

# THE VOICE

Vol. 36 No. 6

Archdiocese of Miami

March 17, 1989

'Clearly  
this  
was  
the Son  
of God'

Mark 1:5



(Voice photo by Marlene Quaroni)

The crucified Christ is portrayed by Victor Manocchio, one of the Campus Ministry group of Chaminade-Madonna high school, which performed the Passion in mime during a school reconciliation service held in nearby Nativity church.

## Inner-Voice

Would you  
crucify  
Jesus?



Scripture scholar

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## National:

### Michigan parish examines sanctity of its founder

FLINT, Mich. (NC) — A predominantly black Michigan parish has started looking into the sanctity of its founder as the first step in promoting the priest's cause for sainthood. Christ the King Parish in Flint was scheduled to hold a meeting April 7 to invite parishioners, nuns and priests who knew the church's founder, Father Norman DuKette, to share their stories about him to help in the investigation of sanctity, said Bishop Kenneth J. Povish of Lansing, in whose diocese Flint is located.

### Catholic Conference urges making Fairness Doctrine law

WASHINGTON (NC) — The Fairness Doctrine, a policy guaranteeing balanced broadcasts on controversial issues, should be made into law, a U.S. Catholic Conference official said in a letter to all members of the House of Representatives. Richard W. Daw, USCC secretary for communications, urged House members to support and co-sponsor legislation introduced by Rep. John Dingell, D-Mich., to reinstate and enforce the Fairness Doctrine. The Federal Communications Commission voted to abolish the doctrine in 1987.

### Vatican directs barricaded nuns to leave New Jersey monastery

WASHINGTON (NC) — The Vatican has ordered four Carmelite nuns barricaded in the infirmary of their New Jersey monastery for the past five months to leave and has said that the fifth nun, who is 72 years old, may remain if she "promises obedience." A letter to each of the four nuns from Cardinal Jerome Hamer, head of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, was delivered to the infirmary March 3 by Bishop Frank J. Rodimer of Paterson, N.J. The diocese said that "in view of her advanced age," the fifth nun, Mother Philomena of the Infant Jesus, a former prioress of the monastery, "may stay at the monastery if she promises obedience to the legitimate prioress."

### Religious orders combine to start employment service

ST. LOUIS (NC) — Six women's religious orders have joined forces to open a St. Louis employment office for nuns, 65 years and older, who are looking for paid employment, said Sister Rosemarie Nassif, co-vicar for Religious in the St. Louis Archdiocese. "They're not ready to really retire but they need to move from their present ministry into what you could call a transition ministry where eventually they would retire," Sister Nasif said.

### Denver priest does his part to rid streets of guns

WASHINGTON (NC) — Theatine Father Marshall Gourley has 37 handguns and a sawed-off shotgun. He's talking about melting them down and using the metal to make a bell for his Denver parish. Whether or not Our Lady of Guadalupe Parish gets a new bell, Father Gourley is trying to do his part to rid Denver's streets and parishioners' homes of guns. Since Feb. 26, Father Gourley has been offering \$100 to anyone who turns in a handgun.

### Trappist monks unite to prevent golf course's reopening

WASHINGTON (NC) — A group of Trappist monks has begun a fight to stop the reopening of a golf course that they say would disturb the "peace and solitude" of their monastery, about 60 miles west of Washington. The monks, the 10,700 residents of rural Clarke County, Va., and local politicians are wrestling with the decision to allow Golflinks Inc. of Herndon, Va., to enlarge and reopen a golf course, closed since 1983, across the river from the monks' Holy Cross Abbey near Berryville.



### A hearing friend

Mary Frederick, a eucharistic minister from Morrisville, Vt., "prays" with her hearing dog Sheba, a 2-year-old German shepherd. Sheba has been trained to respond to sounds such as alarm clocks, knocks on the door and telephones. Frederick began losing her hearing after suffering a middle-ear disease while working as a lay minister in Korea. (NC photo)

## Overexposure to television violence numbs childrens' sensitivity, nun tells conference

SAN DIEGO (NC) — While violence on television wouldn't cause most children to commit violent acts, overexposure can lessen their sensitivity to violence, said Mercy Sister Camille D'Arienzo. Sister D'Arienzo, who teaches in the television and radio department of Brooklyn College in New York, was one of the main speakers at the Catholic Residential Care

for Children Conference held in San Diego in late February. Television violence can cause people to "become desensitized and view the world as a dangerous, predatory environment," Sister D'Arienzo said. Children who bring weapons to school or join gangs do so out of a belief that they need to protect themselves from that dangerous world, she said.

## World:

### Irish among flood of illegal immigrants to U.S.

BOSTON (NC) — Almost unnoticed among the thousands of immigrants illegally entering the United States are undocumented Irish looking for the opportunities that earlier generations of Irish found. As many as 150,000 undocumented Irish have come to the United States since 1980 and thousands more can be expected to enter illegally unless U.S. immigration policies are amended, said speakers at a Boston conference on "The New Irish Immigrant." Unlike the turn-of-the-century wave of Irish immigrants, who were mostly unschooled people forced off the land by famine, today's wave includes well-educated, highly skilled young people who left Ireland because of a faltering economy, said a Irish history professor at University College in Dublin, Ireland.

### Remains of St. Casimir returned to Cathedral in homeland

VATICAN CITY (NC) — The remains of Lithuania's patron saint were returned to the traditional resting place of the cathedral in Vilnius, Lithuania, March 4, Vatican Radio reported. A procession through the city streets preceded the Mass commemorating the return of the relics of St. Casimir, 15th-century son of royal parents, the radio reported. The return of the relics was also announced in Rome by the Lithuanian Information Center.

### Minnesotans add special twist to aiding impoverished Nicaraguans

LAKE ELMO, Minn. (NC) — From giving a heard of cows to giving money for sewing supplies, Minnesota parishes are lending a helping hand to sister parishes in Nicaragua in the fight against poverty. "We're not just giving them things, we're helping them to improve life for themselves," said Tom Regan of Guardian Angels Parish in Lake Elmo. His parish bought 150 dairy cows for St. Rita Parish in Teustepe, Nicaragua, and taught parishioners how to take care of the cows. The Minnesota parishes are working with Companeros, a church-sponsored program giving aid to Nicaragua in which the money goes directly to parish projects, not private or government consultants.

### South African newspaper editor endures grim government control

SOWETO, South Africa (NC) — The editor of a Catholic-run South African weekly newspaper feels as if he is hooked to a life-support system, with the South African government at the controls, said his wife. Zodwa Sisulu, wife of Zwelakhe Sisulu, said her husband is editor of New Nation, a newspaper published by the southern African bishops, but he cannot write anything for publication or talk to journalists. He is free to live at home, but must visit the local police station twice daily and is subject to a dusk-to-dawn curfew.

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## Bishops-Vatican meet wide open

VATICAN CITY (NC) — In one of the most wide-ranging and open discussions ever held at the Vatican, 35 U.S. bishops and 25 Vatican officials spent four days trying to find the best approach to evangelization in a highly secularized U.S. society.

The March 8-11 meeting, presided over almost continually by Pope John Paul II, covered such practical issues as annulment procedures, penance rites and family planning programs.

U.S. church leaders responded effectively when challenged. They also took the fight to the Vatican officials, stressing from the start the difficulties of keeping religion alive and healthy in a culture often hostile to religion and in a climate in which lay Catholics are used to questioning their faith.

But at the end of the March 8-11 meeting, there were no winners and losers as the debates came to no conclusions. Nor were any decisions made about American church life.

The meeting will influence American Catholicism, but "I don't think this was a great turning moment" for the church in the United States, said Cardinal Bernard F. Law of Boston.

In a rarity for the Vatican, the discussions were played out in the open, as the U.S. delegation had wanted.

Pressure by the American bishops convinced the Vatican to publish the full speeches after an initial Vatican decision to allow only summaries to be made available. Regular press briefings also gave running accounts of the floor debate during the closed-door sessions.

Theme of the meeting was "Evangelization in the Context of the Culture and Society of the United States with Particular Emphasis on the Role of the Bishop as Teacher of the Faith."

Much of the talks and debate revolved around how to evangelize in a diverse U.S. society marked by secularism, pluralism and relativism regarding values. But they also re-

**'It would be helpful for the Holy See to recognize that frequently when American bishops are perceived as questioning the authority of the Holy See, what they are really doing is trying to make things 'work' in our culture'**

--Cdl. John O'Connor



vealed serious disagreements over evaluations of U.S. culture and specific U.S. church activities.

Many Vatican officials put the stress on the negatives in U.S. society which the church must overcome.

Many American bishops, while acknowledging the negatives, stressed that the church has prospered and, because of democratic principles such as freedom of expression and religion, become an influence in national life.

Vatican officials stressed that bishops must be authoritative teachers of religious truth, while the U.S. bishops' conference president, Archbishop John L. May of St. Louis, noted that many Americans "consider the divine right of bishops as outmoded as the divine right of kings."

In a democratic society, U.S.

bishops cannot expect "Catholics to limit their activities to paying and praying only," said Archbishop Patrick F. Flores of San Antonio, Texas.

"It would be helpful for the Holy See to recognize that frequently when American bishops are perceived as questioning the authority of the Holy See, what they are really doing is trying to make things 'work' in our culture," said Cardinal John J. O'Connor of New York.

One of the sharpest debates involved marriage annulments granted by U.S. church tribunals. Strong Vatican criticism of the high number drew equally strong defense, and a counter-criticism that the Vatican numbers were inadequate to understand the full picture.

U.S. bishops should be more "vigilant" because the high number

of annulments call into question the validity of tribunal procedures, said Cardinal Achille Silvestrini, head of the Apostolic Signature, the church's highest court.

The cardinal cited 1985 figures showing that 36,180 of the 45,632 annulments granted worldwide were decisions of U.S. tribunals.

He was quickly challenged by Cardinal Edmund C. Szoka of Detroit and Archbishop Roger M. Mahony of Los Angeles. Archbishop Mahony said a clearer picture must take into account the number of annulment cases tribunals refuse to hear because of lack of grounds.

The Los Angeles Archdiocese, with 5 million Catholics, granted 1,000 annulments in 1985, but refused to hear 13,000 cases, he said.

Cardinal Szoka said the Vatican's concern was more with numbers than with procedures and invited the Vatican official to visit his tribunals for a firsthand look.

Differences also emerged at a closing news conference over the motivations behind the desire of many women to become priests.

There is "a suspicion that this desire is fed more by a search for power than services," said Cardinal Antonio Innocenti, head of the Vatican Congregation for Clergy.

"I think it's very difficult to read people's motivations," said Cardinal Law. For many women "the drive can be service."

Letting such give-and-take become public was unusual for the Vatican. At the only other meeting of its type, in 1986 with a delegation from the Brazilian hierarchy, there were no news conferences, briefings or release of speeches except for those of the pope.

But the discussion was also done with velvet gloves.

The session "were characterized by candor, conviction and kindness," said Archbishop Daniel E. Pilarczyk of Cincinnati, vice president of the National Conference of Catholic Bishops, after the meeting was over.

### Use U.S. media to reach out

VATICAN CITY (NC) — The head of the Vatican's communications office has proposed using U.S. television and radio to reach the estimated 70 million "unchurched" Americans.

Archbishop John P. Foley, president of the Pontifical Council for Social Communications, offered a long list of media ideas on the final day of a high-level consultation between Vatican officials and U.S. bishops.

In his talk, Archbishop Foley suggested:

- Inspirational spot announcements.
- Videocassettes and audiocassettes explaining the Catholic faith.
- A "telephone ministry," with trained respondents offering information and consolation.
- Radio phone-in programs.
- Regular use of existing cable networks.

## Candor, honesty of meeting is praised

Abp. McCarthy says U.S. group made its point

VATICAN CITY (NC) — U.S. archbishops interviewed during their stay in Rome for an extraordinary meeting with Pope John Paul II and Vatican officials praised the encounter for its openness and candor.

The archbishops also spoke about several issues raised during the Vatican sessions, including radical feminism, altar girls, annulments, general absolution and greater cooperation with the Roman Curia.

Many of the U.S. church leaders emphasized the positive aspects of the speeches and discussion which took place in the Vatican's Old Synod Hall March 8-11.

"I think people back at home need to know" that much time was spent on the positive developments in the church in the United States, said Cardinal Joseph L. Bernardin of Chicago. "Sometimes they get the impression that there are only complaints about us and what is happening in the United States. There are problems, but there are also many positive things that are happening."

Cardinal John J. O'Connor of New York described the atmosphere as one of "good will" in the hall, but added that he and other bishops spoke their mind.

"No one, it seems to me, felt any inhibition about saying anything at all in the presence of the Holy Father," he said.

On the high rate of annulments in U.S. church tribunals, which drew a special written intervention from Cardinal Achille Silvestrini of the Apostolic Signature and a spirited defense from U.S. participants, Archbishops John R. Roach of St. Paul-Minneapolis and Edward A. McCarthy of Miami said they felt the U.S. contingent had made its point.

Cardinal Bernardin said U.S. bishops allocate more resources to their marriage tribunals than bishops in other countries do. The reason for this, he explained, is that it is a "high priority" and even a "form of evangelization."

According to Archbishop McCarthy, after the lengthy March 10 discussion U.S. participants expressed regret that it "took time away from the discussion of the family," the main theme of the session.

Repeated allusions in the hall to the negative influence of "radical feminism" on U.S. church life drew further comment at the meeting's close.

Of particular concern to the bishops was a radical religious feminism which sees the entire church structure as "one that has to be radically changed, if not done away with," said Cardinal Bernardin.

A feminism that views the church as an "evil system" of male dominance "is seen as a destructive force that could have a serious impact," the car-

delegation, particularly on the subject of the sacrament of reconciliation and general absolution, participants said.

Archbishop McCarthy said some bishops asked if general absolution services could be a means of reintroducing private confession and mentioned the burden individual confession placed on dioceses short of priests.

But other U.S. bishops were quick to respond that in their experience general absolution services did not mean an increase in private confessions.

"There was no disagreement on the part of anyone at the meeting" that the normal way to confess is privately, said Cardinal Bernardin. The disagreement instead "had to do with the means to the end, not the end itself."

On U.S.-Curia relations, Archbishop McCarthy said one point raised in the hall was that bishops needed to get Vatican documents sufficiently early to read and digest them before they are made public.

Cardinal Bernardin said there are consultations between U.S. bishops and the Curia on sensitive topics, including a forthcoming statement on AIDS and a draft U.S. bishops' conference document on relations between theologians and bishops. He said U.S. representatives met with Cardinal Joseph Ratzinger and members of the Congregation for the Doctrine of the Faith to discuss the draft document.

Overall, U.S. participants praised the meeting, with Archbishop Mahony adding.

He said the Roman Curia as well as the U.S. bishops distinguish between Christian and radical feminisms, but said the Curia "may not face the reality of feminism as directly as we do on a day-to-day basis."

The author of an archdiocesan pastoral letter on women and the church, Archbishop Roger M. Mahony of Los Angeles said the church must involve "mainstream women" in its life.

"But many of us felt that the agenda" of radical feminists "is not an ecclesial agenda," he added.

But other concerns of women were quick to draw support. Altar girls, an issue that surfaced during the 1987 world Synod of Bishops on the role of the laity, arose again during this meeting.

Boston Cardinal Bernard F. Law spoke up on the matter in the hall, declaring that altar girls would be an appropriate development, Cardinal Bernardin said.

Summing up the bishops' arguments, Archbishop Mahony said the difficulty was explaining to "young girls that their mothers can be lecturers but they can not carry the cross or candlesticks."

"It's such a minor point," he added. "But if we don't deal with it, it will be a constant irritant."



# Vatican projects record high deficit

## May have to sell some assets

VATICAN CITY (NC) — The Vatican estimated that it will face a budget shortfall of \$78.2 million for 1989, a record-high deficit that apparently will not be made up by world-wide Catholic giving.

In a statement the Vatican said annual contributions to Peter's Pence, the pope's discretionary fund that is normally applied to the budget deficit, had increased 5 percent to about \$53 million in 1988.

But even if Peter's Pence increases at the same rate this year, the Vatican would face a \$20 million gap for 1989, according to the figures. The Vatican has warned that this would mean selling off properties and investments to raise the cash.

The statement came after a meeting March 6-8 of the Council of Cardinals for the Study of the Organizational and Economic Questions of the Holy See. Pope John Paul II participated in the second day of the session, the statement said.

The estimate foresaw 1989 expenses totaling \$134 million, with income at about \$56 million. Personnel costs account for about half of the expenses.

Over the last several years, the Vatican has rung up deficits ranging in the \$50 million and \$60 million range. The jump in the predicted 1989 deficit was caused largely by the addition to the budget of operating expenses for

the Holy See's 118 nunciatures around the world.

Until now, the Vatican said, the nunciatures had been financed through a special fund set up by Pope Paul VI, but that fund is now exhausted — along with other reserves that have been used to help cover Vatican deficit in previous years.

Cardinal John Krol, a member of the council and a leading church financial expert, said that in the face of the mounting economic pressure, the council took steps at the meeting toward cutting expenses in two important sectors: Vatican Radio and Vatican publishing operations.

Two subcommittees of experts were formed to investigate and recommend possible cuts in both operations, Cardinal Krol said in an interview March 7. One subcommittee will look at the Vatican newspaper, L'Osservatore Romano, and the publishing house, the Vatican Polyglot Press. The other will look at Vatican Radio, he said.

Cardinal Krol, retired archbishop of Philadelphia, said there were serious questions, for example, about the newspaper's function and usefulness. "How many people are interested in articles on 14th-century archaeology?" the cardinal asked in a reference to the newspaper's often-specialized content.

It is hoped that the recommendations will be ready in time for the council's next meeting in the fall, Cardinal Krol said. He said the council was hoping for action by the end of the year.

According to figures released last year by the Vatican, in 1987 Vatican

Radio had a deficit of about \$16 million.

The Vatican statement said the council considers most Vatican expenses justified by the needs of the universal church, but was still recommending "using every means to reduce them."

# Vatican bank reform set

VATICAN CITY (NC) — The Vatican unveiled a major reform of the Vatican bank that is expected to lead to the departure of its current president, U.S. Archbishop Paul Marcinkus.

The changes will introduce several levels of control over the bank's operations, making it more directly accountable to an existing commission of five cardinals and a new council of five banking experts, the Vatican said in a statement March 9.

