, one of two youth centers in the Archdiocese of Miami.

A youth retreat was held there Dec. 10-17. That marked the first Youth Ministry event held there," Colbert, from the Archdiocese's Office of Youth Ministry, said. "It's the official meeting place for youth activities in Broward County. We opened it in October and had our first group in there in November. Basically all we've done was paint the walls and add bunk beds."

Since the December retreat, several others have taken place. In mid-February, television and radio marathons will be held to provide operating funds for continued growth and development of the Youth Ministry programs at Madonna and another at 3333 South Miami Ave., Miami.

The South Miami center also offers counseling and orientation programs, especially to youth suffering from drug



The Archdiocese operates two youth centers

and alcohol dependency problems.

Father Federico Capdepon director of the Youth Ministry, said "The youths' cause is everyone's job."

The plea for funds will be telecast on Feb. 11 on Channel 40. On radio, the broadcasts run from 9 a.m. to 10 p.m. Participating stations include WQBA, WAQI, WRHC, and WOCN. Two other stations may join. Nearly 800 youths will

assist in the effort.

"Our goal is to raise \$75,000," said Father Capdepon.

Facilities at the Madonna youth center include two dormitories, 40 beds, a chapel, kitchen, gymnasium, meeting room and fields for sports activities.

For more information on the Madonna Youth Center, contact Colbert at 757-6241 in Dade or 525-5157 in Broward.

# RCIA leader getting ready for rites

With the first central Archdiocesan Rite of Election coming up on Feb. 12, Sister Maureen Cannon, director of the Rite of Christian Initiation of Adults since



Sr. Cannon

July, is getting excited.

"In the past, the Rite of Election has been held in different parishes. This year, it'll be at St. Mary Cathedral, with the Archbishop."

Other RCIA events have been happening as well. "Initiation '89", a day of prayer and worship, co-sponsored by Barry University and the Archdiocese's Office of Worship and Spiritual Life, was held at Barry in late January. The seminar was designed to help priests, Religious and the laity understand the role of the community in welcoming converts to the Church.

Sister Maureen, who has worked in campus ministry, pro-life activities and been a director of religious education, said she's pleased with her new assignment. Past assignments have taken her to New Mexico, Pennsylvania and Ohio.

"In the past, we gave people the Church more than we gave them Jesus Christ," she said. "Now it's a formational process."

"This undoes many of the old attitudes. The people we work with, we're on a journey together."

"It's not a ministry, it's a journey."

# March for life

(Continued from Page 9)

At Queen of Heaven parish in northwest Broward, two aborted fetuses were named and buried in a Mass of the Holy Innocents.

In Boca Raton, at one of Florida's biggest demonstrations, churches banded together for a pro-life rally and series of workshops.

"It was an absolute miracle. We had 3,000 at the rally, which the organizers said was twice what they had last year," said Judie Brown, president of the American Life League and one of the speakers.

"I see the Boca Raton experience as a reflection of the whole pro-life movement," Brown, of Stafford, Va., said.

"In 16 years, people are seeing how violent this whole era of abortion has been."

The nation's largest rally was the March for Life, held in Washington, where nearly 70,000 turned out to hear President George Bush and Vice President Dan Quayle call abortion an "American tragedy."

Among the throng on the Ellipse were a group of 90 students from the Archdiocese of Miami. The students, members of the Christian Life Community, represented Barry University, Belen Jesuit Prep, Chaminade-Madonna College Preparatory School, Our Lady of Lourdes Academy, Carrollton School of the Sacred Heart and Monsignor Pace, Christopher Columbus and St. Brendan High Schools.

"They already had a lot of good ideas and what they saw there provided reinforcement," said Father William Kidwell, a moral theology teacher at Belen. "We were also met by 25 more students from

St. Petersburg and we pretty much stayed together."

The pilgrimage was the third for the Christian Life Community.

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# Catholic schools here buc

By Cynthia Thuma  
Voice News Editor

Nationwide, Catholic schools have suffered through nearly a quarter century of decline, but in Florida they have ridden a gradual three-year incline.

"The system is definitely not dying in Florida; our system is growing," said D. Michael McCarron, associate for education for the Florida Catholic Conference.

Demographers "see us declining on a national level. It's scary what they're projecting, but Florida is a little different than the rest of the nation. This is due - at least partly - to the fact that we have a thousand new residents coming in every day."

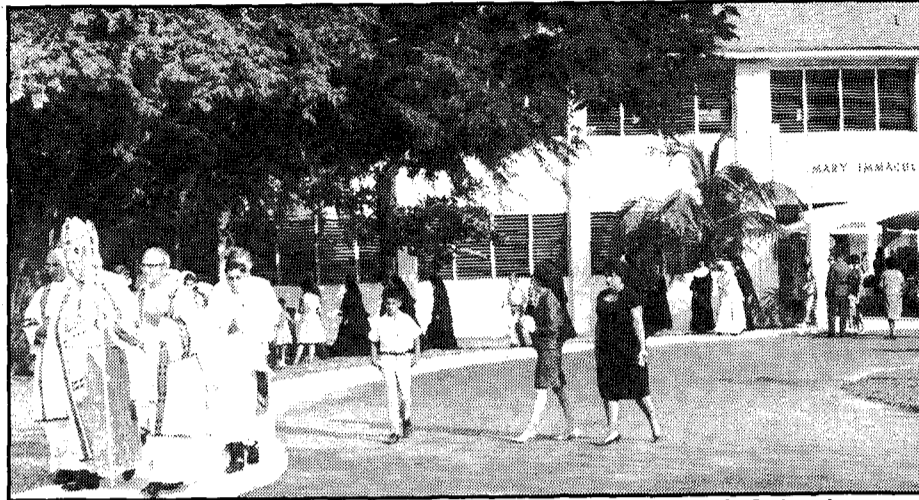
"The population is growing in general, but the phenomena is that younger and younger people are moving down here," said Richard Fenchak, superintendent of schools for the Diocese of Orlando.

"They're looking at the public schools and saying 'We'd like a choice.' And what they're seeing in the Catholic schools are excellent schools."

Though the pulse in Florida's Catholic educational system is strong, many challenges face the schools on a daily basis.

Schools in the Archdiocese of Miami and throughout the nation showed off their programs, celebrated their successes and considered those challenges for the future during Catholic Schools Week, Jan. 29-Feb. 4.

The greatest challenge many face is



Abp. Coleman F. Carroll dedicates Mary Immaculate High School building in 1966. The school celebrates 120th anniversary this year.

nurturing the spiritual growth of their students.

"We've worked so hard to build an academically excellent school," said Lyne Posey, principal of Mary Immaculate-Star of the Sea School in Key West. "Our biggest challenge is we're isolated down here, we don't have any Religious in the school and we're trying to build the faith community."

The number of Religious in the schools in the U.S. declined by almost 90,000 between 1965-86. Today, just over 80 percent of the educators in Catholic schools are lay teachers.

St. Helen School in Fort Lauderdale has one nun assigned to the school, but principal Nancy McAllister said she is concerned the religious lessons taught at school may not be getting reinforcement at home.

"It's getting the religious aspects of

education across when they're not being taught at home," she said. "Then there's the financial problems of running a school and of keeping the tuition low enough to be able to serve the students and yet permitting everyone a Catholic education who wants one."

"We look at teaching our students not only to grow in their faith, but putting their faith to work in the world," said Mary Ellen McKinney, principal at St. Clement School, Wilton Manors.

St. Clement's is a bit luckier than many schools because there are five nuns on the staff, although four serve on a part-time basis.

"It's great to have them, but we know we're more fortunate than most," McKinney said.

"And to have more Religious in administrative roles would be great, too," said Maureen Huntington, elementary

coordinator for the Archdiocese of Miami. "It's not easy to find Religious to staff the schools."

"But there's a lot of practical aspects, too, and finances are a big concern, especially since Broward and Dade are growing so rapidly."

"It's not so much our challenge, but it is our mission to continually be open and welcome the many cultures that come into our school," said Sister Barbara Ann Balog, co-principal of Our Lady of the Holy Rosary School in Perrine.

The 525 students at Our Lady of the Holy Rosary have a variety of spiritual, athletic and service programs available to them outside the classroom and the school offers a complete computer laboratory and produces its own morning television broadcast for closed-circuit transmission within the school. In her 12 years at the school, Sister Barbara Ann has seen the student body evolve into a multi-ethnic group.

"We've got to keep our open door and welcoming arms," she said. "Ours is a tough school, but it's a school for the students."

Keeping up with Florida's increased demand is an expensive proposition, but one that makes dioceses outside the state jealous, no doubt.

In Orlando, "we're building two schools right now, but we're looking at our existing schools and seeing whether they can handle the enrollment," said Fenchak, who has seen the schools' population grow by 9 percent over the past three years. "We had one school with a waiting list of a 100 last year, in a school that wasn't expected in."

## Schools Week: focus on those who helped

By Maria Vega  
La Voz Catolica staff writer

True to the 1989 Catholic Schools Week theme, "Communities with memories," Catholic schools are focusing their attention on those who have helped strengthen the educational institutions in the Archdiocese of Miami.

We have to focus our attention to "those people whom in the past have contributed in some way to Catholic education," said Sister Marie Danielle Ampacher, Superintendent of Schools for the Archdiocese of Miami.

A recent example of achievement was reflected in St. Patrick School on Miami Beach and St. Gregory School, in Plantation, recipients of the 1988 Excellence in Education award from the U.S. Department of Education.

"The positive atmosphere surrounding our Catholic schools mean so much for the students as well as the teachers."

Among the functions of the Department of Schools' functions is to provide supervision and make sure all Federal regulations are met.

"The academic standards are basically the same," she said. "The only difference is that we use different text books and methods. (And) we look for a Catholic education and the formation of faith in our students."

From the academic point of view, Catholic schools have always had good programs, so much that "the National test scores have shown how Archdiocesan students are consistently above average, especially in math and reading."

This year, the Archdiocesan schools will increase their sessions to 6 hours and 45 minutes to "offer new subjects like computers."

The requirements for teachers in parochial schools are the same as the public schools. Sister Marie Danielle added Miami will be "the first Archdiocesan school program in receive the State's approval to work toward teachers' certification."

The Department of Schools works with the secondary schools supervising the annual budget and the school-based administration. The elementary schools work with the parish pastor, who is responsible for the final decision.

Nearly all of the Archdiocesan schools offer kindergarten programs and about half have begun a pre-kindergarten classes; and an increasing number are providing after-school program.

Six new Catholic schools opened in the Archdiocese over the last six years and some additions have been made to some of the schools.

"The Archdiocese of Miami is a leader when it comes to Catholic education in relation to other states," she said. "We are opening new avenues with everything we do."

## What some scho

By Cynthia Thuma  
Voice News Editor

The theme of Catholic School Week is "Catholic Schools: Communities with Memories." Schools throughout the Archdiocese have taken the opportunity to commemorate it in varying ways. A few examples:

At St. Helen's School in Fort Lauderdale, eighth grade students took over teaching and administrative duties for a day. The students also celebrated the week with a special Mass.

At Mary Immaculate-Star of the Sea School in Key West, the week carries extra-special meaning.

"It's the 120th anniversary of our school and we invited old alumni back," said Principal Lyne Posey.

