

THE VOICE

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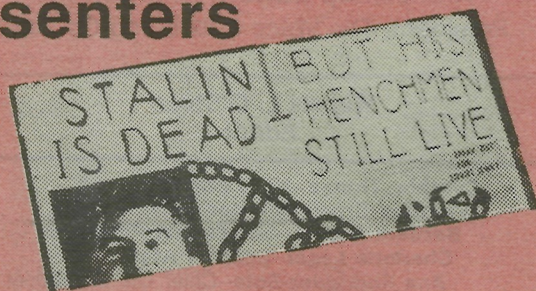
Building a foundation of faith

University of Miami Catholic Campus Ministry Director John Scarano and Johanna Devereaux erect a foundation pile of a house for the poor as volunteers for Habitat, a group dedicated to building housing for the needy. Story on page 13.

Inner-Voice

**Catholic dissenters
played
role in
Soviet vote**

Added to reform victories..... **3**



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National:

Louisianans flock to tomb of whom they call 'Cajun saint'

RICHARD, La. (NC) — People have been leaving rosaries, religious medals, photographs and prayer petitions at the grave of a girl who died almost 30 years ago at age 12 and whom some call the little "Cajun saint." Even a set of wedding rings has been left at the tomb of Charlene Marie Richard, said Father Donald P. Pelous, pastor of St. Edward Parish in the town of Richard, where she is buried. The girl died after a brief, but painful battle with acute lymphatic leukemia. Father Joseph F. Brennan, pastor of St. Genevieve Parish in Lafayette, La., said, "I feel Charlene is a saint in heaven. There is nothing official from the church to back up my conviction. I just sense it, as we sometimes do about these things." No one has begun the formal process of promoting Richard's cause for canonization.

Former Right to Life official appointed to Bush administration

WASHINGTON (NC) — In a move praised by abortion foes, President Bush has nominated Kay Coles James, a former National Right to Life Committee official, to be assistant secretary for public affairs at the Department of Health and Human Services. Public affairs director at the National Right to Life Committee from 1985 through 1988, Ms. James, 39, also has served as president of Black Americans for Life. She will work in the administration of Dr. Louis W. Sullivan, secretary for health and human services, whose own appointment was temporarily troubled by uncertainty about his views on abortion.

Seek new routes to peace, Casaroli tells conference

WASHINGTON (NC) — Because nuclear weapons cannot be "uninvented," people and nations must find new ways of living together to avoid war and to build peace, said Cardinal Agostino Casaroli, Vatican secretary of state. Interdependence, solidarity and collaboration must mark new global relations, Cardinal Casaroli said during a March 19 speech on "Arms Control and Moral Responsibility." The cardinal's speech was the inaugural address of a conference celebrating the 200th anniversary of Georgetown University in Washington. The three-day conference was on the theme, "Shaping World Security for the Year 2000: Politics, Strategy and Ethics."

Stress forces protesting nun to leave barricaded monastery

MORRISTOWN, N.J. (NC) — One of five women barricaded in the infirmary of a New Jersey Carmelite monastery has left because of health problems she said were caused by the stress and pressure of the almost six-month protest. Nicole Prescott, who was called Sister John of the Cross when the protest began in October, left the Discalced Carmelite Monastery in Morristown March 19, Sister Eliane, a member of the monastery, told National Catholic News Service March 23. Miss Prescott was suffering from migraine headaches and recently had been hospitalized with an optic nerve problem.

Priests, Religious use marathon to promote prayers for vocations

LOS ANGELES (NC) — Auxiliary Bishop Carl A. Fisher of Los Angeles and more than 40 nuns, priests and seminarians joined some 19,000 runners in the Los Angeles Marathon and pounded the pavement to raise prayers for religious vocations. The small group, representing the Los Angeles Archdiocese, used the event "for church vocation promotion and to help create a better image of priests and Religious as healthy, wholesome and alive people in ministry," Sister Kathy Braynt told The Tidings, archdiocesan newspaper. She is director of vocations for women Religious for the archdiocese and a Religious Sister of Charity.

Hands full

Juggling four phone calls at once keeps Tom Lumley, business manager at Catholic Central High School in Troy, N.Y., busy. Lumley, a 1964 graduate of the school, was one of the alumni participating in an annual phonathon to raise money for the school. The event raised \$248,000 by mid-March. (NC photo)



GIFT program replaces Massachusetts couple's frustration with a pair of twins

SPRINGFIELD, Mass. (NC) — Joy, amazement, relief and twins replaced months of frustration for a Springfield couple wanting a family but concerned about the ethics of procedures available to infertile couples. David and Connie Adoretti's son and daughter, born in mid-January, were the first babies to result from the GIFT (Gamete Intra-Fallopian Transfer) program at Mercy Hospital in Springfield.

GIFT is one of the few fertility techniques involving medical intervention which was not rejected by a 1987 Vatican instruction on human life and procreation. The procedure involves extracting ova and placing them near sperm cells in a catheter, which then is inserted and emptied into the fallopian tube. Fertilization then occurs "in vivo," or inside the woman's body.

Kemp stands behind Ritter, awards grant to Covenant House

NEW YORK (NC) — U.S. Secretary of Housing and Urban Development Jack Kemp March 20 gave a ringing endorsement of Franciscan Father Bruce Ritter and his Covenant House ministry to homeless youth and announced a \$750,000 HUD grant for the program. "I am thrilled at the work you are doing, and look forward to emulating it in other parts of the country," Kemp told the priest in New York.

New York Giants' Bavaro receives pro-life award

ROCKVILLE CENTRE, N.Y. (NC) — New York Giants tight end Mark Bavaro, who says football has strengthened his Catholic faith, received a pro-life award from the Diocese of Rockville Centre for his participation in Operation Rescue. Bavaro, who was arrested in an Operation Rescue demonstration in New York City last May, also was honored for his involvement in Athletes for Life.

World:

Pontiff's April sojourn continues travel tradition

VATICAN CITY (NC) — Pope John Paul II's April 28-May 6 visit to Madagascar, Reunion, Zambia and Malawi will be his 41st trip outside Italy since the beginning of his pontificate in October 1978. His first trip was to Mexico in January 1979 and his most recent was to France in October 1988. In his travels he has been from Turkey to Poland from Brazil to Upper Volta from Japan to Pakistan.

Caritas, council sign letter for aid to quake victims

VATICAN CITY (NC) — During a recent mission to earthquake-stricken Soviet Armenia, Catholic and Protestant aid officials agreed to supply medical and housing assistance worth more than \$12 million. Caritas Internationalis and the World Council of Churches signed a letter of intent March 17 to provide the aid after meetings with Armenian government and church officials.