Archbishop Marcinkus, who has headed the bank since 1970, said he would help implement the transition and then make a decision about his future.

Asked if he would leave the bank, the archbishop told National Catholic News Service: "Not necessarily. But if there's no more presidency of the kind I hold, why hang around?"

The 67-year-old archbishop is in line to become head of the Pontifical Commission for the Vatican City-State.

The new statutes foresee closer, continual supervision of the bank's operations, something a number of churchmen have been calling for since 1982, when the Vatican bank became involved in an Italian banking scandal. Known officially as the Institute for the Works of Religion, the bank serves primarily the Holy See and religious orders and organizations.

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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.

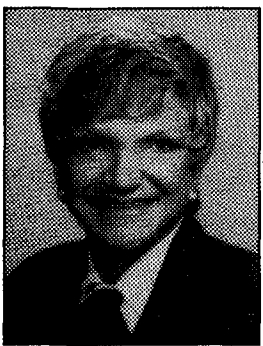
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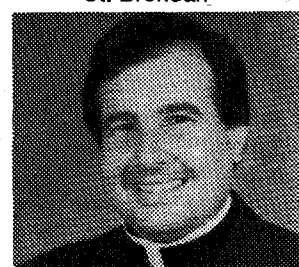
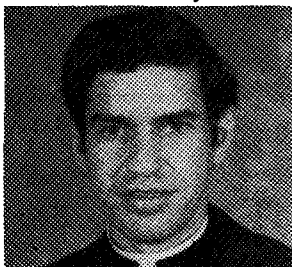
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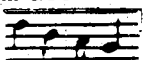
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# Christian group promotes Easter Monday revelry

KALAMAZOO, Mich. (NC) — The Fellowship of Merry Christians, an ecumenical group based in Kalamazoo, is attempting to resurrect the traditional celebration of Easter Monday as a time for joy and even silliness, the group says.

The Easter Monday celebrations mark "the practical joke that God played on Satan by raising Jesus from dead," fellowship leaders explained in a statement.

"Traditionally, in Catholic, Orthodox and Protestant countries, Easter Monday was observed as a day of joy and laughter," they said. Christians would go to church "to frolic, to tell clean jokes, to play merry pranks on one another, to sing and dance, and to have a lot of fun." It was a day of special festivities, picnics and games.

St. Joseph's Church in Kalamazoo is to host one of the Easter Monday celebrations March 27. An ice cream social, clowns, humorists, musicians and "jokesters" are on the schedule.

The Kalamazoo group will begin the activities with a procession, carrying eight paintings of Jesus laughing or smiling. The paintings are to be escorted by people singing and carrying candles or balloons.

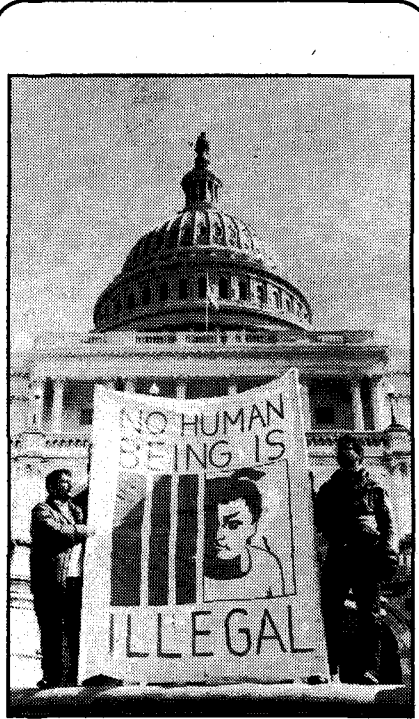
Founded in 1986, the fellowship has a membership of more than 10,000 clergy and lay people from many denominations. The group also is promoting a celebration of "Holy Humor Season" from March 27, the Easter Monday of Protestants and Catholics, to May 1, the Easter Monday of Orthodox Christians.

The fellowship's March "Joyful Noiseletter" quotes an Easter sermon on the "joke played on the devil" written by the Rev. Donald B. Strobe, a Methodist minister in Ann Arbor, Mich.

"Easter proclaims that life is not ultimately a tragedy, but a comedy in the technical sense of the term — a story whose ending comes out right," Mr. Strobe said.

The Easter joke also is discussed in a column by Episcopal Bishop William C. Frey of Colorado reprinted in the same issue of the Noiseletter.

"And what, after all, is a joke?" the bishop asks. "Isn't it something that turns the tables on the expected, something that hinges on the unpredictable or unreasonable? There's nothing more unreasonable than the resurrection of Jesus."



Capitol rally

Two demonstrators hold a banner declaring "No Human Being Is Illegal" at the west entrance to the Capitol in Washington during a rally and prayer vigil. (NC photo)

# Pope appoints new bishop for St. Petersburg

WASHINGTON (NC)— Pope John Paul II has appointed Bishop John C. Favalora of Alexandria, La., bishop of St. Petersburg.

Archbishop Pio Laghi, papal pronuncio to the United States, made the announcement March 13 in Washington.

Bishop Favalora, 53, succeeds Bishop W. Thomas Larkin, who resigned for health reasons in November.

Bishop Favalora was born in New Orleans on May 12, 1935. He is former president-rector of Notre Dame Seminary Graduate School of Theology in New Orleans.

He studied at St. Joseph Seminary College in St. Benedict, La. Notre Dame Seminary in New Orleans and Gregorian University in Rome.

He was ordained on Dec. 20, 1961.

He was assistant pastor at St. Cecilia's and St. Theresa of the Child Jesus parishes in New Orleans. He was principal of St. John Vianney Preparatory Seminary in New Orleans in 1968-71, and was pastor of St. Angela Merici Parish in Metairie, a New Orleans suburb, in 1973-79.

Before he became bishop, Bishop Favalora also held archdiocesan posts in New Orleans.

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Photo: Hallel

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## Resettle refugees, Church unit urges

WASHINGTON (NC) — The U.S. Catholic Conference, in a proposal to the U.S. Justice Department, has suggested the church resettle Central American asylum seekers taxing local social services in Miami and Harlingen County, Texas.

In 1988, more than 50,000 asylum claims were filed with the U.S. government, in contrast to 7,063 in 1985. Many seeking asylum are Central Americans who have crossed the U.S.-Mexico border into south Texas and then boarded buses headed for Miami.

The proposal, sent to Attorney General Richard L. Thornburgh in early February with a letter from Archbishop Theodore E. McCarrick of Newark, N.J., would involve locating and then resettling Central American asylum seekers using diocesan resettlement programs that are part of the church's national network of social service agencies.

Archbishop McCarrick is chairman of the U.S. bishops' Committee on Migration.

The proposal by the USCC, public policy arm of the U.S. bishops, was designed to "take the burden off Miami and south Texas," said Jesuit Father Richard Ryscavage, deputy director of policy for the USCC's division of Migration and Refugee Services.

The Justice Department had not reacted to the USCC proposal as of March 6, Father Ryscavage said.

Called "Project Haven," the proposal would locate housing for

participants and cover their housing costs for two months. It would give participants clothing and furniture and offer financial assistance for food and other necessities for a period of two months. In addition, it would provide employment referral and placement.

The USCC proposal, which would require federal funding, states that as a condition for church cooperation "either the participants be granted asylum, based on an approved asylum application, or at a minimum" that they be given extended voluntary departure status. This status allows foreigners to remain in the United States legally until conditions improve in their homelands.

The USCC proposal also requires Central American participants be given authorization to work by the federal government.

A spokeswoman for Migration and Refugee Services said more than 20 dioceses had "registered strong interest" in resettling the Central Americans. Project Haven, she said, would be based on a model used since 1985 to resettle Miami-based Cubans and Haitians.

When the Immigration and Naturalization Service imposed a travel ban on asylum applicants in December, an estimated 10,000 newly arrived Central Americans found themselves stranded in south Texas. Then when the ban was temporarily lifted, thousands boarded buses bound for Miami, where city officials said they couldn't cope with another wave of newcomers.

But on Feb. 21, the travel ban was reinstated.



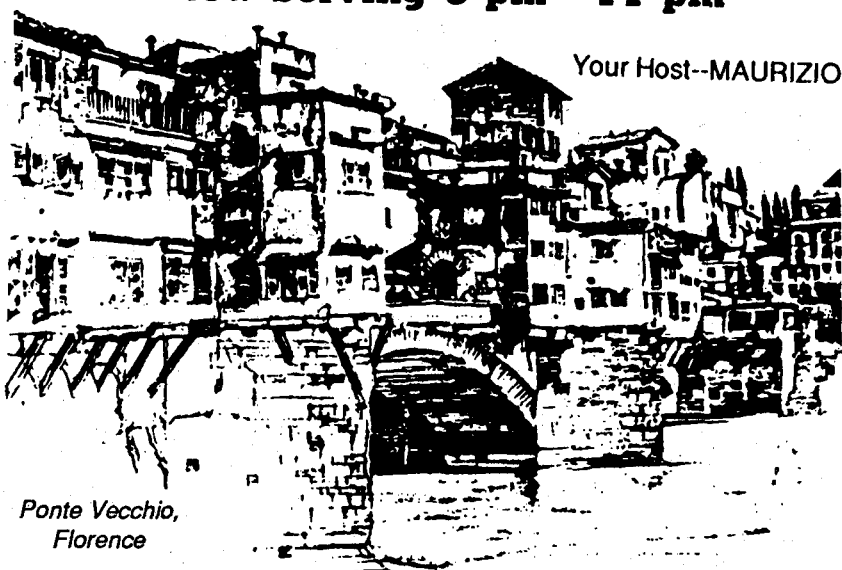
### Illegal Mom?

Candida Echavarría holds her 2-day-old daughter Erica at a shelter in Brownsville, Tex. Candida, her husband and three children were to be interviewed by Immigration authorities. If rejected, the INS would have to decide what to do with Erica who is a U.S. citizen. (NC photo)

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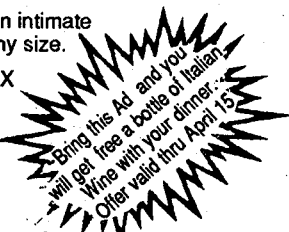
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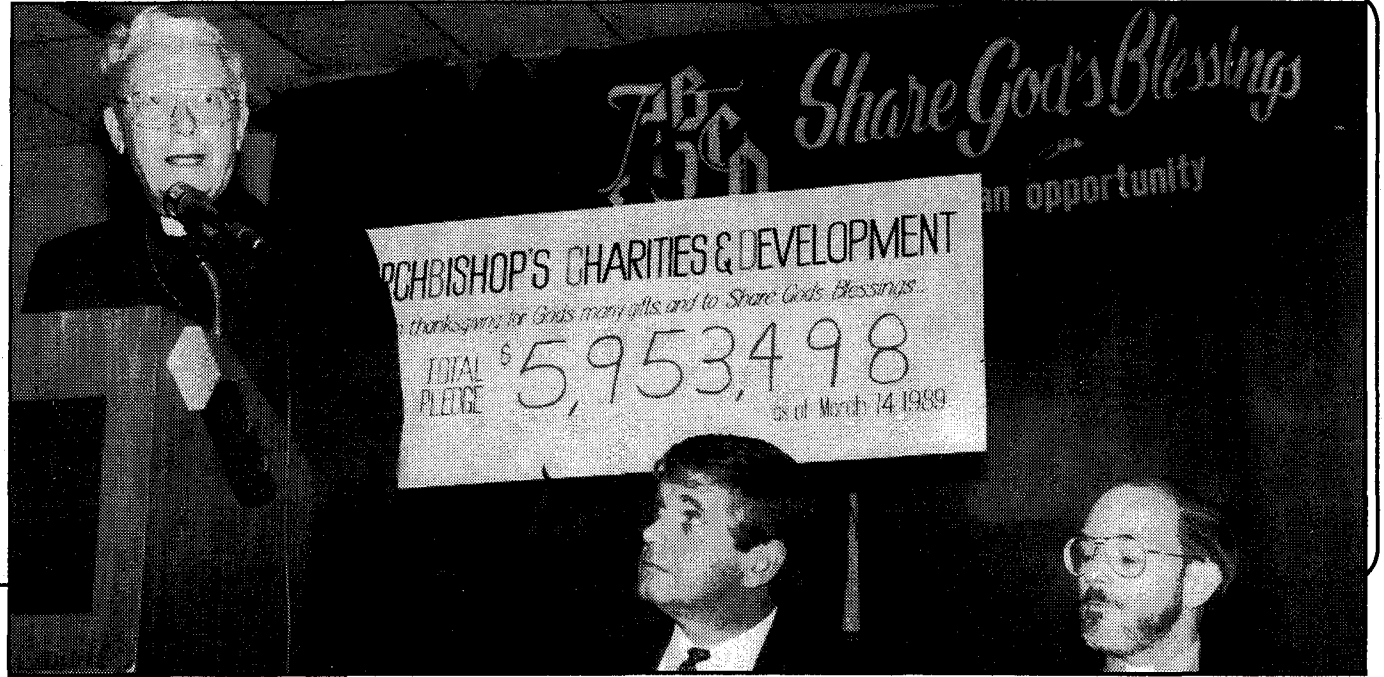
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## ABCD passes goal

Thomas Flood and Fr. George Garcia, Dade Coordinators for the 1989 ABCD Campaign look on as Archbishop McCarthy announces the total annual pledge (posted behind him). The figures surpass the 'minimum' goal of \$5.5 million. Pastors from all the Archdiocese presented the parish campaign reports at a luncheon at Nativity Parish in Hollywood March 14. Of 108 parishes in the Archdiocese over 60 surpassed their goals for this year's campaign. "La Voz photo by Araceli Cantero



## Devotedly yours

# Meeting with the Holy Father was beautiful experience

### Dearly beloved:

I am at 35,000 feet now, out over the Atlantic, returning to home sweet home after a marvelous visit with our Holy Father. You will probably have read about it before you receive this letter.

Our Holy Father had invited all the United States Archbishops to spend three days with him and Vatican prelates reflecting on the Church in the United States as a follow-up to his visit, as well as to the visit of all the United States Bishops to him last year (ad limina).

I fear we disappointed some of the media people who predicted it would be the occasion of a reprimand from our Holy Father and a confrontation between the United States Bishops and Vatican officials. Ridiculous! It was far from that. It was a meeting of brothers prayerfully evaluating our ministry, the obstacles we encounter, the marvelous response of our beloved clergy, religious and faithful, reflecting how we might be more effective in bringing Christ to our people.

It was something of a retreat. We met from 9 a.m. to 1 p.m. and from 5 p.m. to 8 p.m. Our Holy Father was present at all

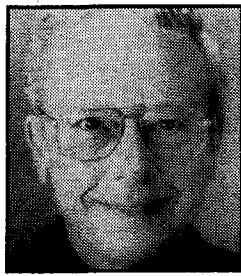
Sacrament of Reconciliation, the family as the source of evangelization, youth and education, ecumenism and the unchurched, communication and evangelization.

We met in a newly developed meeting area which had been called the "Hall of the Broken Heads" because it was a storage place for broken statues. The vaulted walls were of exposed brick which probably at one time was covered with plaster. The hall seems to be underground, there are not windows. It is in the building to the right of St. Peter's Basilica where the Pope lives. There are huge pillars that seem to be supporting the superstructure.

The hall is provided with modern equipment—setting with writing shelves, individual microphones, simultaneous translation, and two remote control television cameras

mounted high on the wall that follow the speakers like some eerie seeing eye. At the coffee breaks the Holy Father mixed informally with us. I even had an opportunity to present a white leather bound copy of our Archdiocesan Synod. He remarked that he has not forgotten the rain in Miami.

*'He led us in prayer, welcomed us warmly, and made encouraging and affirming remarks at the close of the sessions*



A very moving experience was the closing Mass we celebrated with His Holiness and the Vatican Cardinals and Bishops. It was at the Christ the King altar, which is under St. Peter's Basilica, near the tomb of St. Peter. The area has been recently renovated. The low catacomb-like wall sand arches have been plastered in white, with recessed lighting. Nearby are the tombs of Pope VI and Pope John XXIII, as well as tombs and monuments of Pope from over the centuries.

I had an opportunity to walk through the streets of Rome, visit some of the ancient churches, hear the pealing of the Roman church bells, observe the young people—arms around each other, many eating ice cream—strolling in the streets and piazzas on the Sunday afternoon. Italians are smartly dressed, leather and short skirts seem in.

I visited Santa Susanna Church, where I had lived as a priest student. I visited with our two young Miami priests now studying in Rome, Father Terry Hogan and Father Steve O'Hala. I was very proud of Father Robert Lynch, a priest of our Archdiocese, who is now the General Secretary of the United States Bishops Conference. He arranged all things masterfully, including transportation through the perilous traffic of the crowded streets of Rome which are a combination of the Circus Maximus and the Grand Prix.

In addition, Father Lynch saw to it that in the Casa del Clero where I stayed (a Vatican residence for priests serving in the Church offices or studying), my room could well have been the hideaway for the Holy Father—wood parquet floors, double ornamental doors and marble door frames, a mural on the high ornamental ceiling, but a very narrow bed!

I leave Rome with a new love for the Church. I experienced there a new sense of joy and gratitude to be part of Her, a new humility at belonging to this awesome community of faith and of love that spans the centuries back to Peter—great ages, beleaguered ages—that reaches very corner of the world, that embraces saints and sinners—all proclaiming the Good news of Jesus Christ as they tread along their pilgrimage of eternity.

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

# P.A.C.T. gets action from city on cleanup

By Prent Browning  
Voice Staff Writer

A special Corpus Christi committee of P.A.C.T. (People Acting for Community Together) is beginning to make progress in cleaning up neighborhood lots and demolishing crack houses.

At a meeting March 8 with two City of Miami officials and attended by about 400 parishioners they received promises to make the parish area a priority and inspect and cite abandoned houses, junk cars, and garbage strewn lots. The committee presented the officials with a list of 360 locations that required attention.

P.A.C.T. is an interfaith grassroots coalition devoted to addressing community problems.

Specifically, Joseph Ingraham, the Director of Solid Waste for the city, promised to not only inspect and cite locations on the list but also to clear within 45 days debris-strewn or overgrown lots and junk cars that are on the right-of-way.