Highlights included a dinner, a variety show and the Friday Night Prime Time program, an overnight supervised lockup in the school's library, to help encourage students to improve their reading skills.

Mary Immaculate-Star of the Sea School was started in abandoned army barracks that had been used as a goat stable. Alumni from as far back as 1920 will speak during the anniversary program.

The students at Our Lady of the Holy Rosary in Perrine celebrated with a variety of activities from bumper stickers, a candy drive and science fair, an open-house program that featured finalists from the school-wide talent show, a poster exhibit, recitation by



Award winner

Mary Jo Sauro, a fourth grade teacher a wood recently was one of 12 teachers in Joseph Farrell Award for Distinguished Education Association. She was cited for as the religious values, she brings to he



# k national trend--grow



Children at St. Jerome School in Fort Lauderdale celebrate their new St. Philip Neri library with festivities including balloons. (Voice photos by Cynthia Thuma)

## ols did this week



winners of an essay contest, presentation of honor roll and principals' pins and a Home and School Association meeting.

"We're used to doing things big," said Sister Barbara Ann Balog, co-principal.

St. Clement School in Wilton Manors divided its week into theme days and helped use it to acknowledge the contribution of volunteers to the school's success.

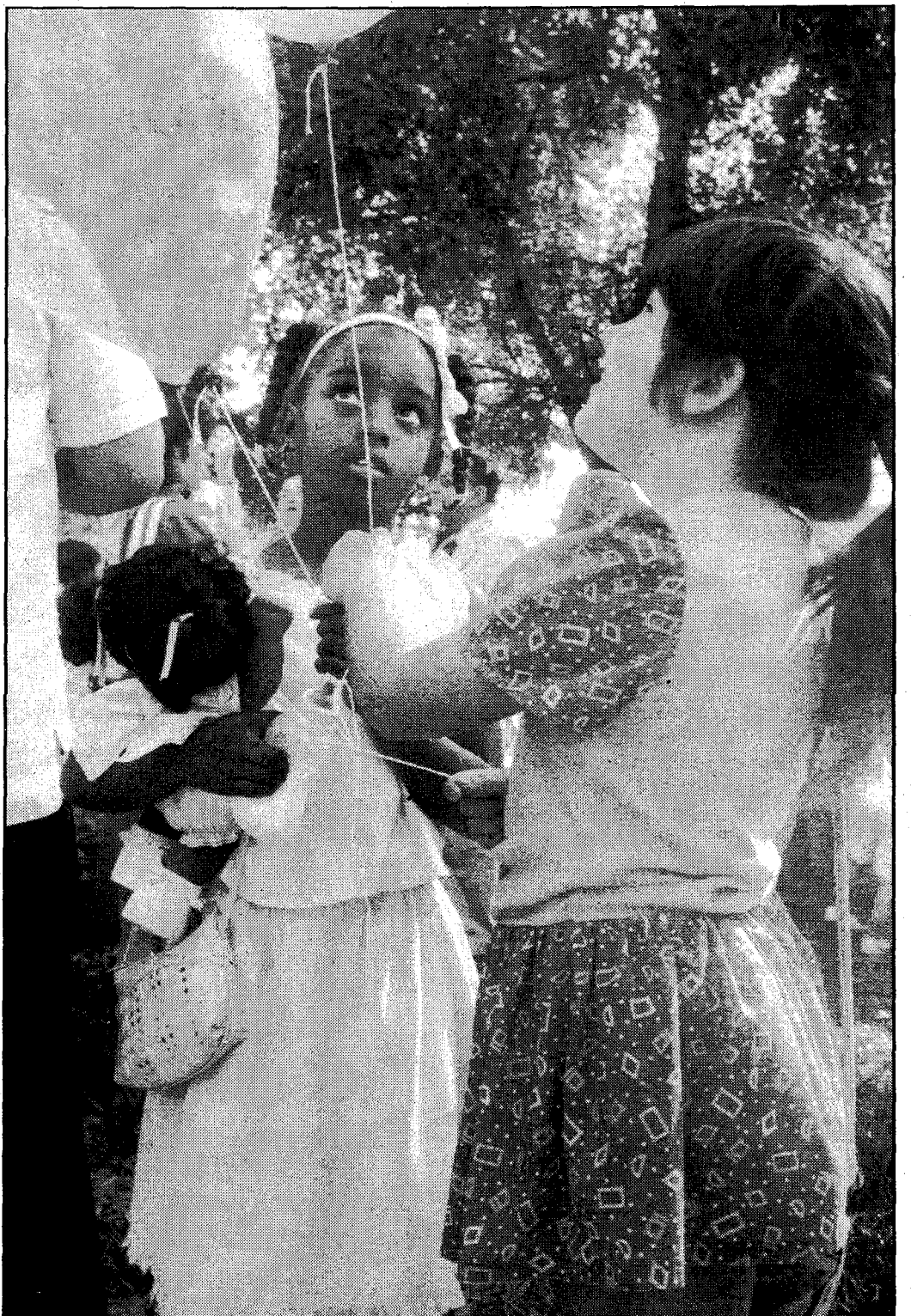
"We use this as a week for celebration and appreciation," said Principal Mary Ellen McKinney. "We couldn't get along without our volunteers."

At St. Lawrence School in North Miami Beach, students celebrated the broad variety of countries they come from. On International Food Day, each student brought a native dish to share with classmates. "It's always been a favorite of ours," said Principal Joseph Greenwell. "It's a tradition in itself."

St. Joseph School in Miami Beach drew on the experiences of adult speakers who discussed putting their Catholic education to use in the workforce.

St. Jerome School in Fort Lauderdale opened the week with the dedication of the St. Philip Neri Library, a project the parish community has worked on for two years.

"I've gone through raffling a car, pancake breakfasts, spaghetti dinners, you name it," said Sister Vivian Gomez, principal.



at Nativity Catholic School in Holly- in the country to receive the Miriam Teaching from the National Catholic or the enthusiasm, creativity, as well er teaching.





New growth

Father Roger Holoubek, pastor of St. Lawrence School in North Miami Beach, blesses a group of several trees donated to the school by an alumna. Students at the school also planted pine saplings donated by the National Forestry Assn. The landscaping is part of a program aimed at sprucing up the school's exterior. "We're trying to stand out and say 'we're revitalized,' said Principal Joseph Greenwell (Voice photo by Cynthia Thuma)

## Cults' change mirrors society, expert says

By Cynthia Thuma  
Voice News Editor

Geraldo Rivera found cults fascinating enough for a special prime-time program; "A Current Affair" has devoted a week's programming to them. In this, the tenth anniversary of Jonestown, the power of cults is as seductive as ever.

In an area as transitory as South Florida, cults may pose a greater risk because "some people are more vulnerable than others and we've found people are more vulnerable during periods of transition," said psychologist Michael Langone, the editor of *Cultic Studies Journal*. Langone presented his seminar after a meeting of the Greater Miami Religious Leaders Coalition at the Archdiocese of Miami's Pastoral Center.

"A cult can develop in any group," Langone said. "Most mainstream religious groups have an accountability factor that can put an end to it. Some cults, like Jim Jones' group, started in orthodox groups, but were thrown out."

Cults have gone through some changes. The Rev. Sun Myung Moon's Unification Church is believed to be going through a period of consolidation; the Hare Krishnas have suffered from internal dissent and the scope of cults is changing. Channelers may be the cult leaders of the future, Langone said, and youth gangs may become another breeding ground.

"Psychologically, the dynamics of youth gangs and cults is very similar," he said. "A lot has to do with how the group handles dissent and enforces conformity."

The rise in cults has followed and fed off the increasing secularization of society, Langone said.

"As mainstream religions decline in influence, cults increase," he said. In the decade since Jonestown, the amount of cult activity has not declined, but the interest level has changed. There's more activity on the Christian fringe."

Predicting an individual's vulnerability to the allure of cults is difficult, Langone said.

"Human beings are so complex. If you study psychology, you'll see psychologists aren't so good at predicting behavior," he said.

A few identifiable traits that may help predict vulnerability include individuals who are unassertive, gullible or have difficulty coping. But, Langone said, "a lot of it's luck. Many of those people wouldn't have been in the cult if they weren't on that street corner," where proselytizers made their first contact.

Langone said he estimates "1 to 3 percent of the population has had at least a transient relationship with cults. "But the level of control is still astounding."

# Joyful noises

## Catholics, Jews explore their beliefs through music

By Sisty Walsh  
Voice Correspondent

Whether it's Gregorian chant, a Yiddish folk tune or top-40 hit by Michael Jackson, lifting your heart in song is one of the best ways to send your message to God.

This was the theme of "Music and the Laughter of God," a Jewish-Catholic dialogue held at Barry University as one of a series in the annual Matthew B. Rosenhaus Lecture on Jewish-Catholic Relations.

Velvel Pasternak, an arranger, producer and historian of Jewish music, joined with Alexander Peloquin, a noted Catholic music expert and composer to explore the expression of the varying beliefs expressed in the musical traditions of the two faiths.

Both illustrated their remarks with music which had the audience of hundreds singing along and tapping their feet.

Pasternak traced the melodic themes in Jewish music to the many cultures and countries, especially in Europe, where many Jews settled.

Music always was a means to unite people, to bring them together and give them a sense of commonality, he explained. "For Jews to survive, they had to stay together and music was a way to achieve this.

"Certainly, singing for joy and dancing for joy are hallmarks of Jewish musical experience," Pasternak said.

Explaining that many of the melodies which have holy or spiritual lyrics were derived from common or classical songs from the day, he said:

"In Jewish music, no music is impure. There is no bad music. Only bad performers."

Since the early 18th century and perhaps even before, Jews borrowed heavily from the popular music of the times. "If it was good, we didn't hesitate to borrow secular music."

These melodies have survived for centuries and often it is hard to determine their origin.

A dedicated researcher, historian and preserver of these traditions, Pasternak has heard sacred services set to the music of Napoleon's Victory March, the National Anthem of France, Beethoven's Ninth Symphony and even "When the Saints Come Marching In."

"These songs have been handed down for a long time and I can guarantee you," he told the audience, "if you told them where they came from they would deny it. 'No,' they would reply, 'they stole it from us.'"

Pasternak who had once prepared for the rabbinate, has studied music at Julliard and earned a master's degree in music education from Columbia University.

An author, lecturer and record producer, he helped to preserve the Chassidic musical heritage in the 1960's,

***'In Jewish music, no music is impure. There is no bad music, only bad performers'***

researching and recording the music. He has produced Israeli, Ladino and Yiddish music.

Peloquin, the Catholic representative in the dialogue, is the director of Music at Sts. Peter and Paul Cathedral in Providence, Rhode Island.

His work, including nearly 150 compositions for chorus and orchestra, have had a great impact on the direction of liturgical music in the modern church.

A performer as well, Peloquin selected some of his own works and those by other composers, to parallel the Jewish experience.

Jews and Christians alike look to the Psalms as a rich source for musical inspiration and interpretation. Their joyful expression, Peloquin explained, unites the two faiths musically and spiritually.

With the help of the Barry University Chorale, under the direction of music professor Derna Ford, Peloquin performed several of his works.

The audience was encouraged to participate and soon all were singing some of the familiar compositions of Peloquin's with the timeless verses of the Psalms.

