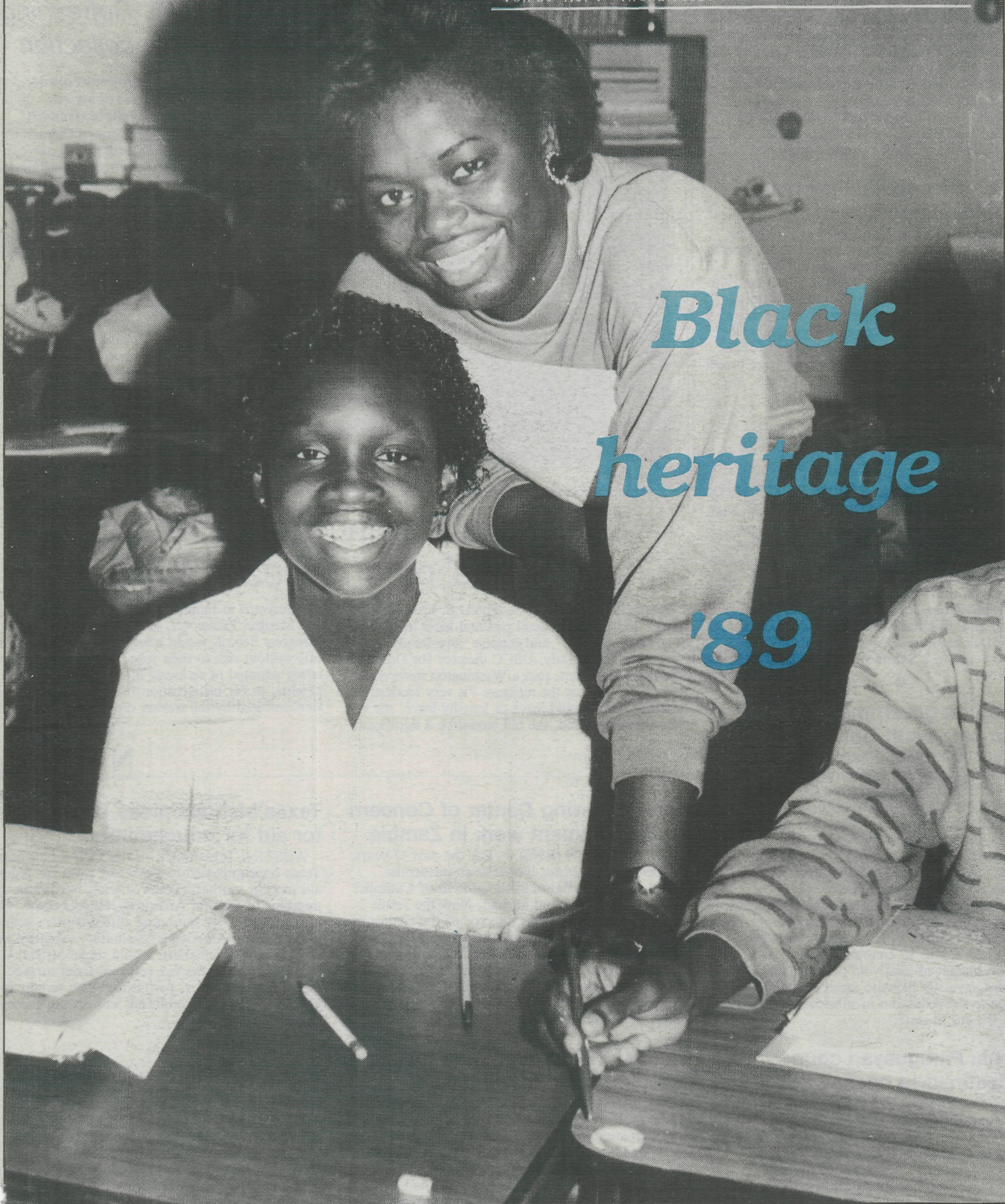


# THE VOICE

Vol. 36 No. 4 Archdiocese of Miami Feb. 17, 1989



## Black heritage '89

(LaVoz photo by Maria Vega)

Judith King, 6th grade teacher at St. Francis Xavier School in Overtown, helps Amene Burnette with her school work during a week in which the school marked Black History Month with special speakers and events to build pride in their innercity Catholic school.

## Inner-Voice

### St. Thomas U. says: 'We're back'

After a period of uncertainty the school now is thriving with new facilities, and strong international image.....Centerfold



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How to get the family ready.....22-23



## World:

### Vatican urges legislation to prevent genetic abuses

VATICAN CITY (NC) — A new Vatican document condemns racism in a variety of forms and warns that recent developments in genetic engineering and artificial procreation might lead to "eugenic racism." It called for laws to prevent genetic abuses. Racial prejudice "blasphemes the Creator" and is a sin against Christ's message of love, the Vatican document said. Titled "The Church and Racism: Toward a More Fraternal Society," the document stressed the church's opposition to all forms of racism and said legislation and the personal witness of Christians are needed to combat prejudice.

### Official: 'Bloodbath' may result from priest-backed uprising

PORT-AU-PRINCE, Haiti (NC) — A Haitian government official has alleged that Catholic priests are involved in organizing a peasant uprising in Haiti and said a "bloodbath" might be necessary to stop the movement. Haitian Information Minister Anthony St. Pierre made the charges in a private Jan. 13 official memorandum to the president of Haiti, Lt. Gen. Prosper Avril. The contents of the memo, subsequently leaked to the press, were broadcast in Port-au-Prince by three radio stations, including the Catholic Church's Radio Soleil.

### Head of Canadian Catholic bishops welcomes papal statement on laity

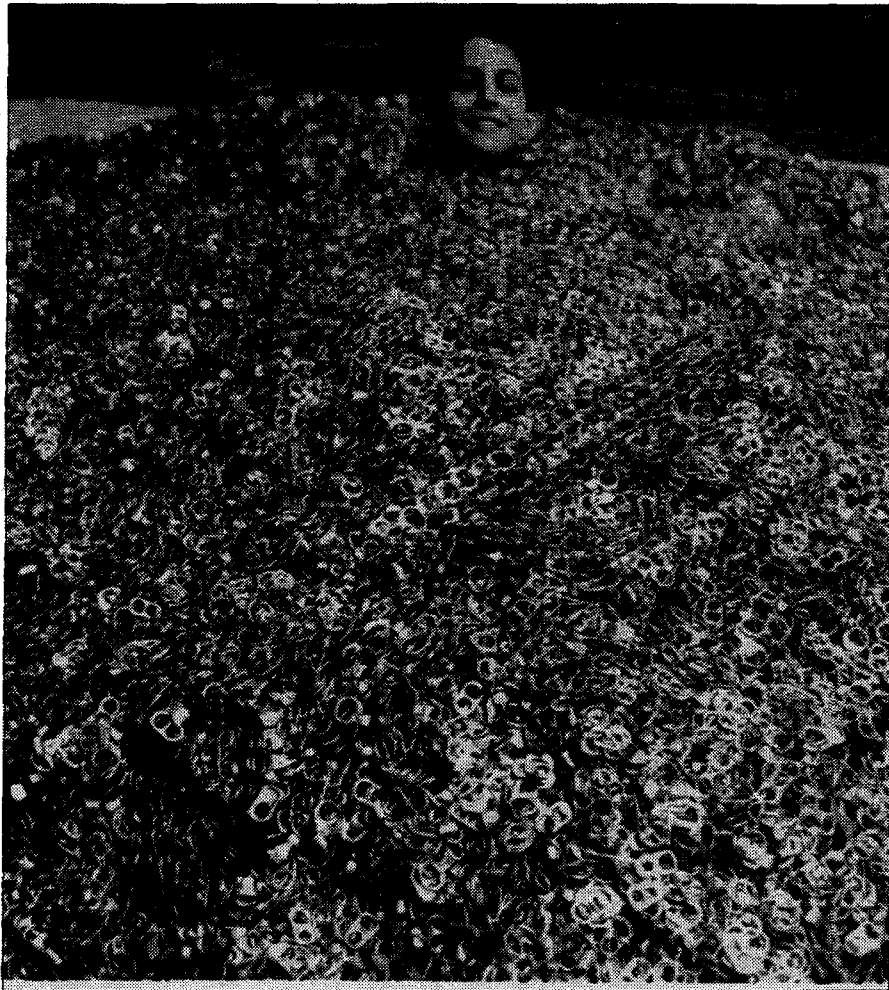
EDMONTON, Alberta (RNS) — Pope John Paul II's recent statement on laypeople in the Roman Catholic Church is a powerful and positive document, says the president of the Canadian Conference of Catholic Bishops. Archbishop James Hayes of Halifax called the 44,000-word statement, the longest yet by Pope John Paul II, "a very clear and integrated and practical" statement which clarifies a number of ambiguities. The document was the pope's response to a Synod of Bishops held in Rome in 1987.

### Nicaraguan government closes 75-year-old Jesuit University

MANAGUA, Nicaragua (NC) — Economizing by Nicaragua's government to control runaway inflation has led Managua's 75-year-old Colegio Loyola to close while the Jesuit-run Central American University has announced the layoff of some 60 professors and administrative workers due to economic problems. The Colegio Loyola, a Catholic secondary school, closed its doors after the Nicaraguan government announced it had cut a subsidy to the educational institute as part of across-the-board reductions in government spending. The cuts came in the wake of Nicaraguan President Daniel Ortega's Jan. 30 announcement of a cut in the federal budget of nearly 45 percent. The Central American University likewise faced economic problems due to the reduction in subsidies and announced the cut in staff.

### Bishops: Paraguayan coup was destined to occur

VATICAN CITY (NC) — The recent coup deposing Paraguayan President Alfredo Stroessner was "something which had to happen," according to the Paraguayan bishops, who expressed "cautious faith" in the country's new regime. Archbishop Ismael Rolon and other Paraguayan bishops spoke at a press conference Feb. 6 in the capital city of Asuncion. Their remarks were reported by Vatican Radio Feb. 7. Archbishop Rolon said relations between the church and the Stroessner government had grown particularly tense in recent months. He said the successful coup led him to hope that there would be a "certain change" in church-state relations.



### Refreshing collection

Seventh grader Matthew Salata, from St. Bernard School in Peoria, Ill., is nearly buried under the weight of 1 million aluminum pop tops that he has been collecting since 1987 to show what a million means. His collection, which weighs almost 1,000 pounds, will be turned in for recycling and the proceeds will bring about \$500 for a class trip, pizza party and charity. (NC photo)

## Catholic conference lends its support to 'overdue' paternal leave legislation

WASHINGTON (NC) — The U.S. Catholic Conference has backed federal parental leave legislation as a "long overdue" and modest "pro-family" measure. Sharon Daly, USCC director for Domestic Social Development, told a Washington news conference Feb. 7 that the measure "is very modest" and does not require paid leave or lengthy leave, she said. "On the other hand, the bill would be a significant

step forward in family policy." The bill, the Family and Medical Leave Act, H.R. 770, introduced in Congress Feb. 2, would allow workers unpaid time off, without risk to their jobs, to care for newborn, newly adopted or seriously ill children or elderly parents, or for recuperation from severe health problems suffered by the worker directly.

## National:

### Henriot leaving Center of Concern for development work in Zambia

WASHINGTON (RNS) — For the past 17 years, the Rev. Peter Henriot has been an influential behind-the-scenes figure in the growth of Catholic social activism here and abroad. Now the Jesuit priest is stepping down as director of the Center of Concern, a research and advocacy group that has helped to shape policies in the church and the United Nations. Father Henriot says he has decided that he can better practice what he preaches by rolling up his sleeves and doing hands-on work in village development projects in Zambia.

### Ethicist: Moral questions follow use of aborted fetus' tissue

DALLAS (NC) — If the U.S. government starts funding research into medical uses of fetal tissue, it risks "creating industries dependent upon the aborting of millions of babies," a medical ethicist told about 150 North American bishops gathered in Dallas. Janet E. Smith, a professor at the University of Notre Dame, told the bishops that recent moves toward approval of such research raise troubling moral questions about complicity in abortion and the possibility of women or clinics trafficking in human tissue. She said it was no exaggeration to compare such practices with immoral medical experiments in Nazi Germany.

### Texas bishops press Bush for aid for refugee influx

AUSTIN, Texas (NC) — The Catholic bishops of Texas have appealed to President Bush for federal aid to help southern Texas officials handle the large numbers of Central American refugees there. They also asked for legislation or administrative action to grant Central Americans "voluntary extended departure" status. Such status would mean official U.S. recognition that they are refugees from turmoil in their home countries, permitting them to stay in the United States until conditions improve in those nations.

### Priest wins lottery jackpot, attends retreat for guidance

WASHINGTON (NC) — A Catholic priest from the Diocese of Sacramento, Calif., won a \$6.7 million California State Lottery jackpot Feb. 6, and then went on retreat to pray about how to use it. The millionaire priest is Father Boleslaw Wdowiak known as Father Bosco, associate pastor at suburban St. Joseph's Parish in the Sierra Nevada foothills of Auburn, Calif., about 30 miles from Sacramento. Bishop Francis A. Quinn of Sacramento said Father Wdowiak had told him he bought only five or six tickets the day he won, but had great confidence he would take the jackpot because it was his last chance before Lent.

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## Vatican condemns racism

Hits South African, Nazi, 'social' and other forms of racism

By Greg Erlandson

VATICAN CITY (NC) — A new Vatican document condemns racism in a variety of forms and warns that recent developments in genetic engineering and artificial procreation might lead to "eugenic racism."

It called for laws to prevent genetic abuses.

Racial prejudice "blasphemes the Creator" and is a sin against Christ's message of love, the Vatican document said.

Titled "The Church and Racism: Toward a More Fraternal Society," the document stressed the church's opposition to all forms of racism and said legislation and the personal witness of Christians are needed to combat prejudice.

Released Feb. 10, the 42-page document was produced by the Pontifical Justice and Peace Commission and signed by Cardinal Roger Etchegaray and Bishop Jorge Mejia, the commission's president and vice president. It is the first Vatican document to focus solely on racism.

The commission broadly defined "racial prejudice" as the notion of "the biologically determined superiority of one's own race or ethnic group" and said it often is directed against people whose "ethnic origin, language, religion or customs make them appear different."

Theories of racial superiority and racial prejudice arose in part from the need to justify colonization and slavery at the beginning of the modern era, the document said.

Despite the lessons of the past, including the "murderous folly" of the Nazis, "troubling new manifestations" of racism are appearing today, the document said.

One such manifestation is a resurgence of anti-Semitism, which it called "the most tragic form that racist ideology has assumed in our century."

"Terrorist acts which have Jewish persons or symbols as their target have multiplied in recent years," it said.

While distinguishing between anti-

**'Despite ongoing efforts, much still remains to be done (in the U.S.) to eliminate completely racial prejudice and behavior even in one of the most interracial nations in the world'**

--The Church and Racism

Zionism which "questions the state of Israel and its policies" and anti-Semitism, the document warned that anti-Zionism can serve as a "screen for anti-Semitism, feeding on it and leading to it."

In a separate section on racist behavior in history, the document spoke of medieval Christianity's mistreatment



of Jews, which was based on "religious criteria."

"Within 'Christendom,' the Jews, considered the tenacious witnesses of a refusal to believe in Christ, were often the object of serious humiliations, accusations and proscriptions," it said.

The Vatican document warned that one form of racism on the horizon is

## Document defends teachings of the past

By Agostino Bono

VATICAN CITY (NC) — The Vatican's racism document is a strong defense of the church's record of opposing racial and ethnic persecution during specific periods of history.

It supports the role of the church during the colonialization of the Americas, still a controversial topic, and its activity during the rise of Nazism in Germany.

But it also notes that some missionaries gave aid and comfort to abusive colonizers in the Americas.

The document directly tackles these contested issues in an effort to reinforce the church's credibility in condemning contemporary forms of racism.

The document says that some churchmen erred in not applying church doctrine or in misinterpreting it, but that the teachings have been consistent.

The document is titled "The Church

and Racism: Toward a More Fraternal Society," and was made public Feb. 10 by the Pontifical Justice and Peace Commission.

The 42-page document not only condemns "the horrors of the Holocaust" but also cites church attempts to refute the racism ideology behind Nazism.

"Pope Pius XI clearly condemned Nazi doctrines in his encyclical, 'Mit Brennender Sorge,'" said the document.

The papal encyclical was written in 1938 and criticized the building of an "idolatrous cult" around a race.

Also in 1938, "the pope had the Sacred Congregation for Seminaries and Universities address a letter to all rectors and deans of faculties, asking all professors of theology to refute, using the method proper to each discipline, the scientific pseudo-truths with which Nazism justified its racist ideolo-

(Continued on page 4)

the use of genetic manipulation and artificial procreation techniques to "produce" human beings selected according to racial criteria or any other characteristic."

The document called for laws limiting such techniques so that they do not allow a "resurgence of the deadly myth of eugenic racism." It also warned against abortion and sterilization campaigns targeted at one social or ethnic category.

Other examples of modern racism cited by the justice and peace document include:

— "Institutionalized racism" sanctioned by law and supported by an "erroneous interpretation of the Bible," exemplified by South Africa's apartheid system.

— Discrimination against aboriginal peoples, many of whom are themselves "survivors of veritable genocides carried out in the not too distant past."

— Restrictions on religious minorities, particularly when they differ ethnically from the majority. One example of such discriminatory behavior is the application of the Islamic "Shariah" legal code to non-Moslems living in the same country, it said.

— Ethnocentric and tribal prejudices, as in the case of Africa and Asia, where the end of colonial rule has been followed by tribal and ethnic conflict.

Other victims of such prejudices include refugees as well as those people who live on their own land but "are subjected to humiliating conditions," such as the Palestinians.

— "Social racism," including exploitation of peasants by landowners, which it called one of the "new forms of slavery" in the Third World.

"There is no great difference between those who consider others their inferiors because of their race and those who treat their fellow citizens as inferiors by exploiting them as a work force," it said.

— "Spontaneous racism," a phenomenon of countries with high

(Continued on page 4)

## Florida bishops support public schools

### Statement of the Catholic Bishops of Florida on Public Education

Public education is a respected tradition in the United States. It has contributed greatly to the success of American democracy. But it has recently received a great deal of criticism and lack of trust from parents, citizens in general and by many sectors of American life which have historically benefited from it.

We, the Catholic Bishops of the State of Florida, wish to address ourselves briefly to this problem in a pastoral way, expressing great concern for the maintenance of our public educational system and encouraging our Catholic citizens to continue support of their public schools.

There are many reasons for the dissatisfaction and unhappiness with public education: a perceived lack of discipline and the inability to teach moral and religious values; semi-literate graduates and a high rate of dropouts; bureaucratic administrations; an influx of refugees from other countries; spiraling inflationary pressures which increase costs continually, as well as additional financial burdens on an already heavily taxed citizenry.

In view of the problems of the moment it is essential that citizens of every religious persuasion and no religious persuasion unite in support of a strong

and effective public education system.

While the primary responsibility for education rests with the parents, they must turn to public and private schools for assistance. Thus, public education must always remain responsive to the needs of these parents and their children.

Parents, for their part, must see to it that public education always fulfills its obligations efficiently and effectively. Parents are strongly encouraged to become active in the formation of policies for their local public schools. This can be accomplished by membership in Parent-Teacher Organizations and Associations, attendance at meetings of local school boards, and a constant awareness of the goals and plans for the school district.

Public and private education must be child-oriented, directing attention to meet the individual needs of each and every child. Despite our desires and efforts, Catholic schools cannot serve every child who wants to attend. We recognize that in excess of 200,000 Catholic students attend public schools in this state. Yet our concerns are for all children in public, parochial and private schools.

The best possible learning environments, with good teachers, sufficient materials and adequate facilities, must be provided for all children. The location of the school or the socio-economic level of the students should not affect the quality

of the instruction provided. Much remains to be done. We pledge our continued support in it.

In the area of religious conscience, care must be taken to see that public education never violates the religious conscience of its students. There is an acknowledged dilemma in this since every public education system reflects a diversity of religious and non-religious backgrounds. Our nation was founded "under God." All political authority rests ultimately on this authority, God. Thus public schools are in the delicate position of having a background of theism and at the same time of not wanting to offend the conscience of any student.