Edith Fuentes, Director of the city's Building and Zoning Department agreed to inspect each of the abandoned buildings named by the parish committee within 30 days. She also agreed to refer to the county those abandoned houses which are used by drug addicts or are structurally unsound (the county passed an ordinance this summer that is aimed at the quick demolition of crack houses). Fuentes will also see if any of these buildings qualify under a special county emergency action section that deals with buildings that present a health hazard. Parishioners argued that they are a health hazard to children because of drug related debris and unsafe structures.

The only demand that Fuentes did not agree to was a request from the committee that junk cars be removed from specified private lots within 30 days. She was unable to promise action within that time period because the owners, once they are cited, have the right to appeal.

The committee's list included 268 junk cars in lots and 115 abandoned buildings.

Both officials agreed to provide written progress reports by April 3 and to meet back with the committee on April 12. Fuentes agreed to provide a long range plan of how her department would deal with the problem of abandoned homes in a more systematic way.

but two sessions. He led us in prayer, welcomed us warmly, and made encouraging and affirming remarks at the close of the sessions. But, as he explained, otherwise he simply listened attentively as he said was discreetly suggested. He did ask us to convey his affection, encouragement and blessing to the clergy, religious and faithful of our dioceses. With a smile he referred to the United States as the Lord's playground.

Ninety percent of the speaking was done by us United States Bishops. Each session, after prayer by His Holiness, was opened by brief introductory remarks on the subject from a Vatican speaker and a United States Bishop.

The floor was then open for an hour and a half for comments—almost exclusively by United States Bishops. The session ended with the two original introducers summing up what they heard and, at times, responding to questions raised. It was an opportunity to profit from the universal experiences and wisdom of the Holy See while describing unique conditions of the Church in the United States. The Holy Father was pleased, as were we all, with the edifying exchange.

The Holy Father expressed his admiration for the Church in the United States. He said he felt he had learned from the experiences. I have sheets of notes of things intend to follow up on in our Archdiocese and I intend to provide copies of the talks to the relevant offices in our Pastoral Center.

We spoke generally of evangelization—living and sharing the Gospel. We spoke of the Bishop as teacher, the priest as evangelist, the Bishop and the religious, the laity as evangelizers, the Sacred Liturgy, especially the Eucharist and the

## Official

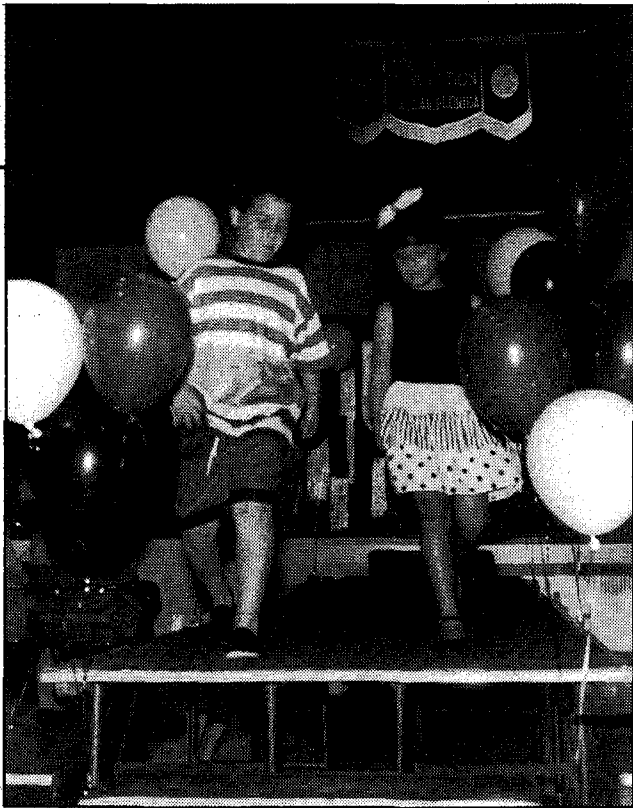
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

Rev. Michael Greer—to chairman of the Archdiocesan Commission on Pornography, effective Mar. 1, 1989.

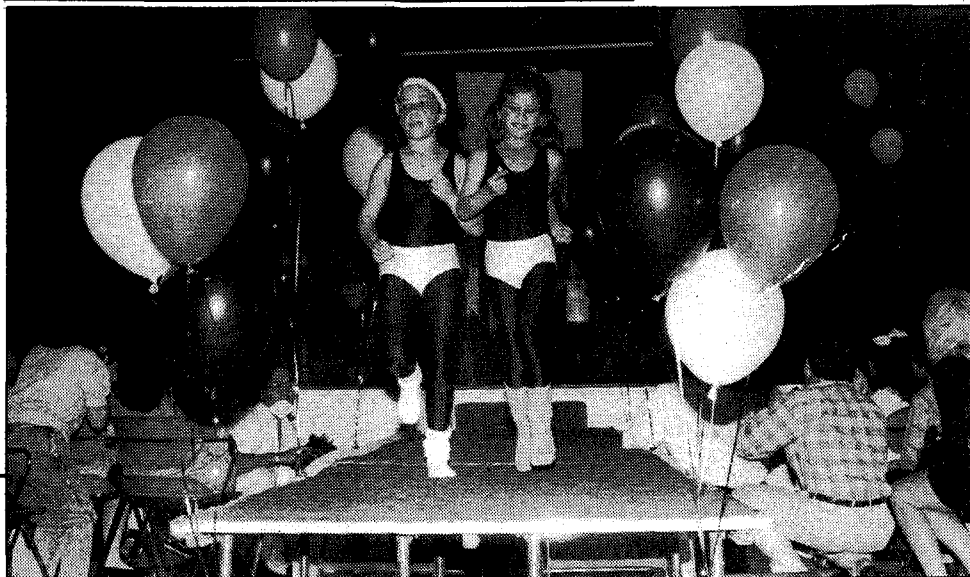
Rev. Edward Lowney, O.M.I.—to Associate Pastor of St. Monica Church, Opa Locka, effective Mar. 1, 1989.



# Kids fashion show



Helping charity is always in "Fashion" at Immaculate Conception at their 2nd Annual fashion show. Students from all ages participated in the show. Proceeds benefit Catholic Home for Children and Mother Teresa's Soup House. (Photos by Marlene Quaroni)



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# Group works to boost Catholic cable in archdiocese

By Cynthia Thuma  
Voice News Editor

In a 1980 speech at St. Boniface Church in Pembroke Pines, Mother Angelica, founder and developer of the Eternal Word Television Network and abbess of the Our Lady of the Angels monastery in Birmingham, Alabama told her audience: "Being a Christian is difficult. If you're not a thorn in someone's side, you're not a Christian."

Nine years later, some of her South Florida-based followers are practicing her admonition in hopes of getting an in-

creased amount of programming from EWTN, the first all-Catholic cable company, on local cable systems.

Petitions to urge cable systems to increase the amount of program time will soon be appearing in churches throughout the Archdiocese of Miami. The Knights of Columbus are aiding the drive.

"When you talk to (the local cable companies) you get the feeling of what they want," said Sergio Ovalle, who is helping lead the drive. "By their reaction and the reality, you see they're not interested. Some of them say they're not interested in carrying religious TV. They don't think that Catholics make up 40 percent of the population here."

Floridians aren't alone in wanting to see more programs from EWTN, which has seen phenomenal growth in its eight-year history.

"The network started in 1981 with 60,000 viewers," said Nancy Gilmore, EWTN's affiliate relations manager. "In 1987, we were at 5.4 million and at the end of 1988 we were at 10.6 million."

"We're the most prominent in the Northeast because there's so many Catho-

lics there," she said. "That's our strongest point. We do have a lot of affiliates in Florida, too."

Currently, EWTN has 523 affiliates and reaches 11.5 million homes.

Part of the network's popularity is undoubtedly due to the popularity of its founder. Mother Angelica was born in Canton, Ohio and became a Religious in 1945. Not long afterward, she suffered a severe spinal injury, but recovered sufficiently without surgery to begin work on the Our Lady of the Angels monastery. There, the cloistered order supported itself by selling peanuts and "St. Peter's Fishing Lures."

In the 1970s, the order decided to function as a communications ministry, first marketing pamphlets on issues of importance to Catholics. Mother Angelica's popularity as a speaker rose, but the order permitted only several trips a year away from the cloister. To help increase the number of people she could reach with her speeches, Mother Angelica began to have them videotaped. From that, her first television program was broadcast over the Christian Broadcasting Network. EWTN

followed in 1981.

Ovalle and his group have been heartened by the success of a Jacksonville group that increased EWTN's air time in the Diocese of St. Augustine.

The drive grew from St. Augustine Bishop John Snyder's desire to boost Catholic television programming within the diocese. Bishop Snyder formed a group of local businessmen "and one of the things he asked was if we couldn't help him out with increasing the Catholic programming," said Bill White, a member of the group. "Here we had a lot of programs for the different Christian groups, but not a lot for Catholics."

The Jacksonville cable supplier they targeted "was very helpful. I was surprised how easy it was," White said. "But we had a lot of the leading businessmen in town. We had a lot of muscle."

The cable supplier added Channel 33 to the company's program list, giving the community 24 hours of the EWTN a day.

"If Jacksonville can do this with a smaller percentage (of Catholics), then why not us?" said Ovalle. This is the most strategic area of the country."

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The Criterion, November 25, 1988 Indianapolis, Indiana

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## To The Editor

### Adopt a needy parish in Haiti

I am writing to you to tell you a word or two about a project to help impoverished Catholic parishes in Haiti and throughout the Third World.

Twenty-one years ago my wife Alice and I went to Haiti to find a project for our family of 14 children. We found it and have made 51 trips. We have tried different ways to help, but in December 1977 we found the best way.

Since then 202 parishes in the U.S. and Canada have adopted parishes in Haiti, Mexico, Peru, Brazil, the Philippines and Guatemala (180 of these adoptions are in Haiti).

Adoption is a love relationship. Adoption by a parish in the Third World is likewise a "love affair" that grows and grows.

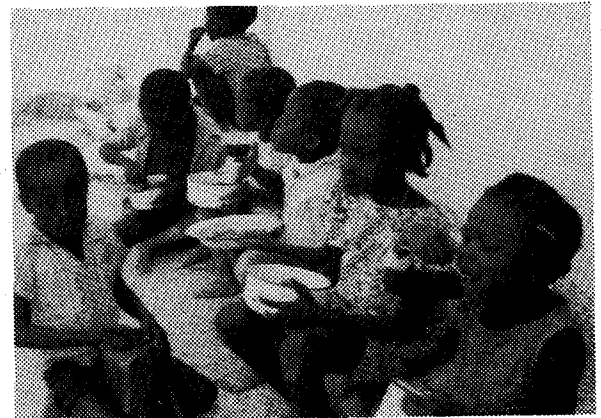
Visitations are made by pastors and parishioners. Loving concern is developed. The needs of the adopted parish become your needs.

Pastors in the Third World parishes seldom get \$10 a week. I counted one collection-45 cents. Yet parishes there are large-35,000 to 50,000 and more.

The adopting parish takes up a collection once a month. Every cent goes - no overhead. The pastor knows how to get the best use of the funds and gives regular reports.

If any parishes are interested in this project, please contact me.

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You are invited to visit your adopted Parish in Haiti. Seeing is believing. You are an Apostle of Jesus Christ.



# Marriage Retorno blooms in Miramar

By Cynthia Thuma  
Voice News Editor

At St. Bartholomew's parish in southwestern Broward County, the Marriage Retorno thrives in silence.

"The retornos are sort of taking off here," agreed Father Tony O'Brien, who helped conduct a program in early March. "We're lucky because we have an old convent to use for things like this."

"Father Paul Vuturo, the pastor at St. Bartholomew's, offers the convent for people who are coming from a distance," said Vicki Owoc of the Archdiocese of Miami's Family Enrichment Center. Father Vuturo "approaches couples on a one-to-one basis."

Twenty-seven couples from the parish have made the retorno, tops in the U.S. and Canada.

Before beginning the weekend-long retorno, participants receive a list of Scriptural passages and questions to read and reflect upon. Early in the retorno, the participants have the opportunity to dis-

cuss the questions and their significance to their marriages. Periods of reflection, dialogue and prayer follow.

Convincing couples to give the program a try sometimes takes a little doing, Owoc said. Because much of the retorno is done in silence, some are apprehensive.

"It's a quiet, low-key type weekend," she said. "I think there's a little fear or hesitancy dealing with couples' prayer. It's treading on uncharted waters; it's very scary."

Once they've completed the retorno, Owoc said, "every reaction, without exception, has been that it's wonderful."

"The say their confidence has increased, they feel more unified, a greater sense of power and closer to their families."

St. Rose of Lima parishioners Dot and Michael Terheyden had their March retorno at St. Bartholomew's cut short by a family emergency, but Dot Terheyden said she hopes to complete the experience soon.

"We only got to complete the Friday



Staff and participants at St. Bartholomew's most recent Marriage Retorno (Voice photo / William Burns)

part, but based on what I saw, I'd highly recommend it to anyone," she said. "I'm anxious to complete it. I felt very comfortable with the people there."

One more retorno will be offered this spring, on April 14-16. For further information or reservations, contact Owoc at the Family Enrichment Center, 651-0280.

## UM medical students pack pro-life seminar

By Cynthia Thuma  
Voice News Editor

After listening to a discussion on the medical aspects of abortion, University of Miami medical student Robert Tyree felt compelled to act.

Tyree organized a public discussion espousing a pro-life viewpoint and hoped he could attract an interested audience.

He never anticipated the response would be so great.

Attendees quickly filled all the seats of the fifth-floor auditorium of the Rosenstiel Medical Sciences Building at Jackson Memorial Medical Center. The overflow lined the walls and sat in the aisles.

"It was the first time in my four years at UM that the pro-life position got a fair shake," said Tyree. "I felt a lot of people were stimulated to think of pro-life as a legitimate alternative. It's like a cloud was lifting."

Panel members were pediatrician Jose Azaret and Archdiocese of Miami Respect Life media spokesperson Libby Johnson. Peter Cole, a third-year medical student, served as moderator.

Dr. Azaret urged the audience, most of them medical students and health-care professionals, to maintain the ideals they brought with them to their profession and not give in to the lure of easy money.

"Are you going through your schooling to become an abortionist?" he asked. "Is that your calling? Are you going to do that for just a few years to pay off your student loans? If you're doing it, you're destroying babies."

"Look at the phone book," said Johnson. "You'll see 19 to 20 page advertisements for the abortion industry. The whole industry is built to protect (abortionists). There's no one there to protect the woman."

"I've been in front of the state legislature so many times, I'm getting sick of it," she said. "The abuses have not gone away (since legalization). Abortion was made legal, but only for the abortionists."

Dr. Azaret also urged audience members not to be misled by the rhetoric of the pro-abortion factions.

"When my wife went to the obstetrician and found out she was two months pregnant, the doctor called it a baby," he said. "If she would have gone to an abortion clinic, they would have called it fetal tissue or a mass."

The discussion provoked some thoughtful questions from the audience.

"A lot of light bulbs were going on in there," said Tyree, who said he hopes the discussion will become an annual event.



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## Divorced, separated welcomed back to fold

By Lina Bryon  
Staff Writer  
La Voz Catolica

The Church is always ready to welcome her children back home. And it was no different this year, as the Archdiocese of Miami once opened its arms to Catholics who are separated from the sacraments because they have divorced and remarried outside the Church.

Gathered at St. Rose of Lima parish in Miami Shores, members of the Archdiocesan Marriage Tribunal explained to participants the procedure for obtaining an annulment of a previous Church marriage. Meanwhile, representatives from the Ministry to the Separated and Divorced offered encouragement and support.

Archbishop Edward McCarthy, welcoming participants to the conference, also reminded them that "the Church has missed you. Come home."

"I never thought [an annulment] could be done, but now I have hope," said Rebeca Chevalier. She wants her second marriage to be valid in the eyes of the Church so that her children can take an active part in the faith life. For that she needs an annulment of their first marriage.

"The only one who never rejected us



was Jesus," said Ileana Artime, who shared her personal story with conference participants.

She told of how she and her then fiance had to cease working for the Church when—intent on being validly married—he asked for an annulment of his first marriage. At the time he had three children, aged four, two, and eight months.

"It took a while, but we got the annulment, and now we have four children instead of three," the young teacher said, smiling and telling of their new baby girl.

"The word annulment means that the [previous marriage] sacrament is declared null and void," explained her husband, Marzo. He added that he never lost hope, even though he waited four years to be able to marry Ileana. The annulment itself took one year.

Remigio Barnet waited 11 years to remarry. His wife remained in Cuba and he "felt very alone, so I decided to

Rosario Bergouignan and Father Ernesto Molano were present at the conference to lend support and answer questions.  
(Photo by Lina Byron)

rebuild my life," he explained.

Now, he hopes to obtain an annulment of that first marriage so he and his current wife, Sara, can remarry within the Church.

Father Ernesto Molano, ajuant vicar of the Archdiocesan Marriage Tribunal, explained that the first step toward an annulment "is taken in the parish."

Those interested must first speak to a priest or specially trained lay person, who will determine whether there are possible grounds for an annulment. If there are, the Marriage Tribunal will send the applicant a 46-question form to fill out. The rest is up to God . . . and time.

## 'Flowers and thorns'

New family program aids newlyweds

By Lina Byron  
Staff Writer  
La Voz Catolica

In an effort to decrease the high rate of divorce, the Archdiocese of Miami has begun a program to help newlyweds deal with differences before they become irreconcilable.

The program is called "Flor y Espina" (Flowers and Thorns), because "in every marriage there are some 'flowers' and 'thorns,'" said Elaine Marrero, associate director for the Hispanic family life ministry.

The program is aimed specifically at couples who are newly married or have children younger than 8 years of age. The couples are trained to form and lead newlywed support groups in their parishes.

Although Flor y Espina is conducted in Spanish and aimed at Hispanic couples, the Family Life Ministry soon hopes to establish a similar program for English-speaking newlyweds.

About 3,000 of the 4,000 weddings performed each year in the Archdiocese involve Hispanics, and a 1987 census by the University of Miami showed that one of every two marriages in Dade County ends in divorce. The rate of divorce among Hispanics, once lower than among Anglos now is on a par with them.