Father John O'Grady, professor of religion and philosophy at Barry, hosted the evening, thanking both Peloquin and Pasternak for contributing to the continuing dialogue between the Catholic and Jewish Faiths.

This was the ninth in the lecture series, sponsored by the Anti-Defamation League of B'nai B'rith and Barry University. The program is supported by a grant from the Rosenhaus Foundation in New York.



## Environment

### Vatican concern spreads beyond doorstep

By John Thavis

VATICAN CITY (NC) — In the 109-acre Vatican City, a quiet enclave on a Roman hill, environmental issues might sometimes appear remote. There are no smokestacks on the skyline, clean water still arrives from papally restored aqueducts and the lush Vatican gardens can seem like paradise regained.

But today's ecological crisis has knocked at the ican's door, too. Last summer a female traffic officer keeled over in the square beneath Pope John Paul II's window, a victim of carbon monoxide and other tour bus fumes. She had to be hospitalized. The giant statues above St. Peter's, like many in Rome, are being corroded by chemical-laden rain water. Even the Vatican's medieval walls needed "first aid" last year to repair damage caused in part by chemical pollution.

For the Vatican, however, environmental concern goes well beyond its borders. The point being raised these days — by church scholars, missionaries and the pope — is that care of the earth may be one of the most serious moral issues of our age.

Dr. Carlos Chagas, recently retired president of the Pontifical Academy of Sciences, told the pope bluntly in an address at the end of October: "The destruction of the environment is the result of a progressive and obstinate action, nearly visible in the beginning, driven by greed, economic power and ignorance."

"You alone, with your voice, can stop ecological disaster, and the academy is at your service," Chagas said.

The academy's report last year on disappearing species — some 35,000 are facing extinction by the year 2,000 — raised an alarm in the scientific community. Five years ago, the academy issued early warnings about the depletion of the ozone layer and the global build-up of carbon dioxide, as well as the environmental disaster that would follow nuclear war.

The pope has made ecology a recurring sub-theme of major documents. His latest encyclical, "Sollicitudo Rei Socialis" ("On Social Concerns"), was immediately hailed as an ecological breakthrough for its tough lan-

guage on the environment. In it, the pope went back to the Bible and said the dominion granted humankind over the natural world has biological and moral limits that cannot be violated in the name of development.

In speeches, the pope's language has been even sharper. Earlier this year, he told farmworkers that economic exploitation of resources was threatening to turn the earth into an "abandoned desert." He told a group of scientists last fall that he was concerned about the "uncontrolled discharges" of waste products into the earth's atmosphere, land and seas. Part of this "irreversible damage," he added, was caused by economic practices "aimed only at profit."

On his frequent trips, the pope has seen environmental damage close up: from rampant pollution in the Rhine River to "desertification" in parts of Africa.

Those who know the pope say that as a hiker and outdoors enthusiast, he has a natural concern about damage to the environment. It is a growing issue among churchmen in his native Poland, where widespread industrial pollution has threatened whole regions and is eroding, among other things, the facade of the pope's former cathedral in Krakow.

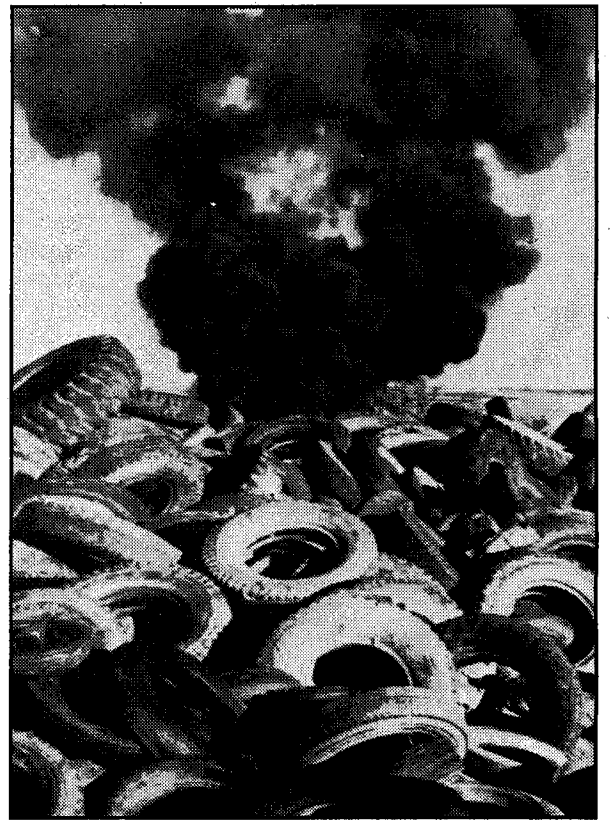
But while he has spoken about general causes, the pope has been cautious about assigning blame for specific damage — whether for disasters like Chernobyl or for long-term problems like deforestation. Among Vatican agencies, too, there is hesitation about making sweeping pronouncements on ecology because it often involves the complicated interaction of First and Third World economies, population migration and international regulation.

"There's certainly a lot of reflection going on about the issue. But I don't think we have developed a theology on this yet," said Msgr. Diarmuid Martin, secretary of the Vatican's justice and peace commission.

Several ecology-minded churchmen in Rome have high hopes for a papal document on environmental respect, but there is no evidence that one is in the works.

"Actually, if he'd put all his previous statements under one cover, it would make a beautiful document," said Capuchin Father Bernard Przewozny.

Father Przewozny is the mover behind the Franciscan



Center for Environmental Studies in Rome, a new institute expected to open this fall. He hopes within two years to obtain Vatican approval for the program and have it raised to the level of the pontifical academic institute.

"Deforestation, chemical pollution, uncontrolled urbanization — these are going to be major issues in the coming decades, and the church needs people qualified to speak on them," he said.

The priest sees a strong tradition of ecology running through church history, beginning with Sts. Benedict and Francis and their spiritual perspective on production and work. Likewise, he thinks the church today should be in the thick of the environmental movement to give it a religious orientation.

But, he noted, there is some reluctance among church leaders to form alliances with groups that, for example, promote birth control as a solution to environmental problems.

Father Przewozny said his hope is that the "Franciscan viewpoint" will rub off on these groups. Some of the larger international organizations have recently held major meetings at Assisi, Italy, birthplace of St. Francis.

## Do abused children complete cycle as adults?

By Tony Lang

Ask a simple question and, contrary to popular belief, you do not get a simple answer. You seldom get simple answers. I would love to get a few simple answers. I would love to get a few simple answers.

For instance: How many prison inmates were abused as children?

I'm told one study at a Nevada women's prison found 81% of the inmates had been either sexually or physically abused as children. A study at a men's prison found their percentages for abuse ranged in the high 70s. As for national percentages, I'm still dialing.

### Whom to believe?

Even many professionals don't know what to believe about child abuse. They can't get trustworthy information. Can they believe the statistics? Can they believe the children? Can they believe the parents? The prosecutors? The accused?

In testify it is no simple matter to get reliable data on child abuse. That's one reason Lou Torok founded the Cincinnati-based Child Abuse Institute of Research (c.a.i.r.) - to accumulate and send out reliable information on child abuse. Another reason was training. Just because somebody is a professional - doctor, lawyer, prison, officer, judge, teacher, priest - doesn't mean he or she is trained to treat child abuse. Through his Prison Pen Pals program, Torok receives plenty of feedback from inmates.

"Inmates keep begin me to get them treatment for their child-abuse compulsions," Torok said. In most prisons, there is no treatment.

We can build all the prisons and jails we want. But sooner or later, they will be back outside again.

C.a.i.'s board includes, among others, Karl Menninger of the Menninger Foundation Judge, Don J. Young of U.S. District Court in Toledo, Henry Heimlich of the Heimlich Institute and Anthony Travisono, executive director of the American Correctional Association. Travisono wants his association in the forefront of a national movement to break the abuse cycle and help society heal itself.

If the abused frequently do become abusers themselves, corrections people know the end result is an enormous permanent caseload later on. Corrections people fear the multiplier effect: victims becoming victimizers. C.a.i.r. is trying to focus on prevention. Other child advocacy groups focus on locking up criminals, and that's okay with Travisono. But he has no illusions about our so-called mandatory sentences which by law still permit early release for good-time behavior.

"We know some of these individuals are not cured," he said, "yet we have to let them out."

The National Institute of Corrections (NIC) has conducted six training seminars for 162 officials from 36

*If the abused frequently do become abusers themselves, corrections people know the end result is an enormous caseload later on. Corrections people fear the multiplier effect: Victims becoming victimizers*

different states. Victims advocates were included. NIC has focused in on treating adult sex offenders. States such as Vermont report 25% of their inmate population is serving time for sex offenses or were charged with sex offenses. Though drug treatment may help some, it is no silver bullet for all of this fast-growing sex offender population.

NIC's latest strategy is to take a total system approach to treating adult sex offenders - especially *after* they leave prison. NIC correctional programs specialist John Moore states flatout: "There definitely is no cure for sex offenders. The prognosis for treating sex offenders is not real good. It's like a drug addict or alcoholic - an addictive type of offense. So we are developing relapse prevention programs. Release inmates go to support groups where basically they are monitoring each other as well as being monitored by probation and parole officers."

They are trained to watch for the offender's personal trigger mechanisms. Say, the offender starts picking up pornography or hanging around playgrounds. The idea is - once trained, either the sex offender or the support group will react to the warning signals in time.

### Breaking down denial

Often enough, the very first step must be to break down denial. Most offenders deny responsibility. Shift blame to the victim: They were provoked; the child acted seductively. Denial. These offenders can be very manipulative. that even therapists must be re-trained. Some can't hack it. NIC believes therapists must be confrontive.

"It's not a trusting relationship," Moore said. "You got to question all the time."

(The Cincinnati Enquirer)



## Today's heresy? Religion unimportant

By Fr. Edward J. Slattery  
President, Extension Society

One of the words once used regularly in catechisms and religious articles but unfortunately seldom heard today is the word "heresy."

It is hard to imagine why this word is so rarely used since every age seems to embrace a heresy all its own. Over the centuries of Christianity, for example, there have been the Gnostics, Donatists, Nestorians, Pelagians and Manicheans. Under the pressure of these heresies, our Church has responded by further defining and clarifying its doctrines. In this way, the Church has renewed itself under the inspiration of the Holy Spirit. It seems to me, then, that we should not be surprised that our age has its own heresy. Nor should we be frightened that somehow this heresy is proving stronger than all the rest!

What is this modern heresy? It is something so insidious and pervasive that it has established itself throughout the world, yet is so subtle as to generate no definition.

Today's heresy goes by no special name and, unlike past heresies which sought by complicated definitions and doctrines to divide people from the Church, it says simply that "religion just isn't important anymore."

Look at how far this idea has penetrated our country. One of every three Americans belongs to no church at all! And among these millions of unchurched Americans, one out of five is a non-practicing Catholic! Apart from these figures, we see other signs that religion and its moral teachings are no longer taken seriously. Since the Supreme Court's approval of abortion has become rampant, and euthanasia - while still illegal - has many active and vocal supporters.