In the area of education in human sexuality, for example, programs must take into account the whole person, present the ethical-moral dimensions of human sexuality, not be an expression of any one sectarian or secular philosophy, and respect the conscience of the students and the rights of their parents. Respect for self and other should be a constant policy of our schools.

There needs to be a continuing challenge to American ingenuity to develop an educational system that will provide, according to the free choice of parents, formation and growth in personal and social responsibility and an acknowledgment of moral values.

We encourage all our Catholic people

and citizens of good will everywhere in our great state to continue to support public schools. It is not likely that there will be a better way in the future of providing for the educational needs of the vast majority of our children. This support should never be of the unquestioning, unchallenging variety, but must arise from a citizenry which demands accountability of its public educators and at the same time strongly supports what is truly good.

We encourage our Catholic citizens to be informed and involved in the public schools. The Catholic community especially has had a long tradition of cooperating with public authority in promoting civic interests in many fields. We affirm this cooperation and pledge our support for our public schools in Florida.

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

## Pope says: Mideast leaders must ease up

VATICAN CITY (NC) — Pope John Paul II has asked Middle Eastern political leaders to "avoid intransigent attitudes" that could block peaceful solutions to the region's conflicts.

The pope especially criticized fighting in Israeli-occupied territories, saying it is destroying the human values necessary for peace.

As an example, he cited the closing of Vatican-sponsored Bethlehem University, located on the West Bank in the town where Christ was born.

The university has been closed for a year and a half "and constitutes a silent witness to a political conflict, which leads among other things to the destruction of values essential for the construction of a civilization worthy of humanity," the pope said Feb. 3.

The university was closed as part of a general Israeli policy of shutting down Arab schools because of violent demonstrations against Israeli occupation.

In a talk to Latin-rite bishops from Israel and Arab countries, the pope also asked for an end to the fighting in Lebanon, respect for the right of the region's peoples to live in peace in their own homeland and religious freedom for minorities.

The bishops included Latin-rite Patriarch Michel Sabbah of Jerusalem, the first Palestinian to head the patriarchate. They were at the Vatican for "ad-

limina" visits, required every five years to report on the status of the ecclesial jurisdictions.

The pope told the Catholic leaders to

## Let Catholic schools push vocations

VATICAN CITY (NC) — Pope John Paul II said Catholic schools should make a special effort to promote vocations to the priesthood and religious life among their students.

A truly Catholic education "cannot evade the problem of vocational choice," the pope said Feb. 2 in a message marking the World Day of Prayer for Vocations.

"A school that educates must speak of vocation not only in general, but must also indicate the various ways in which the fundamental call to give of oneself is concretized, including that of total dedication to the cause of the kingdom of God," the pope said.

Lay and religious teachers should "know how to make the call of Christ and the church resound and be heard in

an individual form," the pope said.

Making young people aware of their own vocations is necessary but in itself "is not sufficient," he said.

In addition, teachers must furnish motivation and favor experiences leading to vocations and help "free the young from those pressures which make the reply to the call of Christ seem foolish or impossible," he said.

Above all, he added, the schools should try to provide a "climate of faith" for students, in contrast with the "multiple and contradictory cultural messages and life styles which permeate the environment in which young people live."

The pope said he wanted to "underline clearly" that Catholic schools are church institutions that should always

encourage peaceful solutions to overcoming the region's "difficult socio-political circumstances."

Political and government leaders "are invited to avoid intransigent attitudes or decisions which could distance them from the prospects of finding adequate resolutions to conflicts," the pope said.

Recently, Israeli Prime Minister Yitzhak Shamir revived a proposal for Palestinian autonomy in the Israeli-occupied West Bank and Gaza. The plan would include pulling Israeli troops out of heavily populated Palestinian areas.

Shamir's proposal has been rejected by Palestinians before, and the prime minister has in the past rejected negotiations with the Palestine Liberation Organization — recognized by most Palestinians as their representative group.

"All the peoples of the Holy Land, Lebanon and the entire region have the inalienable right to live in peace, freedom and dignity in their own homeland," the pope said.

"Political and social peace can become a reality only through an authentic and concrete respect for the rights of all, including the right to religious liberty," he added.

## Document defends teachings

(Continued from page 3)

gies," the commission document said.

"In Germany itself, there was courageous resistance on the part of the Catholic Church," it added.

The role of the Catholic Church during the rise of Nazism and the persecution of Jews has been an issue in Catholic-Jewish relations.

In Latin America, as the region prepares to celebrate, in 1992, the 500th anniversary of colonization, critical voices again have been raised that the church supported and encouraged a brutal imperialism marked by repression and subjugation of Indians.

During that period "the Apostolic See again and again insisted that a careful distinction be made between the work of evangelization and colonial imperialism, with which the former risked being confused," said the document.

"Urban VIII went so far as to excommunicate those who kept Indians as slaves," it added. Urban was pope from 1623 to 1644.

The justice and peace commission quoted a 1537 document of Pope Paul III criticizing the view that "the inhabitants of the West Indies and the southern continents... should be treated like irrational animals and used exclusively for our profit and our service."

The justice and peace document also cited efforts by missionaries to convince government officials to end abuses of Indians and of blacks, brought to the New World as slaves.

The slave trade was also vigorously condemned, said the document.

"The popes and theologians, at the same time as numerous humanists, rose up against this practice," it said.

The document does acknowledge some abuses by church people.

"In places where missionaries were more closely dependent on political powers, it was more difficult for them to curb the colonists' attempt to dominate. At times, they even gave it encouragement on the basis of false interpretations of the Bible," said the document.

## Vatican condemns racism

(Continued from page 3)

rates of immigration, where the presence of foreigners leads to an "exaggerated nationalism" which in turn can "degenerate into xenophobia or even racial hatred."

Christianity responds to racism by affirming the "equal dignity of all persons," it said.

"The belief that God is at the origin of humankind" is the "most radical affirmation of the equal dignity of all persons in God."

The document cited the activities of the U.S. and southern African bishops' conferences as examples of local Christian communities responding to racism in their societies.

It called the U.S. bishops' 1979 pastoral letter on racism, "Brothers and Sisters to Us," the "most important

document of the last decade."

Of the United States, the document said that "despite ongoing efforts, much still remains to be done to eliminate completely racial prejudice and behavior even in what can be considered one of the most interracial nations in the world."

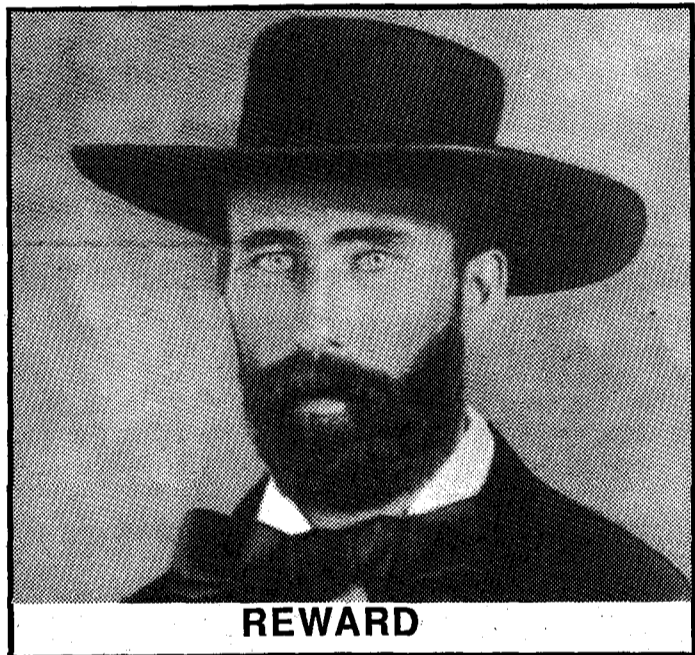
The document called for the uprooting of racial prejudice not only through laws but by internalizing the values that inspire such laws.

Any recourse to the Bible to justify a racist prejudice "must be firmly denounced," it said. Christians must live the church's teachings, becoming a "parable in action."

They must also admit that "members of the church, on all levels, have not always lived out" the church's teaching, it added.

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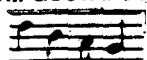
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# Vatican, Cuba plan papal visit--bishop

(NC) — Serious planning for a visit by Pope John Paul II is under way in Cuba, according to Bishop Sean O'Malley of St. Thomas in the Virgin Islands.

The bishop said Feb. 7 that during recent talks with church and government officials in Cuba, including the minister of religious affairs, Jose Felipe Carneado, he found "great optimism" that the papal visit would be worked out, though possibly not until 1992.

Vatican officials also have said they expect the pope to visit the communist 'island nation' but that no date has been set.

Bishop O'Malley, board chairman for the Northeast Hispanic Catholic Center in New York, went to Cuba for the annual meeting of the Northeast Conference of Diocesan Directors of Hispanic Apostolates, held Jan 29-Feb. 5.

The center, which provides staff services to the conference, announced that the meeting included 53 participants, the largest official delegation of Catholics to visit Cuba in 30 years. Bishop O'Malley said the ability to hold such a meeting in Cuba was a significant sign of progress in church-state relations.

On Feb. 4 a group of U.S. Catholic Church workers who attended the meeting issued a statement in Havana in which they said they saw prospects for a future restoration of "full rights" to the Cuban church. They also said they could "confirm the relaxing of tensions in these past few years."

Bishop O'Malley said other signs of progress included governmental permission in recent months for 32 priests from various countries to come and work in Cuba.

He also cited permission for some nuns to come and for the church to acquire a printing press.

The church wants to begin publishing a newsletter and producing religious education materials, he said. The printing operation, he added, could operate freely "as long as it was specifically religious and not any kind of critique of the government, which is not tolerated at all."

Bishop O'Malley said the church in Cuba was still seeking permission to operate schools, increase its very limited works of mercy, secure access to radio and television and import books.

Bishop O'Malley said he was saddened to find the "reduced" condition of the church. He visited one parish, he said, that had a Mass attendance before the revolution of 5,000, but now was only 40. He celebrated Mass at another church where he also found the congregation "small and elderly," he said.

He also said, however, he was encouraged to find that a number of young people reared in Marxist families found Marxism spiritually unsatisfying and came for baptism as adult converts.

"Most of the seminarians we met were from Marxist families," he said. "Although the government pressures have been reduced, it still requires a lot of courage to take that step."

The total number of Cuban seminarians, in philosophy and theology, is about 30, he said, and two have been sent for study in Rome to prepare them for seminary teaching.

Bishop O'Malley said he took Cuban officials a list of political prisoners whose families had approached him.



## 'Defense of the Faith'

Gen. Andres Rodriguez of Paraguay greets the crowd after a bloody coup in which he ousted dictator Alfredo Stroessner in a revolt for "the initiation of democracy, and the defense of our Roman, Christian, apostolic Catholic religion. (NC/UPI)

# Legalize Ukrainian church, Soviet dissident says

SIENA, Italy (NC) — Soviet human rights activist Andrei Sakharov has called for legalization of the Ukrainian Catholic Church and more religious freedom in the Soviet Union.

Speaking at Siena University Feb. 9 during a six-day visit to Italy, he urged Italian Catholics to use their influence to work for legalization of the Ukrainian church.

The Ukrainian Catholic Church has been outlawed in the Soviet Union since 1946, when the government told its members to join the Russian Orthodox Church. Ukrainian church officials in Rome, site of the church leadership in exile, estimate 4.6 million underground members in the Ukraine, with

10 bishops and 1,000 priests — all secretly ordained.

"There is an absolutely anomalous situation in which an entire church, with its great number of faithful, finds itself in an illegal, clandestine situation," Sakharov said.

He said he hoped a planned new Soviet law on religious worship would take account of the opinions of believers and of churches based outside the Soviet Union.

Sakharov, a prominent Soviet physicist who won the 1975 Nobel Peace Prize, met Feb. 6 with Pope John Paul II and Cardinal Myroslav Lubachivsky, Rome-based head of the Ukrainian Catholic Church.

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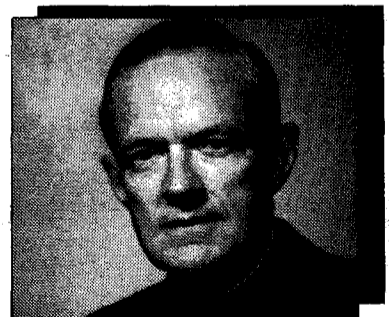
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## Mrs. Bush shines spotlight on the homeless

By Liz Schevtchuk

WASHINGTON (NC) — When Barbara Bush went to a shelter for the homeless Jan. 31 to make sandwiches and to read stories to the children, she called attention to a problem camped on the nation's doorway.

In his inaugural address Jan. 20, her husband did not overlook the homeless either.

"My friends," President Bush said, "we have work to do. There are the homeless, lost and roaming; there are the children who have nothing, no love, no normalcy."

Church groups, public officials and non-profit groups have claimed for years that in addition to voluntary efforts, such as those demonstrated by Mrs. Bush, solving the homelessness problem will require a rejuvenated federal role as well.

"The church is proud of its efforts to feed and shelter the poor with some dignity," Bishop James W. Malone of Youngstown, Ohio, testified to a House subcommittee in June 1988. "But society cannot pretend that soup kitchens and shelters are a humane response to poverty and homelessness."

And while "it is appropriate and necessary" for Congress to approve emergency funds for agencies serving the homeless, "this cannot, will not, and should not substitute for federal action to help provide permanent, affordable housing," he emphasized.

Nearly 3 million people in America are homeless, according to data from the National Coalition for the Homeless.

"What we're looking for (to reduce those ranks) is a national partnership" involving federal and community cooperation, said Mayor Raymond L. Flynn of Boston, a Catholic layman who headed a U.S. Conference of



The National Coalition for the Homeless estimates 3 million people in America are homeless

Mayors' task force on homelessness and hunger.

"There is no excuse whatsoever why people are sleeping in the streets," Flynn told a news conference in Washington in January.

Releasing a report based on the problems of homelessness and hunger in 27 cities, Flynn added that "the people who always get hurt the most are those least able to suffer. They don't have the political clout."

The mayors' survey revealed:

—In 1988, requests for emergency shelter increased by an average of 13 percent, and requests for shelter by homeless families increased by 18 percent.

—An average of 23 percent of homeless families' requests could not be met.

—Officials in nearly all the cities surveyed expect requests from homeless individuals and families for shelter to increase further in 1989.

—One of every four homeless persons in the 27 cities is a child.

—Every city surveyed cited lack of affordable housing for low-income people as one of the primary causes of homelessness.

—All cities surveyed used federal government funds, and almost all used state and local funds to provide shelter for the homeless. But with the decline in federal housing assistance, none expected to meet the needs of its low-income citizens in the foreseeable future.

Housing advocates and local government officials also note that the federal

budget for housing assistance was cut by approximately 80 percent during the eight years of President Ronald Reagan's administration.

According to the U.S. Catholic Conference, Congress in 1980 during President Jimmy Carter's administration appropriated \$30.8 billion for housing; Carter sought \$33.5 billion. For 1987, Congress appropriated \$7.8 billion; Reagan sought \$2.3 billion.

While it has cut back on housing assistance for lower-income Americans, the federal government has provided tax benefits to middle- and upper-income Americans, such as the home mortgage interest deduction.

According to the Congressional Budget Office, two tax law provisions alone — deductibility of mortgage interest and property taxes — "are estimated to account for more than \$38 billion in foregone revenue," money that would otherwise go to the federal government in tax payments.

Meanwhile, homelessness as an issue has returned to Capitol Hill, where several bills dealing with it were introduced in the opening days of the 101st Congress.

One would provide supplemental funding under the Stewart B. McKinney Homeless Assistance Act, a law passed in the previous Congress to provide various forms of assistance to the homeless. Others seek to promote expansion and preservation of affordable housing and provide funds for states to provide emergency shelters for families.

"Housing is being seriously neglected as a national priority," Auxiliary Bishop Joseph M. Sullivan of Brooklyn told a congressional panel last year.



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# U.S. suffers anti-immigrant fear--Tex. bishop

CORPUS CHRISTI, Texas (NC) — The United States needs immigrants and doesn't need the xenophobia and racial and ethnic prejudice that "will surely endanger" the nation's future, Bishop Rene H. Gracida told Corpus Christi Catholics on Ash Wednesday.

In a Feb. 8 pastoral statement, the bishop attacked the fear and hatred of foreigners known as xenophobia and warned that immigration is an important participant in economic growth.

"I do not believe that it is possible to 'secure our borders' as some constantly demand," wrote the former auxiliary bishop of Miami. "But, on the other hand, I am not in favor of permitting unlimited number of people to come into the U.S. as immigrants or refugees. I do believe that we need to

reform our immigration laws."

Bishop Gracida recommended "a sane foreign policy toward Mexico and Central America" as more effective than border blockades in slowing arrival of immigrants.

"But we need immigrants," Bishop Gracida stated. "Every major industrial country has had to rely on immigrant labor to man the factories and supply the service industry labor necessary to maintain economic growth. Our country is no exception."

Nonetheless, "we also in this country have had our problems," he added. "But out of our social ferment has come the America we know and love. Out of our present social ferment will come the America of the future."

"Our understanding of present ironies will help us to build that future



A refugee tries to earn money in a border town. (NC photo)

together," he added. "Polarization and racial, religious and ethnic prejudice will surely endanger it."

One irony he cited is concern over arrival of what he said some call a "brown horde" in south Florida, destination of thousands of Nicaraguans and other Central Americans who entered the United States seeking asylum.

The Immigration and Naturalization Service on Dec. 16 imposed a travel ban on asylum-seekers, leaving an estimated 10,000 stranded in Texas.

By doing so, the immigration service in effect turned several Texas counties into "one great concentration camp, thereby creating inhumane living conditions both for the refugees who are homeless and for the U.S. citizens living in those counties," Bishop Gracida said.

When a court issued a temporary order lifting the ban, thousands went on to Miami, where city officials said they could not cope with another huge wave of would-be immigrants.

At about the same time, riots broke out in Miami's predominantly black neighborhoods.

"Eager to justify their xenophobia, the press and some local people cited the January riots in Miami as an example of what one could expect to see happen in cities of the U.S. as the 'brown horde' sweeps over the land," Bishop Gracida said.

## Haitian official alleges priest plot, in leaked memo

PORT-AU-PRINCE, Haiti (NC) — A Haitian government official has alleged that Catholic priests are involved in organizing a peasant uprising in Haiti and said a "bloodbath" might be necessary to stop the movement.

Haitian Information Minister Anthony St. Pierre made the charges in a private Jan. 13 official memorandum to the president of Haiti, Lt. Gen. Prosper Avril. The contents of the memo, subsequently leaked to the press, were broadcast in Port-au-Prince

by three radio stations, including the Catholic Church's Radio Soleil.

St. Pierre said in the memo that Catholic priests were plotting an uprising by campesinos (small farmers), along with leaders of the Papaye Campesino Movement, the National Consensus Front, the Charlemagne Peralta Front and the Haitian Unified Communist Party.

St. Pierre suggested increased military control in the interior of the country and "infiltration of intelligent and

loyal spies" within the church and political groups to prevent the alleged uprising. If that were not enough, the government should not rule out "even a bloodbath" to stop the campesino movement, the memo said.

Leaders of popular movements denounced the accusations.

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## Bishops ready agenda for Vatican meetings

By Cindy Wooden

WASHINGTON (NC) — An agenda of 10 topics related to evangelization, including the role of bishops as teachers, has been announced for the March 8-11 meeting of 35 U.S. bishops with Pope John Paul II and Vatican officials.

The agenda, approved by the Vatican Congregation for Bishops in consultation with the National Conference of Catholic Bishops, was designed to provide "an open discussion and exchange of ideas," according to notes on the meeting sent to U.S. participants.

Heads of Vatican commissions and U.S. bishops will make formal presentations on each of the 10 meeting topics, then more than an hour will be devoted to open discussion on each topic, said a statement on the agenda released Feb. 13 by the NCCB in Washington.