(Continued on page 14)

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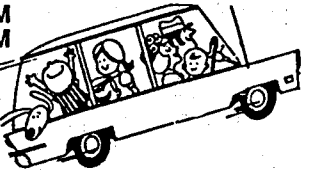
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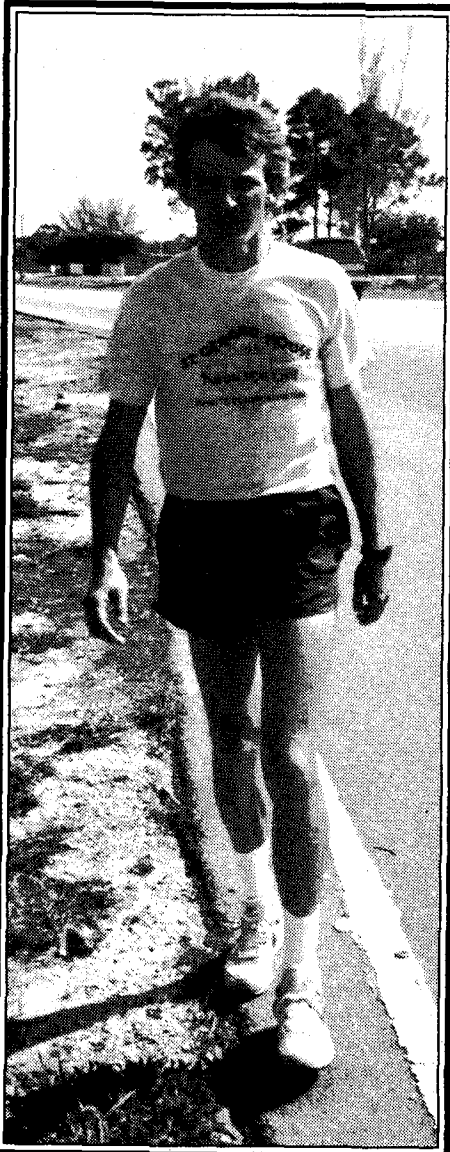
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# The run for life

200-mile run from Miami to St. Augustine raised \$12,000 for life

By Prent Browning  
Voice Staff Writer



Heat, illness were worst enemies.

Some people didn't think he could do it.

Michael Sapp, a 32-year-old Knights of Columbus member from

*'When I looked at Mike, I didn't think he could do it, I really didn't. This kid is going to... cheat somewhere,' I thought.'*

*'But he surprised me, I'll tell you'*

Homestead, proved the skeptics wrong when he completed a 346-mile "Run for Life" Feb. 19. The run, from Miami to St. Augustine, has so far raised over \$12,000 for St. Gerard House, a residence for expectant mothers.

It was the equivalent of a marathon every day for eleven days for Sapp, who proceeded in stages up State Road A1A. Fighting back an illness and the elements, he stopped along the way at Pompano Beach, Jupiter, Daytona Beach and a half dozen other cities before his arrival and enthusiastic reception in St. Augustine.

To the K of C runner, the marathon was a pro-life statement as well as a fundraiser, but the money he raised have had the practical effect of keeping the doors open at St. Gerard House, located in St.



Michael Sapp begins 11-day run from St. Mary Cathedral, with Sacred Heart marathon runners joining him for first mile. (Voice photo/ Prent Browning)

Augustine.

The residence has been struggling to pay the mortgage on a new 16-bed facility for pregnant women (donations can be sent to Run-for-Life, P.O. Box #4874, Princeton, FL 33092). St. Gerard House also runs a day care program for mothers and offers, in cooperation with the county school system, continuing education courses.

This year, founder and director Caroline Wolff was reaching into her own pockets to keep the residence open. Wolff, a devout Catholic whose husband is a member of the Knights of Columbus, turned to the fraternal organization for help, sending out letters to councils throughout the state.

When Sapp, the representative of his council's (Homestead #4998) Crusade for Life program, heard about her predicament, he knew it would take a special event to raise enough money.

A technical writer with Turkey Point nuclear power plant, Sapp is no professional runner, but jogs regularly in his free

time and has participated in several marathons. He felt that he had a talent for it and knew his own body's limitation. Once he settled on the idea for the marathon run he felt confident he could complete it... if it was carefully planned.

Soon maps were broken out and a planning committee, formed of K of C members from Homestead and Perrine councils, pored over the numerous details that had to be considered.

It was decided to proceed in 25-30 mile stages up the coast, a distance long enough to offer a continual test of endurance but short enough that he could walk part of the way. By sticking to these distances they would allow some slack in case he fell behind schedule. It was also determined that a camper filled with K of C volunteers would follow Sapp to supply him with the constant doses of water needed to fight dehydration.

The cooperation of K of C councils along his route was enlisted. They received

(Continued on page 14)



K of C runner grabs lunch in camper while driver Herman Pouw, grand knight of the Homestead council and Jerry Metallo, project head, look on.

## Haitians on retreat

*'We just want them to have something in their hands (before they're returned to Haiti)'*

The Dominican Retreat House in Miami hosted its first Haitian retreat March 10-12. Two Haitian prayer groups, the Charismatic Prayer Group from St. James parish and the Ambassador of Jesus Christ Prayer Group, a group that originally began in Haiti, took part in the three-day retreat. Members of the prayer groups gave talks on spirituality on Saturday and Sunday and the retreat closed with a liturgy Sunday celebrated by Fr. Jean Pierre, a Haitian priest ordained last year.

There were many people who shared their thoughts about God, said Charismatic Prayer Group leader Garvey Erzilus. "I think it was very fruitful for them. They had the opportunity of experiencing the Lord," he said.

The Charismatic Prayer Group was started last October and meets every Monday at the North Miami parish. They have raised money for and visited the Haitians detained at Krome Ave.

"We just want them to have something in their hands (before they returned to Haiti) and then we see them to give them the Gospel and the good news and courage. It's something that's very traumatic for them the situation that they are living in now," said Erzilus.



Gareth Barthe, of the Ambassador of Jesus Christ Prayer Group, plays a guitar during a retreat at the Dominican Retreat House in Kendall. (Voice Photo by Prent Browning)



# Would you have crucified Jesus?

Don't be too quick to judge those who did, Scripture expert says

By Ana Rodriguez-Soto  
Chief Correspondent

With the hindsight of 2,000 years, it is easy for "believing Christians" to think that they would not have put Jesus to death. But were the circumstances to repeat themselves today, says an eminent scriptural scholar, chances are the outcome would be the same.

The Jesus of the Gospels "is very disturbing figure. And often most disturbing to people with deep religious convictions," Father Raymond Brown told an audience at Florida International University last week.

The South Florida priest, who was ordained in St. Rose of Lima parish in Miami Shores where his parents lived and is considered one of the foremost scriptural scholars in the world, analyzed the Passion narratives at the invitation of FIU's department of religion and philosophy and Catholic campus ministry.

Father Brown is the only fulltime Catholic professor at Union Theological Seminary in New York. He is the author of a number of books and is currently working on a commentary on the Passion narratives.

In a fascinating and informative lecture, he put the Passion of Christ into context by delving into ancient Roman and Jewish history, describing what is known about the laws, traditions and attitudes of the time.

In doing so, he touched on the controversial topic of anti-Semitism, and acknowledged that "the crucifixion has been used in a very hostile way against Jews."

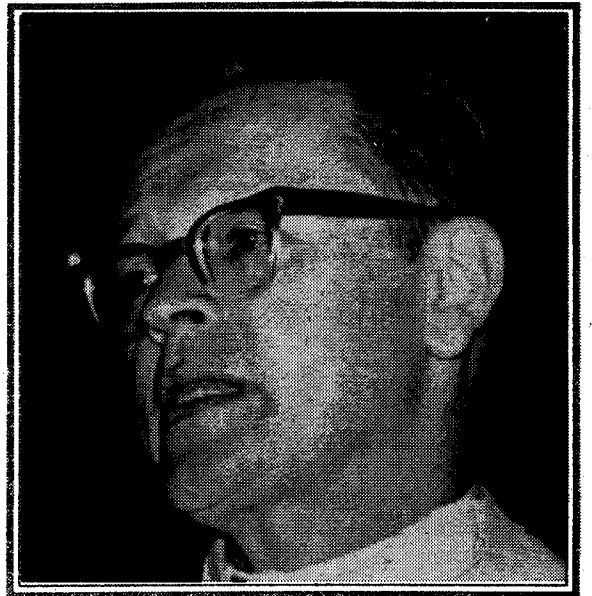
Father Brown quoted from the writings of St. Augustine, St. John Chryostom and St. Thomas Aquinas, luminaries of early Christian thought, who condemned the Jews as Christ-killers and even urged that they be persecuted. Their writings set the stage for centuries of violent anti-Semitism that, in some quarters, still persists today.

Putting those writings themselves into their historical context, Father Brown noted that even after Christianity was accepted as the religion of the Roman empire, Christians felt threatened by Judaism. Its roots went back further; it had a history and a tradition

**'There was a time when people took religious adherence very seriously and the thought of putting people to death because their religious adherence, their understanding of the law of the temple was wrong, was common'**

--Fr. Raymond Brown

(Photo of previous Miami visit)



which Christianity had yet to develop; and the two religions were, in a sense, competing for adherents.

Similarly, put into the highly-charged religious atmosphere of First-century Palestine, the decision to condemn Jesus to death can be understood "not [as] a question of wickedness or insincerity," Father Brown said, but as "a religious reaction: 'this is what God wanted us to do.'"

He explained: "There was a time when people took religious adherence very seriously, and the thought of putting people to death because their religious adherence, their understanding of the law or of the temple was wrong, was common."

Even members of the different Jewish sects — Pharisees, Sadducees, Essenes — threatened each other with death on religious grounds, Father Brown noted.

And here was Jesus, "a disturbing religious figure who raises questions that are almost insoluble. It's almost as if you were challenging our very understanding of God by raising these questions. You must be against God, and therefore you must be punished because you're leading people astray."

Christians have not been immune from that type of thinking throughout the centuries, Father Brown noted.

So in reading the Gospel narratives, he stressed, it is not a question of assigning blame, but of putting people's actions into the proper context.

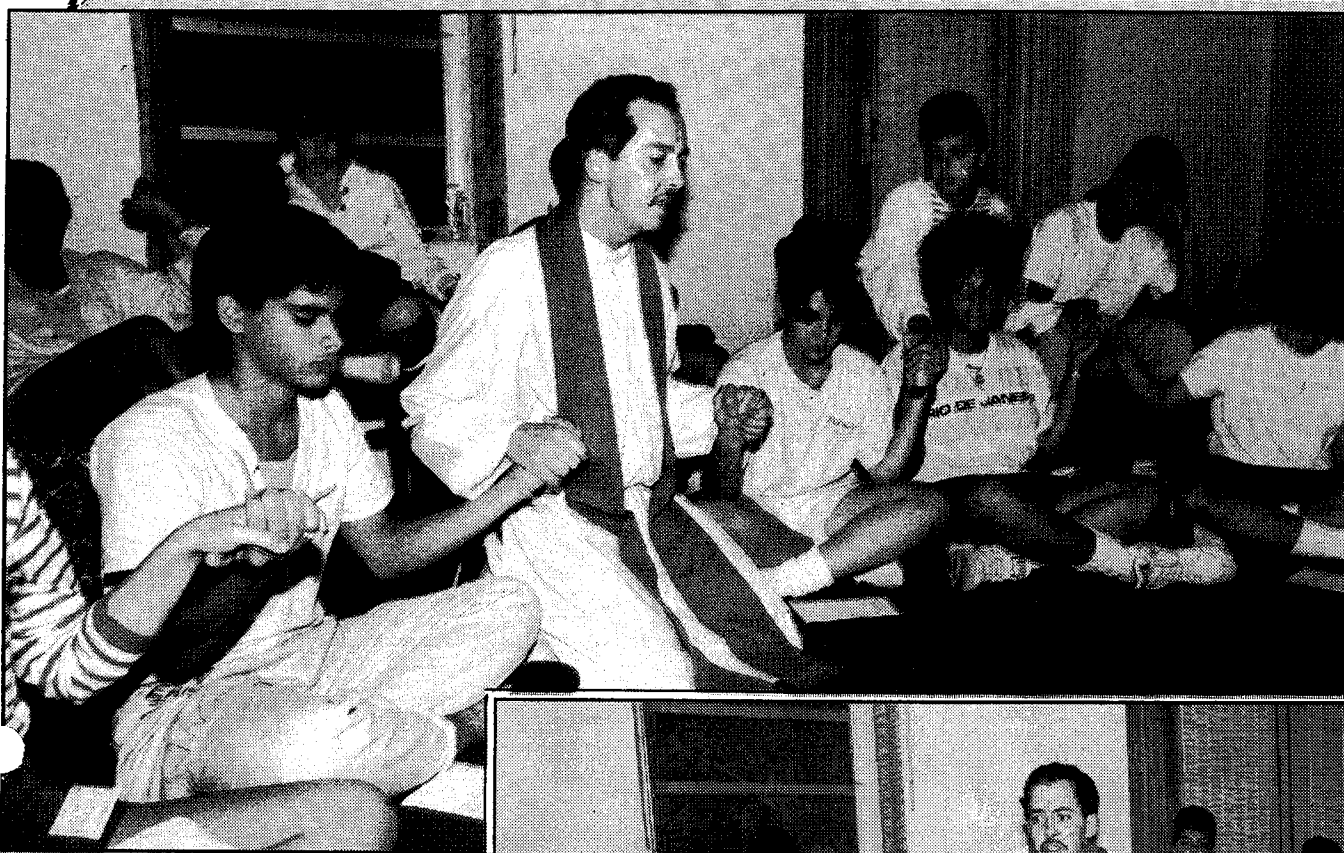
More important, Christians today must put themselves in the same situation and ask, "What would I have done?"

"That's really part of the evangelists' purpose, to involve the readers and to get them to make a decision," Father Brown said.

He noted that in the Passion narratives — believed to be the oldest sections of the written Gospels — the supporting actors seem to take on leading roles.

Instead of concentrating on what Jesus says and does, the evangelists are just as preoccupied with recording the actions of others: the disciples fled; Peter denied him; Judas betrayed him; Pilate "washed his hands" of him; the chief priests and scribes condemned him; the crowds jeered at him; some women tried to comfort him; and very few came to his defense.

Indeed, the Passion narratives "are designed to make the reader say 'how would I react to all this?'" Father Brown said. "There's a challenge in the narratives as to whether we, believing Christians, would support [Jesus] today."

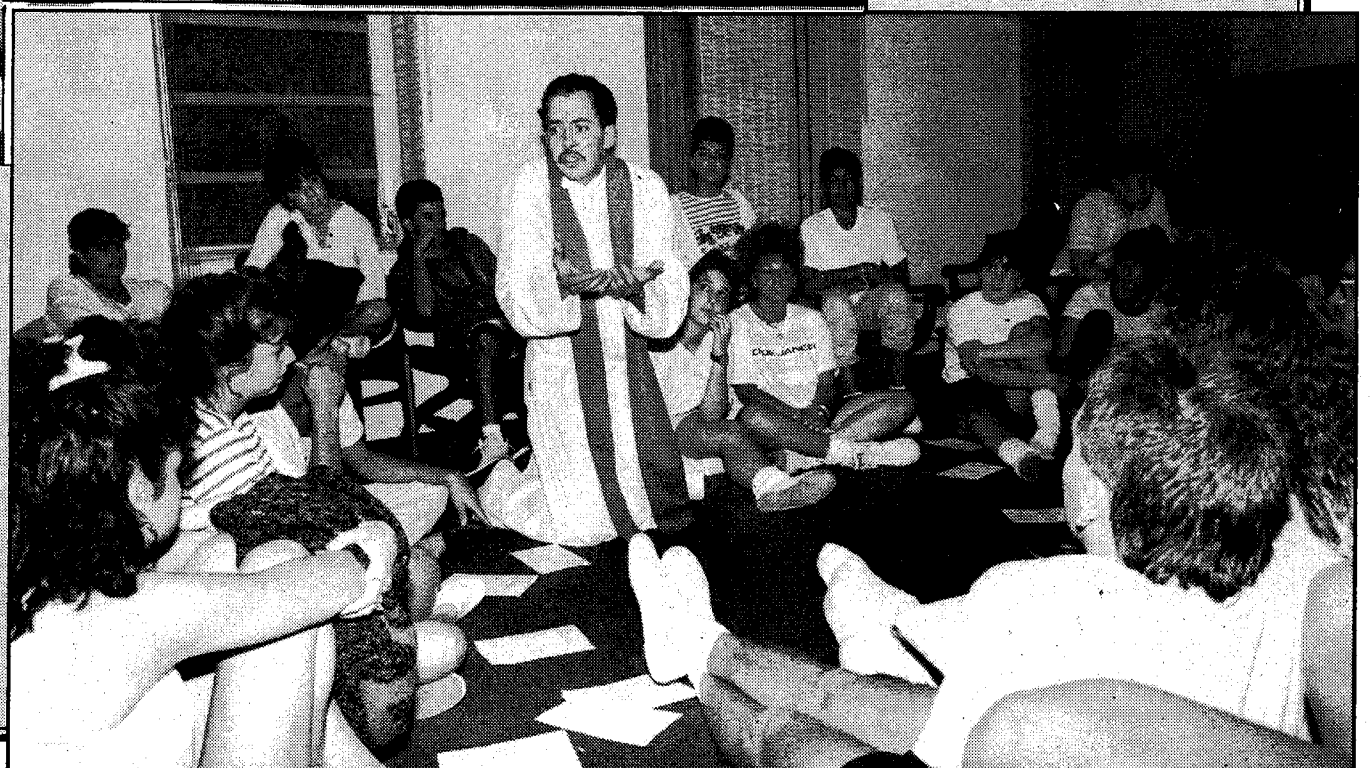


Youth on retreat learn...

## ...Reconciliation

Fr. Anthony O'Brien, associate pastor of St. Bartholomew parish in Miramar, leads a discussion on reconciliation during a 3-day retreat for parish youth who heard talks and participated in sharing and prayer.

(Voice photos by Marlene Quaroni)





## K of C member runs for life

(Continued from page 12)

offers to pay for motel rooms and provide lodging in homes for Sapp and the other Knights.

Everything was falling into place when Sapp received a blow that nearly caused the cancellation of the run. About three weeks before it was scheduled to begin he was diagnosed as having a kidney and liver infection. Not telling the doctor of his plans and keeping the illness mostly to himself, he made the difficult decision to proceed with the run.