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Second Front

Catholics push reform in Soviet vote

Ukrainians, Lithuanians prominent

MOSCOW (NC) — Catholics were among nationalist dissenters and challengers in the unprecedented Soviet parliamentary elections March 26 which swept reform-minded candidates to victory in many districts.

In the Ukraine, the Committee for the Defense of the Ukrainian Catholic Church joined in an appeal to voters to boycott the balloting for a new Congress of People's Deputies.

The committee and the Ukrainian Sinks Association called the elections undemocratic. They opposed a provision that allowed meetings controlled by the Communist Party to decide the slates of candidates.

An election official in Lvov, Ukraine, Adam Martinyuk, said 36,000 ballots of the 800,000 cast in the city were invalidated because voters did not mark them or had defaced their ballots.

"Some of them wrote the word 'boycott' on the ballot, but I do not have separate data on how many did that," Martinyuk said.

A journalist with a reputation as a crusader for her articles on public housing mismanagement, Alla Yaroshinskaya, won 90.4 percent of the vote in the Ukrainian city of Zhitomar.

The Ukrainian Catholic Church has been outlawed since 1946, but recently, clergy and laity have gone public with demands for its re-legalization and have practiced their faith openly, often in large groups.

In heavily Catholic Lithuania, candidates of the largely Catholic, national-

ist movement Sajudis won clear majorities in 30 of the 42 seats allotted to the republic. The movement, which is the Lithuanian version of the Popular Front movements of other Baltic republics, is also in runoff elections for nine seats in which no candidate won a majority.

"You could even call it a national referendum on the movement," said Virilious Cepaitis, secretary of Sajudis. "We will go to Moscow with a unanimous delegation."

The movement has the tacit approval of the Lithuanian Catholic hierarchy, said a knowledgeable source, Cardinal Vincentas Sladkevicius spoke strongly for Lithuanian self-determination during a recent event organized by Sajudis.

The movement's 35-member executive council includes a Catholic priest, Father Vaclovas Aliulis.

The Soviet elections were to fill two-thirds of 2,250 seats in the new Congress, the supreme state body created by the governmental restructuring pushed by Soviet leader Mikhail S. Gorbachev.

The remaining 750 seats are apportioned to official organizations, such as the Communist Party (100 seats), the Communist Youth League (75 seats), the official Trade Union Council (100 seats), war veterans' groups, the Academy of Sciences, collective farm associations and other organizations.

The Congress is to meet annually to elect from its members a 542-member Supreme Soviet which has broad



'Homeless student'

University of Dayton sophomore Cathy Anth sleeps under her blankets on the ground near her only other possessions, a shopping cart and backpack, during a 'Weekend in Solidarity with the Homeless' sponsored by the college's campus ministry. (NC photo)

powers, including the authority to legislate, approve economic plans and budgets, appoint and change government officials, direct defense policy and declare war.

The Supreme Soviet is to meet twice annually, in the spring and fall.

The Congress will also choose a president, and it appears certain it will be Gorbachev.

'In spite of it all, the enduring product of Catholic education is consistently excellent--Abp. Marino

Teachers praised for hard job well done

CHICAGO (NC) — Despite at times facing "great impediments," Catholic educators should be greatly encouraged by "the signs of growth and reinvigoration in all sectors of the church's teaching activities," Archbishop Eugene A. Marino of Atlanta told teachers March 27.

The archbishop was keynote speaker for the 86th annual National Catholic Educational Association convention at Chicago's McCormick Place.

Speaking at the opening general session to several thousand of the estimated 15,000 registered convention delegates, Archbishop Marino cited the monumental efforts of Catholic religious educators despite sometimes impossible burdens. The subject of his talk was "Catholic Education: Gift to the Church."

"Your energy is given freely and enthusiastically," he told the educators, "even when the impediments are great,

the physical realities burdensome, inferior facilities, inadequate salaries and benefits, overcrowding, understaffing, these and many other real adversities may beset you in your vocation.

"In spite of it all, the enduring product of Catholic education is consistently excellent, an ongoing testimony to the enlightening power of the Spirit," he said.

The nation's first black Catholic archbishop reminded those present of the critical importance of a strong Catholic educational presence among minorities.

"The contribution of the Catholic schools to minorities and the poor" is especially notable, he said. "The presence of the Catholic schools there remains the sign of hope to many black and Hispanic children. Do all within your power to maintain schools in the inner city where they exercise a ministry to the poor that is unparalleled," the archbishop emphasized to strong ap-

plause.

Earlier, he pointed to the encouraging signs of growth in attendance in Catholic schools, noting that "this past fall more than 200,000 children entered kindergarten programs in Catholic schools. This is the greatest number of children ever to attend such programs, and another 75,000 children now at-

tend Catholic pre-kindergarten programs."

Archbishop Marino told the teachers that their work — which he called "the work of the apostle" — is threefold: teaching the message of the Gospel, building an earthly community based on Christ's command to love, and serving society through prayer, public

liturgy and social action.

"You must insist on authentic Catholic identity in your teaching," he said. "There must be fidelity to the church's mission of evangelization — that should always be uppermost. Insist on the Catholic identity in our schools," the archbishop declared. "Our schools must have an impact on the institutions and mechanisms of our society. We must teach the revolutionary doctrine of Jesus Christ: Love of enemies and forgiveness."

Following up on remarks he had made earlier in a press conference, Archbishop Marino returned to the theme of today's Catholic teachers as the recruiters for tomorrow's Catholic educators. He said he "could not think of a profession more noble than the one you all profess, for your dialogue truly builds the church and cements it securely within the culture it seeks to sanctify."

But those who choose that profession, he admitted, face difficult problems.

Too often, he said, "the talents of a few courageous religious educators are being stretched beyond reasonable limits," notably when directors of religious education are asked to shoulder other duties within a parish or school. Despite that, he said that he thinks teachers make the best recruiters for future teachers.

"You're in the best position to show others that what you do has transcendent value. You're in the best position to encourage the next generation of Catholic educators. I propose that you consider this vocational out-thrust a primary part of your work."

Archbishop Marino's remarks followed a prayer service that featured the united voices of the thousands of teachers present and a slide presentation along with a liturgical dance ensemble on stage.

U.S. urged to halt sanctions on Panama

PANAMA CITY, Panama (NC) — Anglican Archbishop Desmond Tutu of Cape Town, South Africa, has joined Panamanian Archbishop Marcos McGrath in calling for an end to U.S. economic sanctions against Panama in exchange for a government agreement to allow international observers in the May 7 presidential election.

After meeting with Archbishop McGrath in mid-March, Archbishop Tutu said he personally would present the request for an end to the yearlong sanctions to the U.S. government.