Drugs and narcotics are destroying a whole generation of bright, productive people, while making drug pushers millionaires. Alcoholism, pornography, prostitution and child abuse are all growing more common, while many inner-city public school systems foster another form of child abuse - failure to educate. These are all signs that religion has been dismissed, and while we think of these problems as belonging to the "big city", these evils are just as alive and active in small communities. In fact, our rural towns are more vulnerable because of their isolation and traditional connection with the Church. As that connection loosens, the rural areas of our country suffer enormously!

Recently the Vatican sponsored a gathering of Catholic college and university presidents from around the U.S. Under Paul Cardinal Poupard, President of the Pontifical Council for Culture, these educational leaders reflected on this crisis. Their conclusion? That America will destroy itself unless basic Christian values are restored to their full effect in society.

But in America today, religious values are ignored and in their place we find new values shaping our society: materialism, pluralism, exploitation and discrimination, sexism, ageism, unrestrained individualism and secularism. Taken together, these non-Christian values make people believe that religion has no importance. Still, there are some significant signs of hope - and you, the friends of Extension, are numbered among them!



I see, for example, a large number of converts entering the Church in Extension-supported areas through the Rite of Christian Initiation of adults, a new process which emphasizes the personal conversion and commitment needed to overcome the heresy of our society. Another positive factor is the number of new Catholic churches built through Extension. Last year your contributions helped more than 90 needy communities to build the Faith and teach the values of Christ in a visible symbol of our Church.

You can take just pride in knowing that thousands of men and women, living in isolated and hidden communities, have the chance now to escape the enticements of America's modern day heresy by learning the Faith and by loving the Mass.

## Letters

### Tribute is paid to Msgr. O'Donovan

The following letter is really a tribute to Msgr. Thomas O'Donovan who died in December:

The season of Christmas seems to have a way of evoking feelings of great joy and peace but also feelings of sadness. Joy in the incomprehensible idea of our God coming to us in person to be our Savior. The sadness, remembering those dear ones who have gone on before us, even though our faith reminds us that now their search has ended in glory.

As our Savior was born in the flesh; He willed to be born again in each of us. Surely his presence was felt once more in Msgr. O'Donovan by all who knew him.

I experienced his solicitude and kindness when I first came to Miami as a widow with six children. I had arrived on Dec. 11th, 1955 leaving relatives and friends up North. My only brother was here in Miami and it was at his urging that I made the move.

Msgr. O'Donovan as first pastor, welcomed me to the newly formed parish of St. Brendan's. He reassured me that my children would be accepted into the school, especially since they shared the same last name. . . O'Donovan.

The first Christmas in Miami was a difficult one for me. I missed my husband and friends. After the children were in bed I stepped outside the front door. It was a beautiful star studded night and the white roof tops seemed to be covered with the snow I'd become accustomed to seeing at home. When I continued to glance around, the sand surrounding the homes completed the picture of a tropical winterland. All at once, I realized this was similar to the land that Jesus was born in. With a feeling of deep peace I went, back into the house.

Shortly thereafter, a knock came on the door; it was two men from the St. Vincent de Paul Society with a large basket of food and toys. Msgr. O'Donovan had sent them. His thoughtfulness made me really feel I was at home.

At the beginning of the New Year he paid us a visit and blessed the house. In his humble way, he had a welcome for everyone and could put them at their ease.

### Who is a Jew concerns Catholics

Some twenty years ago a certain Father Rufus, living in the Holy Land as a member of a religious order, petitioned appropriate Israel authorities for recognition as a Jew on the ground that his mother was Jewish.

But, after review at the highest level, his request was refused.

He must have been saddened because even I, though of entirely gentile ancestry so far as I know, was deeply disappointed. Believing that baptism has made me a particle of Christ's mystical body, I too feel concerned by the current debate on the question "Who is a Jew?"

After all, Jesus the Jew, born in Bethlehem and actually crucified under the title "King of the Jews," was addressed as Rabbi by followers and has manifestly done more than all other rabbis combined to inspire mankind with reverent love for the patriarchs Abraham, Isaac and Jacob, for the law-giver Moses and for the prophets both major and minor.

If Jewry today be the seed of Jacob, renamed by God's calling, just as Araby is the seed of Ishmael, I should rejoice to be acclaimed a Jew in Israel! In truth are not all races, whether children of Sem, Ham or Japheth, potentially Jewish because

When my little girl made her First Communion a group picture was taken. Msgr. O'Donovan was seated in the center, as it would happen my daughter was sitting next to him. He told me later she said: "Father you know all the kids think you're my father." She didn't realize at the time what a very special father he was.

Mary Ahnemann  
Miami

Jesus, being Son of David, was thereby of the tribe of Judah?

Valentine Brooke  
Miami Beach

### Priest gives advice to Nicaraguans

During my December 1988 visit to Central America, my advice for Nicaraguan friends has been: Hurry to the USA as fast as you can. Tell them you're fleeing the Sandinista Dictatorship. To be consistent they'll have to grant you political asylum. Once you have your work permit, get a job and send back to your family what you can to help them survive economically. It will also inject foreign exchange into the Economy and thus help many others. Therefore you also fulfill the Great Commandment.

I've been telling them: It's a shame you have to go to all this trouble: running the risks of entering the U.S. illegally; risking living in high-crime rate cities like Houston, etc. but as long as my Country, the USA, refuses to honor the World Court's

decision of June, 1986, regarding its obligation to indemnify Nicaragua for damages done by waging the Contra War - damages estimated from \$3 to \$12 billion - you have no alternative but to flood into the U.S. and bill them directly. Indeed, the passing and future Administration designed it that way through its tragic military "solution" for Central America these past eight years.

I explained how the Regime and its Congressional allies, some, sad to say representing Southern Florida - have stubbornly turned a deaf ear to the sound advice offered by the United States Catholic Conference since 1981, and to the more recent pronouncements (23 July, 1987; April, 1988) of Central American bishops concerning the real causes for the turmoil here.

I'm happy to announce to readers: *The Voice* (as if they didn't know it already!) that my proposal is being taken up by thousands of Nicaraguans, not a few having served in the Sandinista Party. Nor do I see any let-up of massive immigration from all of Central America until Florida Catholics insist that their elected officials do their homework by reading and following the advice of such down-to-earth policy studies as: *Forging Peace, The Challenge Of Central America*, by Richard Fagen (Central America Resource Center, P.O. Box 2327, Austin, TX 78768, \$7.95, paper)

Let's pray over it and take courage and action before Spanish becomes, by sheer force of numbers, the de facto language of my dear State of Pennsylvania. My U.S. address: P.O. Box D, Donegal, Pa, 15628.

Father Bernard A. Survil  
Donegal, Pa.



## Church's teaching on Purgatory

Q. My husband was baptized Catholic as an infant. I converted to the Catholic faith about 10 years ago.

This past All Souls Day a visiting priest in our parish talked

By Fr. John Dietzen



about "suffering souls" and purgatory in a way that both of us thought strange. He spoke of "souls abandoned for thousands of years in suffering because no one would pray for them."

What exactly is the church's teaching on purgatory? Or do we believe in that at all anymore? (Texas)

A. There is probably no single element of our Catholic faith that has been more adulterated by popular mythology and colorful imagination than the teaching about purgatory.

As you example illustrates, the mixture of what we really should believe as Catholics and what gory, doctrinally unrelated imagination has attached to this teaching is sad.

Even good, and supposedly well-educated, people sometimes do not differentiate between the two, to the detriment and confusion of Catholics whose basic Christian instincts tell them something is contradictory between what they sometimes hear about this subject and what the rest of Christian doctrine professes.

To your question, purgatory is still very much a part of our faith and our understanding of the full significance of the Communion of Saints.

Two things are clear and basic in our Catholic tradition concerning purgatory.

First, this tradition holds that there is some condition or circumstance after death by which temporal (that is, not eternal) punishment remaining for sins during life is satisfied. By our prayers and good works on earth we can assist those "in purgatory."

This is simply an application of our belief in the union we have with those who have gone before us, which unites all who are joined in Christ whether still on earth or in the next world.

Second, it is equally clear that the official teachings of the councils and other sources of Catholic belief have no intention, on one hand, or a "place?" Is time, in any sense that we understand it, lived or not?

Since the world after death would not seem to have hours or days or locations in our sense of those words, it seems unlikely that purgatory involves place or time as we usually think of them.

It is possible that in the burst of awareness of the reality of God and creation that could occur immediately after death, the pain that comes from our knowledge of our sins, and shortcomings might be so acute and intense that an entire purgatory — or "cleansing," which is what the word "purgatory" means — would occur in an instant.

While such an explanation seems to square with what we might suspect about the threshold of eternity, we simply do not know for sure. The church never has attempted officially to satisfy our curiosity about such questions.

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# The healing process

A divorced friend of mine was in terrible distress lately. Her daughter, a beautiful 18-year-old, was having serious emotional problems. The daughter lives with her father.

My friend was frantic when she got a call saying her daughter had run away.

To make matter even more impossible, the woman's former husband doesn't talk to her.

My friend's divorce settlement left her with very little and today she lives in a tiny cottage. It is too small to share with her daughter except for brief periods of time.

When she got the news of her daughter's disappearance, she called me and I went to stay with her. Her tears didn't surprise me. Yet I felt there was a strength there.

After all, she had made it through a traumatic time personally after her marriage fell apart. And she pulled herself together with the help of her faith in God, enough to find her tiny house and get a job that paid enough to cover her expenses.

Realizing that she had somehow found a way in the previous few years to survive with regained strength, I reminded her of the line from Ernest Hemingway's "Farewell to Arms": "The world breaks everyone, then some become strong at the broken places."

I reminded her that she had done that and she would help her daughter do the same. Somehow that thought and the truth it expressed gave her some consolation.

I find it inspiring when people heal to become stronger than before after an experience that breaks them.

I think of my Aunt Justina. She was always an active person, kind to others, especially those who were poor and needed food or clothes. She also was devoted to her Catholic faith.

She was relatively young when she got diabetes. By the time she was 65, the illness had begun to affect her eyes. Now at 72 she is virtually blind.

Many an hour she sits in mourning for her lost vision. But she has not given up on life. Miraculously, she has, through her faith in God, found a way to keep a purpose in life. She cooks and

By Antoinette Bosco



almost daily makes a meal to send to her neighbors, a much older couple who are past being concerned about proper nutrition.

Aunt Justina is concerned about them. By reaching out them she is on her way to being healed and whole again. She is becoming strong at the broken places."

I know another woman, a professional musician who had a slight stroke which made it impossible for her to play her instrument. Not long after, her husband, much older than she and depressed from a business downturn, attempted suicide.

She got him to the hospital in time to save his life but not his mind. There was enough brain damage to keep him from ever functioning wholly again. She has cared for him for many years.

But even though her life completely changed direction, she found something previously missing — she found God.

She sought and found God in the Catholic Church. She too has become strong because she opted for wholeness after the world broke her.

I suppose almost all people we meet could tell such a tale, their own or another's, of how life broke them mildly or deeply. But when you hear of those who grew stronger at the broken places, you encounter nobility.

How inspiring to meet these people, who don't complain and rail against the world and their lot. They are teachers, showing us by example that we have a magnificent ability as human beings to rise to the heights.

## Making a better world

Exactly forty years ago Father James Keller, the founder of The Christophers, wrote his book "You Can Change The World." The first printing was over 55,000 copies, an unheard of number in those days particularly for an inspirational book. His purpose was to help each individual realize the importance of personal responsibility in bringing a greater humanity to the family of mankind and its history.