Meanwhile, the K of C runner was visiting Catholic schools in Dade County with John P. Jones, the principal of Sacred Heart Catholic School in Homestead, bringing a pro-life message to the children and speaking about St. Gerard House.

Jones became an enthusiastic supporter, seeing the runner as a role model for his own students who eventually raised over \$1,500 for the St. Augustine residence.

"I think he leaves a legacy to the children regarding the stand of the church on pro-life," Jones said after the run. "He wasn't hauled into a paddy wagon; he wasn't breaking the windows of an abortion clinic; he didn't blow them up at 2 in the morning. Instead he took his God given gift and drew attention to an issue that our church should be responsible for."

"You wouldn't believe the impact he's had (on the students)," he said.

When Sapp began his run at St. Mary Cathedral in Miami on Thursday, Feb. 9, students from Sacred Heart participated in a special Mass honoring the event. Afterwards the school's cross-country team followed the runner as he jogged between lines of Knights in full dress outside the cathedral, officially beginning the marathon for the benefit of the cameras.

Sapp and the camper crew soon settled into a daily routine. Keeping to a detailed diet, Sapp was in bed every night by 9 p.m.

"We kept him watered and fed just like a good horse," joked Jerry Metallo, who as project chairman of the event was part of the camper crew.

On Saturday, February 11 as they were going through Palm Beach they ran into their first significant problem. The camper took a wrong turn and was separated from the K of C runner for about three hours. Cut off from his supply of water and reduced to walking, he was finally able to reestablish contact after he remembered a crew member's beeper number.

But this incident was just a presage of bigger problems to come. Especially hot South Florida days at the beginning of the week disrupted the smooth routine they had worked out. Badly sunburned on the back of his legs and taking frequent drinks of water, Sapp found it difficult to eat during the day.

"I think the heat led to problems later in the week, even after it started to cool off," Sapp said later.

By Friday, February 17, he was losing strength, mostly due to his reduced calorie intake, and he was already having the stomach problems that plagued the last four days of his run.

Then the weather decided to throw its full weight against them.

"There was an incredible wind that blew in Friday night," said Sapp, "that just continued to blow all Saturday straight into our faces."

The K of C runner was so weak he had to walk all day Saturday, putting them behind schedule just one day short of his goal.

"When I woke up on Sunday I have to admit that I was a little bit on the despon-

dent side," said Sapp who had by then had begun to pray the rosary while running as a way of focusing his mental energies.

He had to decide now whether to start 16 miles ahead of where he spent the night or to begin where he was and risk missing a special ceremony planned for him at 5 p.m.

Sapp had formerly been adamant about covering every mile of the route.

"If we didn't put him in the exact same spot in the morning where he left his footprints (the afternoon before) he would walk back to that spot without leaving out a step," said Metallo.

"I would try to talk him into staying in the camper and skip a few miles but he wouldn't do it," recalled K of C crew member John Miske.

Not too surprisingly then, Sapp decided to start where he was, and to get as far as he could before 5 p.m.

It proved to be the right decision. Both his speed and morale were high.

The run was apparently well publicized in the area and people drove by and honked their horns and waved.

"I guess I got excited, the adrenaline started pumping... people were standing in their backyards waving at us and that was very encouraging," continued Sapp.

The last quarter mile to his destination, the Shrine of Our Lady de la Leche, his excited 4 year old son, Justin, joined him.

As he and his son ran into the church grounds everyone gathered around them and escorted Sapp to what was the final finish line of the run as far as he was concerned, a giant metal cross in front of the shrine.

He laid down at the foot of the cross for a few moments.

"Although some people thought I was

lying down because I was tired," he said, "it was really like a prayer for me to just lay myself down and offer up everything we had done over the past 11 days to the Lord at the foot of the cross."

Sapp was only 15 minutes ahead of the scheduled start of the closing ceremonies. Inside the church, pastors from several different denominations and Bishop John Snyder of the St. Augustine diocese, made pro-life speeches. Sapp was showered with plaques and trophies and participants in a run-for-life race sponsored earlier by St. Gerard House received awards. The State Knights of Columbus presented Wolff with a check for over \$600.

After the experience was over the Knights who participated were glad that they did it but also happy the run was completed. Even those who rode in the camper had their share of blisters and fatigue.

All admired the way that Sapp surmounted his physical problems at the end of the week.

"When I looked at Mike, I didn't think he could do it, I really didn't," admitted Miske. "This kid is going to try and eventually we're going to cheat somewhere, I thought."

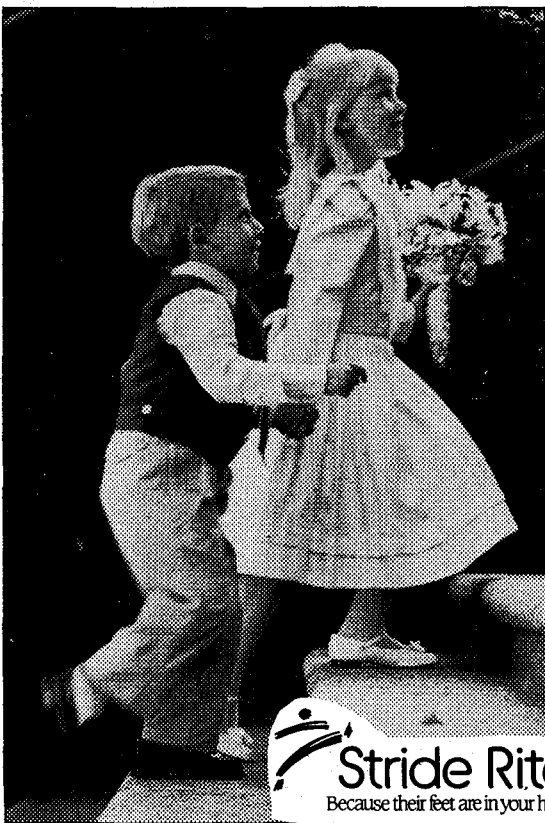
"But he surprised me, I'll tell you."

### Flowers and thorns (Continued from page 11)

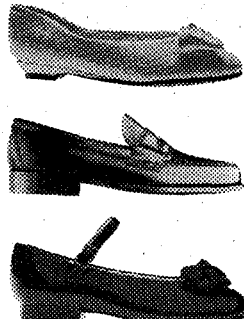
Auxiliary Bishop Agustin Roman, one of the chief promoters of the program, says that often when they get married, "young people don't know where they're going to live and they don't become involved in a parish, where they can get the best help.

"Flor y Espina," he said, is "very important, because it helps to enrich marriages at the beginning."

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## Weathering life's passages

By Vicki Owoc

### Archdiocese Family Enrichment Center

Birth, life, death—March 1986 held it all! I'd like to share some of the thoughts and feelings with you and the situations which were an invitation to growth. A year ago our fourth child and third son, Victor, became engaged to an Irish lass, Eileen Ryan. The young couple made plans for their wedding the following March. A week later, my mother went into the hospital for removal of a tumor. The prognosis after surgery was ovarian cancer; her death sentence was that she had three months to one year to live.

At the end of that week, our eldest child and only daughter, Cindi, told us that she was pregnant with her third child. The months that followed were a mixture of emotions for our entire family. Cindi lost the baby two months into the pregnancy. As a family we became closer than ever. Somehow that precious little life that we were never able to share, except in our hopes and dreams, left an immense void in our lives. Our great consolation was that this unborn child was with the Lord.

The next month she became pregnant again and this pregnancy was a strong, healthy experience for everyone. Once again, I found myself at the center, a link between life that is beginning and life that is ending. My mother, who gave birth to me, was coming to the end of her life; and the young woman to whom I had given birth was again to bring forth new life. My life is a constant enfleshment of God's love.

Watching, waiting, and praying became my life. Each day I visited my daughter, watching her body swell with the new life inside her and seeing her get stronger and healthier with this new life. I praised God for another one of his miracles which would change our lives forever.

Each day I visited my mother, in and out of hospital, watching her once strong, beautiful body wither and change. I watched her get weaker and more helpless. I prayed for her to have the courage to fight.

For hours I'd sit with my mother, holding her hand, kissing her, and assuring her of my love. This was my mother who held my hand when I was little, who kissed away my bruises and hurts. How I wished that it were possible for me to kiss away her pain and hurt!

In the midst of death, life goes on. During the twelve long months I prayed for a healing, my husband prayed with me daily. Finally one day during our Scripture sharing we were enlightened by the Spirit. We turned to each other and realized healing had taken place. The January before Mom became ill, her marriage of twenty-five years to my stepfather had been validated and blessed in the Catholic Church. Mass and the wedding ceremony were celebrated in our living room. Jack and I realized that that was the healing we had prayed for so diligently. We praise God for this blessing. She was healed of all her past sins and made ready for the Lord. This was her final preparation for her entry into paradise.

Her suffering and illness were the final purification. They opened up a whole new avenue of new experiences. When I visited her laying in her sick bed I began asking her to pray with me. In all my life I had never before prayed with my mother. Now we said the rosary together. I would lead. One time when she was so weak that I could barely hear her responses, she touched my arm after the second decade and said: "You forgot one Hail Mary." I really laughed and replied: "I never could get away with anything with you, Mom."

The days, weeks, and months went by. Wedding preparations were getting more hectic. Cindi was blossoming and radiant. Mom was getting weaker.

The final two months I bathed her, creamed and powdered her as though somehow that would make her as though somehow that would make her well. She came home now for the last time. She had been on intravenous hyperal nutrient feedings for six months in and out of hospital. We made the decision to keep her on the intravenous feedings at home and not to put her through any more chemotherapy or the loss of dignity that often goes with hospital care. With the help of a visiting nurse and nurse's aide, we were able to care for her in her own home. This once beautiful, vibrant woman was all but immobilized. She appeared so frail, so worn, so tired! Tears filled her eyes like little pools of green water and she told me she loved me. How I wished that I could have borne some of the pain for her!

The first of March came, and the groom was nervous until he met his bride at the altar. The day was perfect except for the fact that Mom couldn't make it. We had a wheelchair all ready for her, her aqua dress cleaned and pressed, but she was too weak to get dressed.

March tenth...the last visiting relatives who had come for the wedding went home. The next day our daughter gave birth to a baby boy. We had rejoiced eleven days earlier in the new life Vic and Eileen had begun and now we rejoiced in the new life of precious Anthony Robert. Our days continued to be filled with laughter and tears. Nine days later, Jack and I hosted the National Retorno Board Meeting in our home. It was something that had been scheduled many months before and consequently, could not be postponed. What a gift and source of strength those four days turned out to be! We were surrounded by couples and priests whose lives are deeply rooted in prayer. I can't begin to describe the blessings empowered by their presence. Jack and I shared in their prayers—seeking first God's kingship over us, his way of holiness, and all things were given to us besides. (see Matt. 6:33) These special, holy people of God eased our pain and lightened our burdens.

Holy Week...My stepfather and I took turns sleeping with Mom. She was getting worse.

The nurse told us her liver was not functioning. During one of these frightening experiences I put every blanket and quilt in the house on her. She asked me to lie across her chest. The quivering was wild, as I lay there violently moving with her trembling body. I prayed out loud for God to ease these symptoms.

Mother was in diapers, since all her bodily functions were breaking down. As I changed her diaper, I couldn't help think of the many diapers she had changed for me when I was a baby. Life certainly had gone full circle.

Little by little she was slipping into a coma, in and out of consciousness. The nights I slept with her, smelling the urine and other smells I will not describe trying to doze off, I couldn't help but think of Mother Teresa and the sickening odors she endures. This was my mother who gave me life, and yet, this is so hard for me to bear. I whisper a prayer and offer my feelings to Jesus and ask him to unite all this suffering to his own.

In the morning I squeezed her hand and kissed her face. She squeezed my hand back, but ever so lightly. Her strength was leaving her. She knew that she was dying and she knew that I knew it too. We had talked about it many times. I told her how beautiful the new baby was and I saw her eyes open a little wider with this news. She always loved the little babies so much. I talked with her about God and how much he loves her and how she was going to be with him. She couldn't pray the rosary anymore, so I held the crucifix to her lips to kiss.

It was my turn to sleep with Mom on Easter Saturday.



I asked my stepfather if he would mind if I did not sleep with her that night. Our son Jack's fiancée was being welcomed into the Catholic Church and receiving her First Communion and Confirmation at the Easter Vigil Service. I wanted to be there with my husband and children. My stepfather agreed that that was where I should be that evening.

Easter morning at three a.m., my stepfather called me to tell me my Mom had died. As our youngest son, my husband and I drove to her home a feeling of indescribable peace came over me and I knew that on Easter morning she rose with the Lord. (see Phil. 4:7) She had finally received the ultimate healer, death.

## Station pulls plug on cardinal's lenten messages

By Father Virgil C. Blum, S.J.

Joseph Cardinal Bernardin prepared a lenten series of eight "inspirational" talks to be aired on Chicago's WBBM-AM CBS-owned station. (*Chicago Tribune*, 2-26-89).

The Cardinal opened the series of talks on Ash Wednesday, the beginning of Lent. All went well. It was to be the first of a two-year series of talks emphasizing evangelism, directed not only at Catholics, but also to all Christians and other believers.

The Cardinal's talks were aired as advertisements, paid for by the Archdiocese of Chicago, and enjoying, it was thought, freedom of speech and freedom of religion.

But the Cardinal's advisers were wrong — so said WBBM's officials. They pulled the plug on Bernardin's series, saying his talks violated corporate rules against proselytizing. They sent the paid series scripts back for rewording, an effort that proved to be

impossible.

James Loughlin of the archdiocese's radio and television office, describing the contents of the scripts, observed: "They said we are all God's children and to respond to that, to be good and nice and examine ourselves." But this kind of message, said WBBM General Manager Gregg Peterson, did not meet CBS advertising standards. And Betty Hayler, vice president of media practices for CBS Radio in New York, said CBS rules do not allow network ads on corporate-owned stations "for an event or service that invites the public to participate in a religious experience."

There you have it: The Christian religion has no place on CBS radio and television; it must be driven back to the catacombs. Secularism has been established as the new religion of CBS telecommunications.

The airwaves belong to all the people, yet a cardinal of the Catholic Church is not permitted to buy time on

WBBM-AM to give inspirational talks to Catholics and other Christians and believers.

In sharp contrast, CBS sold commercial time to Planned Parenthood during "Muppet Babies" cartoons in which this secularist pro-abortion advocate and agent urges children to take their sex problems to Planned Parenthood.

The First Amendment guarantees the free exercise of religion, the airwaves belong to the people, but until the American people rise in protest, CBS will, no doubt, continue to suppress the right of religious leaders to speak of Jesus on the airwaves of the nation — even at paid commercial advertising rates.

Fr. Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.



# Editorial Page

## Demos should alter abortion position

By Fr. Richard McBrien

Joseph A. Califano Jr. served as President Johnson's assistant for domestic affairs from 1965 to 1969 and as President Carter's Secretary of Health, Education and Welfare from 1977 to 1979. Currently the senior partner in a prestigious Washington law firm, Mr. Califano is one of the nation's most prominent Democrats.

His article, "Tough Talk for Democrats," in the Jan. 8 issue of *The New York Times Magazine* deserves a wide and careful reading by his fellow Democrats.

Mr. Califano's thesis is that the Democrats have been losing most of the recent presidential elections because a decisive majority of American voters have lost confidence in the Democrats' ability to govern from the White House.

He does not counsel the party to abandon or even temper its commitment to social and economic justice, but to do something about the widespread perception among white Americans that the Democrats are the party of blacks and special interests, are soft on crime and naive about defense.

He spells this out clearly and convincingly, and with commendable balance.

This is not sounding of a retreat to neo-conservatism. On the contrary, Mr. Califano insists that government still has "a sacred obligation to help the vulnerable."

Its abiding agenda includes the stamping out of racism and the ending of racism and the ending of discrimination, the providing of shelter for the homeless and health care to the uninsured, attending to the elderly with dignity, offering quality education to children and job training to the millions "trapped in the pincers of industrial restructuring," helping to balance "the fearful disparity between rich and poor among our people and among the world's nations," and leading "a monumental crusade against the addictive drugs that threaten our society."

But the Democrats will never get the chance to work on such an agenda from the White House if they continue to avoid open debate on "dicey issues like busing, affirmative action, crime, the use of military force."

Under the present system, Mr. Califano complains, candidates for the Democratic presidential nomination have to pass liberal "litmus tests" to win in the primaries. One of those tests (which, unfortunately, he mentions only once in an otherwise comprehensive article) has to do with abortion.

A Democrat who would be president, he points out, "has had to be pro-choice and support federal funding of abortion" even though Jimmy Carter, the only recent Democratic winner, was pro-life and opposed such funding.

The abortion issue, I would suggest, is as significant a factor in Democratic defeats in recent presidential elections as are the issues of race, special interests, crime, taxes, and national defense.

Accordingly, the Democrats had better get their political act together so on if they are to have any realistic hope of stopping the hemorrhage of Catholic voters from their ranks every four years.

The Democrats must address the abortion issue head-on and face down the liberal lobby that demands a ritual pro-choice line from every candidate for national office.

Given the extraordinary advances in medical technology, the problem is likely to get worse rather than better.

On Christmas Day, for example, *The New York Times* published a front-page story on a major change in medical attitudes and practice. Many doctors are now providing pre-natal diagnoses to pregnant women who want to abort a fetus on the basis of sex alone.

In typical cases, women from ethnic groups that favor male offspring want to abort a female fetus and try again for a male. A woman who always wanted a daughter chooses to abort a male fetus.

"Doctors say only very rarely is there a medical reason to determine a fetus' sex," *The Times* reported.

But even doctors who will not provide this service themselves will often tell women where to go to get it.

Many geneticists are disturbed by this trend. "What we are talking about," one of them



told *The Times*, is collision course which pits a patient's autonomy and the right to do what she wants with her own body against the broader issue of social responsibility."

On the other side, on Detroit obstetrician saw no ethical problem whatever. "I think that abortion should be available on demand," he said.

A professor of medicine at the University of California in San Francisco conceded that "it is very hard to make a moral argument about terminations for sex when you can have abortions for any reason."

If, in the face of such outrageous abuses as abortion-for-sex-selection, Democratic candidates for the presidency simply repeat the line that "It's the woman... who has to make the judgement" (Gov. Dukakis, St. Louis, July 24, 1988), Democratic losses will continue.

And what is more ominous, these losses will occur increasingly among liberal and moderate Catholics who take the consistent-ethic-of-life approach seriously.