The agenda itself and the text of the notes sent to participants were not released.

In January the Vatican announced that the theme of the meeting would be "Evangelization in the Context of Culture and Society of the United States of America with Particular Emphasis on the Role of the Bishop as Teacher of the Faith."

For nine of the 10 topics, a Vatican official and a U.S. bishop each will make a 10-minute presentation before the discussion period. Cardinal Joseph Ratzinger, head of the Vatican Congre-

gation for the Doctrine of the Faith, and Cardinal John J. O'Connor of New York each will have 15 minutes for their presentations on "The Bishop as Teacher of the Faith."

The other nine topics and their presenters are:

— "The Priests, Agents of Evangelization" by Cardinal Antonio Innocenti, Congregation for Clergy, and Cardinal Bernard F. Law of Boston.

— "The Pastoral Responsibility of the Bishops Relative to Religious Life in the United States of America" by Cardinal Jean Jerome Hamer, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (formerly the Congregation for Religious and Secular Institutes), and Cardinal James A. Hickey of Washington.

— "Liturgy and the Sacraments, with Particular Emphasis Upon the Sacrament of Reconciliation" by Cardinal Eduardo Martinez Somalo, Congregation for Divine Worship and Sacraments, and Archbishop Daniel Kucera of Dubuque, Iowa.

— "The Laity as Agents of Evangelization" by Cardinal Eduardo Pironio, Pontifical Council for the Laity, and Archbishop Patrick F. Flores of San Antonio, Texas.

— "The Family (Pastoral Ministry to the Family, the Indissolubility of Marriage, Marriage Cases Handled in the Local Tribunal)" by Cardinal Edouard Gagnon, Pontifical Council for the

Family, and Archbishop John R. Quinn of San Francisco.

— "The Christian Education of the Young" by Cardinal William W. Baum, Congregation for Seminaries and Educational Institutions (formerly the Congregation for Catholic Education), and Archbishop Eugene A. Marino of Atlanta.

— "Seminaries and Vocations" by Cardinal Baum and Archbishop Daniel E. Pilarczyk of Cincinnati.

— "Ecumenism and Evangelization" by Cardinal Johannes Willebrands, Pontifical Council for Christian Unity (formerly the Secretariat for Promoting Christian Unity), and Bishop William H. Keeler of Harrisburg, Pa.

— "The Unchurched and the Use of the Mass Media for Evangelization" by Archbishop John P. Foley, Pontifical Council for Social Communications.

## Jews hail Vatican's document on racism

• See story, page 3

NEW YORK (NC) — The American Jewish Committee has called a new Vatican document that denounces racism, including anti-Semitism, a "clear and powerful refutation" of all forms of bigotry.

The statement said the Vatican document, titled "The Church and Racism: Toward a More Fraternal Society," advances the cause of religious and cultural pluralism.

Both the Vatican document and the statement of reaction from the American Jewish Committee were issued Feb. 10.

The 42-page Vatican document, written by the Pontifical Justice and Peace Commission, condemns racism in a variety of forms and warns that recent technological advances might lead to "eugenic racism."

In its statement, the New York-based American Jewish Committee said the Vatican document "represents another effective weapon in the global struggle to eradicate these cancerous pathologies from the human family."

The statement, written by Rabbi A. James Rudin, national interreligious affairs director for the American Jewish Committee, said the Vatican document's repudiation of the use of anti-Zionism "as a screen" for anti-Semitism significantly strengthened it.

The document said that anti-Zionism — opposition to the existence of the state of Israel — "serves at times as a screen for anti-Semitism, feeding on it and leading to it."

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## LITHGOW NAMES MANAGER

Donn Lithgow, president of Lithgow Funeral Chapels, has appointed Colette Wintter as manager of Lithgow's South Miami Funeral Chapel, 8080 S.W. 67th Ave., Kendall—South Miami.

She will be available as a funeral director for Catholic services in all Lithgow Chapels in the Greater Miami area.

She is a former co-owner of Wintter Funeral Chapels in Hollywood and Miramar, Florida. The Hollywood chapel opened in 1961 and the Miramar Chapel opened in 1971.

Mrs. Wintter is active in the Catholic church, area Chambers of Commerce, and Florida Funeral Directors Association.

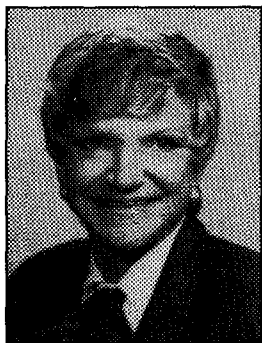
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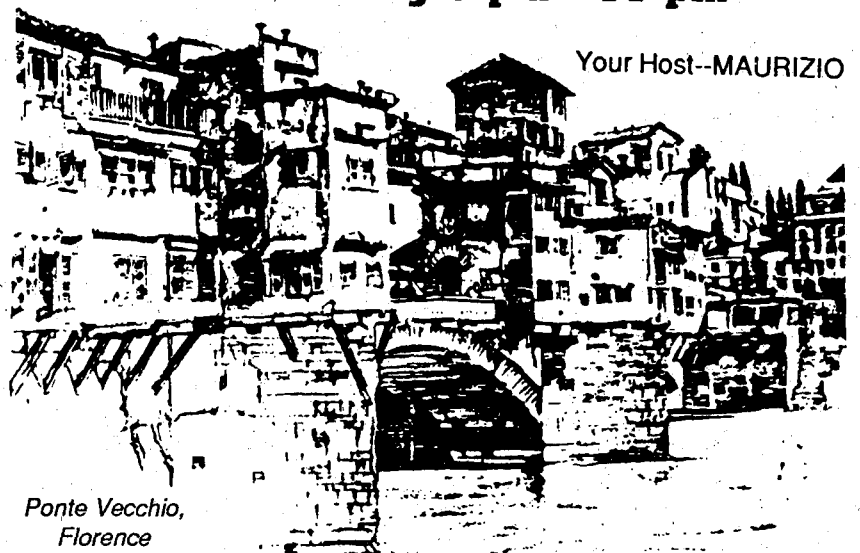


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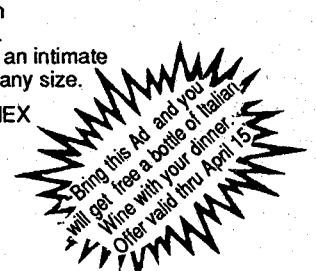
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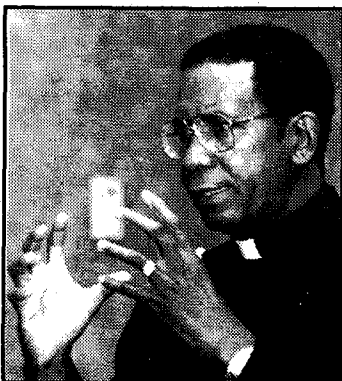


## Black spirituality workshop

By Prent Browning  
Voice Staff Writer

What does a video of a trip to a former slave island in Africa have to do with black spirituality?

They are very much related, according to Fr. William Norvel, President of the National Black Catholic Clergy, who used his video to make an important point



Father Williams Norvel  
President of the National  
Black Catholic Clergy

at the program at St. Mary Cathedral Diocesan Hall on Feb. 4. The day long workshop was sponsored by St. Martin de Porres Association, a black Catholic lay organization, in honor of Black Heritage Month.

The video was filmed by Fr. Norvel on a trip with some parishioners to Goree Island off the coast of West Africa. Some 20 million African slaves passed through the island on the way to America and an estimated 6 million died of disease and overcrowding. A guide described in detail how slaves were separated by sex and age and often chained to walls.

The style of black worship- a freedom to address God directly and openly express emotions in church- was shaped by these common experiences of their ancestors, the black priest who is a pastor in Mobile, Alabama said.

Through their extreme privation, mistreatment, and suffering, black

Americans came to feel a different, a closer relationship with God.

"God was not only a God way up in the sky, an awesome God in whose presence you had to get down on your knees," said Fr. Norvel. "No, their sense of God is relevant, a God who could come down and get down with us in our pain and our sorrows and our shackles. A God who could be with us at times of birth and death and move with us as we struggled for liberation."

This immediate relationship with God can be found in many black spirituals, he said.

"Therefore, my God could be a father to me, a mother to me, a doctor, a healer, a lawyer... that's how close God is to black people."

This type of spirituality had its roots in the religious beliefs and customs of Africa.

"We're not talking about an athiestic people," Fr. Norvel said about his African ancestors, "we're talking about a people who had a beautiful contact with God."

The manner of worship of black Americans came to be characterized by hand clapping, shouting, frequent verbal responses by the congregation to the minister, and enthusiastic singing. All of this was suppressed by the Catholic church, said the Josephite priest.

In his own experience as a Catholic growing up, Fr. Norvel remembered his mother taking him to a Protestant church after they had already attended Catholic Mass.

"In there (the Protestant church), there was beautiful fellowship, there was loving support, it was a joyful celebration."

"Later on I realized what my mom was doing, she was thrusting me back in the black experience and thrusting herself back into the black experience that she might have the strength, the courage, and the faith to go out there another week to wash those floors and cook food for other people and clean their house and deal with the racism..."

## You, a priest? check it out

The Vocations Office and St. John Vianney College Seminary in Miami will sponsor a Vocations Awareness Weekend for young men who are at least seniors in high school and who may be interested in knowing more about the priesthood. This vocation awareness weekend will

begin on Friday, March 10, at 7 p.m. and will end on Sunday, March 12, at 2 p.m. The weekend will be held at College Seminary (2900 S.W. 87th Ave., Miami). Free of charge. For more information call the Vocations Office at 757-6241 ext. 270 or 280.

## 'Chaminade' is there for Lent

### MD wins pro-life award

Dr. George Laquis, winner of the Archdiocese's 1988 Respect Life Award, has the knack of putting women in a trying time at ease, say those who work with him.

Laquis, a Trinidad-born physician who maintains a practice in Coral Springs, was honored for the prenatal care he offers to clients of Respect Life's office in Coral Springs. He has worked with the office for two years after being introduced to the apostolate by a friend.

"He offers his services on a sliding scale according to a woman's ability to pay," said Respect Life's Arlene Aloneftif. "All the women who have gone to him love him. He so warm; he's really something. He's really taken on this work as a ministry. 'I was so happy to see he'd won the award.' Laquis said he enjoys the feeling of satisfaction he gets from helping others. "These children need my support and they need those people who can help and take care of them," he said. "I see these babies who need so much help; the love the mothers have for their babies is remarkable."

Dr. Laquis was presented with his award during the Archdiocese's annual Guadalupe celebrations. The award is given by the Respect Life Apostolate annually to a member of the community whose works exemplify a true sense of dedication to the sanctity of all human life.



### Devotedly Yours

## Reaching out to divorced



Abp. McCarthy

Dear Sisters and Brothers in the Lord:

Jesus spent much of His active ministry reaching out to heal those who were hurting. Since this was a way of life for Him, we are convinced that He wishes His Church to also pursue this way of life.

The Archdiocese of Miami cares about and loves all of the members of the Catholic Church. We want to show a special concern for those of you who ceased being active when you encountered marriage out of the Church, or were divorced and remarried away from the Catholic community. I know that many of you are hurting and feeling frustrated over these issues which seem to keep you away from your Catholic community.

In addition to expressing my concern and love for you, I am extending an invitation to you to meet with me and others in the Church for a dialogue in which we can talk and listen to each other and become more sensitive to one another. Will you join us on March 4 so we can spend this time together?

I do not hold out to you any prospect of instant solutions to the obstacles that keep you from reconciliation with the Church; I do not hold out to you any miraculous cure for previous marriage bonds or serious impediment to marriage. I do hold out to you my love, dedication and care for you and that of many others who have a desire to work together with you in a sincere effort to look for ways that may eventually lead you to reconciliation with your Catholic community.

The specifics of our day are these:

Date: Saturday, March 4, 1989  
Time: 9 a.m. to 1 p.m.  
Place: St. Rose of Lima Church, 418 Northeast 105th St., Miami Shores, Florida 33138

The format of the day includes my greetings to you and a presentation on the Church's care and concern for you.

There will be a number of resource persons available at this conference to explore the possibilities of your returning to full activity in the Church. It makes little difference how long you have been away from the Church or the specifics of your experience.

Let us be together this day to invest our time in an honest and understanding way so that we may become one with the Lord.

May I see you there.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

Today, blacks often find Catholic churches "too quiet, too cold," he said. "Our black Catholic churches are empty of teens, our young adults are going to Protestant churches."

It is time now for blacks to claim back the Catholic church as their own and to reach out and evangelize to other

blacks, he said. Blacks are no longer a missionary people, and in fact the tables may be turning as more and more priests and nuns from Africa, where seminaries are "bursting at the seams," come to the United States.

"It's time to look at who we are, our spirituality and gifts," he said.

By Cynthia Thuma  
Voice News Editor

When the question is "were you there?" students at Chaminade-Madonna College Preparatory school, can answer a resounding yes.

"Were you there?" is the theme for lenten observances at the Hollywood high school, starting with a "Lent event" on Ash Wednesday to a day of schoolwide reconciliation on March 6 featuring a mime of St. Matthew's account of the Passion.

Along the way, there are opportunities for individual daily reflection and other exercises and liturgies to remind students of Lent's importance.

Once such exercise are the individual daily reflection services.

"It gives the students a choice to be there when they feel they can be there at their best," said Lisa Colbert, coordina-

tor of campus ministries.

Waiting for students after Lent is a specially designed button that reminds others, "I was there."

On campus and off, "were you there?" seems a reminder of the school's approach to campus ministry. In the church, school and the community at large, Chaminade-Madonna students are there making a difference.

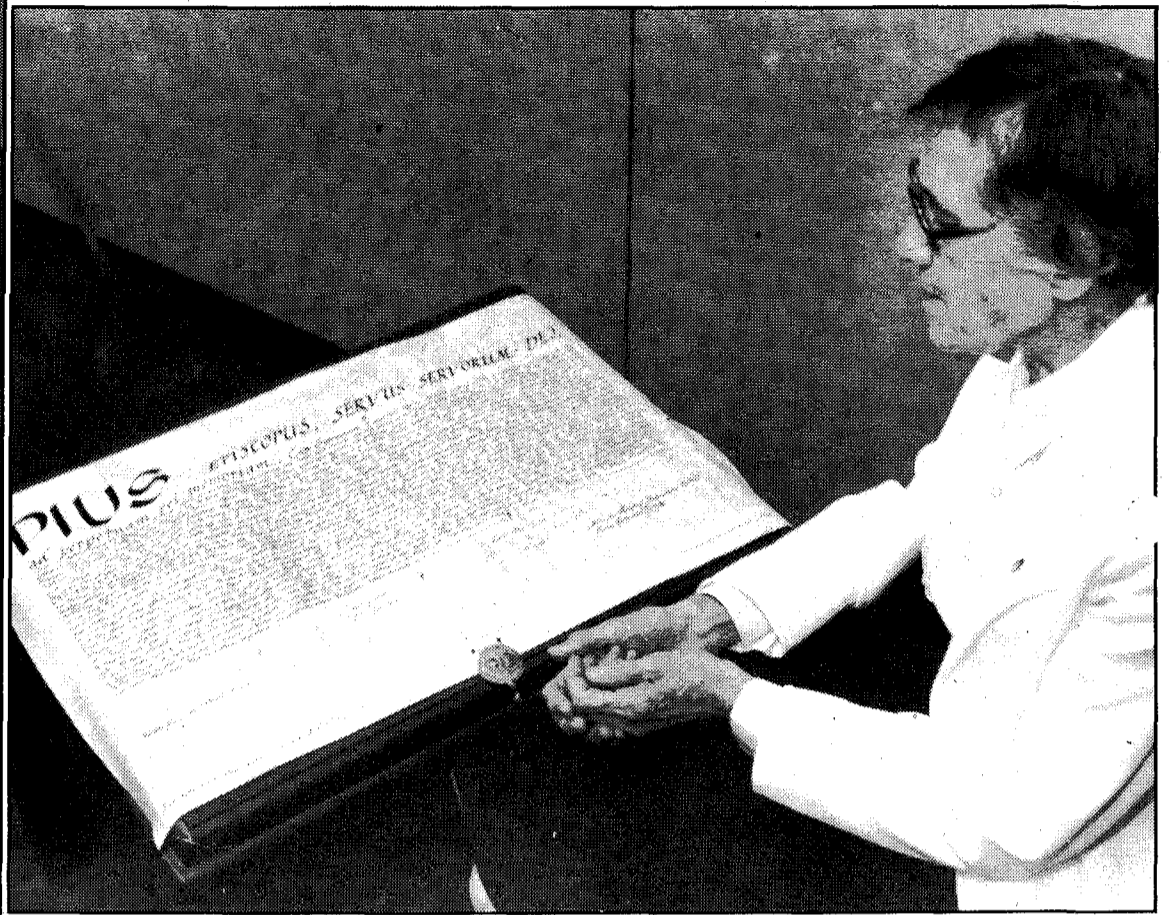
Colbert's job has been made easier by the merger of the two schools at the beginning of the school year. In the past, each school had its own Lenten observances although many of the activities were enjoyed by students at both schools.

"For the first thing, it's much easier when you don't have the 10-minute, six-mile drive to put things together," Colbert said. "The distance created a lot of problems. This has made things a lot better. The kids like working together, interacting. It's

(Continued on page 14)

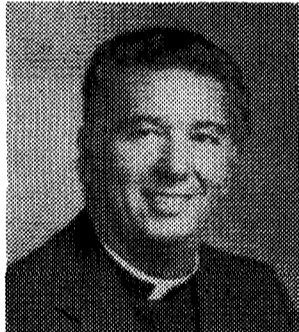


## Archbishop Carroll remembered



Archdiocese worker Ethel Marinelli (left) examines the cassock worn by the late Archbishop Coleman F. Carroll at his installation ceremonies in 1958. An exhibit at the Archdiocese Pastoral Center in Miami was dedicated to the memory of Archbishop Carroll, bishop of Miami from the diocese's inception in 1958 to his death in 1977. The exhibit contained pictures of the Archbishop and his brothers, who also were priests, various plaques and testimonials of gratitude and the papal document that established the Diocese of Miami. Sister Mary Mullins (above) ponders the papal decree establishing the new diocese, while translating it from the Latin. (Voice photos by Prent Browning)

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# Mission Possible

Lay ministry lends a helping hand in five countries

By Cynthia Thuma  
Voice News Editor

Ralph and Veronica Mueller believe that in a country of plenty, there's plenty to share. They've found many who want to aid the less fortunate among us and they continue their search to find many more.

The Muellers, of Deerfield Beach, are founders of Mission Possible, which has provided aid to the impoverished in Peru, Jamaica, Mexico, Bolivia and Puerto Rico.

"Our first goal is evangelism," said Ralph, the organization's president. "Everything else perishes, but the soul remains. Humanism likes to make people comfortable on this Earth, but eternity lasts a long time."

The Muellers decided to blend corporal and spiritual acts of mercy in their mission.

The family has a tradition of service to the less fortunate, which started by working with Montana Indians and migrants harvesting sugar beets in North Dakota. In 1978, they accepted an invitation from two friends working in the Peruvian Pacific fishing town of Chimbote, Peru, Father Jack Davis and Father James Joeffrey. The plight of the citizens immediately caught their attention. What they saw was a country wracked by four-digit inflation, rampant unemployment, poverty, disease and death.

"Once you get to Peru, you just can't believe how bad it is over there," Veronica said. "We know there is a need to help the poor in America, but the need is so much greater in Peru. The poverty is beyond comprehension."

On their return to the United States, the Muellers decided because they didn't have the financial resources to remedy the peoples' needs, but they did have the enthusiasm to encourage friends, neighbors and relatives to de-



Women cook communal meals with equipment and utensils provided by Mission Possible

vote time and funds.

"We have to go little by little," Veronica said.

But response, the pair found, was swift.

"When we come back and showed pictures to people, they act," said Ralph. "We show them the needs and let God touch their hearts and let Him take over, but we still need more help."

Response has taken the shape of donations of paint, medical and dental supplies, building supplies, clothing, toys, tools, pharmaceuticals and more. Allied Moving Co.