In addition to calling on Panama to allow international observers in the election, Archbishop Tutu said the Panamanian government should suspend restrictions against seven newspapers and radio stations it closed more than a year ago.

Archbishop McGrath said he had received "courteous, but ineffective" responses from the United States to Panamanian church requests for an end to the economic embargo.

The Panamanian archbishop said the economic blockade has caused a worsening of the crisis and poverty in Panama. He called on the Panamanian government to permit foreign observation during the election, saying that would give the balloting "greater acceptance" within Panama and abroad.

In April 1988 Panama's bishops called for an immediate end to U.S. economic sanctions, saying the measures were "a threat to the life of our people."

The U.S. government imposed the sanctions in an effort to topple Panamanian government, dominated by military strongman Gen. Manuel Antonio Noriega.

Noriega was charged with rigging the 1984 presidential elections, then arranging the subsequent ouster of its winner, Nicolas Ardito Barletta. The current president, Manuel Bolis Palma, is widely regarded as Noriega's puppet.

Priest: Oath of fidelity could affect pastors

WASHINGTON (NC) — The daily pastoral practice of priests regarding birth control and other difficult areas could be affected by the new profession of faith and oath of fidelity issued by the Vatican, said Msgr. Frederick McManus, a U.S. canon law expert.

While most initial attention has focused on the likely impact of the new profession and oath on the Catholic academic world, Msgr. McManus said one area that may be affected most is in the possible impact on pastors. Pastors are to take the profession and oath each time they are assigned a parish.

Pastors are to take the profession and oath every time they are assigned a new parish

Msgr. McManus, a professor of canon law at The Catholic University of America in Washington, commented on the new Vatican documents in a telephone interview March 22.

If pastors interpret the oath and expanded profession of faith strictly, it may affect their approach to pastoral counseling and confession, Msgr. McManus said — especially “in the area of ‘Humanae Vitae,’” the papal

encyclical that says all forms of artificial contraception are intrinsically wrong.

The Vatican Congregation for the Doctrine of the Faith published the new oath of fidelity and profession of faith in the Feb. 25 issue of L'Osservatore Romano, the Vatican newspaper.

The new profession of faith consists of the traditional recitation of the Nicene Creed plus three new para-

graphs in which the person expresses his or her adherence to everything taught by the church.

The fidelity oath, to be sworn with one's hand on a Bible, states in part that in all of his or her words and actions the person taking the oath will “foster the common discipline of the whole church” and will follow all authentic teachings of the pope and the bishops “with Christian obedience.”

Among those who must take the new profession and oath are all candidates for the diaconate and all persons receiving new assignments as pastors or as teachers of philosophy or theology at all Catholic seminaries and universities.

Msgr. McManus was asked to compare the new oath with the church's 1910 Oath Against Modernism, which condemned a wide range of new historical, scientific and philosophical theories. Required of all priests, candidates for orders and seminary professors, that oath was taken each year in many places until it was dropped in 1967.

Today, less is remembered of the specific content of that oath than of the general impact it had on the church's intellectual life. It successfully repressed some potentially dangerous ideas about faith and doctrine, but it also led a significant number of serious Catholic scholars to halt their theological and biblical research out of loyalty to the church or fear of reprisals.

While the new oath is quite different in content from the Oath Against Modernism, it is like it in the sense that “it is obviously an attempt to go after people (who are considered insufficiently orthodox) in different ways,” Msgr. McManus said.

The doctrinal congregation declared that the new oath was to take effect March 1, but Msgr. McManus said he “can't imagine any effort to implement it” before it is published in the “Acta Apostolicae Sedis,” the official periodical through which church legislation is issued.

The doctrinal congregation “can't issue a general (legislative) decree” without papal approval, he added, but the oath was simply printed in L'Osservatore Romano without the decree of promulgation that local church officials need to be able to interpret its authority and legal force accurately.

In terms of the new oath's possible impact on Catholic higher education, Msgr. McManus said it again highlights the strong emphasis that Cardinal Joseph Ratzinger, head of the doctrinal congregation, has been placing on the idea that any Catholic theologian “teaches in the name of the church.”

The concept of theologians teaching in the name of the church was central to the recent removal of Father Charles E. Curran as a moral theologian at Catholic University after Cardinal Ratzinger's congregation declared him ineligible to function as a professor of Catholic theology.

Msgr. McManus said he thinks that most theologians in U.S. Catholic colleges and universities view themselves as professors of theology by reason of their competence in that field, not as officials of the church who teach in its name.

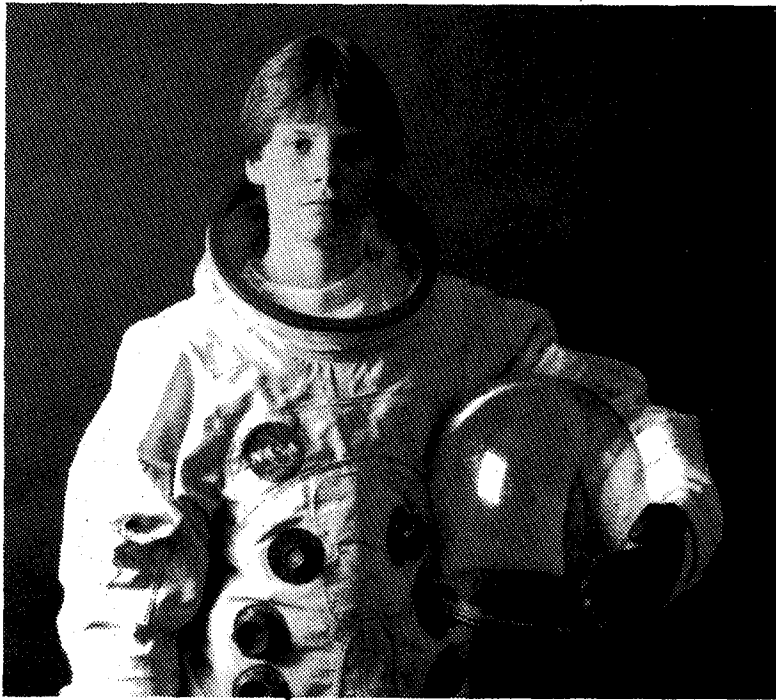
“I would like to see that whole thing discussed more fully,” he said.

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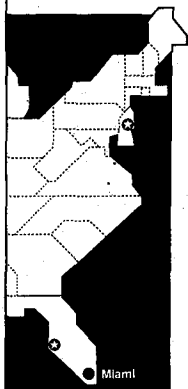
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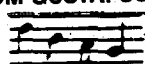
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Gov. Cuomo vetoes death penalty again

BROOKLYN, N.Y. (NC) — New York Gov. Mario Cuomo March 20 vetoed a death penalty bill passed by the state Legislature and said later he believed his position on capital punishment was the same as that held by Pope John Paul II and the U.S. bishops.