Father Keller's rallying cry was: "You can make a difference," words that have become part of our modern American vocabulary.

When Cardinal Suenens, one of the four moderators of Vatican II, asked Father Keller to meet with him to discuss Vatican II's Pastoral Constitution on the Church in the Modern World, Father Keller brought a perspective that was fresh and exciting. The individual mattered.

He believed each one of us is given gifts and talents by God to do a job that no one else can do. He said, "A better world begins with you." This thinking eventually found its way into the Council document "Guadium et Spes." Here is an excerpt which states the purpose of the Church in sparkling terms:

"As she pursues her appointed goal... the Church not only communicates the divine life to mankind but also in some way casts the reflected light of that life over the whole world. She does this especially through her work of restoring the dignity of the human person, of strengthening the fabric of human society, and of enriching the daily activity of men (and women) with a deeper meaning and importance.

By Fr. John Catoir



The Church believes that in this way she can contribute greatly to making the family of man and history more human. At the same time she is convinced that she can be abundantly and variously helped by the world in the matter of preparing the ground for the gospel.

"This help she gains from the talents and industry of individuals and from human society as a whole." (nn. 40 ff.)

If each member of the Church would do his or her part to make Christ better known and loved in this world, all of us together would indeed create an enormous change for the better.

Father Keller's death in 1977 was a great loss, but his legacy has proven to be a rich blessing for us all.

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

## Time capsules

By Frank Morgan



### 1775 - America's first sea battle

In May, 1775, several British sloops sailed into the harbor of Machais, Maine and announced, "We've come to take some lumber for his Majesty's use."

An American skipper named O'Brien was not in the mood to deliver the lumber. He sailed his schooner under full canvas straight for the British warships and his crew picked off the redcoats one by one with musket fire.

The British craft, unprepared for this odd type of naval strategy, ran for it and America's first sea battle was a complete victory.

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On April 6, 1776, His Majesty's ship, the Glasgow, blundered into five warships of the new American navy. Glasgow's 20 guns roared broadside, crippling the Cabot and the Alfred, the flagship of the American fleet. 90 minutes, a tattered Glasgow

ran for safety. But Congress was shocked that one British ship had outgunned the American fleet.

Because of this embarrassment, Commodore Esek Hopkins was relieved of his command and dismissed from the Navy.

On the following day, the Lexington, a 16 gun American ship, raced toward Cape Charles, Virginia where the Edward, a Royal Navy sloop, was closing in to finish off a patriot schooner. John Barry, the American captain, brought the Lexington broadside to the Englishman and fired.

The Edward fired back until the heavier casualties aboard the Edward forced it to surrender.

31-year-old Captain Barry had given the American Navy its first taste of victory. By 1803, when he died, Irish-born John Barry's skill and heroism had won him command of the United States Navy.



## Outreach Day

"No one should ever feel unwelcome in a house set aside for God. And if we have given you that impression, we owe you an apology. We ask you to forgive us and that you trust us with your lives and your dreams and your hopes again."

These words were spoken at the Outreach Day last year by Father Andrew Anderson as he extended the care, understanding and hope of the Church to those who felt alienated from the Church because of a divorce or of a remarriage outside the Catholic Church.

On March 4 Archbishop McCarthy will extend a gesture of "Welcome Home" at the Fifth Archdiocesan Outreach Day at St. Rose of Lima Church, 418 NE 105th Street, Miami Shores, 9 a.m. - 1:15 p.m. The day will include information on the annulment process, more precisely called a 'declaration of nullity.'

The indissolubility of a sacramental marriage remains a central teaching of the Catholic Church. Pope John Paul II strongly reaffirmed the uncompromising doctrine that a consummated, sacramental marriage bond is lifelong and cannot be broken by civil or Church authority.

While upholding the teaching of Jesus on the sacredness of marriage, the Church is also obligated to provide justice for anyone whose marriage has failed when it can be shown with moral certainty that the marriage lacked from its onset some essential element for a true sacramental bond. Pope Paul VI noted that delayed justice in injustice and streamlined the annulment procedure.

A declaration of nullity is a judgment by the Church that what seemed to be a marriage never was in fact a true marriage. It does not dissolve an existing marriage. Rather, a declaration of nullity is granted when it can be shown that some essential or juridical defect made a particular marriage invalid from the beginning despite outward appearance, despite even the good faith of the

By  
**Sister Virginia  
McCall**



partners or the establishment of a family. An annulment does not affect the legitimacy of the children of such a marriage. There is a great deal of misunderstanding about annulments... their meaning, the process and the position of the Church. The Outreach Day is intended to lay to rest fears and misunderstanding. Many divorced persons pursue the annulment process as a means of healing and of putting closure on the past. This is right that is available to everyone. It must be noted that anyone who has been previously married may not be married in the Catholic Church unless it can be proven that the first marriage, from the very beginning, was invalid.

The Outreach Day is not only an attempt to reach out to those who are divorced, but also to those who have for various reasons remarried outside the Catholic Church. Sometimes it is more comfortable to pretend this doesn't happen or in our self-righteousness to condemn those who have made this choice. However, the reality is that there are many, many couples who through anger, ignorance or pain made a decision to marry without the blessing of the Church. For many of these people the loss in not receiving the Eucharist is tremendous.

We look to Jesus as a model for our Christian response. Jesus was both teacher and healer. Jesus presented the

law while at the same time he reached out to those in pain with compassionate care and forgiveness. He touched them in a way that they were never again the same. He calls us to do the same. We are in no position to judge, only to extend his love to others.

Just because a person has an annulment does not mean that they intend to remarry nor does it necessarily mean that they are ready to do so. The person who has been divorced carries with them many wounds from the former relationship which need to be dealt with. This takes time. For the average person this can take from two to four years. The annulment process can be one way of moving towards a sense of inner peace and wholeness.

Family support is extremely necessary when entering into a second marriage. However, if family members do not understand the teaching of the Church in regard to annulments, there could be an added experience of rejection. It is at a time such as this that clergy may need to enter into dialogue to help clarify this teaching and to ease their hearts and minds.

And of course, when children are involved, a second marriage can become extremely complicated. Both children and adults need to take the time to deal with all this involves prior to the marriage.

In conclusion, I am inviting you to spread the word about the Outreach Day. Many we hope to reach are not reading this column nor do they feel welcome in our churches. At the same time I am attempting to pint out that does not automatically make one ready to do so.

There is no charge for the Outreach Day nor is there any registration. For further information contact the Family Enrichment Center, 651-0280 or the Office of Evangelization, 757-6241.

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

## The meaning of No

Dear Dr. Kenny: How do I get my son to take no for an answer? He's 5 years old and never quits. He's not mean or defiant, but no matter what I say he keeps arguing or pestering me until he wears me down. His favorite response to anything I say is, "But why can't I?" Please give me some suggestions. — Louisiana

You are not alone. Children have been wearing down parents for centuries. Some children are better at it than others. Some parents give in more easily than others.

Reflect on and organize your demands. In some matters you no doubt must have compliance. In others you might like compliance, but it is not that necessary.

You don't indicate what your demands are. Do you tell your son he cannot eat junk food? Is it staying up too late? Watching violence on television? Playing a table game with you? What are you writing about?

Be clear in your own mind where you can give in and where you cannot. That is the first rule. Parents who try to discipline everything may not be successful in insisting on anything. You may be making too many demands

By Dr.  
**James and  
Mary Kenny**



and be hard pressed to hold the line everywhere.

Don't say no unless you mean it. That is the second rule. Reserve the word. Use no sparingly and only in essential matters.

Learn to say something else for matters you are willing to discuss or are prepared to be talked out of. Say something like "I don't really have time now" or "I'd rather you didn't" or "Maybe tomorrow." Your son then knows that this matter is open for discussion.

Finally, when you do say no, stick to it. Consider the

word "no" as if you had signed a contract with yourself to hold the line. No means no. Tell yourself this, not your son. Talk to your husband. Get his help in identifying those areas where no is appropriate. Get his help in learning to stick to your no.

Never discuss a no. Give your reasons briefly, in 25 words or less. Then do not respond further, using either silence or changing the subject or activity. The matter is no longer up for discussion. If necessary to obtain compliance, be physical rather than verbal in your insistence. Words and lectures take too long. If it is his bedtime, escort him gently to bed. If it is junk food, take it away. You must not get hooked into arguing.

If he continues to pester you, leave the room. If he follows you, go someplace where he cannot come such as the bathroom or your bedroom.

It will take a while before your son learns that you mean no when you say it. He may get worse for a week or two because he feels sure that you will cave in eventually. Persevere. Good luck.

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## Lent I: Pontius Pilate

People regard Lent differently. Some dread it but others, like 83-year-old Irish Mary, welcome it. We laughed as she told us, "And in the spring, there's Lent. 'Tis a beautiful time with the Stations and pilgrimage to the Holy Well and all." She paused, "Tis lovely to suffer again."

There are those who wouldn't agree with her but there's the wisdom of ages in her remark. Lent gives us a reason or an excuse, if you prefer, to get our spiritual lives in order again, to suffer the pangs of self-discipline and to walk our annual journey with Jesus on His way to the cross and resurrection.

This year, I am writing on the Way of the Cross and what it means in our lives but instead of reflecting on the stations, I am focusing on the people Jesus encountered on His final journey. Each has traits, positive and negative, that define them and each of us is likely to see ourselves in them at times.

Of the six, Pontius Pilate is the most reprehensible. Few of us want to be identified with him and I've never heard of a parent who named a child Pontius. Pilate's act has entered our language with the familiar phrase, "I'm washing my hands of this situation."

Perhaps we should not be so quick to condemn Pilate or, put another way, perhaps we need to examine our own

By  
**Dolores  
Curran**



part in the clean-hands rituals that exist in our lives. Pilate would never have gotten away with his cowardly act without mob approval.

If he had stood on principles of right and justice, the mob would have been angry and he couldn't handle that. He was a politician, after all, and pleasing the people was part of his job description. Is this so foreign to us today?

When HUD wanted to make foreclosed and empty homes available for the homeless in Denver, the mob cried out, "Not in our neighborhood," and, "We had to work for our homes. Why shouldn't they?"

The absence of Christian concern for families living in cars and under bridges was as evident as the absence of the mob's concern for Jesus' innocence.

A man brags that he bought a new color TV for \$25 at a flea market. "I didn't ask any questions," he gloats. "I just took it and ran." He washes his hands of the dubious deal with its obvious origin of theft.

Somebody somewhere took a loss on a stolen TV but it's not the buyer's responsibility. If there were not buyers for stolen goods, there would be little incentive for widespread theft. But when we wash our hands of complicity, we're emulating Pilate.

A couple boasts of padding insurance claims. A parent or teacher abandons responsibility by telling an adolescent, "I'm washing my hands of you." A government official allow illegal zoning or gerrymandering rather than confronting powerful interests.

Copout is our slang term for washing our hands and I suspect we all cop out at times. It's easier to go along than get involved.

Let's reread the Passion narrative regarding Pilate and reflect upon his reactions and those of the mob. Where in our family, parish, community and national lives do we emulate Pilate? Why are we so afraid to risk speaking our for values of Christian justice? Do we fear loss of friends, censure of neighbors, or anger of our children so much that it's easier to wash our hands of troubling events than to deal with them out of love and justice?