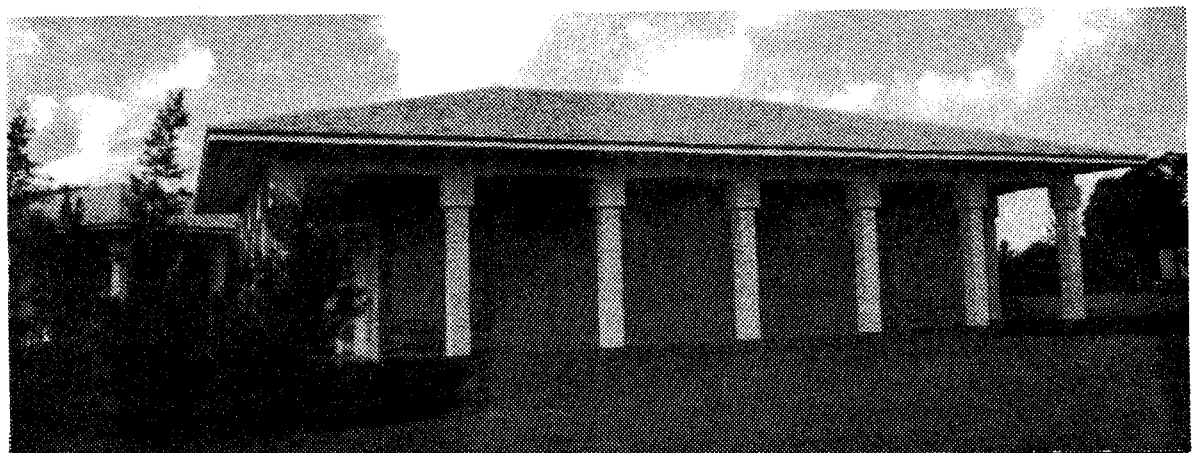
of Boca Raton provides a steady stream of packing boxes, Howard Johnson inns in Cocoa Beach have donated more than 500 bed sheets.

Services have been donated as well. Eastern has provided air freight service and several local merchants provide storage space.

"We have two storage places now," Ralph said. "At Nielsen's Furniture (in Deerfield Beach) and also last fall we asked the Lord for more space. Our friends laughed at

(Continued on page 14)

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# St. Thomas University has

## After a time of financial woes, the school has new support and thriving international image

By Prent Browning  
Voice Staff Writer

St. Thomas University would like the word to go forth: Having passed through a difficult period in its history, the Miami institution, now under Archdiocesan sponsorship, has regained momentum.

And the closer ties with the Archdiocese are going to be good news for many Catholic school students who take advantage of opportunities now available.

Raising the academic quality of its students, and, in particular, attracting more graduates from Catholic schools are now high priorities at St. Thomas University.

"What we're doing now is aiming for the middle class Catholic high school students that are academically qualified," says Interim President Dr. Richard E. Greene.

Merit scholarships of \$1,000 a year are available for entering freshman (transfer assistance is also available) who have maintained a 3.0 average or better at a secondary school. Those with a 3.5 average or better can receive \$1500. This is in addition to a \$500 discount for just graduating from a Catholic high school. Additional scholarships are available to class leaders. There are also state tuition vouchers, grants, scholarships, federal assistance, and various outside sources of scholarships and loans.

It all adds up. Many parents would be surprised how much.

"The majority of Catholic students that graduate from secondary schools are going to public higher education if they stay in Florida, and I think the main reason is a financial one," says Greene.

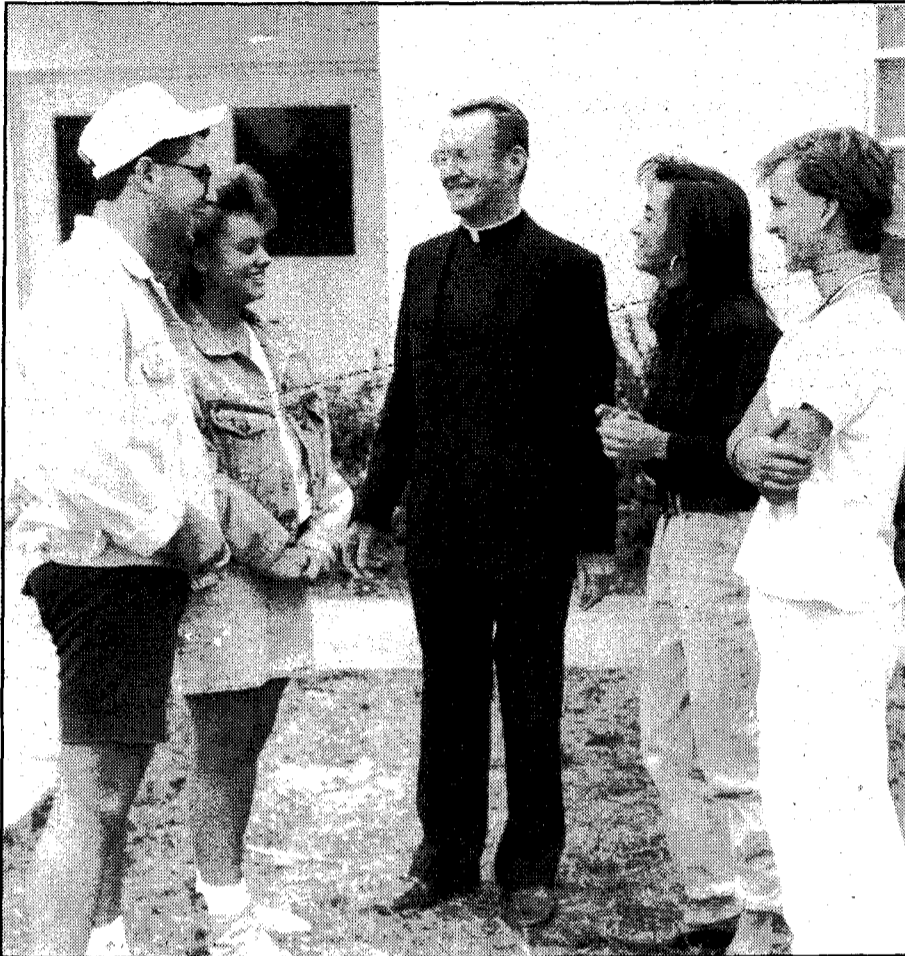
Actually, he says, this is a misperception.

"You can send a student to Catholic schools such as St. Thomas for the same amount that you can send them to a four year public institution," he says.

St. Thomas fell under the religious sponsorship of the Miami Archdiocese last year following a troubled period when the university was running a \$2-million deficit and enrollment was declining. Two years ago they were refinanced with the help of a bank loan. They also received an endowment grant and a \$1 million donation, and the deficit was eliminated.

When the Augustinian order, facing declining numbers of priests, ended its sponsorship last year after 27 years, the Archdiocese decided to step in. Although the university receives no direct financial support from the Archdiocese the new arrangement has ensured its continuing stability.

A new board of trustees has been appointed including many Hispanics and women, and Frederick Thornburg, a former overseas president of Wackenhut Corp., has been hired to direct fundraising efforts.



Fr. Thomas Dennehy, a special liason between the university and the Archdiocesan Education Dept., talks to students on campus outside a dorm where he resides.

"What I like about the Archdiocese is they take the long view," says Greene. "We're definitely going to be here as long as there is an Archdiocese."

Some administrators feel that Archdiocesan sponsored universities are the wave of the future.

"The Holy Father has made it very clear that if a university is going to call itself Catholic it has to be either closely tied into a Catholic order or an Archdiocese," says the president. "And as the religious orders find their numbers decreasing it's going to be very difficult to supply the necessary manpower or womenpower to carry on that work."

In the meantime, the Augustinian priests teaching at the university at the time of the sponsorship change decided to stay on, continuing an Augustinian presence that dates back to the roots of the institution in Cuba.

When Castro closed St. Thomas de Villanueva university in Havana in 1961, the school, faculty and staff fled to Miami where they soon founded Biscayne College. This was something of a misnomer since the original site near Biscayne Bay in Coconut Grove was abandoned before construction could begin when a generous benefactor

*"In addition to ethical courses we try to emphasize in all of our classes ethical considerations. We make that a high priority."*

--Jaqueline Alee  
Law School dean

Photos by Prent Browning

donated 140 acres of land in Northwest Miami.

There were only nine graduates in the first graduating class of this college for men back in 1966 and only one building.

Enrollment rose above 1,000 for the first time when the college went coed in the 1976-77 school year, and continued to expand, largely due to the growth of graduate level programs, after Fr. Patrick O'Neill became president in 1980. Subsequently, the school of Adult and Continuing Education was strengthened and enrollment increased.

In 1972 two satellite campuses were acquired, Villanueva and Hialeah, which in 1986 were consolidated.

In 1984 the St. Thomas School of Law opened its doors in the \$7 million Ambassador Nicholas A. Morley Law Center (see separate story).

Also in 1984, the Catholic institution with its several masters-level programs achieved university status. The school adopted the name St. Thomas of Villanova University as a way of acknowledging its ties to the original Cuban institution and to the Hispanic community in general.

Indeed, a little over half of its undergraduate students and almost a third of its graduate students are Hispanic. There are 200 international students at St. Thomas, mostly from Latin American countries.

St. Thomas also has created ties with Spain by establish-

# Only C

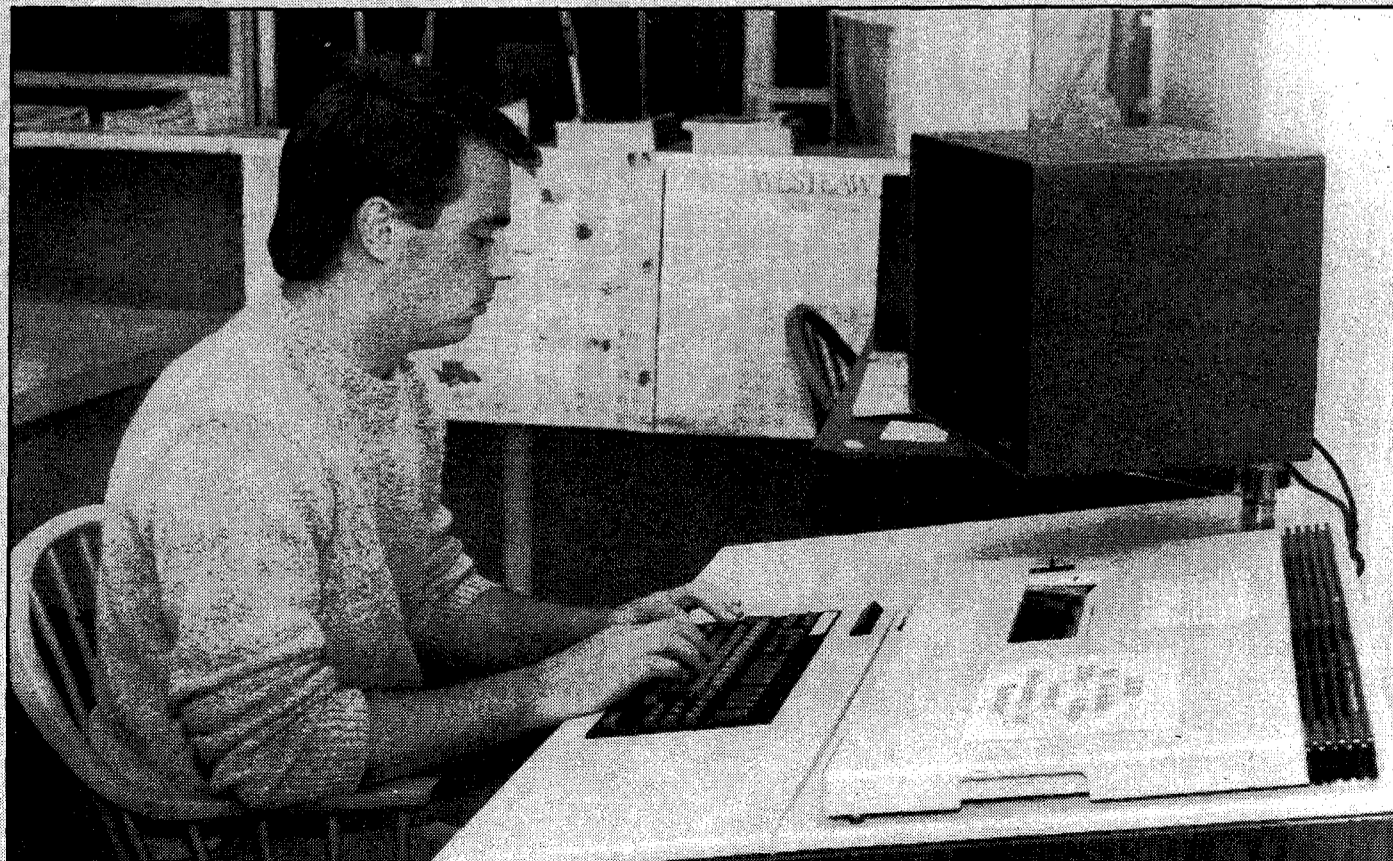
By Prent Browning  
Voice staff writer

With state of the art facilities and an international image the four-year-old St. Thomas School of Law is claiming a place among law schools in the southeastern United States.

The school has gone through its growing pains, bearing the brunt of St. Thomas's financial problems several years ago.

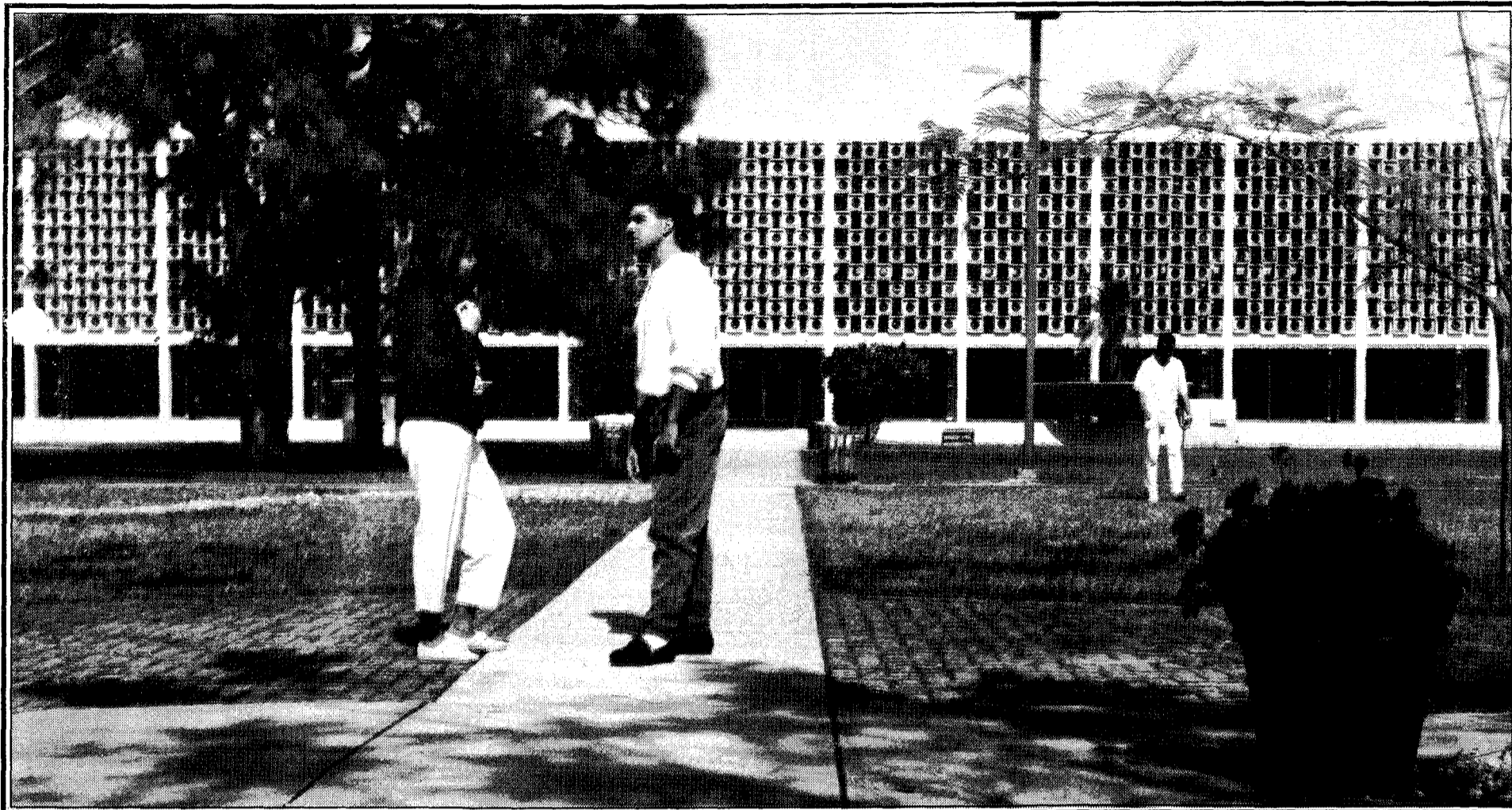
For months accreditation by the American Bar Association was denied and students weren't sure whether they would be able to practice law after they graduated. So when news came of ABA approval prospective graduates breathed a giant sigh of relief.

Law student Bruce Barr uses a sophisticated computer retrieval system in the law school library.





# a message: 'We're back'



Manny Manobianco and Paolo Penafiel chat in front of Kennedy Hall, now just one of 15 major buildings, including a \$5-million library.

ing a foreign study program at the Monastery of San Lorenzo de El Escorial in Spain. Students can take humanities courses for a semester at the monastery, located in the epic-scale palace of Phillip II. There is also an advanced program for the study of International Economic Theory. The faculty consists of professors from St. Thomas and from the Maria Cristina University in Spain.

The university has continued its commitment to the adult student which is the major purpose for two new outreach centers, one in North Broward and one in South Dade (see separate story).

"They (adult students) are very highly motivated and the faculty love teaching them because they bring with them practical experience," says Greene.

At the Institute for Pastoral Ministries, in fact, the average age of students is around 40. The Institute offers a 36 credit hour graduate degree with specializations in various areas of ministry such as religious education and youth ministry. An Academic Certificate is also available for those completing 15 graduate credits.

With the closer Archdiocesan connections the institute is working on some common formation plans. Currently, those who graduate from the Archdiocese Lay Ministry program can get credit in the Pastoral Ministries program.

Pastoral Ministries offers field experience as students serve internships in their chosen field. As part of a 15 credit

**'You can send a student to Catholic schools such as St. Thomas for the same amount that you can send them to a four-year public institution'**

--Dr. Martin Greene, interim president

program on conflict resolution called Peacemakers of the Community (P.O.T.C.) students have spent time in Central American countries under the supervision of a Catholic parishes as a way of experiencing conflict and injustice first hand.

The general student population can take advantage of Mass offered daily on campus as well as Days of Recollection and weekend retreats. Some Augustinians live on campus and they, as well as the Director of Campus

(Continued on page 14)



## Catholic law school south of D.C.

With 240 students, 160,000-volume law library, microfilm resources, a computer retrieval lab and a broad mix of ethnic and international students, the law school takes its place among peers.

"Being able to participate in that sheer joy was a once in a lifetime experience," said St. Thomas Law School Dean Jacqueline Allee about the subsequent celebrations.

Now the Law School is able to put such problems behind them and look to a future as a prominent Catholic law institution- the only Catholic law school south of Georgetown and East of the Mississippi.

They pride themselves on having a low student-to-faculty ratio with the opportunity for maximum interaction between students and teachers.

"What we offer is a small, more personal environment for learning. We offer alternatives to a larger school," says Allee.

Although only a minority of applicants to the school are accepted the school has plenty of room to expand. With a current enrollment of 240 students it is designed to have room for over 400 at full capacity.

Many students are starting second careers and their work experience along with their academic record is taken into consideration by admissions. The school has a commitment to recruit minorities. A breakdown of the student body shows that 40 percent are women, 26 percent are Hispanic and about 6 percent are black.