'I can pull the switch on the electric chair, but I cannot stop abortion by my veto of a bill because abortion is a constitutional right'

In a March 21 telephone interview with The Tablet, newspaper of the Diocese of Brooklyn, Cuomo, a Catholic, said the pope's and the bishops' opposition to capital punishment deserved "particular respect from all Catholics without binding the consciences of all Catholics."

The bill went back to the state Senate and Assembly, where its supporters claimed to be within one Assembly vote of overriding Cuomo's veto. The last year the death penalty was in effect in New York was 1976.

Cuomo told The Tablet that a vote for the death penalty would be wrong. "It's a return to primitive instincts," Cuomo said. "We had the death penalty at the time of the caveman — if you wanted to deter somebody, you bludgeoned him to death with your stump of a

tree."

If the death penalty were returned to New York, Cuomo said, he would look at individual cases and then decide whether to commute the sentence.

"That does not mean that the governor ought to use the commutation power in advance in a blanket way to repeal the will of the people," he said. "I think you would have to decide ad hoc and in every individual use. That, therefore, allows for the morality, if you will, of a possible execution."

Some of Cuomo's critics have said he should follow public opinion in such controversial issues as abortion and the death penalty. Cuomo, who has differed with the bishops on abortion and public policy, said he does not have much control over abortion issues.

"I can pull the switch on the electric chair, but I cannot stop abortion by my veto of a bill because abortion is a constitutional right," he said.

The day of the veto Cuomo and Bishop Howard J. Hubbard of Albany, N.Y., addressed the death penalty issue at the College of St. Rose in Albany, run by the Sisters of St. Joseph of Carondelet.

Bishop Hubbard outlined the New York state Catholic bishops' opposition to capital punishment.

"Respect for the sacredness of life is eroding wherever we look," Bishop Hubbard said. "Such blatant disregard



Harrisburg 'Rescue'

Protesters pray on the sidewalk during arrests at Hillcrest Women's Medical Center in Harrisburg, Pa. During the demonstration 31 members of Operation Rescue were arrested. (NC photo)

for the sacredness of human life will further deteriorate if we adopt a public policy that killing an individual is an acceptable approach to solving our crime problems."

Cuomo said the death penalty did not deter murder and has killed innocent people. He claimed that New York led the nation in the number of people executed and later found to be innocent.

Cuomo said there was no statistical proof that capital punishment was a deterrent to crime. The New York bishops' conference has issued a statement showing that murder rates in Florida and Texas actually rose after re-introduction of the death penalty.

It was the sixth year in a row Cuomo has vetoed the death penalty. The veto was accompanied by his longstanding alternative proposal to create a prison sentence of life without any chance for parole, a measure legislators have refused to pass, saying they fear the death penalty would never be re-enacted if such a life sentence existed.

Cuomo said he felt "personally violated" by the rise in violent crime and by illegal drug use across the state, but added that he believed capital punishment amounted to revenge.

"Where will it end?" he asked. "You kill my son, I kill yours? You rape my daughter, I rape yours? You mutilate my body, I'll mutilate yours?"

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Photo: Hallel

Father Terry Doherty lives among the poorest of the poor in the slums of Liberia, West Africa. His "family" there makes the best of the little they have. And his family -- the people

among whom he lives and whom he serves -- have taught him he can and should live with less, too. This Lent learn to live with less so Father Doherty and his people -- and others in the Missions -- may live with a little more. Support the Propagation of the Faith!



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Where the boys are, the Franciscans are

DAYTONA BEACH (NC) — Franciscans Father Dan Riley and Brother Frank Sevola have become popular figures these days in Daytona Beach, where thousands of young people come from across the country to seek sun and fun during spring break.

Free ice water is the reason the pair is so popular with the sunbathers. The young people are practically lining up — and probably will continue to do so

'While other people are buying and selling them, we just want them to know they are loved'

through early April — at the rented van the friars park by the beach daily.

Some of the students are suspicious, surprised that someone would give them anything at Daytona Beach without charging for it or expecting something in return, Father Riley said. He said some vendors have been selling water for 75 cents a cup.

"They want to know why we're doing this," Father Riley told The Florida Catholic, newspaper of the Diocese of

Orlando, which includes Daytona Beach. "What's the catch? What's in it for us? They're not used to getting something for nothing."

The two Franciscans are part of a group of 10 friars taking turns ministering to the college crowd during spring break. In the day, they dress in shorts and sunglasses and hand out water and talk with students. At night, they sit in front of bars wearing sweat shirts over their Roman collars, greeting young people walking down the sidewalks.

Derek Gretencord, an 18-year-old student at Fort Scott Community College in Fort Scott, Kan., said he's glad the friars are in Daytona Beach, but he added that some of the students might be angry with the friars.

"They might look down on it because they think the priests are ruining their party by throwing God at them or something," he said.

But Gretencord said he felt students shouldn't be upset with the friars because the Franciscans were not "doing anything wrong. They're just helping. What's wrong with that?"

Wes Rockers, 18, a student at



Spring breakers at Daytona are there for more than the surf.

Johnson County Community College in Overland Park, Kan., said most of the students welcome the friars and the ice water.

"This is a real good thing," he said. "Some people might criticize it.. they might think this isn't the place for priests to be and look down on them being here."

Other students aren't sure what to think, after seeing the Franciscan's

rented van with some signs that offer free water and others that read, "Franciscans in Daytona Beach: Peace and Everything Good." Some have asked if they could buy beer from the friars. And once some surfers in a jeep stopped next to the van. "Hey, you got any wax, man?" one of the surfers asked.

Others have turned to the friars to get their medals blessed or to have someone to listen to their problems.

"These students are really vulnerable," Father Riley said. "Some of them really do want to talk."

The Franciscans said they don't want the students to think that the friars' presence in Daytona Beach means that the Franciscans agree with what goes on during spring break. But, the friars said they want the students to know they can have a good time without getting into trouble.

"They don't have to get drunk and have sex to have a good time," said Brother Sevola, who himself was a college spring breaker in Daytona Beach 10 years ago.

"While we love them, we don't support what's going on," Father Riley said. "While other people are buying and selling them, we just want them to know they are loved."

Bishop: Lottery involves 'evil'

CHARLESTON, S.C. (NC) — A state lottery would involve "the whole body politic in gambling," which is "an evil in our society," said Bishop Ernest L. Unterkoefler of Charleston.