The Democrats should listen to Joe Califano.

(McBrien is head of the theology department at the University of Notre Dame.)

## Letters

### Critics of Cdl. O'Connor off base in Rushdie affair

Dear Parishioners:

Violent emotion can obstruct rational thought. Salman Rushdie's "The Satanic Verses" has unleashed a torrent of irrationalities ranging from his sentence of death to life-taking riots in India.

But obstruction of clear thinking occurs on the other side as well. So angered have some become at the irrational attempts at repression, that in applauding the freedom to write, they uncritically applaud, and expect others to applaud, the substance of Rushdie's book.

Like Leon Wieseltier, an editor of "The New Republic," who said, "Two cheers today for blasphemy." In a civilized society we may quite properly tolerate even blasphemy in thought, speech, or print, but I don't have to invite the blasphemer home for dinner or cheer him on. The support of freedom to think, write, and publish does no become the support of every exercise of that freedom.

Voltaire's maxim still holds: "I disapprove of what you say, but I will defend to the death your right to say it." So while we join with others in protesting this irrational repression, we do not

lose our title to criticize the object of that repression.

Thoughtful reviewers and observers, Moslems and non-Moslems, seem agreed that the book is indeed most offensive to Moslem beliefs. To offend religious sensibilities is to offend at deep personal and communal levels.

While not reaching the irrationalities of death threats, our own society experiences attempts at repression and strong criticism of such affronts. Fundamentalist Christians reacted strongly to the film "The Last Temptation of Christ." Many Catholics voiced serious objections to the French film "Hail Mary." In 1987 the staging of a play, "Perdition", was canceled in London because of Jewish objections.

Similar cancellations of TV productions were made here a few years ago: "Brigid Loves Bernie" by CBS-TV, "Jews for Jesus" by WPIX-TV, and "Black Perspective" by WNET-TV. This last because of charges of anti-Semitism brought by the American Jewish Congress. For airing other programs, intense criticism was leveled against WOR-TV for "Masada", against WCBS-TV for a piece on Syrian Jewry, and against the ABC-network for its nationwide showing of Shakespeare's

"Merchant of Venice" because of the characterization of Shylock. While attempts at repression can be understood, if not approved, the voicing of criticism is very much in the American tradition.

Perhaps the most balanced observations on the Rushdie matter were those of our own Cardinal O'Connor. He affirmed that the book was an "insult" to Moslems but at the same time he condemned as "terrorism" the death threats against its author. He went on to declare the respect of the Catholic Church for the faith of Islam he deplored" any attack, any ridiculing, anything which brings into contempt any tenets of the Moslem faith or any others faith."

He also pointed out that "This is a country of free speech... and ours is a faith in which we denounce all terrorism..." He said he had not read the book and thought Catholics would be "foolish" to read it. He explicitly disavowed any urging of Catholics to boycott the book. The Cardinal sounds pretty clear, balanced, and democratic.

But among various Letters to various Letters to the Editor on this Rushdie matter in last Sunday's Times was one by Father Andrew Greeley and some

other Catholic writers attacking neither Rushdie nor Khomeini but Cardinal O'Connor! They suggest that because the Cardinal has not read the book, he has somehow lost the right to criticize it.

As I can accept a waiter's word that the milk is curdled without my having to drink it, I can arrive at the sense of a book from book reviews, excerpts, and commentators. These Catholic writers then "deplore the moral insensitivity to the plight of Mr. Rushdie and an ecumenical zeal that would appear to support repression" and they further suggest that the Cardinal has "a position that censors the basic freedoms to write, to publish, and to read..."

To read this content into the Cardinal's clear rejection of this terrorist repression, his sensitivity to the religious faith of Islam, and his affirmation of democratic freedoms requires a tortured, twisted thought process and the convoluted, manipulated clauses they have used to express it. It is like a wild shot, fired in anger, hitting a bystander who had the temerity to make the proper distinctions.

Msgr. Harry J. Byrne,  
pastor/ Epiphany Church, N.Y.



## Keeping Holy the Sabbath day

Q. In a recent conversation with friends about attending Mass on Sunday, I reminded them of the commandment, "Remember to keep holy the Sabbath day."

I was told this had no reference

E. Fr. John Dietzen



to Mass on Sunday. I was taught always that the commandment meant attending Mass on Sunday and a mortal sin was committed if you did not. What is the church's explanation of the above commandment? (New York)

A. While that commandment often has been quoted in catechisms, sometimes in ways almost certain to be misunderstood, it has nothing to do directly with our Christian observance of Sunday and attendance at Mass.

According to the writings of the Old Testament, this is one of the commandments given to Moses during the Exodus, somewhere around 1,200 years before Jesus. Obviously it could not refer to our Mass.

While participation in the Eucharist, or "the breaking of the bread" as it was called then, was considered essential for Christians from the earliest decades of our faith, attendance at Sunday Mass did not become an actual church law in our present sense of the word until centuries later.

In addition, as you must know, Sabbath day for the Jews was the seventh day of the week, Saturday.

Of course, observing a day of rest and prayer, particularly in celebrating the Eucharist, still is vital in our Christian tradition. It means something quite different for us, however, than it did for the people of Israel of the Old Testament.

Q. Your question and answer in our Catholic paper about a non-Catholic groom receiving Communion at a marriage Mass gave me a chuckle. Thirty-five years ago I married a non-Catholic man. We were not allowed past the altar rail (which in most churches is not there anymore), let alone to have a Mass.

The pastor would not allow me to place a bouquet of flowers before the statue of the Blessed Mother, which I very much wanted to do. The pastor himself ended up doing this for me.

Some of the wealthiest Catholic marriages performed by the bishop have not survived the duration of our marriage. Someone up there loves us. (Texas)

A. Countless couples married some years ago would have similar stories. If one goes back a few years further in fact, an interfaith marriage was not allowed in the church at all. Such marriages were required to be in the rectory.

Your letter is another reminder of how far we have come in understanding the relationships we should have with each other.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

## Landing that first job

By Christopher Carstens  
NC News Service

Maybe you'd like to save up for a car, or you may simply want more money for Guess jeans and Benetton shirts. For whatever reason, the allowance is not going far enough, and asking your folks for more money does not seem like a good plan. It's time to get a job.

Getting that first job requires real effort on your part. You have to go out job hunting and be persistent, because landing your first job may take several months. These guidelines will increase your chances.

—Start humble. Lots of teens want their first job to pay \$6 an hour and they do want to fry burgers. There aren't many high paying jobs for teens, and they almost always go to kids with work experience.

Working fast food may not be as interesting as selling jewelry in a fancy boutique, but it is a place to start.

—Do not hang all your hopes on one job. Weeks can pass between putting in an application at the Puppy Palace and finding out if you get hired. Apply for several jobs, and keep submitting new applications until the day somebody hires you.

It does not hurt your reputation if an employer calls you for an interview and you already have another job.

—Remember the importance of first impressions.

Employers who hire teens depend upon finding employees who are neat, who show up on time, work hard and are easy to get along with. If you do not have job experience, the employer cannot know if you meet these standards. Since you do not have a track record, landing your first job depends on making a good first impression. The truth is, most employers will decide whether or not to hire you in the first minute of your interview. That minute has to show off your best.

—Even before meeting you, the employer meets your application form. If it does not make a good first impression, you do not get an interview. Fill it out neatly and completely. Always

**'Getting that first job requires real effort on your part. You have to go out job hunting and be persistent, because landing your first job may take several months.'**



use an erasable ball point pen and print if your handwriting is poor. Check your spelling carefully.

—Dress correctly for the interview. Your clothing starts talking before you get to say a word. A good rule of thumb is to wear the same kind of clothes you would wear to church. You do not have to be fancy, just neat and appropriate. Above all avoid clothes with holes or stains and T-shirts with rock band insignias. These tell a

prospective employer that you simply do not care about getting the job.

—Be on time for the interview. The main complaint employers have about teen employees is that they are

not punctual. Whatever you do, don't keep a prospective employer waiting even one minute — that is about the worst sort of first impression you can make.

—When you talk, look at the interviewer and speak clearly. Pay close attention and be interested in what the interviewer has to say. Answer questions with full sentences, "Yes, I go to Madison High," instead of "Yeah." This will impress the interviewer that you are cooperative and interested in the job.

Getting your first job can be tough, but if you follow these steps and focus on making a good first impression, it won't be long until you are cashing a paycheck.

(Dr. Carstens is a clinical psychologist in San Diego, Calif.)

## Fear alerts us to danger

Thank God the heresy of Jansenism with its undue emphasis on fear and guilt has been exposed and rejected by the church. In its place there has been a strong return to the truth that God is Love. Gloom and doom sermons are out of fashion. Clergymen extoll the mercy of God and rightly so. Pope Pius XII once said that "the love of the Divine Spouse is so widespread that it embraces the whole human race." The Gospels tell us that God loves all sinners with an infinite love.

Unfortunately that love is not always returned. We live in age that abuses love and takes it for granted. Whereas Jansenism threatened people by painting an image of God that was dark and foreboding today there is a danger of being swept up by a growing presumption that sin is an obsolete notion, that the human spirit is free to do anything it wants, and that God is obliged to love us no matter what.

Today's freedom tends to clothe human beings in the false security that they can do no wrong. This disordered vision is a corruption of the truth. It has produced widespread chaos and misery. We have moved from being overly fearful to being fearless, but which is the worst state? Fearlessness and a reckless neglect of grace result in personal disintegration, just as they did with the case of the prodigal son. Unbridled vice leads only to bondage and self-hatred. Who can convince a rebellious person that their actions are going to bring them down? No one but the

**'Fear can strike so fiercely that the sinner recoils in horror at what he or she is doing.'**

By Fr. John Catoir



Hound of Heaven. Jesus Christ, the good shepherd, seeks after the lost sheep. His goal is to convince that soul to conform to God's will. "He who loses his life, will find it."

Sometimes fear plays an important part in the conversion process. Fear can strike so fiercely that the sinner recoils in horror at what he or she is doing. Self-correction begins at that point, but it is always God's grace that makes the conversion come alive. Listening to one's fears is not a

throwback to Jansenism. Jesus told us to repent our sins and turn our lives over to God. He warned us of the pains of hell many times. We do not need the false anxiety of Jansenism to keep us on the straight and narrow but a little fear isn't all that bad. "Fear of the Lord, is the beginning of wisdom." (Prov. 1:7)

## Time capsules

By Frank Morgan

### Who made it to the Hall of Fame?

In the New York University Hall of Fame for Great Americans, busts of George Washington, Benjamin Franklin and Thomas Jefferson are found. But are you familiar with some of the others who made it to the Hall of Fame, such as James Kent, Mary Lyon, Joseph Story, Emma Willard, Asa Gray, Maria Mitchell, John Lothrop Motley, Joseph Henry, Alice Freeman Palmer and James Eads?

How many can you identify without looking below?

James Kent - Lawyer  
Joseph Story - Federal Judge  
Emma Willard - Educator

Asa Gray - Botanist  
Mary Lyon - Founder of Mount Holyoke College  
John Lothrop Motley - Historian & Diplomat  
Alice Freeman Palmer - President of Wellesley College  
Or as Bob Newhart would say, "How quickly they forget."

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."



## Have a heart of flesh

The last time I saw my dear old friend, Brother Ben, and we hugged good-bye, I felt a lump in his chest. My first thought was that he had a tumor. When I asked him about it he explained that it was a rock which he always carries with him in his pocket. "It reminds me not to be hard hearted." I thought it was such a wonderful idea that I began keeping a wooden heart in my purse. So

**'How much harder is to forgive those close to us especially our own family members. How often we blow out of proportion all the petty little things that happen.'**

often in the course of a day I open my purse and renew my vow to always respond to others with a heart of flesh.

When you really think about it do any of us want to be thought of "hard hearted?" Yet, we all have our limits as to how far we'll go in forgiving another's trespasses.

"... Forgive our trespasses as we forgive those who trespass against us".

About six years ago a young man and his wife pur-

By  
**Vicky  
Owoc**



chased a sewing machine from our shop. We financed the sizable balance for them. Shortly after the transaction when their agreed payments were overdue we tried to contact them and found they had moved leaving no forwarding address.

My Jack, with his uncanny heart of flesh said, "They must have run into hard times. I have faith that they will pay their debt". I grimaced whenever the subject came up. I was so sure we had been taken. To me the case was closed, we had been fools to trust them. All we could do now is to forgive them and the really difficult part of forgiving for me is to forget.

You simply cannot forgive without giving it over to the Lord and asking for that heart of flesh (which is to forget the trespass against you). In time I succeeded in doing that.

Last week we received a letter from another state: "It

is with deep sense of shame and humility that I wish to ask you forgiveness in taking so long to pay off our debt to you. I have gone through some rather severe dealings of our Heavenly Father, much needed to be sure." "Enclosed is my check for \$600. . . God has allowed me to bore my sin and has helped me to repent, and now the process of restitution begins."

We're all sinners and need God's forgiveness. He made it clear in no uncertain terms that to receive forgiveness from Him it is essential to forgive each other.

He asks us to love one another and forgiving is a tremendous form of loving.

For some of us our nature is more forgiving. For others (like myself) it's more of a struggle. I need that woof heart in my purse to remind me.

In life it's usually easier to forgive casual acquaintances. How much harder it is to forgive those close to us especially our own family members. How often we blow out of proportion all the petty little things that happen. She said. . . he did. . . I can't forgive that. Or saying I'll forgive you WHEN or I'll forgive you IF never works out. It's a dead end street.

Many years ago we picked up a saying which we try to live by: LIFE HURSTS, LOVE HEALS, FORGIVENESS FREES.

During the remainder of our lent may all of us experience many freedoms.

(Vicky Owoc is Director of Marriage Preparation in the Archdiocese of Miami.)

## 'Good' punishment

**Dear Dr. Kenny: You are always writing about positive discipline. Don't you ever believe in punishment? If a parent has to punish, is there a better way to do it? — New York.**

Although there are other ways to discipline, punishment is sometimes necessary. When a parent punishes a child, it is critical for the punishment to carry with it an absolute minimum of attention. Otherwise, the punishment will contain some secondary gain for the child.

The time the punishment takes and the attention that accompanies it may provide a secondary gain. Unfortunately, the punishment may then become a perverted "reward," and we have the common situation where a child will misbehave to get attention.

If you are to use punishment, be sure to divest it of any positive factors. Here are the qualities of "good" punishment, qualities designed to guarantee a minimum of reward or gain for the child.

Good punishment is brief. Get it over with. Long lectures are not brief. Nagging is not brief. "Grounding" is not brief.

Hollering out the window for your 4-year-old to come in is not brief. If he won't come, call once and then go get him.

Good punishment is immediate. Telling a child to

By Dr.  
**James and  
Mary Kenny**



"wait till your father comes home" is not immediate. Forbidding a movie on Saturday for a misbehavior on Tuesday is not immediate.

If you must punish a misbehavior, do it at once. Delaying the punishment or prolonging it provides too much attention and may have an effect opposite to what the parents intended.

Good punishment is effective. It works. Don't continue to shout louder if you are not getting what you want. Stop what you are doing and try something else.

Continuing a punishment that has no effect is providing increased time and attention to the very behavior you want to eliminate.

Getting a child to eat, forcing him to learn or requiring that he be asleep are under the child's control. Many eating, learning and sleeping problems have their own origin in misguided parental attempts to make an issue of the matter. Punishment is rarely effective with eating, learning and sleeping.

Good punishment is consistent. Parents need to mean what they say and stick to it day after day. If they make a promise or a threat, they need to follow through.

Mother and father need to back each other up. Otherwise, the child has a legitimate gripe: "It isn't fair. Mom let me do it." And the intended discipline becomes an argument game with lots of rewarding attention.

Good punishment is "hands on." By that I don't mean spanking. I mean non-verbal.

Keep your mouth shut. Lectures take too long and are rewarding. Go get a child who won't come in. Separate combatants by putting them in different rooms. Grab the soccer player in the kitchen and hold onto him for a few moments. Pick up your daughter at her friend's house after curfew.

The important thing is to concentrate on compliance rather than on your lecture or explanation. Get it done. Be effective with as little secondary gain as possible.

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## Easter and rebirth

A few years back I watched a television drama based on the true story of a woman who, because of an auto accident, lost a portion of her memory. She retained the part that held cognitive skills like reading and writing, but she lost all memory of her previous personal life.

She did not know, nor would ever remember, her husband, children, parents, friends or childhood. She was a blank slate at 35 and had to be introduced to those who were once near and dear to her.

She also lost all memory of the kind of person she was so as she attempted to reenter life, she became a different person than she had been. Her family, understandably, did not know to respond.

They kept trying to get her to return to a self she didn't know. I was around this conflict the drama centered. In a sense, this woman was reborn.

Without memory, we are infants open to imprinting with new ideas and behaviors. But when one is an adult infant with husband, children, and home already in place, the imprinting is bewildering.

In an effort to get her to return to being her old self, her husband showed her home movies of a family vacation where she was playing with her young children at the seashore.

She watched pensively and then said, "She seems nice." Her husband reacted with anger because she didn't recognize herself or unblock, as he had hoped.

By  
**Dolores  
Curran**



In another scene, she asked her mother, "Did we get along well?"

"Not as well as we do now," her mother replied. "We don't have all that old history getting in the way." I reflect on this today because Easter is a time of rebirth. With Jesus' resurrection, we were all reborn.

Even the disciples who had spent so much time with Him had to do away with their old ideas of what His kingdom meant. They came to understand His words after death in a way they never understood when they walked with Him.

How often this happens to us in life. We go through constant stages of rebirth.

When we are teens we don't understand our parents' feeling and behaviors but when we mature we do.

When we are young marrieds, we don't grasp the

significance of the painful growth that leads us to appreciate and cherish each other in later years.

Parents who have loved their adolescents through severe addictions speak poignantly of their recovery. "He's a new person," they will say.

Alcoholics speak of being reborn when they turn their lives over to a Higher Power. Couples whose marriages come perilously close to ending talk of a rebirth when they make a successful effort in saving their marriage. Crucial to rebirth is the ability to rethink or put away old history.

Once the alcoholic has recovered and asked forgiveness, the loved ones must be able to forgive and forget.

If, like the family of the injured woman, they expect him to remain his old self, he will not be reborn successfully into sobriety.