The school also strives for an international image. This summer, for instance, senior law students from Costa Rica have been invited to take courses there and courses are offered in international law.

The new law school is proud of its law library which boasts 160,000 volumes and is always increasing in size. The library in addition to books and microfilm contains a state of the art on-line full text computer retrieval system. There is also a computer lab where students have access to personal computers that include word processing and many software

programs.

The multi-level library is just part of the modern Ambassador Nicholas H. Morley Law Center, named after the prominent Miami resident who was special ambassador to several South American countries. The center also contains an amphitheater, a student activity center, administrative offices, and classrooms.

The St. Thomas School of Law is also proud of special programs that it offers such as a monthly program dealing with some aspect of litigation conducted by lawyers and judges.

As a Catholic law school there is a special emphasis on ethics, says Allee.

"In addition to ethics courses we try to emphasize in all of our classes ethical considerations. We make that a high priority."

In the future she hopes to integrate *pro-bono* (welfare) work in some way into the curriculum.

"I guess what concerns me most is that (law) practice is becoming entrepreneurial as opposed to professional. Concerns are more business oriented than professionally oriented."

"I believe that every lawyer owes something back to the community," she says.



## St. Thomas University says: 'We're back'

(continued from page 13)

and baseball. They are currently stepping up a recruiting effort to attract more athletes from area Catholic schools, according to Athletic Director Roger Dorio. Undergraduate and graduate degree programs in sports administration attract students from all over the country.

Students can study fundraising, marketing, and various other aspects of professional sports administration at St. Thomas.

All total, they now offer 33 Bachelor's degrees in everything from International Business to Communications Arts and 10 Masters Degrees programs.

Although St. Thomas has never been afraid of growth, it has kept its class size low to better facilitate student-faculty interaction. And while erecting new buildings and starting new professional training programs it has never lost sight of its Catholic identity, trying to instill in its students a sense of integrity and Christian responsibility.

Like a small town that grows up but doesn't lose the best aspects of "smallness," St. Thomas has strived to keep that same sense of community and caring.



St. Thomas North Broward Outreach Center

## St. Thomas has outreach centers

The North Broward Center, St. Thomas University's newest outreach center at 3730 Coconut Creek Parkway in Coconut Creek (right off the Florida Turnpike), is currently offering night courses in a variety of subjects from Social Anthropology to Criminal Justice.

Still completing construction work on some classrooms, the center, located in a modern office building, opened its doors in the fall with four classrooms, and this semester has almost doubled its enrollment.

Most courses offered are at the undergraduate level, although there are two

graduate programs available: a Masters in Business Administration and a Masters of Science in Management.

Courses are also mostly at the junior level, in order to accommodate students transferring from junior colleges and adult students who already have accumulated many college credits. "Of the students who were enrolled this January, 53 are from Broward County and 18 are main campus students (who are taking courses because of scheduling convenience)," says Admissions Counselor Karen Crispo.

The new facility is very similar in curriculum, size and structure with the

Kendall or South Dade Campus which also recently opened at 2950 S.W. 87th Ave. At the Villanueva Center in Hialeah, the largest Outreach Center, many Spanish speaking students are taking English classes before entering the curriculum at the main campus.

In the future, the North Broward facility would like to attract students from Palm Beach County, an easy commute because of their access to the turnpike and North Broward location. They are also looking into developing a curriculum in marriage and family counseling and mental health counseling, says Crispo.

## 'Chaminade' is there for Lent

(Continued from page 9)

It's made it a very charged atmosphere here; there's a lot going on."

With the merge, too, has come a revision in the campus ministries program and a team approach by faculty members. Eight faculty members make up the campus ministry team. "There were a number of adults who wanted to remain involved in campus ministry," she said. "We made an agreement between ourselves that we'd consider this a team."

The team concept, she said, allows members to work with students in areas they feel most capable, but also to grow in

their ministry with the support of team members. "That's really important," said Colbert. "Everybody's learning about different parts of their ministry."

"When the kids see a group of adults having fun together and sharing their faith together, they think that's pretty cool."

Among the students, leadership roles are filled by students who have attended Marianist youth conferences in the LIFE (Living in Faith Experiences) program.

Those students "have a major leadership role on campus. They're the ones who are really taking charge of the activities on campus. "They're the leaders; they tend to be involved in other activities on cam-

pus," she said.

One of the students' Lenten activities was Soup Day, in which the cafeteria served only soup and crackers, so the students could experience what doing without feels like. Many chose to donate the remainder of their lunch money to Camillus House, where many of the students work as volunteers.

"We have a service requirement that's part of the religion program," she said. The Chaminade-Madonna students fill a van every Friday and head to Miami to work at Camillus House, a shelter and soup kitchen for the homeless. The boys circulate in the dining room to fill water glasses and chat

with the diners; the girls help serve the food. The activity is both enlightening and popular among the students, Colbert said.

"Many of them, once they've fulfilled their requirements, volunteer to go back," she said. "They love it. We can't take the number of students who want to go."

Students also are encouraged to help in the recruitment effort with feeder parishes, in coordinating open house night with the parents and on spirit days for eighth-grade students at feeder schools.

Spirit days are days of reflection and retreat for the eighth-graders presented shortly before they are to receive the the sacrament of Confirmation.

## Mission Possible seeks help for assault on poverty

(Continued from page 11)

us, but we found it."

The landlord of a strip mall allowed them to use vacant storefronts.

Even those in other missions have lent a hand.

Ferdinand Mahfood from Food for the Poor donated air freight services when Mission Possible needed to send supplies to Jamaica, where volunteers work at St. Monica's Home for the Aged, a leper's hospital; the Mustard Seed, for developmentally delayed youth; and at several other sites.

"We've had a slow but steady growth," said Ralph.

But there's always room for more foot soldiers in Mission Possible's army of mercy. They're pleased to make their pitch before any group who will listen. They have made their appeal at St. Coleman parish in Pompano Beach, St. Maurice parish in Fort Lauderdale, Our Savior Church in Cocoa Beach and St. Joan of Arc parish in Boca Raton. Their home parish, St. Ambrose in Deerfield Beach, is hosting a Mission Night in October. They hope other groups will give them an opportunity to tug at their heartstrings, too. Their multimedia presentation can be packed in the family van and on the road in 15 minutes' notice.

What sets Mission Possible apart is its organizational structure. It was formally incorporated as a non-profit organization in 1983 but there is no office (the mission operates out of the family home), no WATS line (the family phone suffices), no paid fund-raisers.

"All the others have paid volunteers," said Veronica. "We're all volunteers."

There are no demographic surveys or market research involved, either. Anyone is welcome to donate goods or services, but sometimes, the Muellers will give a gentle nudge to speed up the process. When some old school chums of son Roy planned a visit home to Florida, he pressed them into service for a trip to Jamaica. There, they helped rebuild

a wall surrounding St. Monica's, which had been toppled by hurricane winds.

Once, on a drive through Miami, Veronica told Ralph to stop the van as they passed a paint company's warehouse.

"Why?" he asked her.

"They have something for us, I know it," she said.

After telling the plant manager about the mission, he called a worker on the phone, gave a few instructions and turned to the Muellers.

"I think you came to the right place," he told them.

A fork lift promptly dropped off two pallets of paint. Most of the colors were imperfect, that is, the alazarin crimsons may have had a bit too much blue, the chartreuses a tad too much green. Federal law sets specific standards for disposal of the paint but to the citizens of Lima and Chimbote, who needed it for a protectant more than decoration, it was perfect. It took three trips to Miami to transport all the paint.

Another trip to Miami found a power tool distributor who has provided tools for the building trades and wood-working.

Mission Possible's geographically most active areas are south Florida and eastern Nebraska, understandable because the Muellers lived in Omaha and began the or-

ganization there.

The ministry's projects are scattered through five countries, but their more ambitious plans are centered in Peru.

On a recent trip there, the local monsignor turned over to them a piece of church-owned land.

"We're going to build an orphanage, medical and dental clinics and woodworking, sewing and print shops," said Veronica. "We also have a piece of prime property in Lima. (The monsignor) asked if we can put up a gym, retreat house and day-care center."

The mission's shopping list is a long one. Medical and dental equipment and supplies are their top priority. Pharmaceuticals also are eagerly sought. Ceramic supplies, including brushes and plaster molds are needed for Peru and Jamaica. Used clothing, blankets, sheets, shoes and rosaries also are welcome. Storage facilities are needed, too.

Power and hand tools, seeds and agricultural equipment help the natives help themselves year-round; sewing machines and supplies also are sought.

Ralph's special yearly treat is fixing up used toys donated to the mission. Distributing them makes the year's hard work worthwhile.

"He's Santa Claus," said Veronica. "We get those used toys, fix 'em up, pack 'em up, pack up the suit and away we go."

The Santa suit comes out of the closet but once a year. For Mission Possible, the giving goes on year-round.

Those who wish to donate items or lend assistance to Mission Possible are requested to call Ralph and Veronica Mueller at (305) 429-3165.



## The joy of sex

### What parents should teach their children

By Mitch Finley

Parents who don't talk frankly and honestly with their kids about sex are hurting them, not protecting them.

Most Catholic parents would insist that they do not think sex is shameful or dirty. Rather, they would say, sex is a beautiful gift of God, something to be respected and not treated lightly.

That's what they would say. But just let their kids bring up the topic for discussion and many parents begin a shuffling two-step that would put Fred Astaire and Ginger Rogers to shame. Such discomfort with talking about sex is so obvious to kids that no matter what parents say the message gets through loud and clear: "Sex is, er, well, . . . you know. . . sex is embarrassing."

And why is sex often embarrassing for parents to talk about? Because deep down inside, despite words to the contrary, many parents feel ashamed about sex. From their own dim past they carry the message they got from their own parents that sex is best kept hidden and not talked about. Such parents have never grown beyond the underlying message of the first couple of dirty jokes they heard as children: sex is ever so slightly nasty.

Does that mean that it's best for parents who are uncomfortable talking with kids about sex to avoid the topic and let kids get their information from sex-education classes at school? No, it does not. Silence about sex is worse than showing kids that you're embarrassed about it. To remain silent is to say, "I can't cope with sex; there's something unspeakable about it, and you had better not even think about it."

The trouble is, if parents don't talk about sex, kids have no alternative but to get their information from other sources, including certain kinds of rock music, other sources, including certain kinds of rock music, other kids, *Seventeen* magazine, Dr. Ruth, R-rated movies, and suggestive ads for Calvin Klein underwear. Lesson for Catholic parents: the rest of the world is talking to your kids about sex; don't you think you should, too?

The ideal is for young couples, before they become parents, to examine their sexual feelings and attitudes. The best time to get one's parental act together is

before kids begin to inherit their parents' sexual hang-ups. Where did my feelings of embarrassment come from? From my own parents' discomfort with talking about sex? Okay, so what am I going to do about? I can change the way I think and feel; I can read a few books to overcome residual ignorance about sex; and I can learn to talk about sex in relaxed, balanced ways.

Many parents, of course, don't realize their need for this kind of adjustment until Junior drops his little bomb. I remember mine in the third grade: "Mom, why don't the nuns at school have babies?" Mom: "Um, welllll. . . they aren't married! Yes, they aren't married. That's why. You run along and play now, okay?"

Frequently, all parents need is some helpful information in order to be more comfortable talking with their kids about sex. Read some good books (such as *Human sexuality: A Christian View*, by John C. Dwyer) and discuss what you read with your spouse or another adult. begin to reshape your sexual imagination by reading a couple of religious novels that illustrate the goodness of sex (Father Andrew Greeley's *Patience of a Saint* is a good place to start).

Catholics, of all people, have tons of good news to tell their kids about sex. In a culture that can do little more than snicker and push condoms, Catholic parents can relax and tell their children that sex is great (it's a good idea to use slang terms kids understand); but like any of God's gifts, it has its proper time and place. Parents can say: God gave Moms and Dads sexual intercourse as a way to get more love for each other and for God, to help God make babies, to be fun, pleasurable, healing, and to be just plain relaxing. But sex only works as it's supposed to in marriage.

Parents can tell their kids that sex between unmarried people misses out on something major. More than that, thousands of years of human experience show that sex apart from marriage isn't healthy. The Church call sex outside of marriage sinful because it hurts people and harms relationships.

This particular drift fits with older kids, of course, not preschoolers. Each



age level needs its own form of family sex education. Babies get it from plenty of physical affection (message: my body is good). Toddlers get sex education from parents who ignore childish curiosity about genitals (message: this part of me is okay, too). Middle-years children get healthy sexual attitudes from parents who respond in honest, matter-of-fact ways to questions about where babies come from and from parents who read aloud books for kids on sex (message: ask questions about sex anytime you want to).

Teens get family sex education from adults who discuss adolescents sexual feelings, AIDS, abortion, and teenage pregnancy as naturally as they discuss the weather (message: these things are out there in the real world; and you're going to have to learn to deal with them along with the rest of us, kid). And children of all ages get healthy sexual attitudes from parents who are openly affectionate with each other.

The ways parents relate to sex sends messages to kids not only about sex but also about God. To say that sex is a gift of God and then behave as if it's not very nice is to tell kids that God gave all of us a gift that's dangerous. Who would blame a kid who thinks, "What kind of God is this? God must be an untrustworthy trickster of greater than cosmic dimension. In which case, I am in big trouble. Some God!"

Parents who think they can shield their teenagers from the big bad world by acting as if venereal diseases, AIDS, contraceptives, homosexuality, and teenage pregnancy don't exist might as well take out a want ad for trouble. Ignorance about sex is the greatest threat to kids. Sexual information and the basics of a balanced sexual morality offered by parents and other adults in honest, everyday ways is their best defense.

Many parents are sure that if their kids get too much information about sex—especially the news that sex feels good and is fun—and information about contraceptives, the rascals will want to try it themselves as soon as possible. This idea is silly. Parents should give kids credit for some common sense. Information about sex that's complete and balanced is infinitely more likely to lead to responsible behavior from normal teenagers than ignorance or incomplete information. Teenage pregnancies can be traced to low self-esteem, poverty, and/or ignorance but virtually never to too much information about sex.

There may always be parents who can't bring themselves to talk to their kids about sex. It's important for these parents to be honest with their offspring and to say something about why they have this problem. For example: "I'm sorry I have such a hard time talking about sex, but I got some goofy ideas and feelings about it when I was growing up and I'm still struggling. I hope you'll try to be patient with me."

Such parents can see to it that there is an adult their kids can talk with about sex—a teacher, counselor, aunt or uncle, or friend of the family.

In a society that relates to sex in some very strange ways, Catholic parents owe their kids basic information about male and female sexuality and sexual intercourse; clear messages about the goodness of sex; and, as they get older, a balanced understanding of Christian sexual morality.

Parents who don't do this, even unintentionally, carry out a form of psychological, emotional, and spiritual child abuse.

(From *U.S. Catholic*)

## Coat hangers and babies

By Judie Brown

President, American Life League

National Abortion Rights Action League (NARAL) has invested thousands of dollars in their current advertising blitz regarding the fate of women if abortion should once again become illegal in America. Apparently disgruntled over the possible loss of abortion income to the baby-killing industry, NARAL resorts, as is their practice, to the tactic of fear. The fact that this also reflects the morally bankrupt philosophy of those who promote abortion is easy to understand.

It was just one short year ago when New York State Health Commissioner David Axelrod said that he would seek heftier penalties for illegal abortion clinics and other medical centers operating without a license. This came about because of a Manhattan abortion clinic that was allegedly aborting women who were not pregnant!

NARAL expressed no outrage at this 1988 back-alley

practice, however.

The fact of the matter is that there are no studies for are there adequate statistics concerning the number of women who may have died from complications of "safe, legal" abortion or, on the other hand, been aborted when there was no pregnancy. The fifty states plus the District of Columbia have no uniform reporting criteria and, thus, wild claims by those who promote abortion remain unverifiable.

Did thousands of women die from illegal abortion? The answer, of course, is that they did not. As the entire family of antibiotics came into widespread use during the late sixties and early seventies, fewer and fewer women died at the hands of the back-alley abortion-butchers. In fact, if accurate data were collected, women might learn that their fate is perhaps in more jeopardy today than it ever was in years gone by.

I wonder about NARAL and their cohorts.

Did a proponent of abortion ever agree that a pregnant woman has the right to know exactly what her baby looks like at a given moment in pregnancy?

Did a proponent of abortion ever counsel a pregnant woman with regard to the tragic consequences of that abortion to her and to her child before the abortion took place?

Did a proponent of abortion ever argue before the Supreme Court demanding that a woman be fully informed of all of her options prior to a decision to abort her child?

The answer to each of these questions is unequivocally, NO!

So what would happen if abortion became illegal? Coat hangers would still be used for hanging coats. Abortion "doctors" would have to spend their time healing rather than killing.

And NARAL would be out of business.



## This is the time to support priests

By Fr. Hugh J. Nolan  
St. Bonaventure Church, Fort Lauderdale

One of the most compassionate documents ever to come from a committee of the National Conference of Catholic Bishops has now been released for circulation among all Priests in the United States. Entitled "Reflections on the Morale of priests" and originally reserved for circulation among American bishops only, it was issued recently (*The Voice*, Jan. 6) by the Public Affairs Office of the NCCB after more than a year of study. This letter addresses the "serious and substantial morale problem among priests in general." It notes that many overworked and frustrated priests find their situation aggravated by the growing shortage of priests, which is rapidly worsening.

The Hartford seminary study showed that seminarians declined to 4064 in 1985 from 8,885 in 1965 and estimated that the number of priests will further decline by 40 percent by the year 2,000; although the Catholic population of the United States has risen from 48 million in 1970 to 53.5 Million in 1988.

Although the document is directed to our bishops, this article will focus on how the laity can help with this contemporary problem. For the laity, in their day by day contact with their priests can often do more than anyone else to boost priestly morale.

So often the understaffed pastor is caught on the sharp horn of a difficult dilemma. He must deal with those who are angry and disillusioned with "what they consider the slow pace of Vatican II renewal; he must also face the unreasoning and often well-organized opposition of the self-styled orthodox and of those who simply do not believe in the decisions of Vatican II." To complicate matters further, he must confront the aggressive few who have the open mouth and closed pocketbook if their way is not followed. Most fortunately, this is not true of the vast majority of our parishioners, but the constant negativism from even a few can weary an already overworked priest worried in many cases about how to pay bill, keep the parish school open, and spread of faith.

After congratulating a young priest on the superb homily he gave at six local Masses, I asked him if man in the congregation had congratulated him. He smiled and answered: "Yes, a visitor from Tacoma, Washington."

Yet an encouraging word costs so little and can do so much to lift a heavy heart. Why not become apostles of encouragement to your priests? The "lift up" policy is so much more Christ-like than the "put-down." A true friendship founded in Christ can do so much to heal loneliness, which the bishops listed as one of the leading causes of demoralization.

Remember that the only perfect priest was Jesus Christ, and He ascended into heaven. All earthly priests fall short of that infinitely high standard, and they need your loyalty and support.

"As always, we must return to the mystery of the cross," these *Reflections* counsel. "We must come together and pray and work together in hope as servants of the Lord, who is servant of us all."



## 'Timely Challenge' to divided nation

By Laurie Hansen  
WASHINGTON (NC) — U.S. Catholic leaders see a new Vatican document on racism as a timely challenge to this nation, where social problems of homelessness, hunger and lack of health care are borne primarily by minorities.

The 42-page document, titled "The Church and Racism: Toward a More Fraternal Society" and written by the Pontifical Justice and Peace Commission, attacks issues that "affect us daily and are reality for people at parish and diocesan levels," said Ronaldo M. Cruz, associate director of the U.S. bishops' Secretariat for Hispanic Affairs.

The document states clearly that "to be a good Catholic you have to work against racism," said John Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace.

It says that "it's not enough just to feel bad about it. It's not just some abstract fight... their struggle is our struggle," said Carr.

The document, released Feb. 10, is the first Vatican document to focus solely on racism. It condemns racism in a variety of forms and warns that recent technological advances might lead to "eugenic racism."