The bishop, whose diocese comprises all of South Carolina, said a lottery also would involve the state in a "spirit of avarice in trying to raise money under the pretense of free gifts to citizens."

Bishop Unterkoefler's testimony against legislation to legalize a lottery was to be given March 28. A text of his comments, prepared for a state Senate Finance Committee hearing, was released March 21, the day before the hearing originally was scheduled.

"It is quite clear from the experience of other states that there is no reason for gambling to be legalized in South Carolina," the bishop said.

The lottery was proposed as a way for the state to raise money for programs for the elderly and others in need.

"While the causes may be very noble, the method of raising the money for the needs of the state is very wrong when it allows gambling," the bishop said. "A noble cause does not justify an evil method."

"Lotteries are most attractive to the poor and even to those in grave need," Bishop Unterkoefler said. "They look upon a lottery ticket as a means to

escape their poverty."

While in isolated instances a poor person might win, the state would be acting against the common good "by playing on the emotions and the motivation of greed on the part of individuals and families," he said.

"There will always be a criminal element developing new schemes for easy money in any society," he said. "Why should we increase, however, the probability of the criminal element coming into the state to engage in gambling?"

The South Carolina Baptist Convention, the largest religious group in the state, also has publicly criticized the proposed lottery.

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'Americanized' Hispanics leaving Church?

By Laurie Hansen

WASHINGTON (NC) — Educated Hispanics who are "involved in the American system" appear to be among those most likely to stop going to church, said the president of the Mexican American Cultural Center.

So do Hispanics who have moved, whether from nation to nation or city to city, said Claretian Father Rosendo Urrabazo, president of the center in San Antonio, Texas, in a March 22 telephone interview. Loss of churchgoers is "one of the consequences of

migration," he said.

On the other hand, unchurched Hispanics appear to be among those most apt to join churches — Protestant or Catholic — if they are invited and made to feel at home, said the priest.

Father Urrabazo based his remarks on results of a 1988 survey titled "The Unchurched American... Ten Years Later," by the Gallup Organization Inc., and on his personal experience. The Mexican American Cultural Center was among 22 Catholic and Protestant organizations that funded

the Gallup study.

The study said 38 percent of Hispanics said they stopped going to church because they "started making their own decisions."

Second- and third-generation Hispanic immigrants to the United States who are better educated than more recent immigrants may leave the church because they "feel they no longer need the church to tell them what to do," Father Urrabazo said.

"This (U.S.) culture fosters independent thinking," he continued. "The more people get involved in the American system, the more critical they are of institutions in general."

He said, however, that he has seen "a hunger to belong to a faith group" among Hispanic community leaders he knows who are not churchgoers.

The priest said the practice demonstrates the need for the Catholic Church to "put more resources behind the words" of the National Pastoral Plan for Hispanic Ministry, approved by the U.S. bishops in 1987. The plan called for reaching out to Hispanics by developing small Christian com-

munities and doing door-to-door evangelization.

Hispanics, he said, often feel most at home in churches that "take seriously the people's popular religiosity," from devotion to Our Lady of Guadalupe, patroness of the Americas, to "quinceaneras," festive church celebrations at which 15-year-old girls celebrate their budding adulthood.

He said Hispanics tend to be attracted to church communities that are small and personable and offer services in Spanish. They look favorably on "lots of singing and offering of testimony, and a lot of focus on the Bible," he said.

The 1988 Gallup study said 57 percent of Hispanics said religion was very important to them, but 44 percent said they attend church once a week. Forty-three percent of Hispanics said they had been invited to churches or synagogues other than their own.

Although the 1988 study provided some information about Hispanics' feelings toward religion and the church, Father Urrabazo said, more research is needed.

'Israel criticized for closing schools

MILAN, Italy (NC) — The Catholic justice and peace commission of Jerusalem has sharply criticized Israel for closing schools in the West Bank and Gaza occupied territories, saying the policy is a violation of Palestinians' basic right to an education, the Milan-based Catholic newspaper Avvenire reported.

In a statement published in mid-March, the commission said the school closings and a ban on alternative education were "particularly harsh aspects of a systematic policy of repression and denial of human rights" in the occupied territories.

The statement was quoted by Avvenire in a March 22 report.

Philippine ex-hooker blames poverty

ILOILO CITY, Philippines (NC) — A former Philippine prostitute, lobbying for employment benefits for her former colleagues, said poverty and abuse force women into selling sex.

Alma Bulawan, 27, who used the name "Pearl" when she worked in the bars of Olongapo City frequented by the sailors of the U.S. 7th Fleet, said being poor forces women to do things they would never do if they were able to provide for their children by other means.

Many unwed mothers, rape victims and jilted lovers became prostitutes, she said, and they all have one thing in common — poverty.

Prostitutes want to be registered as regular workers with social security and other employee rights, she said, speaking at a seminar sponsored by church groups.

Bulawan left prostitution last year to work with a church-backed group called Buklod (Center of Unity), a drop-in house for prostitutes in Olongapo City, site of the U.S. naval base at Subic Bay.

Buklod lobbies the Philippine Legislature for recognition of prostitutes as members of the country's labor force eligible for employee benefits.

There are about 17,000 prostitutes in Olongapo City and an estimated 300,000 in the country, according to IBON, a research publication.

Bulawan, who comes from Samar island, one of the most underdeveloped areas of the country, told the seminar audience she migrated to Manila when she was 14 and was unable to find a job there.

She said she married early and had two children, but then her husband deserted the family.

She said she subsequently took up an offer to work as a prostitute in Olongapo City.

"We do not like the job, but we have no other choice," Ms. Bulawan said. "Give us alternative jobs and we will grab them fast."

Labor legislation may not be the ultimate solution, but it could lessen police harassment of prostitutes, she said.

"Testimonial from one of the 202 Parishes, as of February 21, 1989, that have adopted a Parish in Haiti"

Sacred Heart parish will offer a Sunday Mass once a month for the next 12 months (when we can begin to schedule them), for the parishes of Haiti. These series of Masses were requested by the Harry and Alice Hosey Family in Nashville. Mr. Hosey is founder of the Adopt-A-Parish program. Sacred Heart has had an adopted parish in Plaisance for almost three years. Fr. Roger Buzare is the pastor. As you know, Haiti is a country where most of the people live in extreme poverty. The Church in Haiti is the institution that best cares for the needs of the people. Every bit of aid we can send is literally LIFE-GIVING. The parish adoption for us is spiritual treasure. Notice that in the three years of sponsorship our parish has also been fully provided for. The monthly Mass will serve for Mission Awareness. Mr. Hosey has sent stipends for these Masses to 180 parishes in the U.S. and Canada who have adopted the parishes in Haiti.