If we truly believe in Christ's and our own resurrection, we will realize that God gives us lost opportunities for rebirth before our final one into eternal life.

Like Jesus, most of these opportunities require a period of suffering.

But the joy of recovering alcoholics, drug-free addicts, hopeful depressed, reborn marriages, and parents reunited with estranged children gives us a tiny glimpse of the joy of our new life with God after death.

Witnessing and experiencing this joy gives us the hope Easter promises.



# Giving up TV during Holy Week

(Related story on page 24)

Isn't there something sacrilegious about watching television during Holy Week? Isn't there something especially idolatrous about watching TV on Good Friday? If there's one day a year when we could all do without the tube and its many lecheries, explosions and celebrations of materialism, it's the day on which Our



By  
**James  
Breig**

Lord died for our sins.

I'll tell you what: if you swear off the tube this Good Friday, I'll do the same. Twenty-four hours without the one-eyed monster would do us all a lot of good, especially if we spend the time praying, attending church services, reading spiritual works, studying the Bible, discussing

Were you stunned by my suggestion that there is something sacrilegious about scoping "Dallas" on the night Jesus lay in His grave?

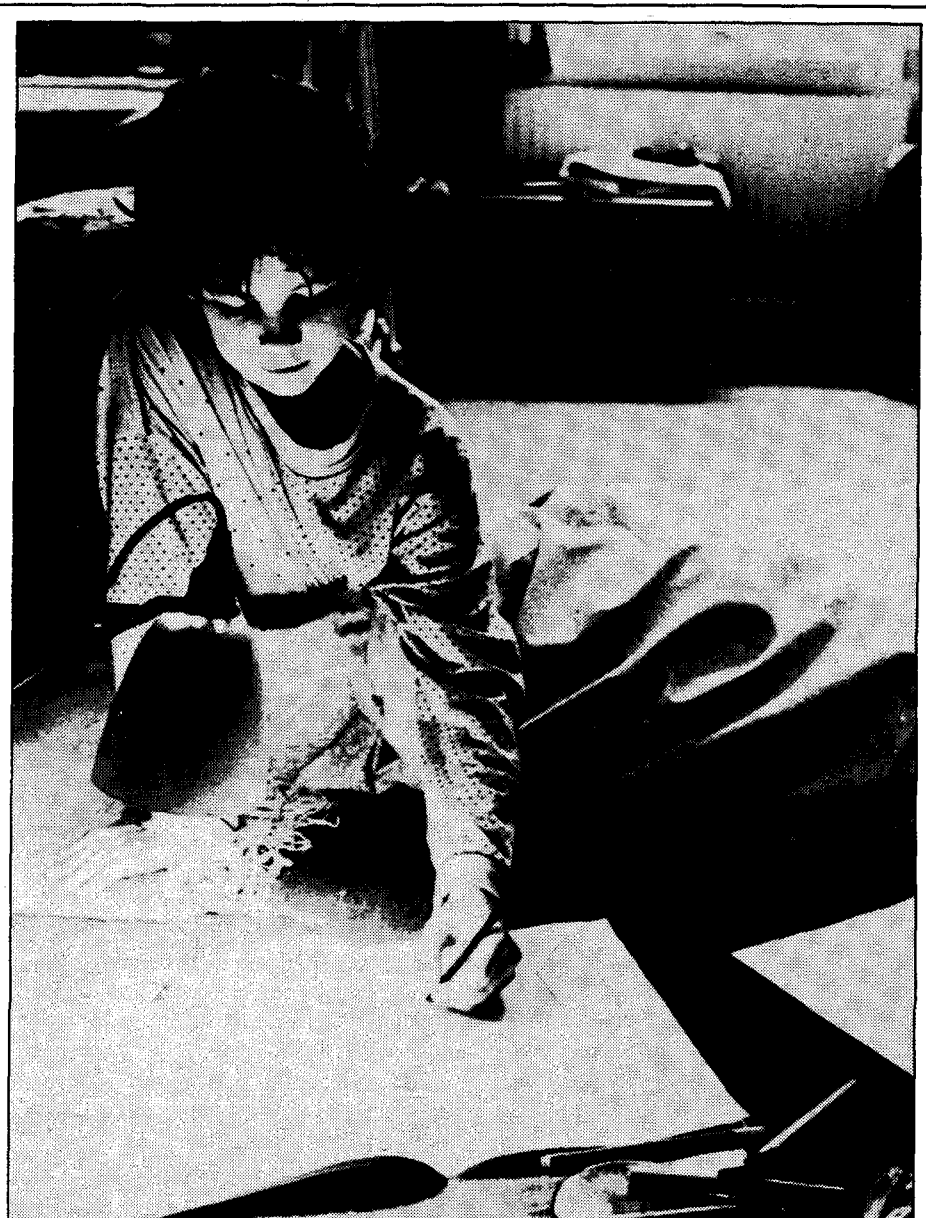
In other words, did you become a denying Peter, an officious Pilate, a selfish Judas or a reluctant Simon?

I don't mean to judge you. In fact, I'm judging myself. I'm wondering aloud if I'll have the will power to stay away from TV for that long a time. After all, I can hear myself rationalizing, there's nothing wrong with seeing the nightly news or taking in a documentary.

And what if I rented a religious tape to watch on my VCR? Wouldn't that be okay?

And then I think of Christ's words about lukewarm believers and half-hearted followers and weak-willed Christians who manage to squirm out of any difficult challenges to their comfort and status quo.

There's a lot that's worthwhile on television, but there's a great deal more that's offensive, anti-religious and twisted.



**'Paperhouse'**

Charlotte Burke as Anna sits on the floor of her bedroom, drawing a picture of a house. In "Paperhouse," Anna becomes consumed with her drawings of an odd, isolated house in a surreal landscape. Due to intense climactic fantasy violence, an ongoing sense of menace and some rough language, the USCC classification is A-III - adults. The Motion Picture Association of America rating is PG-13 - parents strongly cautioned that some material may be inappropriate for children under 13. (NC photo)

**'There's a lot that's worthwhile on television, but there's a great more that's offensive, anti-religious and twisted.'**

religion with our families and friends, or otherwise improving our souls.

When we hear the Passion story at Mass on Palm Sunday, we often become smug. What got into that demonic Judas? And poor Peter—leaving his best friend twisting in the wind.

As for Simon, I wish I had been asked to carry Christ's cross; I would have jumped at the chance.

But go back to the first two paragraphs of this column for a moment. When I suggested that you forego TV on Good Friday, what was your reaction? Did you feel I was asking too much? Did you make excuses about having a need to relax after a hard workweek?

On Good Friday, like every other night, TV will try to convince us that scrubbing our locks with the right shampoo will make us more attractive, that drinking a certain wine cooler will lead us into Nirvana, that revenge is sweet and fornication sweeter, and that there's nothing wrong with good old-fashioned materialism.

Wouldn't it be a good finale to Lent to spend that time, just once a year, looking into the counter-arguments to be found in the Bible, in the great spiritual writers, in our own prayer and meditation, and in conversation with other about our beliefs?

## New missal for shut-ins

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

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

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

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## Catholic television and radio schedule

### Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **Ralces 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.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m., Sundays 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.

- ☐ **Mother Angelica** Her Eternal Word Television Network

### Radio programs

- ☐ **'Sound and Sense'** Sundays at 9:30 p.m. on WKAT, 1360 AM. Topic: Quotes to think about, March 19.
- ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9 p.m. on WKAT, 1360 AM. Topics: Hospice, March 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.
- ☐ **'Conflicto Humanos'** Hosted by Father Angel Villaronga, Mondays through Fridays from 11:30 a.m. to 12 noon on WRHC, 1550 AM.
- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.

### In Spanish

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

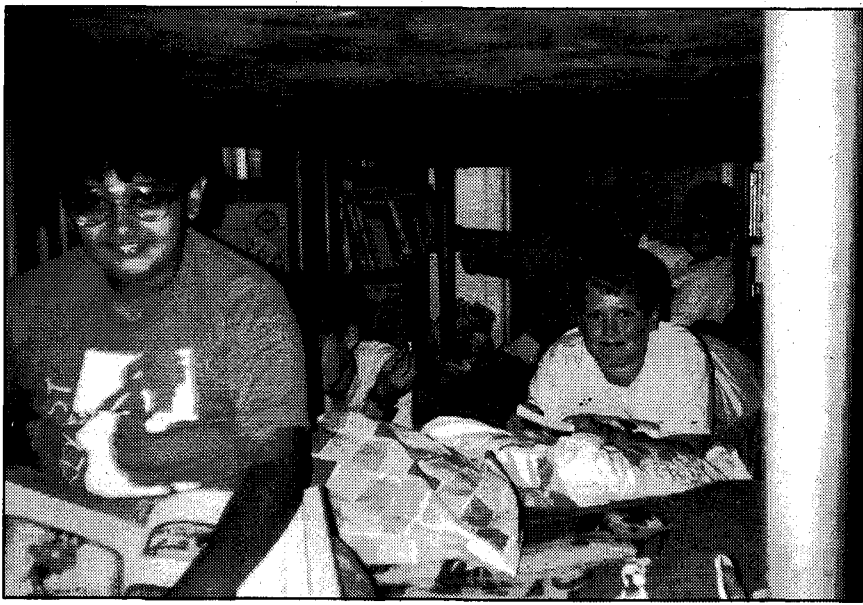
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQL.
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- ☐ **'Habla el Obispo Roman'** Hosted by Bishop Agustín Roman, at 12 midnight on La Cubanísima, WQBA AM.
- ☐ **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQL, 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



## Reading night

Thirty children attended the second annual "Friday Night Prime Time" at Mary Immaculate Star of the Sea School in Key West last month where they spent a night reading. The aim of the program, the nationwide project of an educational publisher, is to encourage reading habits and to show that reading can be a pleasurable recreational experience. Above, Tejas Son, Matthew Mikul, Eric Rapp and Johnathan Wilcox settle into their "fort" under a library table to begin silent reading.

## Fr. Frank McCann, retired priest

Fr. Frank McCann, retired pastor of St. Elizabeth parish, Pompano Beach, died in his sleep in the early hours of the morning of Feb. 28.

Fr. McCann was born in Ballymena, Co. Antrim, Ireland in 1916. He worked for twelve years as a businessman in his native town before entering the seminary to study for the priesthood. After his ordination in 1952, he spent time working as a missionary in Ecuador.

When he arrived in Florida, he was appointed as Associate Pastor of Epiphany parish in South Miami. After three years, he was made pastor of St. Monica's parish, a developing community in Coral City. Later, he served at Holy Name Parish in West Palm Beach, Our Lady Queen of Martyrs in Ft. Lauderdale and St. John

Fisher in West Palm Beach.

In 1973, he was appointed Pastor of St. Elizabeth parish in Pompano Beach and served there until his retirement in 1983.

Fr. Frank McCann is survived by two brothers, David and Hugh McCann, and a sister, Ellen O'Berle, in Co. Antrim, Ireland.

Funeral Mass was on March 3 at St. Elizabeth Church. Burial was at Our Lady Queen of Heaven Cemetery.

## Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

## It's a date

### Single/divorced/widowed

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

The North Dade Catholic Widow and Widowers Club will host a meeting at 7:30 p.m. March 17 at Visitation Church Social Hall, 100 NE 191st St. in Miami. All faiths welcome. Call 685-9976 or 923-1837.

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 279-0543.

### Spiritual renewal

The Dominican Retreat House will host a retreat for recovering alcoholic men and women on April 7-9 and a retreat for mothers

and daughters on April 21-23. For further information call 238-2711.

The Legion of Mary will have their annual Acies Ceremonies on March 18 (Spanish) at St. Michael the Archangel Church, 2987 W. Flagler St. in Miami at 10:30 a.m.; at St. Rose of Lima Church, 418 NE 105th St. in Miami Shores at 10 a.m. April 1.; and Resurrection Church, 441 NE 2nd St. in Dania on April 2 from 2 to 4 p.m.

The Cenacle in Lantana will host a Holy Week Retreat on March 23-26. Offering \$115. For more information call 582-2534.

### Entertainment

Barry University will host a day of puppetry on April 1 from 11 a.m. until 5 p.m. in the Holtz Quadrangle and Theatre. Leading puppeteers will demonstrate marionette construction and manipulation.

St. Henry's Catholic Church in Pompano Beach will sponsor a musical revue with the Vinny Vincent Orchestra on April 1 from 7 p.m. to 1 a.m. \$15 per person. Call the parish office at 785-2450 for reservations.

## Barry U. hosts Aids conference

(Miami Shores) The first part of a conference on Aids will be hosted by Barry University. "Ethics and Values in the Control of Aids: A Conference on Problems Facing the Community" will take place March 30 in the Broad Center for the Performing Arts, 7:30 p.m. Admission is free and the public is invited.

Baruch A. Brody, PH.D., will speak. Brody is a Leon Jarworski Professor of Biomedical Ethics and Director of the Center for Ethics, Medicine and Public Issues at Baylor College of Medicine. His topic will be "Ethically Appropriate Ways to Control Aids."

Respondent will be the Rev. Michael D. Place, S.T.D., research theologian for the Curia, Archdiocese of Chicago.

Panelists will include Hugh Horan, Ph.D., project director of the Chicago Aids Outreach and Demonstration Project, School of Public Health, University of Illinois at Chicago; The Rev. Henry N.F.

Minich, J.D., Episcopal chaplain, adjunct faculty, School of Law, University of Miami; and Joyner Sims, Ph.D., Chief of the Aids Program, Florida Department of Health and Rehabilitative Services.

The second part of the conference will be hosted by Jackson Memorial Medical Center at the Mailman Center for Child Development, March 31, 11 a.m.

The speaker will be Horan who will address "Aids and the Street Ethics of IV Drug Users." The respondent will be Baruch A. Brody.

For more information call Edward Sunshine, Ph.D., at Barry University, 7-3392, Ext. 528.

## O'Bara to celebrate daughter's birthday

Kaye O'Bara will be celebrating the birthday of her daughter Edwarda on March 25. It will be the twentieth birthday the Miami woman has spent in a coma. She has been cared for at home by her mother for the past 18 years. A Catholic, Kaye O'Bara has never given up hope, believing that "God has some reason for keeping her going." Constantly struggling to keep afloat financially, O'Bara depends on donations for the continued care of Edwarda. Anyone wishing to assist the O'Baras may write them at 1340 N.W. 173 Terrace, Miami, FL 33169.

## Barry students 'clean-up'

At least 125 Barry University students will participate in the third annual Hunger Clean-Up project to benefit Larchmont Gardens in Miami on April 1 from 9:30 a.m. until 1 p.m. Participants in the cleanup day will also be raising money to fight hunger.

The students will renovate a recreation area, rake weeds and plant shrubbery in the Larchmont Gardens community. Each student will collect names of sponsors who will donate money toward each three hours of work, with the funds being contributed for Food for the Poor.

A Homelessness and Hunger Awareness Night on March 10 was experienced by about 45 students who slept on the front mall grass. Their dinner consisted of soup and bread from a food line.

## Wedding jubilarian Masses set

Our Archdiocesan Anniversary Masses honoring Silver and Golden Wedding Jubilarians are scheduled as follows: April 8 at 11 a.m. at St. Mary Cathedral, celebrant is Archbishop Edward McCarthy; April 15 at 11 a.m. at St. Gabriel Church, 731 North Ocean Blvd., Pompano Beach, celebrant is Bishop Dorsey.

### Potpourri

St. Monica's Women's Guild will host a traditional St. Patrick's dinner and dance on March 18 from 7:30 p.m. until midnight at the parish hall, 3490 N.W. 191 St. in Opalocka. Donation is \$10.

St. Luke's Day Care Center will host a benefit luncheon, the "Carousel De Esperanza Luncheon" which will take place at Reflections on the Bay Restaurant at Bayside at March 19 at 1 p.m.. Recital by Chamaco Garcia, a professional singer, and the Florida International Ballet Company. Tickets at a cost of \$30 each can be purchased at 3290 SW 7th St. in Miami or you can call at 643-7931 or 643-7930.

Mothers Without Custody, a non-profit group for women whose children do not live with them for a variety of reasons, will have a meeting March 26. For more information call Nitza at 264-4524.

The Coral Gables Knights of Columbus, 270 Catalonia Ave., will have a St. Patrick's Day Dinner Dance on March 18 featuring the band Alias. Donation is \$10 per

person. For reservations call 445-7365.

Lay Ministry will be hosting a conference on April 8 at St. Thomas University. Fr. Richard Rohr will be speaking on Spirituality of Peace and Justice in Ministry Today. Fr. Mario Vizcaino Sch. P will be speaking on the same theme in Spanish. For more information call 757-6241, Ext. 371.

Blessed Sacrament Women's Club will have their spring rummage sale on March 31st from 9 a.m. to 4 p.m. and April 1st from 9 a.m. to 2 p.m. at 1700 E. Oakland Park Blvd.

The Holy Rosary Catholic Church will present its 3rd Annual Spring Arts and Crafts Festival on April 8 from 9 a.m. to 5 p.m. at 18455 Franjo Road in Perrine. Over 170 artists will display their works. Spaces still available by calling Debbie Mundon at 238-5606.

The Ladies Guild of St. Augustine Church will present their 11th annual lunch-fashion show, "Emerald Enchantment," on March 4 at the Colonnade Hotel, Rotunda, Aragon Avenue in Coral Gables. Donation is \$25 per person. Call 261-6196 for reservations.

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# Surrogacy is no solution

**SURROGATE MOTHERHOOD**, by Thomas A. Shannon. Crossroad (New York) 1988, 191 pp., \$17.95. Reviewed by Rosemary Anton, NC News Service.

Shannon, a professor of religion and social ethics at Worcester Polytechnic Institute in Massachusetts, has long been interested in the ethics of using human beings. With Lisa Sowle Cahill he wrote "Religion and Artificial Reproduction," a book which a National Catholic News Service reviewer said was flawed by hasty composition and careless factual errors.

In this book Shannon sets the stage for his subject by looking briefly at several practices that involve the use of one's body for the benefit of another, including organ transplantation and wet nursing.

After examining the themes of parenthood, coercion and alienation, he discusses specific ethical issues which are raised by the practice of surrogacy, setting forth his reasons for disapproving the practice.

Although acknowledging that biology is not normative—that we cannot draw simple, immediate conclusions about what

we should do ethically, based simply on our biological capabilities—he is very leery about the possibility of major transformations in the way we think about parenthood, family, lineage and children without an adequate understanding of the ramifications of those changes.