The document counts Jews, refugees and immigrants, indigenous peoples, great masses of poor peasants in Third World nations, and others whose "physical appearance or ethnic, cultural or religious characteristics are different from those of the dominant group" among victims of racism worldwide.

Cruz called the document a "timely challenge." In addition to being con-

cerned about the growing drug problem and skyrocketing number of homicides striking black and Hispanic neighborhoods in big cities nationwide, he said, "we should figure out what federal programs have been cut" and examine the effects.

The fact that most people suffering from "hunger, homelessness and lack

and appointing officials who "set the clock back."

That the Vatican document said "anti-Zionism serves at times as a screen for anti-Semitism" significantly strengthened it, said Rabbi A. James Rudin, director of national interreligious affairs for the American Jewish Committee.

**'It's not enough just to feel bad about it...It's not just some abstract right...their struggle is our struggle'**

of health care and educational opportunities are people of color," is evidence that prejudice and discrimination exist today, argued Cruz.

Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Black Catholics, agreed. In the '50s and '60s when U.S. blacks were forced to sit in the back of the bus, not allowed to attend universities or legally prohibited from moving into certain neighborhoods, he said, "racism was very overt, clear-cut."

The Vatican racism document, he said, reflects the posture of the Rev. Martin Luther King Jr. by calling for a change of heart to end racism.

"There is a subtle racist core in this society, and it is incumbent upon the leadership to provide an atmosphere where that does not surface," said Bishop Ricard. In his view, the Reagan administration did the opposite by weakening the U.S. Civil Rights Commission, challenging affirmative action

After the Holocaust and the liberation of the death camps, said Eugene Fisher, director of the U.S. bishops' Office for Catholic-Jewish Relations, it became unpopular to be anti-Semitic, and anti-Semitism was replaced by anti-Zionism, or opposition to the existence of the state of Israel.

"But if you're saying Jews have no rights to their own state and everybody else does," anti-Zionism is "very close" to racism, he said. On the other hand, the Vatican document points out that criticism of Israel's policies is "perfectly valid," said Fisher.

He added that in the United States, the same people who are anti-Semitic tend to be anti-Catholic. While the Rev. Jimmy Swaggert's anti-Catholicism is bigotry, said Fisher, it should not be put in the same category as anti-Semitism, which says the "Jews have no right to be."

The document says the possibility of in vitro fertilization and genetic mani-

pulation draws the "attention of humanity to the new and disquieting dimension of man's power over man and thus to the urgent need for corresponding ethical principles."

One of the lessons of the Holocaust is the "link between technology, science and mass murder," said Fisher, adding that in Nazi Germany scientists bid against each other to market gas for gas chambers and competed to manufacture the most efficient crematoriums.

While technology can be used to improve the quality of life, "there is need for a sense of moral restraint," said Fisher.

The document says while all people are equal in dignity, "that does not mean that they all have, at a given moment, equal physical abilities, cultural endowments, intellectual and moral strengths or that they are at the same stage of development."

Equality, the document says, is not uniformity. Equal treatment, it continues, implies a "certain recognition of differences which minorities themselves demand."

The document accurately points out, said Bishop Ricard, that the situation in South Africa "has called the world's attention to the blatant evil" of racism.

The document says education is key to "accustoming young people to respect and esteem for differences." It urges their participation in international exchanges, travel, language courses, twinning of cities and vacation camps.

Teaching mutual respect, the document says, is not enough. Fraternity and solidarity between individuals, it says, must be established.

"Peace among people and nations is at stake," it says.



## What are Ordinary Sundays?

Q. Can you explain why the Sunday before Lent and after the Easter time are name "Ordinary Sundays?" I work with a liturgy team in our parish. We all agree

By Fr. John Dietzen



this is a pretty dull way to identify the different Sundays in those times of the year.

Our feeling is that no Mass, and no Sunday, is "ordinary." Why should we call it that? (Missouri)

A. Do you remember when you studied numbers in grade school or later when you studied a foreign language, numbers were of two kinds: cardinal (one, two, three) and ordinal (first, second, third)?

"Tempus ordinarius" in Latin simply means Sundays or weeks that are numbered, or ordered, only in that second sense. They are no part of a major liturgical period such as Advent or the Easter time.

You are correct, of course. For us today the word connotes something routine, run-of-the-mill, a far-from-appropriate designation for any Sunday eucharistic liturgy.

Q. What is the official position of the church concerning approved forms for receiving the Precious Blood?

In our parish we are only permitted to receive by drinking from the cup. Our pastor told us it is a great sacrilege to receive in the form on intinction. He has indicated to me his fear that the consecrated wine could be dripped to the floor. I can understand this concern.

However, I have heard that intinction is common in other parishes. Is it approved? Is the communicant permitted to dip the host in the chalice? (Illinois)

A. Communion by intinction was common in the 1960s and 1970s. Since that time it has become rare because it in effect precludes the option to receive Holy Communion in our hands, an option that every priest is obliged to allow wherever it has been approved, as it has been in our country and for most Catholics in the world.

Liturgical guidelines insist that the priest be ministered at Communion time. If Communion by intinction is offered, the host should be dipped into the chalice by the minister of the Eucharist and placed on the tongue of the recipient.

Q. In confession recently a priest did not know the answer and suggested I write to you. May the children of two first cousins marry without a dispensation? With a dispensation? (Pennsylvania)

A. Present church law forbids a marriage within the fourth degree of collateral relationship. That would include first cousins. A dispensation would be required for the marriage of first cousins. The marriage of their children is completely permissible according to Catholic Church law.

No dispensation is needed.

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## How TV portrays teens

By Michael Warren  
NC News Service

How do television and films imagine the lives of teens? If you lived in the high Himalayas of Tibet and could see some U.S. television and films, you would get an impression of what young people in the United States are like.

The two questions I want to raise here are: How do television and films portray young people? And, are these portrayals accurate?

But first we have to look at the amount of television young people in the United States watch and what it is they see.

By the time teens graduate from high school, on an average they will have watched 15,000 hours of television.

By age 16, teens will have seen 18,000 murders on television. In prime time, there are six violent acts per hour and 25 per hour in children's weekend, daytime programming. Does any of this influence children? Or do they see and forget?

What do teen women, for instance, say about the following fact? In 1982, one in 20 movies commercially released in the United States depicted violent acts against women. In 1983, one in eight movies did — a huge jump in numbers.

Do these films have any influence on those who see them? Do the films rehearse for some men violent acts against women?

Before you answer no, you should realize that studies have shown that men who repeatedly saw such movies found them to be progressively less upsetting.

The next time a woman friend confides to you that she was slapped, punched or shoved violently by a so-called boyfriend, ask where the boy might have seen that behavior.

Before we deny the possibility that what we see on television or in movies influences us, we should think about the fact that advertising companies pay millions for 30-second spots on television. Apparently they think the influence of visuals is so powerful that even seconds are worth a small fortune.

How do television and movies portray teens today? In TV

COMING OF AGE



FOR YOUTH • ABOUT YOUTH

drama, men outnumber women 3 to 1 and young people make up a third of their true proportion in the population.

In TV drama, how often do we see teens who have just about everything they want or who want just about everything they see?

A commentator who reviewed seven films about young people came to the conclusion that they were being shown as basically self-centered and preoccupied with money and with sexual "performance."

Another writer claimed that many, clearly not all, films about teens fail to take seriously the deeper concern that young people have. The writer said that the films look only at the surface and don't imagine in young people the depth of humanity they in fact have. Of course a key question is: How do any of us react to these imaginations of our lives? When they are false, we do see the falsity?

In a supposedly funny film about young people who are portrayed as nerds, do we have as much right to get angry at seeing our lives trivialized as blacks have at depictions of the "Stepin Fetchit" bumbling black? The obvious answer is, "It depends." It depends on the portrayal, how it is done and so forth.

Of course, young people need to think: Someone is imagining my life and I have a right to sit in judgement of those imaginings, to see if they are true or false, insightful or just stupid.

## The mystery of joy

St. Augustine wrote a sermon on the mystery of joy (Sermon 21, 1-4) which intrigued me. He cites this text: "The just man will rejoice in the Lord and put his hope in Him, the heart of all good men will be filled with joy."

The question he raises is, how? What reason does the Christian have for joy? His answer is simple: the Lord Himself. Rejoice in the Lord.

What then are we supposed to do to gain this joy? Do nothing, he says, simply rejoice in the Lord. I like his simplicity and straightforwardness, but Augustine doesn't leave it at that. He questions further: who can rejoice in what he does not see?

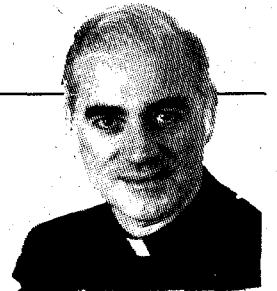
His answer: It's not what we see, it's what we shall see. "Beloved we are now the sons of God, what we shall be has not yet been revealed, but we know that when it is revealed we shall be like Him, because we shall see Him as He is." (St. John).

Augustine persists, how can we rejoice in the Lord if He is far from us? He answers his own question once again: if He is far, that is your doing; love and He will draw near.

If you read the above paragraphs a dozen times you still still be puzzled, unless you simply stop trying to be logical and accept the fact that you can't pin down mystery. St. Augustine explains exactly how God draws near in these words: "God is love; God is that which enables you to be loving."

Here we begin to see how the Blessed Trinity is at work in us. The very fact that you choose to love Him is a sign of His loving presence in you. If you feel any warmth toward God, it is God

By Fr. John Catoir



Himself enabling you to enjoy the Divine Presence. Keep in mind, theology is the science that explains the unexplainable. The Trinity is beyond our capacity to fully understand but we know this: the Holy Spirit in us enables us to love the Father and to rejoice in Him.

I don't know how these ideas will touch you, but I was reassured and comforted in the knowledge that my own warm-hearted feelings toward God are not merely a sign of my humanity, they are also signs of God's life and grace working in me.

This is good news indeed; it makes me rejoice in the Lord and put my hope in Him even more.

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

## Time capsules

By Frank Morgan

### 1785 - First successful balloon flight

The first dirigible was constructed in 1785 by Count D'Artois, who later became King Charles X of France while an 18th century English scientist, Sir George Cayley, who has been called, "The Father of Modern Aeronautics", built a glider that carried his unwilling coachman more than 900 feet.

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The Montgolfier brothers, Jacques and Joseph were paper manufacturers in France when they invented the balloon in 1783.

Jacques got the idea when his wife washed a petticoat one day and hung it over a small fire to dry. The heat inflated the petticoat with hot air and caused it to rise.

The first successful balloon took place during Benjamin Franklin's stay in Paris. A bystander scoffed at the new device and asked, "What good is that?"

Franklin replied, "What good is a new born baby?"

On January 7, 1785, Jean Pierre Blanchard and Dr. John Jeffries began a balloon flight from Dover, England to Calais, France.

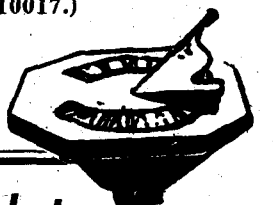
Over the English Channel, they began to descend. In order not to drop into the sea and certain death, they jettisoned everything, including their clothes.

When the nude gentlemen landed successfully in Calais, the French greeted them with a great display of sophistication, never indicating any notice of their complete lack of attire.

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The Declaration of Independence was virtually ignored by England at the time. It only rated a six line item in the London Morning Post below a theatrical notice.

The entry in the diary of King George III for July 4, 1776 read: "Nothing of importance happened today."





## Revitalizing your marriage

Marriage is a lot of hard work! I know that isn't exactly a news flash especially since we are all so aware of the present rate of divorce. Nonetheless, perhaps because I was weaned on so many fairy tales that ended with "and they lived happily ever after" I find that at some very deep level I expect that Pat and I will eventually arrive at a state of perfect understanding and bliss that will last forever; that our shared life will be effortless or, at least, easy. But after 31 years, I am still waiting!

**'At a conscious level, I know that a commitment to love as unconditionally as humanly possible can never reach a state of static perfection.'**

Looking at that expectation in the cold light of logic, I know that it is totally unrealistic - but it persists, almost beyond my control. It's an aberration that exists in no other sector of my life. In my professional life I know that I am committed to on-going effort, learning and the honing of skills.

As a mother, I see that growth in the family brings new situations that are sometimes difficult to deal with, predictable passages that are challenging, and disagreements which are painful and demand more of me than I

By  
**Carol A.  
Farrell**



am sure I have to give. And I fully expect that situation to always be so. But when it comes to my relationship with Pat, there is an invisible clause somewhere that implies that at some point we will have exerted enough thought, effort and compromise to "skate" the rest of our days without investing any more of ourselves. Right? Wrong!

At the conscious level, I know that a commitment to love as unconditionally as humanly possible can never reach a state of static perfection. Movement in life is a kind of dance; two steps forward, one back.

Over the years we have experienced a number of powerful supports and helps in sustaining our marriage: the Christian Family Movement and Marriage Encounter being two especially fruitful, long term experiences. And now we have discovered another new tool which we would like to share: REFOCCUS.

REFOCCUS is a marriage enrichment program created by the same group of professionals who created FOCUS, the marriage preparation tool most widely used in the Archdiocese at the parish level. It is a do-it-yourself

tune-up kit for couples who are past the honeymoon stage. It can be used in the privacy of your home over a series of evenings of your choosing or on a weekend away.

There is a wonderful flexibility about it which allows it to be used in a parish setting with a large or small group but still provides for total privacy. We experienced it both ways and found that even more was gained as part of the group. For one thing, neither one of us was likely to get very upset and walk off if the discussion got heated!

The topics covered are the predictable bones of contention: Communication, compatibility, intimacy and commitment. There is also an evening on marriage as an on-going process. As each respondent checks a response of agree, disagree or uncertain to the fifteen statements on each topic, the areas requiring discussion emerge.

When we completed the five week series we discussed that, along with the other couples, we agreed that the best aspect of the program was just that we had a block of uninterrupted time to focus on ourselves. That is obviously becoming a rare commodity for all couples. For those five weeks we felt a heightened sensitivity to each another and our relationship, a sensitivity that lingers beyond the program itself. There was also the bonus of feeling the combined energy and encouragement provided by the other couples' presence.

For more information about REFOCCUS for yourself or your parish, call 651-0280.

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

## Marital jealousy

Dear Kenny: I'm frantic with jealousy about my wife and I don't know why. She has never gone out on me that I am aware of, but I am terrified she might. I ask her to account for where she's been and all her hours of the day. I even find myself checking up on where her car is to make sure she's at work.

We are both in our early 30s and have been married 10 years. We have two children. She warns me that I will destroy our marriage. Yet it seems to be getting worse. What can I do? Indiana.

Jealousy is a common ailment and comes in many forms. Sibling rivalry and envy at another's success are examples. But sexual jealousy may be the most tortuous. As you describe, it is very painful for both parties.

Unfortunately, sexual jealousy cannot be reasoned away. Rationally, it arises from the perception that the beloved partner or spouse is our property. We believe that our self-worth is vitally connected to our partner's continuing and undivided love.

Both notions are incorrect. Our beloved does not belong to us as property. And our self-worth does not depend upon who loves us. However, understanding the inaccurate nature of jealousy does not cure it. Insofar as jealousy is rational at all, it operates on a completely

By Dr.  
**James and  
Mary Kenny**



different logical system. Most of us get through our day and make our decisions based upon probabilities. The car will probably start. The world probably won't end today.

Jealousy operates on a logical system of possibilities. My car might not start. The world could end today.

I once remarked to a worried patient that there was less than one chance in a trillion the world could end today. His frightened response was: "See, I knew it!" He had to worry about even the slightest possibility, something the rest of us would automatically dismiss.

This is why you and your wife will have a never-ending discussing about the matter. She is trying to reassure you her infidelity is a very improbable event. You are insisting it is possible, and feel constrained to check each corner of her life for evidence. Jealousy is an obsession.

It gets worse. It cannot be argued with, because the to-be-feared happening is always possible.

Here is a psychological technique to stop jealousy. You and your wife must work at it together. It is called thought stopping and has three steps.

The first step is yellow light. When you realize you are becoming obsessively jealous, either you or your wife must say: "yellow light." Picture a yellow traffic light.

You now have 30 seconds to reason with yourself or ask your wife pertinent questions. Do the best you can to determine the validity of your concern.

The second step is called red light. After 30 seconds, picture a red traffic light and say "stop" to yourself.

The third step and say "stop" to yourself.

The third step is called crossover. Using the traffic light image, you must metaphorically cross the street to go in another direction.

In the crossover stage, you must pre-plan to do three things. The purpose is to distract your thinking.

You cannot out-think jealousy. But you can out-do it. The three activities should be brief, easily done and might include humor. Examples of possible crossover activities could include: saying a prayer; walking around the outside of your house; etc.

Good luck. Try thought stopping. It has worked for many and can help you if you work at it.

## Mary at the fourth station

Years ago when our children were young, we were part of a small religious community of five families who gathered only to teach four children religion, to discuss adult religious issues, to pray and to eat together.

On Good Friday, we held a living Way of the Cross. The children were all Jesuses while the parents staffed the stations. No, we didn't crucify the kids but we pinned large butcher paper crosses on their backs.

One year I was Mary at the fourth station and I was astonished at the depth of my feelings as I held the hands and looked into the eyes of each child with a mute goodbye. I was really torn inside as I felt a tiny bit of the anguish Mary had to have experienced as she watched her son being mocked and tortured on His way to death. To this day, the fourth station affects me most intensely.

The death of one's child tops the list of personal stresses. In a talk on grief, Elizabeth Kubler-Ross once gave the startling statistic that 75% of couples who lose a child to sudden death divorce as a result of that loss. She explained that they often go into a blaming pattern, which damages the relationship.

These thoughts go through my mind as I reflect on Mary's tragedy. Was she a widow, a parent alone, at such a time? We presume she was because there's no mention

By  
**Dolores  
Curran**



of Joseph. Incredible as it seems in a culture where the media prys relentlessly into private lives, none of the gospel writers deemed it important to mention Joseph's death.

Being alone and witnessing your child's death is tragic enough but add to it the knowledge that Mary had of Jesus' innocence. Parents want to believe their children's protestation of innocence but there always lurks the possibility of guilt. Not so with Mary.

We don't know about Mary's life after the resurrection, either. Did she go into seclusion or did she work actively to continue Jesus' work? Did she grieve or rejoice after that first Easter? Did she live with the beloved disciple, John? When did she experience.

I hope none of us ever have to undergo the kind of tragedy Mary experienced but I also hope that we will use her experience to deal with injustice. I don't mean standing idly by while the mob acts but being there with love and compassion for the victims of injustice.

And who might these victims be in our lives? They might be the mentally handicapped who are prevented from living in a half-way home in our neighborhood. Or those who can't get an apartment because they have too many children. Or the illegal aliens who must live in fear and are cheated by employers who can threaten them by calling immigration authorities.

These are our powerless ones and what they need most are friends who are caring and compassionate in their time of need, friends like Mary.

We read in the passion story that Mary and Jesus at each other in mutual silence and understanding. Their compassion for each other needed no words. She knew He had to suffer and He knew she was suffering.

They also knew his fate was unjust. But they were present to one another when they both needed it. At times, that's all we can be - present to another in pain. That's the lesson the fourth station teaches.

(c. 1989 Alt Publishing Co.)



# Trash TV - violence and sex

Let's see now: Lee Harvey Oswald killed Marilyn Monroe and the Mafia did away with Jack the Ripper's victims and John F. Kennedy is alive and well in Argentina.

Oh, excuse me, I was just trying to

By  
**James  
Braig**



figure out who's who in the murder game based on TV's increasingly sick fascination with lurid crimes.

Just flip the dial and you'll find recreations of gruesome deaths and perverted sexual activity on "America's Most Wanted," "The Reporters," "Unsolved Mysteries," "A Current Affair" and numerous specials (most hosted by Geraldo Rivera).

When these shows aren't focusing on shotgun blasts and stranglings, they turn to their second favorite topic: deviant sex. Transvestites, lesbians, child molesters, incestuous fathers, male strippers and a host of other perverts have found a home on the nation's talk shows.