# Film inspired by racial incident

The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

## "Mississippi Burning"

Alan Parker's fictionalized version of the 1964 murder of three young civil rights activists (one black Mississippi, two white, Jewish New Yorkers) in Mississippi that sparked the largest FBI manhunt in history, drew international attention to racism in America and incited more violence against blacks in the community before the Klan-perpetrated case was solved. Parker walks a fine line here between fact and fiction which will confuse those who know little or nothing about the real incident. He does a powerful job, however, of recreating the brutal racist climate in Mississippi at that time and depicts it on screen with unrelenting violence against blacks.

The interplay of two FBI agents (Gene Hackman and Willem Dafoe) who are in conflict over how to handle the investigation provides relief from the scenes of black defilement. But these brilliantly acted characters (especially by Hackman) end up solving the case with questionable vigilante tactics that will provide catharsis for audiences but not truth. Excessive

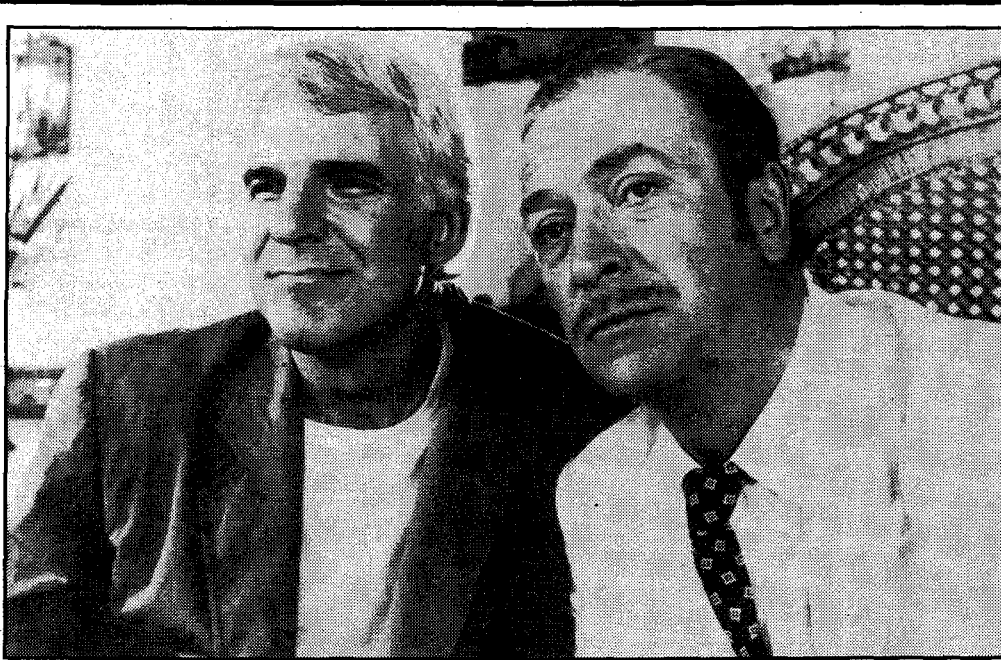
## MOVIE CAPSULES

violence, much profanity. The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

## "The Accidental Tourist"

A poignant, whimsical adaptation of Anne Tyler's novel about an emotionally shut-down travel (William Hurt) struggling to cope with the death of his son and the disintegration of his marriage.

Sensitively directed and co-written by Lawrence Kasdan and brilliantly acted by Hurt who splendidly depicts the gradual unfolding of this withered, weary man as he is given a chance to choose between continuing his safe and stifling life or beginning anew in uncharted territory. Kathleen Turner and Geena Davis are endearing as the women in his life, and



## 'Dirty Rotten Scoundrels'

Steve Martin (left) and Michael Caine portray two rogues competing for the big bucks of moneyed women on the French Riviera in "Dirty Rotten Scoundrels." The U.S. Catholic Conference describes the film as "one of those classy comedies that sacrifices laughs and a heart for surface panache." Due to some mild sexual innuendo, a cynical approach to women and one vulgar incident of bathroom humor, the USCC classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested. (NC photo)

there's an entertaining, psychologically enlightening subplot about the writer's eccentric family. A universal, sensitively told story of death and rebirth. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.

## "Three Fugitives"

Written and directed by Francis Veber, based on his 1986 French film, this English-language version follows a pair of misfits who meet during a bank heist — one is the novice robber (Martin Short), the other the hostage (Nick Nolte) — and spend the rest of the film trying to extricate themselves from each other and the cops.

Also on the lam is the robber's tiny, troubled daughter (Sarah Rowland Doroff) who adds implausible, sentimentalized heart to this nutty Keystone Cops-Three Stooges comedy. Much rough language and intense comic-book violence. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned that some material may be inappropriate for children under 13.

## "Deepstar Six"

Submerged for six months in the Pacific, 11 underwater experts unsettle a mysterious monster when they dynamite its deep sea cave for a U.S. missile site. Despite its prerequisite monster of no known species, a likeable cast, some ugly gore and a massive display of totally incomprehensible computer technology, this has about as much menace as a clogged drain.

Its mindless plot, unimaginatively directed by Sean S. Cunningham, is derived from the worst parts of a half dozen undersea and space adventures.

The U.S. Catholic Conference classification is 0 — morally offensive. The Motion Picture Association of America rating is R — restricted.

## "Tequila Sunrise"

A slickly produced detective yarn featuring an attractive cast, romantic sets and some of the most impossibly confusing plot twists in recent memory.

Basically explores the limits of loyalty and betrayal within friendship by pitting an L.A. cop (Kurt Russell) against an old friend (Mel Gibson) who's attempting to quit the drug smuggling racket. A slick restaurant owner (Michelle Pfeiffer) becomes a pawn in the game to trap the drug smuggler with his notorious Latin American dealer (Raul Julia). Despite his relevant moral dilemma, writer-director Robert Towne tangles the plot to a level of incoherence and tacks on an improbable ending. Some rough language, a discreetly filmed erotic scene climax. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

## "The January Man"

Implausible New York cop thriller about a serial strangler that spends more time focusing on the eccentric antics of a supersleuth

investigator (Kevin Kline), his possibly crooked police commissioner brother (Harvey Keitel), the frustrated women in their lives (Susan Sarandon and Mary Elizabeth Mastrantonio) and the vulgar, loudmouthed mayor (Rod Steiger) who is supposed to be orchestrating the murder investigation. Irish director Pat O'Connor has no feel for New York cops or street life, and he and writer John Patrick Shanley fail to mesh their portrait of irreverent Irish-American New Yorkers with a crime story of serious intent. Excessive profanity laced with sexual vulgarities and an anti-clericalism, some nudity and irresponsible sex. The Motion Picture Association of America rating is R — restricted.

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## Catholic television and radio schedule

### Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 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
- ☐ **El Día del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40.
- ☐ **'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 Feb. 6: History of the Vatican; Week of Feb. 13: Vocation; Week of Feb. 20: A Vision of Faith.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Mondays at 9:30 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

### Radio programs

- ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM. Topics: ABCD - Tom Flood, Dade Chairperson; Feb. 12.
- ☐ **'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.

11:30 a.m. on Channel 38 in Dade.

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

- ☐ **'Los Caminos de Dios'** Hosted by Father José Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI
- ☐ **'Una Vida Mejor'** Hosted by 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



(Photo by Marlene Quaroni)

**VOLLEYBALL TOURNAMENT.** St. James came in first at the Dade/Broward Volleyball Tournament in Pompano Beach sponsored by the Archdiocesan Youth Ministry, but everyone felt like a winner who enjoyed the fresh air and exercise and got to meet new people. Representing their various parish teams (above from left to right) are: (kneeling) Joe Ahrens, St. Clement; Lourdes Dominguez, Our Lady of the Lakes; Cathy Burns, St. Vincent; (standing) Mike Nigilo, All Saints; Hector Rosario, St. James; Father Federico Capdepon; Charlie Otto, St. Stephen; Matthew Sherman, St. Boniface.

## Christ the King plans events to celebrate black history month

Christ the King Catholic church in Perrine has planned a number of activities to celebrate black history month. Bishop Wilton D. Gregory, Auxiliary bishop of Chicago will speak on Feb. 19 at 10:15 Mass and Fr. George Stallings, Head of the Office of Black Catholics in Washington, D.C. will speak on Feb. 5 at 10:15 Mass. A week's activities will end with the Orita Ceremony on Feb. 19 at 3 p.m.

Orita is a traditional African rites of passage ceremony. The Orita discipline helps black youths in the areas of cultural and self awareness.

Designed to challenge and prepare for adulthood, the requirements include the discipline of reading history to understand the cultural, social, economic and religious heritage of the young person's ethnicity.

## It's a date

### Spiritual renewal

A Praise and Healing Rally will be held March 10 and March 11 in the BCC-Omni Auditorium at 1000 Coconut Creek Parkway in Pompano Beach with Fr. Ricardo Castellanos and special guests. For information call 989-6220. To register send your name, address, and \$10 to Cornerstone, P.O. Box 6220, Hollywood, FL 33081.

The Dominican Retreat House at 7275 S.W. 124th St. in Miami will hold a retreat for separated and divorced men and women on Feb. 10-12 with Fr. Gerard Benson O. Carm. and a Lenten retreat for men and women on Feb. 24-26 with Fr. William Sheehan, OMI. For more information call 238-2711.

The Cenacle in Lantana will host Lenten retreats from Feb. 24-26 and from March 3-5 with Fr. Paul Carrier. \$75. Highlights are scriptural awareness for our daily lives. Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana 33462.

### Dinners/dances

St. Henry parish in Pompano Beach will host a Palm-Aire Valentine Dinner Dance Feb. 12 from 7 p.m. to 11 p.m. Catered by Marriot Hotel. \$50 per person. Call 785-2450 for information and reservations.

The Columbiettes of K. of C. #4851 will host a dance on Feb. 11 at the K. of C. Hall, Knights Road. Dinner: 7 p.m. Dance: 8 to 12

p.m. Tickets \$10 per person. Call Ann at 432-9380.

The Catholic Educator's Guild sponsors a pancake supper at 6:30 p.m. on Feb. 7 at the Ham and Eggery, 530 N.E. 167th St. Members and friends. Call Marguerite Miller at 635-8885 for reservations.

### Festivals

St. John the Apostle Church, 451 E. 4th Ave. in Hialeah will host its super-festival on March 2-5. Rides, foods, games, flea market.

St. Rose of Lima parish at NE 107th St. and 4th Ave. in Miami Shores will host a pre-lenten carnival on Feb. 3-5. Rides, booths, food, white elephant.

St. Brendan parish, 8725 S.W. 32nd St. will host its Super Family Festival on Feb. 3-5 (Fri.: 6 p.m. to 11 p.m.; Sat. & Sun.: 1 p.m. to 11 p.m.). Rides, games, international foods.

Msgr. Edward Pace High School, 15600 NW 32nd Ave. in Miami will hold its Family Carnival on Feb. 16-19. Carnival rides, game booths, food, more. Special dinner nights during festivities.