The following text accompanied the Hosey request:

We are in union through prayers. We are asking you to say one Holy Mass monthly for twelve months. The intentions are for peace and justice in every parish in Haiti and in America. Pray for all the people who make Adopt-A-Parish possible in Haiti and throughout the Third World. In prayer and sacrifice we are united.

Thank you for your support to our adopted parish. Other parishioners are invited to support this worthy work of justice and charity. Contributions in any amount are most welcome.

"And I promise you that whoever gives a cup of cold water to one of these lowly ones because he is a disciple will not want for his reward." (Mathew 10:24)



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St. Matthew 25-45

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Slain prelate still a force in El Salvador

SAN SALVADOR, El Salvador (NC) — The tomb where he is buried is covered with dozens of simple messages, all tributes from those who believe Archbishop Oscar A. Romero is a martyr and a saint of the Salvadoran church.

The messages are inscribed on plaques of marble and wood; one is hand-painted on a square of tile flooring.

"Gratitude, thanks to God and to Archbishop Romero for my complete recuperation, S.C., 1981," reads one. "Gratitude Archbishop Romero for miracle received, JAH, 1986" and "Gratitude, Archbishop Romero for favor received, L. Dec. 2-5-88."

Positioned to one side of the main altar in San Salvador's Metropolitan Cathedral, Archbishop Romero's tomb is a silent tribute to a man who preached a Gospel message that disturbed the rich and powerful of his country, earning him their hatred and, ultimately, may believe, his death at their hands.

'This body and this blood sacrificed for mankind, nourished as well in giving up for our people our blood, suffering and pain as did Christ...to generate a process of justice and peace among his people'
--Abp. Romero's last words



On March 24, 1980, in the midst of a wave of political repression and human rights violations, Archbishop Romero was celebrating Mass in the chapel of Divine Providence Hospital in San Salvador.

Recorded on tape, the archbishop said, "This body and this blood, sacrificed for mankind, nourish us as well in giving up for our people our blood, suffering and pain as did Christ, not for himself but to generate a process of justice and peace among his people..."

He had just finished those words when he was shot once and killed by a gunman believed linked to death squads controlled by the country's right-wing oligarchy and the military.

In the work of Tutela Legal, the archdiocesan human rights office, Archbishop Romero's death has had a concrete effect. His assassination so outraged international public opinion that it contributed toward forcing the military and the right wing to end direct attacks against the Catholic Church.

That, said Tutela Legal Director Maria

Julia Hernandez, helped create a much-needed "space" in which human rights work could be done.

"The reason we can speak out today, the reason we have a space today is because our martyrs opened up this space," Ms. Hernandez said. "If they had not killed Msgr. Romero, if they had not killed the priests and the North American nuns and the hundreds and hundreds of catechists and (lay) celebrants of the word, we would not have this space."

It does seem a miracle that Tutela Legal can function in the midst of so much political violence, she admitted.

"This," she said, with a gesture toward the picture of Archbishop Romero hanging above her desk, "is our miracle."

For theologians like Jesuit Father Jon Sobrino, director of the Archbishop Oscar A. Romero Pastoral Center at the Central American University, Archbishop Romero also left behind a major contribution toward interpreting violence of the kind that has cost 70,000 lives during the past nine years in El Salvador.

"The contribution of Romero to the (church's) doctrine on violence is three-fold: first, to stress that there is a type of violence which originates all other violence, and therefore is the worst type of violence, and that is injustice," Father Sobrino said.

"Second, he said those who want to fight violence, those who are against armed struggle, should fight with determination against this type of injustice."

Third, Archbishop Romero taught that "in accordance with the traditional doctrine of the church... theoretically, the time might come when a popular insurrection, an armed struggle might be legitimate," Father Sobrino said. But, "he said that even if violence or armed struggle might become legitimate, we should never make out of violence a mystique."

Archbishop Romero's message disturbed the rich and powerful of his country and, said Lopez, "there were many who did not want to hear his message because his message was too clear."

According to Father Sobrino, "He had a saying, 'He who disturbs is killed.'"

Archbishop Romero's last Sunday homily, given the day before he was killed, is often seen as too disturbing for the military and the ultra-right.

In the now-famous homily, Archbishop Romero criticized those who did not ally themselves with the suffering of the poor and the oppressed, saying "although they are within the church, they are not of the church." He also referred to his open letter to U.S. President Jimmy Carter calling for a halt to U.S. aid to the Salvadoran military because of human rights abuses.

At the end of the homily, Archbishop Romero made an explicit call "in the name of God" to the rank-and-file of the armed forces to disobey orders that involved the repression of fellow Salvadorans.

"Faced with an order to kill given by a man, God's law which says 'Do not kill' should prevail," he told them. "No soldier is obliged to obey an order which is contrary to the law of God. No one must comply with an immoral law."

For his courage and his faith, the archbishop is venerated as martyr and saint by the thousands who make the pilgrimage every year to his tomb in the cathedral.

"Every day they come... He's never alone, there's always someone," said Lopez.

"He has become a symbol for all of us," he said. "I don't believe we'll ever see another like him."



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Synod's big theme: Evangelization

By Prent Browning
Voice staff writer

Evangelization is the central mission of the Church, Archbishop Edward McCarthy told the media at a press conference on the recently published synod document. That's why it is so prominent in the document, he said.

The purpose of the press conference to answer any questions the reporters had about the synod book and to reach Catholics through the secular media that are uninformed about the synod results.

The Archbishop enumerated a few of the major points of the synod document: the establishment of an Archdiocesan pastoral council, the importance of sensitivity to cultural diversity, expanding ecumenical activities, and making sure that the parents of Catholic school children receive a fair share of tax benefits.

"Our effort was not simply to indicate specific directives on how to achieve our goals but also to present a clearer vision on how we see ourselves," the Archbishop told reporters.

The Archbishop was asked why evangelization received such prominence in the synod and he responded that evangelization as outlined in both papal

and Archdiocesan documents is the "central mission of the church." The term evangelization is used in the broad sense, he said, to refer not only to reaching out to new or inactive Catholics but also to "evangelize ourselves" through penance, renewal and reconciliation.

"When we talk about evangelization," he said, "we mean simply communicating the Gospel and living the Gospel in word and in deed."

Msgr. Bryan O. Walsh, Director of Catholic Community Services, responded to questions about how the Archdiocese is going to reach out to AIDS victims as stated in the synod document. The Archdiocese will respond, he said, through pastoral care for AIDS victims and their families, education about AIDS in the schools, and through the establishment of residences, such as the newly opened Genesis residence in Dade County, that care directly for AIDS victims.