Asked about this frenzy, Fred Friendly, long-time producer of documentaries for CBS and professor emeritus of the Columbia University School of Journalism, told me: "It's like the Roman circuses. I call it 'brute TV.' We've tried to develop a more civilized person in our churches and schools.

Now we're retreating to inhumanity being good box office. I blame the broadcasters. It's their job to maintain good taste and feelings. If they exploit our worst instincts, what does that do to our decent values?

Jeff Greenfield, political and news analyst for ABC News, told a meeting of news people, "There is no sanction, no external pressure or internal sense of shame that prevents the new electronic barbarians from selling their wares to the most debased tastes, and then boasting about it."

Howard Stringer, recently named president of the CBS Broadcast Group after two years as president of CBS News, has said, "Trash television is the dark at the end of the tunnel and it is a journey to nowhere paid for with all our reputations. I am confident that trash TV will run its

course, but let me issue a succinct warning about becoming mesmerized by the weekly ratings: Beware!"

If you think that trash TV has reached its nadir, there is evidence that we're still near the top of the roller coaster. Sally Jessy Raphael, who hosts a syndicated talk show, recently told "Entertainment This Week" that, in her six years on the air, she has taped two programs which were never aired.

The most recent segment not to make it past taping was on necrophilia, the psychological disorder which leads people to have sexual relations with corpses.

Ms. Raphael reported this as if she were giving evidence of her good taste, but that evidence ignore two facts:

1. She or her staff thought of the topic in the first place and approved it as a possible TV show for airing during the afternoon;

2. She actually went ahead with the show. She reports that show was halfway through the taping when she realized it could not be shown. Good taste, it seems to me, would have arrived a little earlier in the game. Like when she was eight years old.

But consider the real meaning of their revelation: If the dividing line for trash TV is just ever so slightly above necrophilia, there's a long and disgusting fall to come.

So what can viewers do about the glut of garbage which has invaded their screens? Here are some suggestions:

- Don't watch. And make sure others in your family (such as latchkey children) aren't watching either.

- If you do watch such programs, examine why you do and what such shows are doing to you. What value is there in seeing horrible murders re-produced for entertainment?

- If you belong to an organization, consider having the group discuss trash TV and what it implies for your community.

If the group is a religious organization, discuss such Christian teachings as the dignity of human beings, the responsibility we have toward ourselves and our neighbors, the duty we have to improve our minds, and the necessity of learning how to avoid temptation.

- Write to your local stations and question their values. Why do they air such programming? Have they consid-



*'The Accidental Tourist'*

Macon Leary, played by William Hurt, attempts to train his incorrigible Welsh Corgi, Edward, in "The Accidental Tourist." The U.S. Catholic Conference describes Hurt's performance as "brilliant" and the film as "one of the most poignant, whimsical films produced in recent memory." Due to a discreetly filmed bedroom scene and implied cohabitation without benefit of marriage, the USCC classification is A-III - adults. The Motion Picture Association of America rating is PG - parental guidance suggested. (NC photo)

ered their responsibility to the community at large? Are they ruled by anything more substantial than ratings?

Trash TV is a good term, but expand its

meaning to its logical conclusion: if TV is producing trash, guess what it considers its waste dumps. That's right: your living room, your brain and your soul.

## New missal for shut-ins

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

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

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## Catholic television and radio schedule

### Television programs

☐ **Rosary** In Spanish with Auxiliary Bishop Agustin 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 WLTU-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 WLTU-CH. 23.

☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFI-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 11:30 a.m. on Channel 38 in Dade.

### Radio programs

☐ **'Sound and Sense'** Sundays at 9 p.m. on WKAT, 1360 AM. Topic: Rain Man, Feb. 19.

☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9:30 p.m. on WKAT, 1360 AM. Topics: The Development Office, Feb. 19.

☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.

### In Spanish

☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM.

☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, everyday at 2 p.m., on WAQI, 710 AM.

☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.

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

☐ **'Los Caminos de Dios'** Hosted by Father José Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.

☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustin 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.

☐ **'Habla el Obispo Roman'** Hosted by Bishop Agustin Roman, at 12 midnight on La Cubanísima, WQBA AM.

☐ **'Caminos de Fe'** Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

☐ **'Mensaje de Fe'** Hosted by Bishop Agustin 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



## New retirement residence

Fr. Bob Moran and his sister, Mrs. Patricia Hiaasen (above), gave an early mother's day present to their mom, Mrs. Ethel Moran. They signed a lease--the first one-- for an apartment for her in the Archdiocese's newest retirement residence, St. Joseph's Retirement Residence in Lauderdale Lakes. St. Joseph's Retirement Residence is a 72 apartment complex adjacent to St. John's Health Care Center and St. Helen's Catholic Church and is designed to combine modern safety and old-fashioned comfort. Each of the apartments has private bedrooms and many of them have kitchens as well. A large dining room features crystal and china service. Leasing is under way. Information is available at 739-1483.

## Day of Enrichment for engaged ministry on March 4

From 9:30 a.m. to 4 p.m. on March 4, the Family Enrichment Center and St. Patrick's Parish will be co-sponsoring a Day of Enrichment for all couples and individuals ministering to the engaged in the parish or at the archdiocesan level in Dade County.

The day will begin with a welcome by Carol A. Farrell, Director of the Family Enrichment Center. The opening talk is "Communication Skills" by Dr. Jim Mennes, Marriage and Family Therapist, followed by a talk on cohabitation by Lynda DiPrima, former Director of Marriage Preparation; a talk on sexuality by Fr. Jim Murphy, pastor of St. Patrick's and Chair-

man of the Archdiocesan Task Force on Human Sexuality; and a talk on "Couple Power" by Vicki Owoc, Director of Marriage Preparation and her husband, Jack.

The cost of the day is \$5 per person. Registration can be made by calling the Family Enrichment Center at 651-0280.

## Father W. Schoofs, ex-India missionary

Fort Lauderdale - A Funeral Mass was concelebrated on Feb. 6 for Father William Schoofs, S.D.B., in St. Clement Church where he has been active since 1982.

Father Patrick McDonnell, V.F., pastor, was the principal celebrant of the Mass for the Belgium-born priest who died on the feast of St. John Bosco, founder of the Salesian Order of priests, at the age of 69.

Ordained in Louvain, in 1948 Father Schoofs served in India as a Salesian missionary until 1963, working with Mother Theresa and the Missionaries of Charity. After returning to the U.S. for a vacation, he was not permitted to return to India because of the political situation there. He subsequently served in the Archdiocese of New York and the Diocese of Albany where he was pastor at two parishes. Following a heart-bypass in 1980 he came to South Florida and assisted at St. Clement Church. Although he retired from active ministry in 1982 he continued to serve at St. Clement Church whenever he was able, according to Father McDonnell.

Father Schoofs is survived by a brother, Michael in Bree., Belgium, who was present for the funeral.

## Lasorda to speak at fundraiser

Los Angeles Dodgers manager Tommy Lasorda, who was named Manager of the Year after his team won the World Series last October, will be the guest speaker at a gala fundraising cocktail party and dinner sponsored by St. Thomas University at the Biscayne Bay Marriott Hotel on February 24 at 7 p.m.

Proceeds from the dinner will go to the St. Thomas University intercollegiate athletic fund and to the Dr. Joseph T. Hoy scholarship fund for students majoring in Sports Administration. St. Thomas has one of the top Sports Administration programs in the country for graduate and undergraduate students and has placed alumni in numerous sports organizations at collegiate and professional levels.

For information and reservations contact Ms. Ely M. Berrios at 625-6000, Ext. 130.

## Single/divorced/widowed

The Catholic Alumni Club of South Florida is an organization whose members are Catholic, single, college graduates, and are free to marry in the Catholic Church. For information about upcoming social, sports, spiritual, and service activities, please call Bruce at 279-0534.

The Catholic Widowers of Hollywood will hold its monthly meetings at 7:30 p.m. on March 3 at Griffin Park Hall, 2901 S.W. 52nd St., in Ft. Lauderdale. Live music, refreshments. Guests \$4. Members \$3. For further information please call Mary at 457-9426 or Lee at 922-5114.

The North Dade Catholic Widow and Widowers Club will hold a meeting at 7:30 p.m. on Feb. 17 at Visitation Church Social Hall, 100 N.E. 191st St. (near N. Miami Ave.), Miami. All faiths welcome. For information call 685-9976 or 923-1837.

## Fashion shows

St. Mary Magdalen Women's Guild is sponsoring a luncheon/fashion show on Feb. 18 at noon at the parish hall, 17775 N. Bay Rd., Miami Beach. Tickets \$10. For further information and reservations call 931-9918.

St. Bonaventure in Ft. Lauderdale will host their first fashion show luncheon on April 1 at 11:15 a.m. - 3:15 p.m. Donation \$20. For reservations call Mary Ann at 389-0316.

St. Mary Magdalen Women's Guild

is sponsoring a luncheon/fashion show on Feb. 18 at noon at the parish hall, 17775 N. Bay Road, Miami Beach. Tickets \$10. For further information and reservations call 931-9918.

## Spiritual renewal

The Cenacle will host a Lenten retreat with Fr. Paul Carrier, S. J. on Feb. 24-26 and March 3-5. Scriptural awareness in our daily lives highlighted. \$75. There will be a Palm Sunday weekend retreat on March 17-19 which will include traditional Seder Super. Call/Write: The Cenacle, 1400 S. Dixie Highway, Lantana, FL 33462. 582-2534.

The Dominican Retreat House, 7275 S.W. 124th St. in Miami, will host a retreat for single men and women on March 10-12 and a Lenten retreat for men and women on Feb. 24-26. For more information call 238-2711.

## Bazaars

St. Boniface Women's Club will hold their annual rummage sale at Fulda Hall, 8330 Johnson St., Pembroke Pines, on Feb. 25 from 8 a.m. to 8 p.m. and on Feb. 26 from 8 a.m. to 3 p.m.

St. Henry's Women's Guild is holding a rummage sale on Feb. 24 and Feb. 25 from 9 a.m. to 5 p.m. and Feb. 26 from 10 a.m. to 4 p.m. at the parish hall at 1500 S.W. 12th Ave. in Pompano Beach.

## Entertainment

The University of Miami Concert Choir will present Haydn's *Creation* on Feb. 19 at 4 p.m. at St. Mary Cathedral, 7525 N.W. 2nd Ave., Miami. The work is composed to a libretto that combines elements of Genesis and Milton's *Paradise Lost*.

Our Lady of Mercy Parish Center in Pompano Beach will host the musically talented Mora Arriaga family on Feb. 25. Tickets \$12. Call 427-8901 or 421-8330.

The Barry University Theatre Dept. will present "A Hasty Heart," a story about the last weeks of life of a wounded Scottish soldier on Feb. 23-25 and March 2-4 beginning at 8:15 p.m. Admission \$4. All seats reserved. Call 758-3392. There will also be a puppet show on Feb. 19 at 3 p.m. presented by puppeteer Bob Nathanson.

## Potpourri

A Day of Discernment will be held at St. Patrick's Catholic Church at 3700 Meridian Ave. Miami Bch. on Feb. 25 from 10 a.m. to 5 p.m. Free lunch. Call 757-6241, Ext. 180.

St. Louis Catholic Church will be presenting a two day conference on the U.S. Bishops' Pastoral on Economics featuring "Between the Times", a theatrical production of Chicago Call to Action which utilizes music, drama, and humor to teach the economic pastoral. "Between the Times" will be performed

on March 10 at 8 p.m. in the main church at 7270 S.W. 120th St. Donation is \$5. The Saturday conference is 9 a.m. to 1 p.m. on the church grounds and is free of charge. Call 238-7562 for more information.

Hafsun Caravan 176 of the International Order of the Alhambra presents its 21st Annual Founders Day charity dinner dance at the Airport Marriott Hotel, 1201 N.W. Le Jeune Road, Miami on Feb. 18.

Barry University will host its Spring Bonnet Luncheon on March 1 in Thompson Hall at noon. Tickets are \$15 and the public is invited. Deadline for reservations is Feb. 22. For more information or reservations call Barry University at 758-3392, Ext. 311.

The John Neumann's Women's Guild will host an arts and crafts fair on Feb. 25 from 10 a.m. to 4 p.m. at K-Land, 9475 SW 88 Kendall Dr.

Chaminade-Madonna College Preparatory will hold its Third Annual Auction Feb. 17-18 from 7 p.m. until 11 p.m. in the school's gymnasium at 500 Chaminade Drive, Hollywood.

The Family Enrichment Center and St. Malachy parish, Tamarac, will be sponsoring a four class series in the sympto-thermal method of Natural Family Planning. The classes begin on Feb. 25 at 7 p.m. For more information or reservation call Les and Marge Heard at 726-7196 or Mark and Mary Hennessy at 748-6830.

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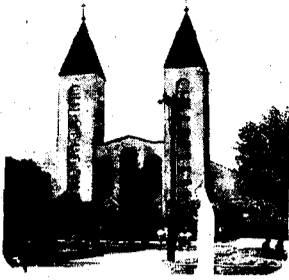
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## Legislative advocacy training session

The Florida Catholic Conference has scheduled a training session for legislative advocacy on Feb. 25 in the St. Thomas Law School amphitheatre from 9 a.m. to noon. Rosemary Gallagher, Legislative Liaison with the FCC, will be explaining how to set up a network of people who can contact legislators by phone. Anyone can attend and there is no admission fee. For information contact Terry Sunday at 757-6241, Ext. 240.

### OFFICIAL

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

The Rev. Russell Nickerson, O.M.I. - To Associate Pastor of Our Lady of Divine Providence, Miami, effective Feb. 1, 1989.

The Rev. Liam Quinn - In residence to the McCarthy House of Discernment, Miami, effective Feb. 15, 1989.

The Rev. Joseph Valoret - To Associate Pastor of St. Brendan Church, Miami, effective Feb. 15.

## Outreach Day for divorced Catholics

Where are divorced Catholics today? Hopefully in church. But there are many who are not. Where are the divorced and remarried? Probably thinking they are not welcome in the Catholic Church. There is good news.

Archbishop Edward McCarthy welcomes participants to the Archdiocese of Miami Outreach Day, a day sponsored by the Archdiocesan offices of Separated and Divorced, Evangelization and the Tribunal. Catholics who are no longer participating in the Catholic community because of their particular marriage situations are invited and encouraged to attend this informational gathering.

This year the Outreach Day will be held March 4, at St. Rose of Lima Church, 418 NE 105th St. from 9 a.m. to 1:15 p.m. Included will be updated information on

## Archdiocese seeks prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our

announcements. For more information call 757-6241 Ext. 330,331, or 188.

## Mothers without Custody meet

Mothers Without Custody is a nationwide, non-profit support organization for women whose child(ren) do not live with them for a variety of reasons. The organization started in 1981, has grown to 90 chapters with 500 members. There are an estimated 1.5 million women without custody in the U.S.

A new chapter of Mother's Without Custody is being formed in Miami. The first meeting is March 12.

For additional information about MW/OC call: In Miami (305) 264-4524 after 7 p.m. In Broward (305) 370-0829.

individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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### 5 A-Novenas

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

### 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

Dear St. Jude & St. Anthony, this prayer is with Thanks and deep appreciation for all the favors I have requested and you did answer all my prayers. Publication promised.  
Dee M.

### 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.

M.G.

Thanks to the Holy Spirit for prayers answered. Publication Promised.  
J.H.

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

#### 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.

#3 JKK

### 13 - Help Wanted

Organist /Choir Director-full time. Teach music part time grades K-8. Search Comm., St. Patrick's Church, 500 N.E. 16 Ave., Gainesville, FL. 32601 (904) 372-4641

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CLEANING LADY - for small 2 bdrm. house on Sat. morning. located near St. James Church, call 681-4420

**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

### 10- Amusements, Parties, Etc.

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## Taking off the Bible's wrapping

By Laura Meagher  
NC News Service

Sharing the Bible together as a family or with friends may seem impossible.

It's not, but it takes a commitment of planning and some homework. It also requires realistic expectations.

Here are some principles to keep in mind.

1. The Bible was written for adults. Children have a hard time reading it by themselves. They need help in reading and understanding the Bible. But with a little help even the newest reader can proclaim Scripture in the family setting.

2. Take off the wrappings. Perhaps the most serious disservice we do to ourselves and children is neglecting to look behind the world of Scripture to their meaning. It is as if we cherish a gift's wrapping and never open the gift.

Reading the Bible in a way that does justice to its riches calls for homework. The original authors of the Bible may have been inspired, but contemporary readers can't rely on direct inspiration for understanding.

Many readers feel more comfortable if they use a resource. Publications such as "Share the Word" (published monthly by the National Catholic Evangelization Association, 3031 Fourth St. N.E., Washington, D.C. 20017) provide an excellent resource for understanding the vocabulary and background of the Sunday readings. It is easy to read and older children can share it with the family.

3. Start at the end. The first few chapters of Genesis probably have been read more frequently than any other books of the Bible. Exodus may be a close second. Brave souls who make it that far inevitably bog down at Leviticus. Then the Bible goes back on the shelf until the next burst of enthusiasm arises.

Don't try to read the whole Bible. Families with small children do best to stick to the Gospels at first. Reading a Gospel from start to finish over a number of weeks or a section of Scripture that tells a story, such as Jonah, are good ways to begin. Keep the passages short. Parents or older children should prepare the passage beforehand in order to stimulate discussion.

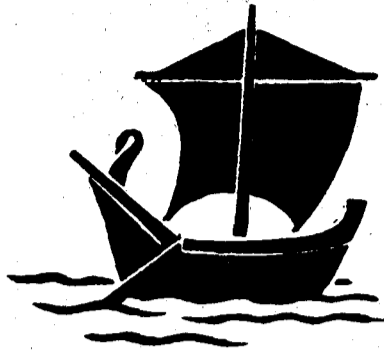
4. Choose a time and stick to it. Keep the time frame short at the start. This is the most difficult part of beginning the practice of family Bible study.

If your children are young, this shouldn't be difficult to establish. Let older children help choose the time, place and frequency of the gathering.

5. Put words into action. Particular passages may lend themselves to actions that will bring them to life. Practical applications are meaningful, especially to children. "At Home With the Word" (Liturgy Training Publications, 1800 N. Hermitage Ave., Chicago, Ill. 60622) contains Sunday readings and suggestions for follow-up actions.

6. Be patient. The Bible came into being over several generations. Your family won't master it in one Lenten season or even in a lifetime.

But stay with it, even if no one has anything to say after a particular reading. Your children may surprise you by recalling significant passages in years to come. Mine have.



*'Perhaps the most serious disservice we do to ourselves and children is neglecting to look behind the world of Scripture to their meaning.'*

## Lenten Biblical Reading

There are some goals that you get the feeling you can more easily achieve on your own. Constructively involving others in them — now there's a real challenge.

Suppose that like tens of thousands of other Catholics today you decide to explore the Bible. You can undertake the project on your own simply by setting aside the time for it, by collecting or borrowing books to consult or by joining a parish group. In the beginning there is, as they say, nothing to it but to do it.

To involve family members in an exploration of the Bible is more complex.

Undoubtedly, no such project gets under way at home without the initiative of someone who is its moving force. For purposes of discussion, we'll assume that you are this person in your home.

Like any project that you move forward, this one will require that you clarify in your own mind the priority it holds for you.

Then you'll need to communicate your wishes to the others in your family. This is a key point, since communication is so critical in successful undertakings that involve two or more people.

Remember, however, that you're not bringing your family members into a time consuming class. You are planning a brief time together several days a week,

perhaps only five or 10 minutes. And awkward feelings about doing this are only natural. They will pass.

Once you've decided to go ahead, remember to keep things simple and to involve family members in preparing the sessions. People learn and grow through activities in which they participate actively.

If you're reading the Gospel of John, help your children plan a reading of the Wedding Feast in Cana that actually will conclude with a little feast — a treat to represent the best which has been saved for last. Reading about Lazarus and the theme of new life, plan to take over all the signs of life within yourselves and in your home.

And remember to allow your biblical reading to help connect your homelife up with the world beyond your doors. Let it help you to focus on people who are poor in any way and on others whose gifts from God are valuable to you.