He argues that the intentional separation of reproductive parenting from nurturing parenting, unlike adoption, carries enormous risk of disrupting patterns that exist in nature and in society because they are important to us as individuals and a species. Specifically, he sees grave danger that surrogacy will result in the reduction of children to commodities that will be bought and sold, noting that full payment is usually contingent upon the delivery of a live, healthy baby.

## Job opening

The Voice is looking for a part-time person for clerical work. The position would be mostly in the circulation department, entering computer data, checking addresses, etc. Inquire with Fern Hultquist in personnel, 754-2444.

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### 5A - Novenas

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and martyr,  
great in virtue & rich in miracles near  
kinsman of Jesus Christ, faithful inter-  
cessor 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.

Thanks to St. Joseph for prayers  
answered. Publication Promised.  
G.R.S.

### 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.

Agnes

### 5A-Novenas

**PRAYER TO  
THE HOLY SPIRIT**  
Holy Spirit you who solve all prob-  
lems. Who light all roads so that I can  
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for all things and to confirm once  
again that I never want to be sepa-  
rated 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.  
D.V.S.

### Place your Novena Here

Thanks to St. Jude for prayers  
answered. Publication Promised.  
Lourdes V.

### PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all  
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M.A.S.

### 5A-Novenas

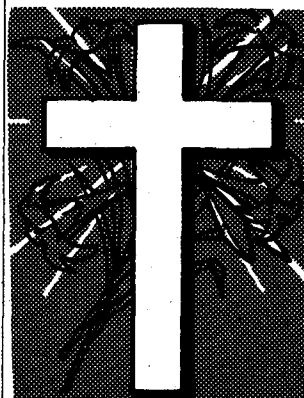
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rated from you, even in spite of all  
material illusion. I wish to be with you  
in Eternal Glory. Thank you for your  
mercy towards me and mine.  
I.C.

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

Thanks to St. Jude for prayers  
answered. Publication promised.  
E.V.

Heavenly Father, 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.  
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## Tuning into the Bible

Tuning into the Bible is something like tuning in to good music. You have to learn to really hear it. You have to discover what happens when you listen carefully for the special sounds and recurring themes of the music.

When you listen attentively to well-composed music, you begin to realize that there is more to it than you first thought. Perhaps what you discover is that the composer was not as casual about his work as you had first allowed yourself to think. Your appreciation of his work deepens as you hear more and more clearly the unique qualities invested in the music.

A similar process occurs as people tune in to the Bible. But what does this involve? For one thing, it involves learning to listen for what is said about God.

The God of the Gospels is not a pagan god — not one curious power among many others in the heavens, bursting onto the scene only occasionally in cold and overwhelming flourishes of grandeur. Lacking such a god, one might be tempted at first to overlook what the Bible actually has to say about God.

The God you meet in the Gospels is close at hand. In Jesus, the incarnate Lord,

God is surprisingly present. Discovering when the Gospels are speaking about God and what they are saying is something like learning to recognize a special theme of good music.

Tuning in to the Bible also means learning to recognize when it is speaking about you or about the people who make up the church. At first glance, the accounts in Scripture might seem only to be wonderful stories about others: about a blind man who experienced a magnificent cure, about a friend of Jesus who died and was brought back to life. Of course, the Gospel writers wanted to pass on these marvelous accounts about others. But the Gospel writers had an audience in mind — communities of people with real needs and questions and longings. What was written for people.

The process of discovering the Bible leads from one level of reading to further, deeper levels. It is a process that occurs over time as people refuse to allow themselves to think that the Bible is predictable and as they tune in to its unique qualities.

*Just  
where  
is glory  
found  
anyway?*

By Father Eugene LaVerdiere, SSS  
NC News Service

Some things seem absolutely clear, but only until someone asks about them.

For example, adults might draw a small child's attention to a flower arrangement and say, "Isn't that beautiful!" But then the child looks, smiles and says, "What does beautiful mean?"

There is nothing like a child's question to reduce an adult to utter helplessness.

We try to explain, thinking it is just a matter of finding the words a child can understand. It takes awhile to realize that we actually have no idea what the word "beautiful" means. It all likelihood, we may never even have thought about it.

Eventually, we recognize that we do not have to know the meaning of beauty. We only have to recognize beautiful things when we see them.

We may not be able to explain what we mean when we say something is beautiful, but we can show a child what we see when we point and say, "Isn't that beautiful!"

Little by little, the child will learn to see what we see.

It is like that with the word "glory." John's Gospel says that the Word of God "became flesh and made his dwelling among us, and we saw his glory, the glory of a Father's only Son, full of grace and truth." It all seems clear until someone asks, "Just what is glory, anyway?"

Glory is a common enough word, and we find it often in the Old Testament, which speaks of God's glory in terms of brilliance. When we think of God's glory, we think of a powerful divine light surrounding the presence of God and overwhelming those who look upon it. God's glory is too much for the human eye. That is why in the stories of the Exodus of the Israelites from Egypt, God's glory was surrounded by a cloud as it accompanied the people of God on their journey through the desert.

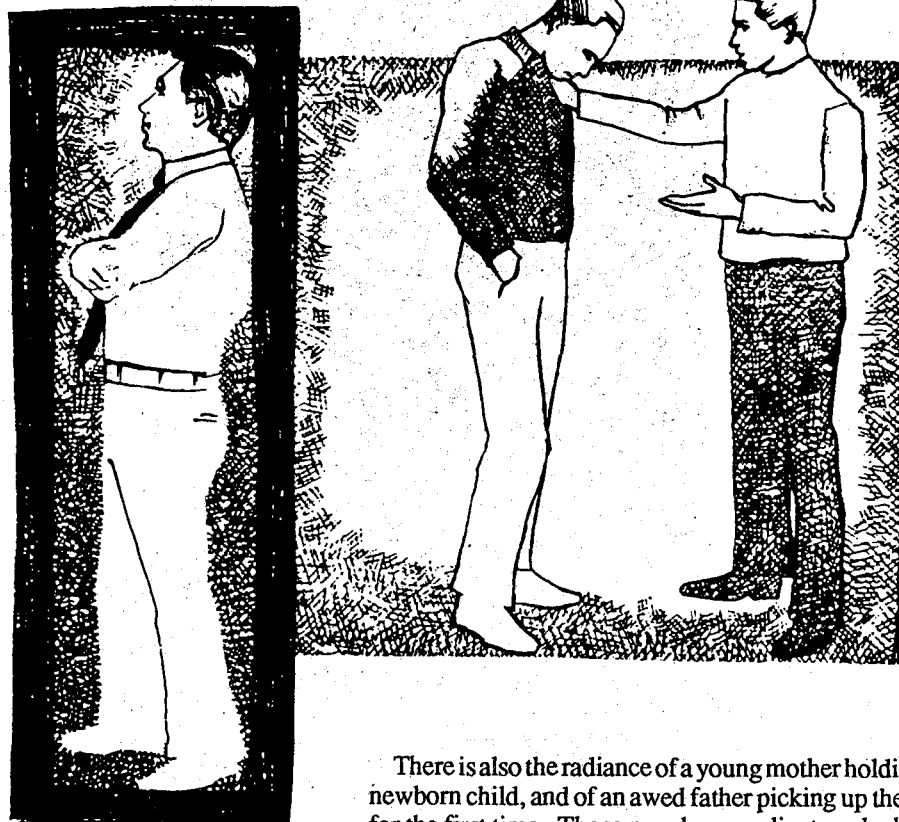
As St. Paul wrote to the Corinthians, the mere reflection of God on the face of Moses as he came down from Mt. Sinai was too brilliant to look upon.

This cannot be what St. John meant when he wrote of the glory of the Word that became flesh. John was not describing the glory of an overwhelming presence that impressed people with God's remoteness from human life and the rest of creation.

He was describing the glory of a person in whom God drew close to us, became like us and lived among us. That was the glory of God found in Jesus every day, not just on extraordinary occasions.

Some special moments help us to appreciate that glory. To find them, the word "radiance" is more helpful than "glory."

There is the radiant bride, for example, beaming, moved along by the events of her wedding day.



There is also the radiance of a young mother holding her newborn child, and of an awed father picking up the child for the first time. Those people are radiant, and what we see in them is human glory.

With Jesus, people saw a human glory, a simply wonderful radiance, but his radiance was also divine.

St. John did not try to define that glory. But it is clear to anyone who reads his Gospel's Prologue that he saw it, admired it, contemplated it and appreciated it.

John also said something about it. He said it showed the Father's only Son, Jesus, full of grace and truth.

What people saw in Jesus was a person who reflected an abundance of divine gifts and blessings. That is what grace is all about.

They saw, too, that his whole life was consistent with God's graciousness and goodness toward him. The way Jesus lived was true to God's grace.

Jesus was a wonderful reflection of God's goodness and love. He lived what St. Paul wrote about in 1 Corinthians 13, when he said, "Love is patient, love is kind...not jealous...not pompous...does not seek its own interests."

That is why Jesus was the expression of God's life, the Word of God, radiant with God's glory.

We may not be able to define the glory that was in Jesus. But like the adult trying to explain what the word "beautiful" means, we can point to it when we see it in disciples.

We can show others what we see, hoping they too will recognize the glory of God dwelling among us.

### Scriptures

**An  
inaudible  
word becomes  
audible**

By Father John J. Castelot  
NC News Service

How many people really know you, with all your loves and hates, anxieties, fears, hangups, hopes, dreams? Chances are that most people would have to answer: "Very few, if any." Why?

Because the only way anyone could know you that intimately would be if you opened up your mind and heart, without holding back. That is rare. In fact, one of the most touching proofs of real love is the willingness to share oneself unreservedly with another, really to share one's self.

Such self-revelation requires communication, and words are our common means of communication. In astounding love, God decided to reveal himself to his

creatures, and to this end he sent them a Word. Indeed, this Word existed with God from all eternity.

Thus, the Prologue to the Fourth Gospel begins: "In the beginning was the Word, and the Word was with God." But this Word was not just a means of communication; it was a divine reality. In fact, "the Word was God."

But who could hear such a Word? No one.

That is why, in God's gracious design, "the Word became flesh and made his dwelling among us." The inaudible Word now became audible. The invisible Word became visible, lovable.

We cannot see divinity, but we can see flesh and blood humanity. Jesus is the Word by which God reveals himself to us.

## The glory all around you



By Father Robert Kinast  
NC News Service

My friend was in a cranky mood. "Why aren't there any good religious novels by Catholic authors?" he asked.

I thought I'd take him on. So I asked, "Have you read Graham Greene's 'The Power and the Glory?'" My friend hadn't, so I loaned him my copy.

A few weeks later I asked how he liked the book. "Not bad," he acknowledge. "I could see the power part, but I didn't get the drift of the glory."

A lot of Catholics find themselves in the same predicament. Though we repeatedly invoke God's glory, we may not get the drift of what is being proclaimed.

On most Sundays we pray or sing the "Gloria" after the penitential rite of the Mass. When the reader indicates it is time for the Gospel, the congregation responds, "Glory to you, O Lord." After the offering of gifts, the congregation prays that this sacrifice will be acceptable "for praise and glory" of God's name.

During the Mass we acknowledge that "heaven and earth are full of your glory." Again, it is said that "all glory and honor

are yours." And in the conclusion to the Lord's Prayer we hear, "Yours is the kingdom, the power, and the glory."

So it is obvious that "glory" is a well-established part of our church's ordinary vocabulary.

What do all these references mean? Where is this glory to be found?

"Glory" refers to God's self, the innermost perfection which is God. This divine life does not

remain wrapped up in itself. Instead, it is made manifest. As a result it calls creation into being.

This means that the whole of creation, especially human creation, is oriented to its source, the divine life. Creation has an orientation toward the glory which is God.

This rather abstract truth is experienced much more concretely in our daily lives.

When we view a stunning sunset, a

clear, star-filled sky, a hillside covered with autumn colors, we are moved to a sense of wonder. We are drawn into the glory of God.

Similarly when we love another person, when we discover common hopes and values with different people, when we

work together to solve problems or overcome obstacles in our lives, we are drawn into the glory of God. God's glory is

manifested in and through our world.

As a result, a never-ending paradox is set in motion: The created world, which is not God, manifests the glory, which is God.

Some of the earliest Christian writers expressed this by saying, "The glory of God is the human person, fully alive."

This paradox is lived out especially in the liturgy. This is where we bring the

whole of our life and allow it to be drawn into God's glory, to be transformed by closeness to God.

In the Mass you can see that God's glory is to be discovered in ordinary events and the things of daily life.

—In those who make up the assembly of worshipers, the diverse human experiences of our world are represented.

—The penitential rite expresses the ways we block God's glory.

—The Scriptures put us in touch with the lives of our ancestors in faith and the history which has brought us to this moment.

—Our prayers of petition point to the contemporary settings in which God's glory can be manifested.

—Our gifts of money express the real world in which we live and work.

—Our music, vestments and art bring the world of culture and beauty into worship.

—Even the gifts of bread and wine brought to the altar symbolize our world, with its vineyards and grain fields.

What this suggests is that God's glory is all around us. It is closely, intimately at hand.

***"Glory" refers to God's self, the innermost perfection which is God. This divine life does not remain wrapped up in itself. Instead, it is made manifest.'***

Someone put it this way: "You want to know what God is like? He's Jesuslike."

When we hear Jesus' words of compassion, forgiveness, reassurance, encouragement, we hear God telling us, in words we can hear and understand, how he feels about us.

When we see Jesus reaching out to the poor, the blind, the lame, disadvantage, the exploited, we get a pretty fair idea of God's concern for all his children without exception.

That is why the Prologue of John's Gospel goes on to say immediately: "And we saw his glory."

"Glory." Now there's a nice fuzzy word.

But actually, as used in the Bible, glory means the external manifestation of otherwise incomprehensible

reality.

When we sing: "Heaven and earth are full of your glory," we mean that everything in the universe is a reflection of God's perfections.

Psalm 19 begins: "The heavens declare the glory of God, and the firmament proclaims his handiwork." Everything in creation — the majestic mountains, the pounding surf, the delicate wild flowers — everything we see is God's "glory," a revelation of his majesty and might and beauty.

So, once again, we see the glory of the Word when we see Jesus' strength and tenderness, when we hear his wisdom and words of concern.

The Word spoke to us most eloquently in Jesus' passion-death-resurrection. This was his "hour," and in

the Fourth Gospel, it is the hour of victory, of glorification.

Scholars usually divide the Gospel into the Book of Signs (Chapters 1-12) and the Book of Glory (Chapters 13-21). The Book of Glory is the interpretation of Jesus' passion-death-resurrection.

That seems strange, until one realizes that these events were the supreme revelation of God's love for humanity. "No one has greater love than this, to lay down one's friends." (John 15:13).

The death of the Word made flesh is the eternal Word's last and most important word to all people: "I love you."



# Father Dowling Mysteries

*Denver parish opens doors for NBC filming series*



Tracy Nelson is Sister Steve and Tom Bosley is Father Frank Dowling in the NBC series, "Father Dowling Mysteries," which airs on Friday nights 8-9 p.m. EST. The U.S. Catholic Conference says of the series, "So far, the inferior quality of 'Father Dowling Mysteries' does not suggest a long run" for the series. (NC photo)

***'I prefer that kind of show. Peace and love is what we should be doing. We don't see that enough.'***

Charles Dubin  
Director

Tom Bosley, star of "Father Dowling Mysteries," plays a dual role as hero and villain in a scene from the episode "The Face in the Mystery" filmed at the Episcopal Cathedral of St. John the Divine in Denver. Bosley's camera double is at left. Father Timothy Gaines, an "extra," is at back. (NC photo)



By Harv Bishop

DENVER (NC) — If you're looking for glamour on the set of "Father Dowling Mysteries" at Denver's historic Annunciation Parish, you won't find it.

Some 12 weeks into the production of the new NBC series in Denver, the story is 18-hour work days, colds and flu making the rounds among cast and crew, and low-flying jet planes drowning our sounds on the set.

But despite the setbacks, the series appears to be doing well. Father Frank Dowling, portrayed by Tom Bosley, solves mysteries and ministers to his inner-city parish with the help of Sister Steve, played by Tracy Nelson.

"We're doing really great," Miss Nelson said.

About her own role in the show, Miss Nelson said she grew up Catholic, but that she has had to learn a lot about how nuns live today.

"My friends ask me if it's limiting to play a nun," she said in an interview with the Denver Catholic Register, newspaper of the Denver Archdiocese. "I say, 'No, Sister Steve is one of the most full characters I've ever played.' I like this character. She is very modern."

To help her with her role as the street-smart Sister Stephanie Okowski, Miss Nelson has turned to Sister Marie Michael Mollis, a Sister of Charity of Leavenworth who is Annunciation's pastoral assistant, as well as nuns

affiliated with St. Joseph's Hospital in Burbank, Calif.

Miss Nelson, daughter of the late singer Rick Nelson, said, a recent episode called for her to kiss an old boyfriend, played by her real-life husband, William Moses, an actor who plays a character on the CBS show "Falcon Crest."

"The kissing scene worried me," she said. "I feel like I have a responsibility to my character. But the sisters I talked to like it because it showed that Sister Steve is very human."

Charles Dubin, the director of a recent "Father Dowling Mysteries" episode called "The Mafia Priest," told the Register he has really enjoyed working with Annunciation Parish.

Dubin said he was taken "with the wonderful human relationship of the parishioners" at a Mass he attended with Miss Nelson and a camera operator to hear the church's choir, slated to appear in the episode.

"Everyone hugged and kissed someone at the

father's request," he said, referring to the sign of peace during Mass. "I gather it's standard operating procedure at this church so the three of us hugged each other too."

Dubin says he has a great interest in religions and he relies on Annunciation's pastor, Capuchin Father Julian Haas, to check the accuracy of priests' duties portrayed on the show as well as answer personal questions about Catholicism that have nothing to do with the show.

He recalled a scene in which Father Dowling administered the last rites to a man dying outside his confessional.

"Tom (Bosley) came in on this dying man in a rush," Dubin says. "My question was, as the point of death, could a priest give the last rites without a stole, and father said 'yes.'"

Dubin added that the series relies on character development and ingenuity in its mystery stories, rather than violence.

"I prefer that kind of show," Dubin says. "Peace and love is what we should be doing. We don't see that enough."