The Archbishop was asked if the pastoral council that will be created as a result of the synod will be a sounding board for the concerns of laity.

The council will have an ear open for



Welcome to the flock

With a profession of faith before pastor Msgr. John Glorie at Little Flower Parish in Coral Gables, Dorothy Perez is formally welcomed into full membership in the Catholic Church as her sponsor Ken Snay stands by. She then received the sacraments of Confirmation and Communion. Perez was one of many candidates and catechumens in parishes throughout the Archdiocese who took the final step of the RCIA (Rite of Christian Initiation of Adults) on Holy Saturday. (Voice Photo by Prent Browning)

the concerns of the laity, he said, though where there are problems with fundamental church policy they would have to be referred to Rome.

"The council will be in a position...if there is a strong feeling (on a particular issue), to communicate it directly to the Holy See," the Archbishop said.

Health care where it's needed: at home

By Cynthia Thuma
Voice News Editor

Kathy Hoehne and the Catholic Home Health Services are there to help, ready to serve as a referral source to homebound patients recovering from illnesses or injuries.

But not enough people know about the service, Hoehne, the administrator, says.

"We're like a referral source," she said. "It's our mission to provide a service that's not otherwise provided in the community."

Home health care agencies are not unique, but Catholic Home Health Services tries to offer an extra dimension. Acting under the direction of Catholic Health and Rehabilitation Services, Inc., the agency joins patients with health-care professionals to ensure that the patient receives a continuum of care after his release from a hospital or nursing home; she arranges for supplies and equipment needed for that care and

provides specialists to help bill insurance companies, Medicare, Medicaid or other programs.

"In 90 percent of the time, we can get something set up," said Hoehne. "It's the 10 percent that's tough. They tend to fall through the cracks."

Hoehne says she's pleased few have had unhappy landings. In the small percentage that isn't covered by insurance or social service agencies, Hoehne tries to match the patient with Catholic Community Services or other community agencies for the necessary care. Occasionally, the agency finds it necessary to pick up the tab.

"It doesn't lend to financial security, but it's part of the mission," she said. "There are things that I never saw at other agencies, but I'm proud we can do them here, to do some further good work."

Hoehne, a graduate of Barry University's nursing program and member of Holy Rosary parish, has

become active in the archdiocesan community trying to spread word of the program's availability. Currently only about 40 percent of its patients are Catholics. She's been trying to set up speaking engagements with parish secretaries, other Catholic service agencies, at Eucharistic ministers' training sessions, parish councils, civic groups and senior citizens' centers.

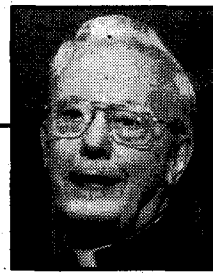
The program opened in September 1987. The Dade office, located off Miami Lakes Drive, has five office employees and 25 part-time health-care professionals in the field. Its average daily census is 20 patients. The agency's Broward office is located on Route 441 in Lauderhill. Its daily census is approximately 55 patients. The agency's Dade number is 821-1704. In Broward, it's 486-3660.

The agency can assist patients with a multitude of medical services, including high-tech cases, acute AIDS cases, workmen's compensation and private-

pay care.

"We're not just there for the elderly," Hoehne said.

When a patient or his family contacts Home Health Care, the process begins with an assessment of the patient in the hospital while he's in the hospital or nursing home. The hospital's social services department then channels the assessment to the agency, where the patient's chart is reviewed. The agency sends a registered nurse/case manager to talk with the patient, create a care plan and order equipment and supplies. On release from the program, the patient is re-evaluated by the case manager and discharged as soon as possible. Usually the patient receives care three times a week for four to six weeks, diminishing with progress. And there is teaching and training under Medicare, she said.



Devotedly Yours

500 Years of New World Church

Dear beloved:

I am at 33,000 again, flying to warm feet home after a visit to shivering Washington and Baltimore.

In Washington I was discussing business of the Bishops' Committee on celebrating the 500th anniversary of Columbus' voyage. We are actually focusing on the 500th anniversary of the coming of the Gospel to the New World.

We will be taking a fresh look at the Church in our history (there was a parish in St. Augustine fifty-five years before the pilgrim fathers landed at Plymouth Rock!). We will be planning special observances. A special Mass text is awaiting the approval of the Holy See. We are expecting all the Bishops of the hemisphere to meet with the Holy father in the Dominican Republic to reconsecrate the New World to the Lord.

We are planning especially to use the anniversary as a marvelous opportunity to revitalize the faith that came 500 years ago—to call home alienated

Catholics, to renew the living of the faith in the families and parishes of active Catholics, to seize this "Catholic moment" as a providential time to bring anew the benevolent influence of the Gospel into the troubled world in which we live.

I spoke with Mr. John Farina, the Executive Director of the Paulist Press. He is an expert in Church history and spirituality. He will help us in drafting a pastoral letter which the United States Bishops will issue to herald the celebration. He will also help in refining the conceptual guide we are preparing for use in revising history books, in research studies, in preparing a TV documentary we are working on.

We discussed with him also the possibility of producing some books on the history of the Church and its clergy and lay leaders in the United States over the 500 years. We also discussed the possibility of developing a permanent museum of Church history in Washington on the Catholic University campus, near the Shrine of the Immaculate

Conception.

At this time Pablo Sedillo, our secretary, is busy developing ways of getting the word out throughout the United States and promoting interest in this observance which has the potential for a dramatic impact in revitalizing Church life throughout the United States or, as Pius VI would say, in releasing the hidden energy of the Gospel.

Visited priests

I had the pleasure of visiting two of our distinguished Miami priests in "exile"—Father Robert Lynch, now well established as the new General Secretary of the Conference of Bishops, and Father Daniel Kubala, Director of the National Respect Life Office. Both are doing well. We can be proud of them.

I also attended, along with 3,000 others, a ceremony in Baltimore honoring a friend of many Floridians, Archbishop Borders, who is retiring after 15 years of devoted service. Before going to Baltimore, he served as

the founding Bishop of the Diocese of Orlando. Many distinguished speakers lavished deserved praise on the Archbishop. He was embarrassed.

I hope when my time comes, even if by chance they can find someone to say something charitable, I will be spared that embarrassment.

The Master of Ceremonies, as they are wont to do, told endless stories. One, with some modification, was about the visitor to Miami who in his worldwide travels had come across a phone—a gold phone—which he was told connected directly to heaven. When he asked about the charges, he was told they would be \$100,000 per call! While in Miami he found, to his amazement, another gold phone. He inquired what those charges would be and was told twenty-five cents!

"You see," he was told, "this is a local call!"