Lent is an opportune time to explore the Bible. Check your parish for booklets and other aids it may offer at this time. Check out your parish library. Join with parish small group activities if possible.

Why undertake a project of Lenten biblical reading? Well, it might just prove to be quite interesting, all while joining you to the church's long tradition of moving grace-fully toward Easter.

### Scriptures

## The Gospel holds the key

By Father John Castelot  
NC News Service

When two disciples of John the Baptizer started walking behind Jesus, he turned and asked them, "What are you looking for?"

When they expressed interest in where he was staying, his answer was simply, "Come and see."

The question Jesus put to the two disciples is not just an empty conversation opener. It is one of life's most important questions: What are you really looking for? What drives you, motivates your activity, inspires your hopes?

The person who can answer that question clearly and unambiguously has found the key to self-identity, to

success, to happiness.

But where is the answer? "Come and see."

Jesus invites us to come to him for the answer. He is "the way, the truth and the life," as the fourth evangelist describes him (John 14:6).

During Lent serious Christians face the question of their identity and destiny in a special way. It is the season to reflect on life, death, resurrection.

That is why the fourth Gospel has such a prominent place in the Lenten-Easter liturgies. More than any of the other Gospels, it is a resurrection Gospel, written from mature Christian faith in Christ's victory over sin and death and in his divinity.

In a sense, it is the risen Lord we encounter in its pages, not uprooted from history but transcending history.



## Preparing for Lent

### A Lenten project for families and friends

By Katherine Bird  
NC News Service

For a long time Sam and his wife, Maria, had talked about reading the Bible at home with their children during Lent. They thought the project would be beneficial educationally and spiritually.

"But even though we wanted to share our faith with our children at home, we always put it off to a better time," said Sam, a religious educator.

Then just before Lent one year, Sam and Maria realized there never would be a perfect time.

"We've been busy for the last 10 years," Sam said, "and we'll be busy for the next 10 years."

They also realized that their daughters, two teen-agers and a 6-year-old, were growing up rapidly. Time was running out.

The couple's reluctance to try family Bible reading is not unique. Though Sam is a religious educator and well-versed in how to educate children and adults about religion, he is no more comfortable initiating such a project at home than most parents are.

It can be downright embarrassing, even intimidating, to consider sharing one's thoughts, feelings and experiences about the Bible in a group setting.

One way to overcome such hesitant feelings about reading the Bible at home, whether it is the Gospel of John or some other book, is to think about it as a special kind of family meeting. Many elements that contribute to making a family meeting work also can be found in group Bible reading.

Three keys to success are commitment, careful planning and clear communication. Paying attention to these three elements can up the chances that a family or a group of adults can read the Gospel together successfully.

In any group setting and with every type of family undertaking, it is crucial to get everybody — including children — involved at the outset and interested in making the project work.

If people feel "invested in something, if it is important to them, they will work for it," said Carmen Vaughan, a licensed clinical social worker in private practice in McLean, Va.

Planning can be used to get people committed to the joint project. In a family, Ms. Vaughan suggested, parents can get children to think about the project before the first group planning session. Sometimes it helps to talk to each child individually, she said. Other times telling them about the project around the dinner table works just as well.

Then, at the initial planning session, get people's feelings and objections out

on the table. Exploring feelings and objections as well as the nuts and bolts of the project provides "an opportunity to talk with family members about why it is important," Ms. Vaughan said. "And it engenders a sense of family bonds."

If a child objects that the project is boring, parents can ask why it's boring and talk about ways to make it less so.

In the case of Bible reading with younger children, occasionally letting them act out a Bible reading in a brief skit adds interest.

Teens often offer fierce resistance to any kind of family project. But parents shouldn't be alarmed unduly about such reactions. Teen-agers "generally don't want to do anything with parents," Ms. Vaughan noted. "For them peers are more important."

At the same time, parents need to remember that they are in charge. Parents can say to teens, "I know you don't want to come and I will accommodate your schedule, but you are expected to be there," Ms. Vaughan said.

To get teens more favorably disposed, she suggested, it can help if parents add, "I want you there because you are part of the family and it is important to me to do this."

Getting participants committed to any kind of project also involves finding ways to make it relate to people's lives. Thus, mining the Bible for philosophical issues and for its treatment of good and evil can pique the attention of teens, Ms. Vaughan said.

Another tactic that can work with adults and teens, she added, is asking participants how they see a biblical theme or story relating to a moral issue of today.

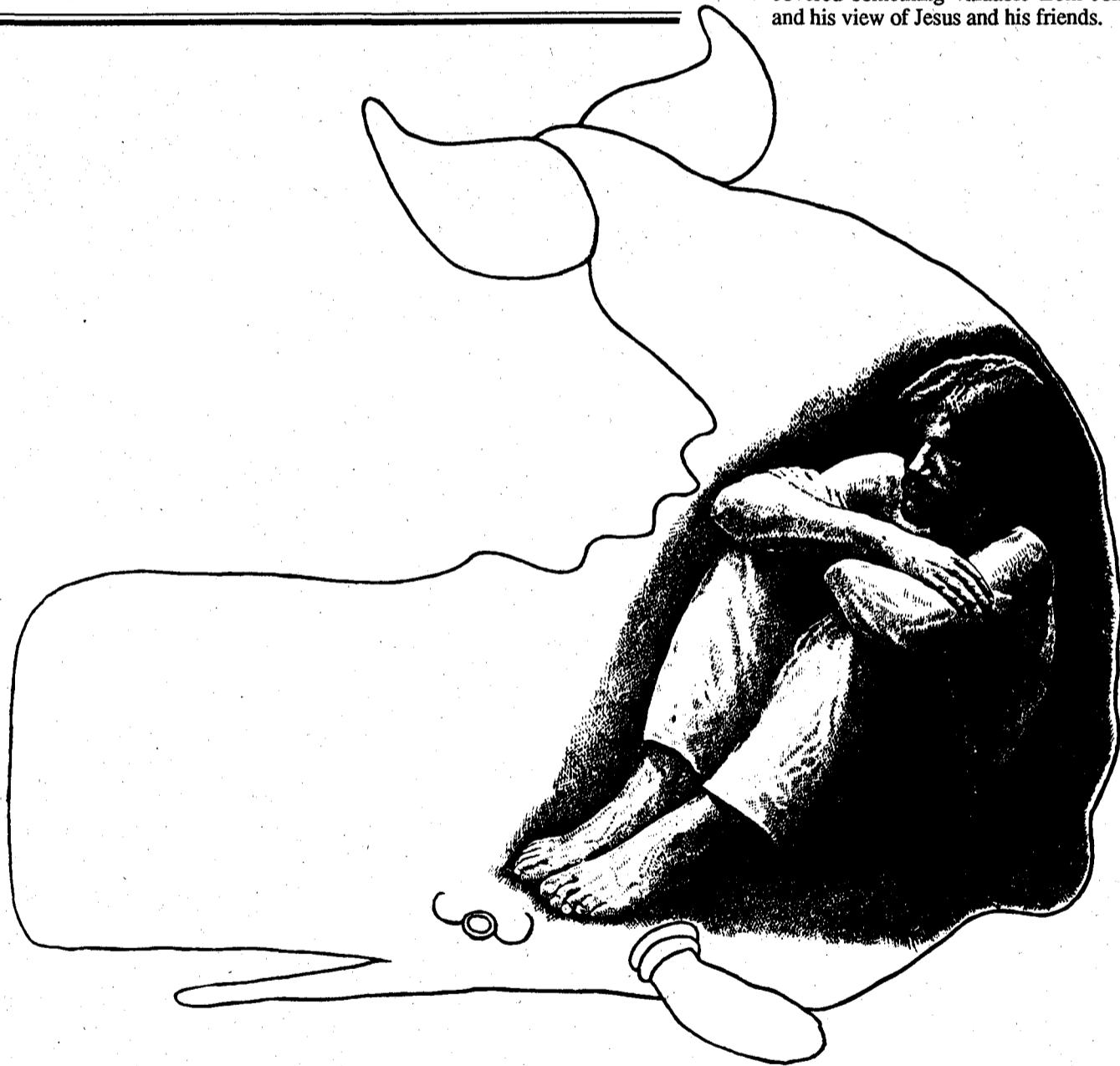
These are some suggestions that may help families and groups that want to undertake a joint Lenten project.

My suggestion this Lent is that you consider reading the Gospel of John together, talking about it and letting it guide your spirit toward Easter.

Though there are no guarantees, you just might reach Easter with closer bonds and a satisfying sense that you have discovered something valuable from John and his view of Jesus and his friends.

**' Exploring feelings and objections as well as the nuts and bolts of the project provides an opportunity to talk with family members about why it is important, and it engenders a sense of family bonds.'**

Carmen Vaughan  
Clinical social worker



This Gospel, written about 100 A.D., is the result of some 70 years of prayerful reflection on the meaning of Christ in the lives of his disciples. It calls not just for reading but for personal reflection.

A valuable aid to such reflection is sharing insights and reactions with others whose insights match ours. This shared reading and reflection is an ideal Lenten devotion for a family, large or small. It helps immeasurably to keep in mind that when families thus encounter the Lord, they are in dialogue not only with him but with the first Christians, whose faith they share.

Still first-century Christians thought and expressed themselves rather differently from us. They used their own language and the evangelist, known in antiquity as "the theologian," had his own distinctive way of saying things.

That is why a group should avail itself of the help offered by one of the god commentaries available preferably a solid but popularly written one like Sulpician Father Raymond Brown's "The Gospel and Epistles of John" (Liturgical Press, 1988) or N.M. Flanagan's commentary in the "Collegeville Bible Commentary, 4" (The Liturgical Press, 1983).

These are not meant as substitutes for personal reflection, but as aids to understanding. For there is more to the Gospel of John than meets the eye.

It aims not at information so much as at formation — at deepening of faith and love. It is written so that people "may believe": "Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written that you may . . . believe that Jesus

is the Messiah, the Son of God, and that through this belief you may have life in his name" (John 20:30-31).

In another Gospel we read, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). A family gathered around the Gospel is a little church, a Christian community of love in vital contact with the heart of their life, the risen Lord.

Their sharing is a dynamic source of unity and love. They hear the reassuring words: "I am the vine, you are the branches. . . Whoever remains in me and I in him will bear much fruit, because without me you can do nothing" (John 15:5).

Come and see!

## Priest's sleight of hand works magic on parish funding

By Tracy Early

NEW YORK (NC) — Father Jerome T. Jecewiz with his sleight of hand and "Priesto" shows has been working magic for St. Joan of Arc Parish, Queens, N.Y., where the school principal needs help with a deficit and the youth program needs funding.

Father Jecewiz with his magic shows brings in thousands of dollars for St. Joan of Arc, where he is associate pastor.

"We'll net \$10,000 this weekend," he said in an interview after a Friday evening performance at a neighboring parish.

With all tickets sold in advance, he was to repeat his show Saturday and Sunday afternoon. Half the proceeds would go to the host parish's boiler problem and half to his principal's deficit.

Before a transfer to St. Joan of Arc last year, Father Jecewiz served a Brooklyn parish where his shows financed a program for the mentally handicapped.

In 1986, Bishop Francis J. Mugavero of Brooklyn recognized his efforts with an award from the diocesan Catholic Charities office for the handicapped.

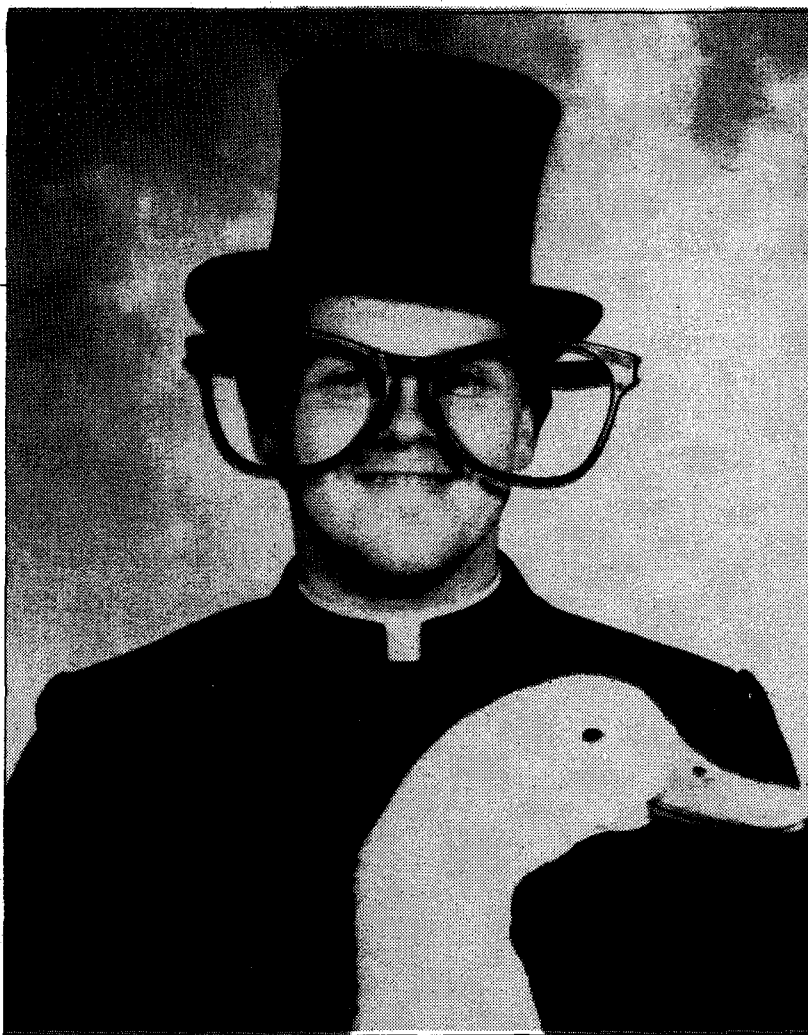
"Two other associate are continuing the program," he said. "I left them well-funded"

Father Jecewiz said he prefers to do his shows in parish settings, but not in his own parish. "I want to be seen there primarily as a priest, not as an entertainer," he said.

He will occasionally use a quick trick in a homily to get attention and illustrate a point, he said, but rations the magic. "I don't want the magic to override the message," he said.

He said he provided wholesome entertainment, enjoyed by parents and children alike.

For his shows, he wears clerical garb and introduces himself as Father Jerry, adding a humorous touch by putting on a



Father Jerome T. Jecewiz holds "Dudley the Wonder Duck," a part of his magic show. He has raised thousands of dollars for St. Joan of Arc Parish in Queens, N.Y., where he is associate pastor. (NC photo)

*'Some people have a notion of a priest as a distant figure. I never thought otherwise than to identify myself in the show as a priest.'*

showman's top hat and comically oversized glasses.

He gets the audience involved, picking out individuals to bring on stage as helpers, and getting everyone to call out the magic word, which in a parish setting is "bingo."

Sensitive to the small children in the audience, Father Jecewiz takes time before making "Dudley the Wonder Duck" disappear to explain that the duck does not get hurt.

Some children, he said, fear that he has killed the duck, but Dudley reappears very much alive at the finale.

His show also includes standard card and handkerchief tricks. Father Jecewiz does mind-reading and produces a rabbit named O'Hare.

He gets a young audience member to submit to a guillotining and does a classic bottle trick he said was originated by a Chinese magician, Fu Ling-yu.

Along the way, Father Jecewiz delivers the magician's usual line of diverting patter, but with clerical variations.

Now 38, he tells the children he has been doing magic as a hobby "since I was just a tiny little priest."

Father Jecewiz also does "magic with a message," showing different colored scarves tied together to illustrate the church's unity and diversity.

The scarves become magically separated to show, he said, that some members of the church may separate themselves, but then they appear magically united.

On 1,500 clergy and Religious of various denominations who belong to the Fellowship of Christian Magicians, Father Jecewiz said he thought presenting his show as a priest might help people feel a closer sense of relationship with the clergy in general.

"Some people have a notion of a priest as a distant figure," he said. "I never thought otherwise than to identify myself in the show as a priest."

## Youth earn pin money at parish lanes

By Teresa Coyle

ST. LOUIS (NC) — A mother in Epiphany Parish might ask: "How is it that a kid who can't pick up his socks or towels can step so lively picking up pins at the parish bowling alley?"

Epiphany Bowling Lanes is the only place in St. Louis where people can still see pins set by hand.

Some 20 students from Epiphany school regularly earn their "pin money" setting pins at the eight-lane alley, and others sign on as substitutes, said Terry Signaigo, the manager.

Signaigo likes the nostalgia of pint-pinsetters instead of machines which rack up the pins. Besides, automatic pinsetters would take up too much room in the alley, which the parish built as part of its gym in 1949.

Novice pinsetters are hired when they enter the fifth grade.

"There's a lot of bending over. It's certainly more of a job for grade-school kids than it is for somebody in their 30s or 40s," Signaigo said.

Beginners get their experience during open play sessions and "some of the ladies' leagues," he said. "Men are hard to set for. The women are a little more easy going about that."

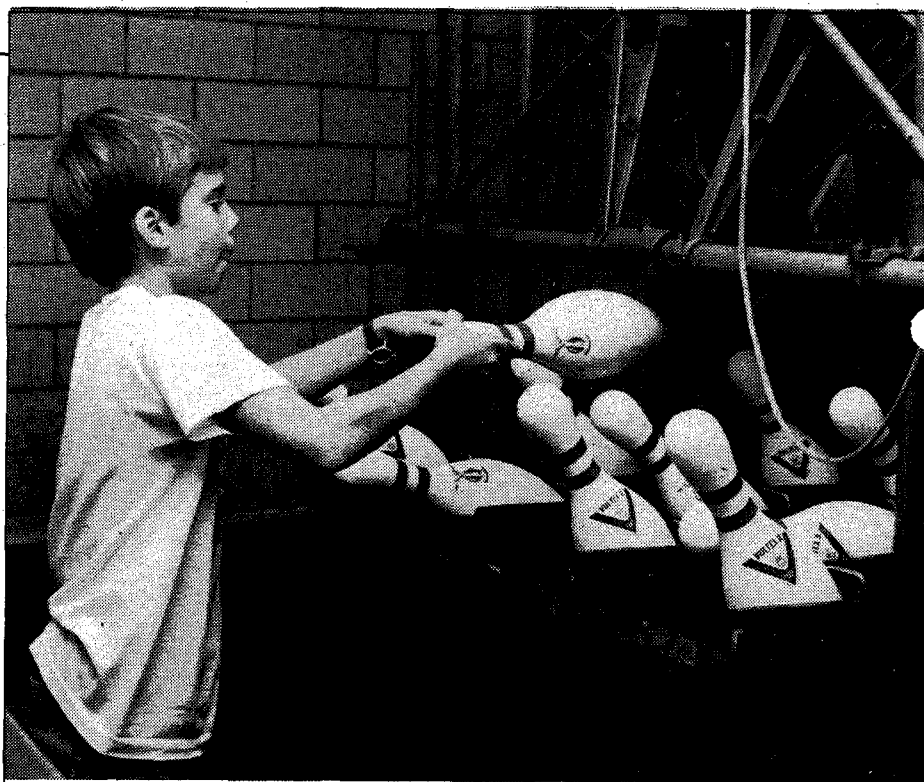
Signaigo downplayed the hazards of pinsetting. "Occasionally, a pin can go flying, but to anybody who's experienced, it's not a problem."

Parish interest in the bowling lanes has increased lately, he said, giving the students opportunity for more work time. They can choose pinsetting instead of babysitting or yard work to earn their pin money.

Only two leagues were using the facility when the parish bowling resurgence began. "It was phenomenal

*'Parish interest in the bowling lanes has increased lately, giving the students opportunity for more work time.'*

Terry Signaigo



Kevin Convy, 11, loads a rack of pins at Epiphany Parish lanes in St. Louis, where generations of students have earned 'pin money'. (NC photo)

how fast the business grew," said Signaigo. The lanes posted a 300 percent increase in receipts last year.

The lanes are open only during non-school hours.

Leagues play six evenings a week and open-play sessions are held Sunday afternoons.

The bowling alley is open to the public.