### Bazaars

St. Basil Catholic Church at 1475 N.E. 199th St. in North Miami will hold its annual garage sale on Feb. 4 from 9 a.m. to 4 p.m.

## St. Martin de Porres hosts black spirituality program

The St. Martin de Porres Association, the first black Catholic lay organization in the Archdiocese of Miami, will sponsor a program Feb. 4 on black spirituality in honor of Black Heritage Month.

The guest speaker will be Fr. William Norvel, S.S.J., the President of the Na-

tional Black Catholic Clergy. Fr. Norvel is pastor of Most Pure Heart of Mary Parish in Mobile, Alabama. He is best known as a catalyst for evangelization among Black Catholics. His biographical data has been published in the 1985 edition of *Who's Who Among Black Americans*.

## Discovery Weekend Feb. 17-19

A Discovery Weekend retreat, a retreat for young single people 15 or older, will be held on Feb. 17-19 at Birch State Park in Ft. Lauderdale. Phase I is for youth, ages 15-18 who are still in high school. Phase II is for young single adults who are out of high school and are 18 or older. Phase III is the family experience.

Discovery is a program through which young people are encouraged to discover their own talents and gifts, those of others and their relationship with Christ. For registration and information call Bud or Ele Ricciardi at 989-5738.

## Media center holds film festival

The Catechetical Media Center announces its annual film festival in the Archbishop Carroll Conference Room, 9401 Biscayne Blvd., from 9:30 a.m. to 1 p.m. on Feb. 16. All DREs, educators, or anyone using media in education is welcome.

The purpose of the day is to present new materials available in the center and to highlight new programs produced by Franciscan Communications.

Please call the media center (757-6241, ext. 399) by Feb. 13 to indicate the number of persons attending.

The program will be held at the St. Mary Cathedral Diocesan Hall. Registration will begin at 10 a.m. The program will include a video overview of blacks within the Catholic church. The diocesan hall is located on N.W. 75 Street between N.W. 2nd Ave. and N.W. First Court.

For further information contact the Communication Office of the Archdiocese of Miami at 757-6241, Ext. 330, 331.

## Pastoral Institute sets liturgical workshop

The Institute for Pastoral Ministries will sponsor a liturgical workshop, named in honor of former youth minister Joe Ruperto, on Feb. 18 from 9:30 a.m. to 4 p.m. in the St. Thomas University Library Convocation Hall. Grayson Brown, noted musician and songwriter, will give the keynote address and teach a workshop. Other workshops will be offered in dance and movement, Haitian liturgy and the arts, contemporary gospel, and latin rhythm. \$5 for day doesn't include lunch. For information and registration call 625-6000, Ext. 141.

## Damascus Feb. 5

A Damascus will be held at St. Lawrence parish located at 2200 N.E. 191 Street, North Miami Beach on February 5, from 1:30 p.m. to 5:30 p.m.

For more information contact the Communications Office at 757-6241.

St. Boniface Women's Club will hold their annual rummage sale at Fulda Hall, 8330 Johnson St. in Pembroke Pines on Feb. 25 from 8 a.m. to 3 p.m.

St. Malachy Women's Club will host a grandma's attic sale on Feb. 4 from 9 to 4 p.m. at the parish hall at 6200 N. University Dr. in Tamarac. Baked goods, white elephant.

### Potpourri

St. Richard Catholic Church at 7500 S.W. 152nd St. in Miami presents a concert of Christian music by Bob Colasanti, Music Minister, at St. Richard, on Feb. 6 beginning at 7:30 p.m.

The Church Women United in cooperation with the Greater Miami Jewish Federation, Women's Division, and Miami Archdiocesan Council of Catholic Women are sponsoring their annual Inter-faith Day Program at the Rader Memorial United Methodist Church in Miami on Feb. 14 from 9 a.m. to 12:30 p.m. Donation \$2. No reservations required.

The Catholic Alumni Club of South Florida is an organization who members are Catholic, single, college graduates, and are free to marry in the Catholic Church. For information about upcoming social, spiritual, sports, and service activities, call Mary Ann at 665-1580 or Phil at 598-1954.

The Woman's Guild of St. John the

Baptist Church will hold a Mardi Gras Celebration on Feb. 18 beginning at 11:30 a.m., Feb. 18 at the Marriott Cypress Creek. \$30 per person. Reservations call Carol Frei at 566-1369.

St. Basil Catholic Church will be hosting a trip to the Passion Play at Lake Wales. Bus leaves at noon on March 12. Bus, dinner, and tickets \$45. For further information call 651-0991. Reservation deadline is Feb. 24.

Fr. Solanus Guild will have a meeting on Feb. 12 at Blessed Sacrament Church Hall at 2 p.m., welcoming Brothers Richard Merling and Leo Wollenweber.

Msgr. Edward Pace High School, located on 15600 N.W. 32nd Ave. in Miami announces the annual entrance exam for all incoming freshman students for the 1989-90 school year on Feb. 4 at 8 a.m.

Chaminade-Madonna College Prep. will have its entrance examination on Feb. 4 at 8 a.m.

St. Vincent de Paul Regional Seminary in Boynton Beach will host their annual Academic Day on Feb. 15. The topic this year is "Women in the Church." Speakers: Sr. Carolyn Osiek, RSCJ, on "Women and Gospel Proclamation"; Bishop Thomas J. Grady, D.D. on "The Pastorals of John II and the American Bishops"; Sr. Mariella Frye, M.H.S.H. on "Women and the Challenge for the Future." The program begins at 9:30 a.m. and ends at p.m. \$10 registration includes lunch.

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**SCHOOL PRINCIPAL:** A growing elementary school (Grades PK to 8, 225 students) located on Florida's Spacecoast is seeking an experienced (Catholic School System) principal as of July '89. Applicant must be a practicing Catholic, possess a Master's degree, and be eligible for Florida certification. Salary competitive. Application deadline March 10. Send resume and cover letter to:  
Holy Name of Jesus Search Committee,  
Diocese of Orlando School Office, P.O. Box 1800,  
Orlando, Fl. 32802.

**LENTEN REQUEST:** Pope Pius IX recommended the following prayer to be said every Friday for the souls in Purgatory, and especially on Good Friday.

This prayer should be recited before a Crucifix with contrite heart. Let us then make it a special Lenten observance.

"I adore you, oh Glorious Cross, which was adorned with the Heart and the Body of my Savior, Jesus Christ, stained and covered with Blood. I adore you, Oh Holy Cross out of love for Him, who is my Savior and my God."

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Thanks to St. Jude for prayers answered. Publication Promised. Binnie Hasuga.

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### 5A - Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

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

#### 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.

#### V.V.B

I give thanks to the Sacred Heart for favor granted. Publication promised. A.S.

I give thanks to the Sacred Heart for favor granted. Publication Promised. M.S.

I give thanks to the Sacred Heart for favor granted. Publication Promised. M.M.S.

Place your Novena Here

### 5A-Novenas

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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.

#### E.H.

Thanks to St. Jude for prayers answered.. Publication Promised. L.C.

Jesus of Prague & St. Anthony thank you for recovered lost articles & money last week. B.G.P.

Thanks to the Holy Spirit for prayers answered. Publication promised. N.C.

#### 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.

### 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.

#### #2 JKK

#### 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.

#### O.E.H.

#### Prayers answered.

Thank you Dear Lord, Jesus, Mary, Our Mother and All the Saints, for removing the unholy stress from the Life of A.P.S. My prayers have been answered. Lord, I believe, I trust in you. H.V.B.

### 13 Help Wanted

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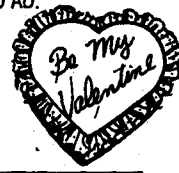
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# Know Your Faith

## In search of the Family tree



*'In genealogy you see the providence of God carrying you along, even if you like to think that you are self-made. The stories of my family help me to feel I am part of something bigger than myself and that I have my own part to play.'*

-Brother Willett

A traditional family photo as pictured on this turn of the century portrait.  
(NC photo)

By Stan Konieczny  
NC News Service

Marianist Brother Leo Willett speaks of relatives from the 18th century as casually as if he had had lunch with them yesterday. The former high school administrator admits he is an addict — a genealogy addict.

Discovering his links with his Catholic past and helping others uncover their roots are consuming avocations for Brother Willett, who is on the Marianists' provincial staff in St. Louis. He spends some spare hours teaching a course on researching census records for people interested in genealogy, the study of family histories.

"In family research, you start out with an interest in names, dates and places. As you go on, you want to put flesh on these bones," he explained.

Brother Willett fleshes out the story using information from parish records, agricultural surveys, tax records and the federal census files.

"When I read this information, I realize that these people were real. They had their times. And I begin to see that I am a product of these people and their times," he said.

Why search for his roots? Brother Willett responded by pointing to one of Christ's miracles. "Do you remember the paralyzed man whom friends carried to Christ in search of healing?

Jesus was not impressed with the faith of the guy on the pallet. Jesus cured the man because of the faith of those who carried him.

"In studying my family's history, I can see myself carried to the feet of Jesus," Brother Willett said. "I firmly believe that my ancestors' heritage of faith is largely responsible for my vocation."

"In genealogy you see the providence of God carrying you along, even if you like to think that you are self-made," he added. "The stories of my family help me to feel I am part of something bigger than myself and that I have my own part to play. I see that God knows me by name and he calls me."

In 1986 Brother Willett completed a three-year project to compile the sesquicentennial history of St. Jerome Parish of Fancy Farm, Ky. Included in his book are vignettes of 91 pioneer Catholic families of the area.

The superior general of the Franciscan Sisters of Our Lady of Perpetual Help, Sister Carolyn Mruz of St. Louis, set out to save a portion of her family's stories in 1985 when she began to tape-record conversations with her mother.

"Primarily I did this to preserve my mother's voice for her grandchildren and great-grandchildren, and to give them a sense of history through her stories of what happened to her as a child immigrant," Sister Mruz explained.

Later she visited her mother's childhood home at Wies Siedliska in southern Poland. She climbed the steep hills and saw the places around the old family farm her mother had described so vividly.

"That visit confirmed my mother's stories, and it confirmed my belief in the importance of oral history,"

Sister Mruz stated. "It is much like our faith. We come to know so much of the church through our traditions, which are in a sense an oral history." She added, "To be a people of roots means to pass on the story of faith through customs and traditions, not as empty rituals but as meaningful events in family life."

If Sister Mruz had to choose one custom her parents passed on to her, it would be sharing the Christmas Eve wafer, an old Polish family ritual of peace and reconciliation.

"It is so deep and rich with meaning to me. I try to send the wafer to every member of the family at Christmas ... as a way to pass on that story," she said.

Lucille Lawler of Pond Settlement, Ill., has written six historical sketches on the families and communities of Gallatin County at the southeastern tip of Illinois.

Her ancestors were among the Irish immigrants who settled on the banks of the Ohio River more than 150 years ago. Her stories include tales of her family's hospitality to the legendary circuit-rider priests who traveled on horseback for months at a time to minister to the isolated frontier communities.

"I want our children to know the history of our family," explained the 80-year-old mother of six, a former teacher. "I want them to know that their grandparents and great-grandparents did good things.

I want them to know that these were people of faith. I think these things can influence our children because I know that such stories have enriched my faith."

### Scriptures

## Family trees in the Bible

By Father John Castelot  
NC News Service

Some of St. Paul's converts at Corinth became rather uppity and he had to straighten them out. He didn't scold them, but simply brought them back to their roots.

"Consider your own calling, brothers. Not many of you were wise by human standards, not many powerful, not many were of noble birth" (1 Corinthians 1:26).

But, Paul continued, "God chose the weak of the world to shame the strong. . . As it is written, 'Whoever boasts, should boast in the Lord'" (1 Corinthians 1:27, 31).

Paul's purpose was not to humiliate the converts, but to help them realize that whatever worth they now enjoyed

came from God's free gifts to them.

With Paul around, there was no danger the people would lose sight of their roots.

The same was true of God's people throughout history. Their origins were constantly being recalled in their liturgy and at home where parents passed the word to children in every generation.

The psalmist outlined the pattern: "He set it up as a decree. . . that what he commanded our fathers they should make known to their sons; so that the generation to come might know. . . and declare to their sons that they should put their hope in God" (Psalms 78:5-7).

The prophets, too, were untiring at reminding the people of their origins. Ezekiel wanted the people to



## Oral History

*Passing our traditions, our history from one generation to the next*

By Katherine Bird  
NC News Service

My mother treasures a record made of her father shortly before his death in the late 1940s. A lover of poetry who had memorized many poems and frequently quoted them, the record immortalizes his distinctive "crackly" voice reciting a favorite poem.

For me it is a vivid reminder of a grandparent I remember fondly. It also is a reminder of the store he put in using his mind to the best of his ability — a value he passed on to his five children.

I like to think that many years in the future my children's children will want to listen to Grandpa Lonnie reciting his poems.

For them this part of our family's history may be one way of getting to know an ancestor and learning something about what he held dear.

The story about my grandfather's record fits into what historians call "oral history."

It also illustrates the importance of the spoken word in passing our traditions, our history, from one generation to the next. And this includes religious traditions as well as family traditions.

As historians define it, oral history is testimony about the past transmitted from person to person with the intent of preserving it.

Oral history is the kind of history that any person, any family, and parish community, has at its fingertips. What oral history takes is someone with stories to tell and someone to listen.

It means being attentive to what has been going on in family or community life. And it takes imagination to make connections between what happened long ago and how it might have meaning for our lives today.

Oral history can be quite varied. It includes the stories about family history that a family passes down generation to generation.

For instance, my second cousin Prudence, now 81, is preoccupied these days with writing down the stories her grandmother told her about the Civil War.

Prue's grandfather was a physician whose nurse-wife helped him care for the South's wounded soldiers. Prudence recalls her grandmother telling her of helping Southern soldiers escape from Northern jails — until she was caught in the act by Northern soldiers.

To us today listening to the stories of our ancestors, the message is straightforward: There are causes worth going to some trouble for, perhaps even going to prison and dying for in extreme cases.

Listening to the stories of our ancestors, like the stories of biblical people and saints, allow us to identify with those who have preceded us. These stories are a way of connecting ourselves to the people and events in the past that still have special value.



The role of the spoken word in passing on our family and religious traditions - our history - from one generation to the next cannot be underestimated. (NC photo)

***'Listening to the stories of our ancestors, like the stories of biblical people and saints, allows us to identify with those who have preceded us.'***

Oral history also can include special songs, perhaps of ethnic origin, and proverbs or sayings that have special meaning to a family or community.

Think, for instance, of the greeting the Polish community gave Pope John Paul II when he visited Detroit during his 1987 trip to the United States. Translated, the special Polish toast says, "May you live a thousand years."

Such special greetings are a way of reminding people where they came from, of what they have in common.

Yet another part of oral history is recalling significant days or events.

Long before the Scriptures were written down, Jews told each other about the Exodus, the day God freed them from slavery. And Christians told each other about Pentecost, the day the Holy Spirit came to the disciples just as Jesus promised.

Today Christians still tell each other the stories of the past. For us, this is an essential part of transmitting faith.

Through retelling out loud the stories of our ancestors in faith, we discover that "these people fought human battles with the aid of a heavenly helper who was involved in their struggles and lives," writes V. Bailey Gillespie in "The Experience of Faith" (Religious Education Press, 1988).

And being in touch with our roots can enable us to identify with other Christians and to accept as our own the values and morality that come from being part of God's family.

remain aware that it was because of God's favor that they had come so far when he wrote, "By origin and birth you are of the land of Canaan; your father was an Amorite and your mother a Hittite" (Ezekiel 16:3).

If there are many genealogies or family trees in the Bible, it is because people were anxious not to lose sight of their roots.

There are, for example, the first nine chapters of First Chronicles in the Old Testament, forming one long genealogy, starting all the way back with Adam.

There were so many ways the people could trace themselves to their origins and in this way understand better who they were and why they did certain things.

***'But it is especially in the liturgy that we repeatedly come into touch with our roots.'***

For Christians today, so many things bring us back to the roots of our faith.

Archaeological discoveries are always throwing fresh light on our origins. But

it is especially in the liturgy that we repeatedly come into touch with our roots.

Why do celebrations of the Eucharist begin with a

Liturgy of the Word? Because the original Christians were observant Jews who attended the synagogue faithfully.

And the structure of the synagogue service was, in outline, an opening prayer, readings from the Scriptures, response in psalms, a homily and a farewell blessing.

It was natural that Christians, even after their separation from the synagogue, should join this practice to the eucharistic celebration.

All in all, our unbreakable link with our roots is the Christian community. There's not much chance of our becoming rootless, lost. We are too solidly anchored.

# The Church in China

## Chinese Catholic Church seeks to erase 'foreign' label

By Bill Pritchard

PEKING (NC) — The government-approved Catholic Church is officially atheist China wants to become a trusted part of Chinese society with no outside alliance contradictory to the country's social political goals, said church officials.

But bishops, priests and other officials of the church also describe themselves as one in faith with the Catholic Church worldwide. They hold that view despite 30 years without official ties to the Vatican and with election of bishops in violation of canon law. They criticize as "narrow-minded" or "heretical" the so-called "underground" church of Chinese Catholics who have maintained loyalty and links to the Vatican.

Church officials said they are focusing on regaining church property and building up the clergy after the ideological "nightmare" of the 10-year Cultural Revolution — when Chinese leader Mao Tse-tung loosed his young Red Guards on many Chinese institutions he regarded as enemies.

Church buildings were seized or destroyed, clergy abused and imprisoned and religious life brought to a standstill during the period which many Chinese regard as one of their country's worst experiences.

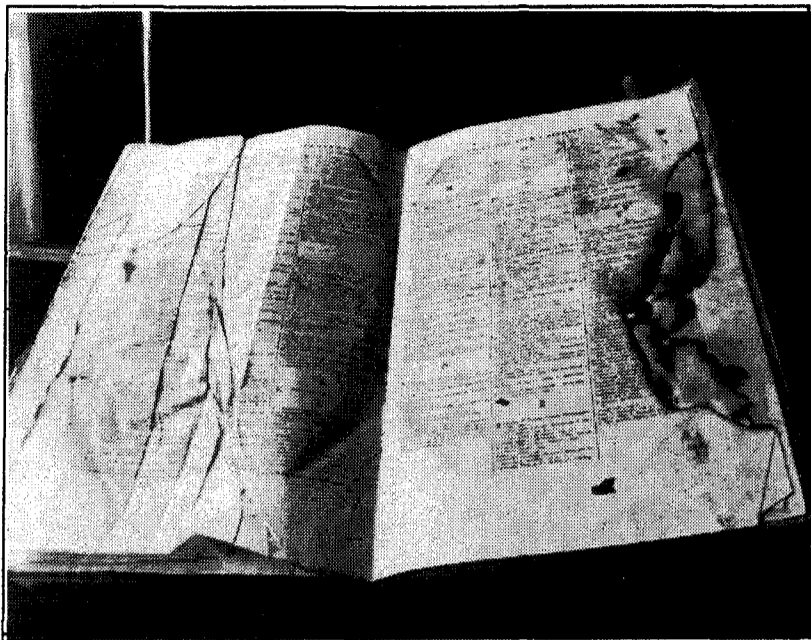
The official church is poor for the most part and often tucked away obscurely in older parts of the cities. An observer of the church in China called it a "secondary force" in the country neither well understood by the vast majority of Chinese nor understanding itself "what the church is in the modern age."

Church officials said Catholicism is losing its traditional image as a foreign implant. In the late 19th and early 20th centuries it was identified with "imperialist" Western powers which had forced humiliating economic and political concessions from the crumbling Manchu empire, they said.

Now it has launched a limited program of social services — including medical treatment and care for the elderly — aimed at gaining social acceptance, as well as practicing Christian charity.

Although ties between the government-approved church and the Vatican have been broken for decades, most of its senior clergymen are validly ordained Catholic priests.

The church has remained largely untouched by the Second Vatican Council. Masses, for instance, are still



Left - An old theological book in Latin from the library of the Hankow diocesan seminary bears the marks of having been scorched by Red Guards during the Cultural Revolution.

Below - Chinese Sister Chen Zhidao, superior of the Canton diocesan convent of the government-approved Catholic Church. (NC photos)

**'Church officials said they are focusing on regaining church property and building up the clergy after the ideological "nightmare" of the 10-year Cultural Revolution.'**

Below - Chinese-elected Bishop Aloysius Jin Luxian of Shanghai occupies the episcopal seat which belongs under canon law to Vatican-appointed Bishop Ignatious Kung Pin-Mei. (NC photo)



celebrated in Latin with the priest's back to the congregation.

However, church officials throughout the tour said they are receptive to Vatican II ideas and plan to use some.

In 1957, links with the Vatican began to break when the Chinese Catholic Patriotic Association was formed under government sponsorship to put the church in synchronization with state goals and separate the church from "foreign interference."

The association of lay and clergy representatives is one of several non-communist organizations under a Department of the Chinese Communist Party.

Catholics who publicly resisted the association and continued to pledge loyalty to the Vatican — such as Bishop Ignatious Kung Pin-mei of Shanghai — were frequently given long prison terms.

Church officials and Patriotic Association spokesmen said the split with the Vatican is a "political" matter which could be solved if the Vatican severs diplomatic ties with Taiwan. The anti-communist Taiwanese government says it is the legitimate administration of China.

China said it will not consider exchanging ambassadors with the Vatican while those diplomatic links exist.



The basilica in the Diocese of Shanghai rests on a hill that was the site of reported Marian visions. The basilica is now in the jurisdiction of Chinese-elected Bishop Aloysius Jin Luxian.

There is also the further issue, officials acknowledge, of the canonically illicit election of Chinese bishops. That practice was begun in 1958 when priests of the Archdiocese of Hankow elected Franciscan Father Bernardine Dong Guangting to head the See.

Bishop Dong said he accepted election only because the diocese needed a leader after the foreign bishops of China were expelled by the communist government.

In the government-approved church, which generally uses the ecclesiastical boundaries set up by the Vatican,

there are not archdioceses or archbishops.

The practice of election falls under what officials call the independent self-propagation, self-supporting and self-administering stance the church has taken since the mid-'50s. It also means automatic excommunication for those who ordain or are ordained.

A senior church official said he believes the Vatican would have to agree to a compromise allowing some degree of autonomy in the selection of bishops before relations can be normalized.