God bless you!

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

17 Priests celebrate jubilees

The following priests marked golden and silver anniversaries of their ordination during a Chrism Mass celebrated on the Monday of Holy Week at St. Mary Cathedral.

GOLDEN JUBILARIANS

Father Joseph L. Cliff

Born Oct. 3, 1913 to Mary Bilton and John Leo Cliff in Halifax, Yorkshire, England.

Father Cliff attended two seminaries in Spain, Villafranca del Bierzo, Leon, and Murguia, Alava. He was ordained on Sept. 10, 1939 by the Most Reverend Edward Myers, M.A., Auxiliary of Westminster.

His assignments have included such places as Pastor of St. Monica Church, Miami; associate at St. Michael's. He also served as associate pastor at the cathedral in Santiago, Cuba. Father Cliff now is retired.

Monsignor Francis Dixon

Born March 2, 1916 to Catherine O'Connor and Richard Dixon in Lahinch, County Claire, Ireland.

Msgr. Dixon attended St. Patrick's Seminary and was ordained June 10, 1939 by Bishop Kinnane.

His assignments have included parishes from Jacksonville to North Miami. He worked in the Chancery after obtaining his J.C.L. from Catholic University. Msgr. Dixon was in residence at St. James Church for 20 years.

Father Dixon's last assignment was at St. Sebastian, where he retired because of ill health. He still helps out at St. Helen parish in Vero Beach.

Father Michael Joseph Tabit

Born Sept. 13, 1912 to Pandora and Kalil Tabit in Wellston, Ohio.

Father Tabit attended St. Mary's Seminary, Cincinnati. He was ordained March 4, 1939 by James Joseph Hartley.

His assignments have included various parishes in the Columbus Diocese, the state mental institution and a correctional institution. He also has served at St. Paul parish, Arcadia, Fla.

Father Tabit now is retired and resides at Holy Rosary Church, Perrine.

Father Peter Washington, C.S.S.R.

Born June 5, 1913 to Catherine Mahoney and James Duffy Washington in New York, N.Y.

Father Washington attended Mt. St. Alphonsus Seminary, Esopus, N.Y. He was ordained June 18, 1939 by Bishop Stephen Donahue at Mt. St. Alphonsus.

His assignments have included several where we served as pastor, such as St. Augustine, Richmond; St. Alphonsus, Va. and several others. He also was in charge of the black mission in Hampton, Va., and worked with Catholics at Hampton University.

Father Washington now is active at Our Lady of Perpetual Help parish, Opa-locka.

Father Roman Francis Narkun

Born Nov. 21, 1910 to Mary Witkowski and Michael Narkun in Detroit.

Father Narkun attended Sacred Heart Seminary in Detroit and St. Cyril and Methodius Seminary in Orchard Lake, Mich. He was ordained June 3, 1939 in Detroit by Archbishop Edward Mooney.

Father Narkun's assignments have included such places as St. Stanislas, Detroit; St. Barbara, Deerborn and he also was pastor at St. Mary and St. Thomas churches in Michigan.

Father Narkun now is retired and lives in Tamarac.

Father Edward Sargus

Born Feb. 17, 1913 to Anna Coury and John Sargus in Newark, Ohio.

Father Sargus attended St. Mary's Seminary in Baltimore and was ordained June 8, 1939 at Baltimore's Basilica of the Assumption by Most Reverend John McNamara, DD.

His assignments have included several parishes in the Baltimore area. In 1978, he was named Pastor Emeritus of St. Anthony Shrine, Emmitsburg, Md.

Father Sargus now has a part-time residency at Nativity parish, Hollywood, and works as a hospital chaplain.

Father James A. Flynn

Born July 19, 1913 to Rose Effinger and James Aloysius Flynn in St. Louis, Mo.

Father Flynn attended Kenrick Seminary in St. Louis and was ordained in the St. Louis Cathedral on June 3, 1939 by Cardinal John Glennon.

Father Flynn's assignments have included serving as pastor at several Missouri parishes, including Immaculate Conception, Holy Family, St. Patrick's and Sacred Heart. He also served as an associate pastor in other parishes.

Father Flynn now is retired and lives in Coconut Creek.

Father Michael Koltuniak

Born July 8, 1913 to Mary Wegrzynowicz and Peter Koltuniak in Detroit.

Father Koltuniak attended Sacred Heart Seminary in Detroit and St. Cyril and Methodius Seminary in Orchard Lake, Mich. He was ordained June 3, 1939 by Archbishop Edward Mooney.

His assignments have included such areas as teaching at St. Mary's College, an associate at Holy Name parish, Detroit; pastor of St. Bernard and St. Peter parish. He also worked as a hospital chaplain at Bon Secours.

Father Koltuniak now is retired and lives in Tamarac.

SILVER JUBILARIANS

Monsignor John Delaney

Born Feb. 26, 1939 to Katherine Brannick and Patrick Delaney in Farmhill, Claremorris, County Mayo, Ireland.

Msgr. Delaney attended All Hallows College in Dublin and was ordained June 21, 1964 by Most Reverend Patrick Dunne.

His assignments have included serving as assistant pastor at Immaculate Conception; St. Anastasia, Fort Pierce and St. Edward's. He also served as pastor of Sacred Heart parish, Lake Worth and Holy Family parish in North Miami Beach.

Msgr. Delaney now is on sick leave sabbatical in Ireland.

Father Pedro Garcia

Born Aug. 23, 1935 to Matilde Fernandez and Pedro Garcia in Matanzas, Cuba.

Father Garcia attended Seminario San Alberto Magno and Gran Seminario des Missions Etrangeres, Pont-Viau, Canada. He was ordained Aug. 2, 1964 by Most Reverend Jose Dominguez in Matanzas, Cuba.

Father Garcia served as an associate pastor in several parishes and as pastor in two parishes in Cuba. He also was a pro-

(Continued on Page 11)



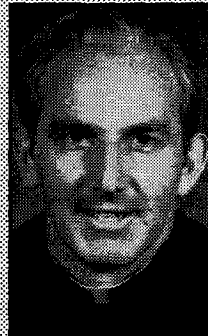
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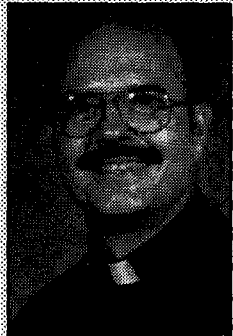
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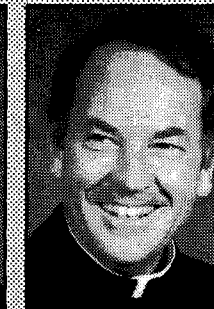
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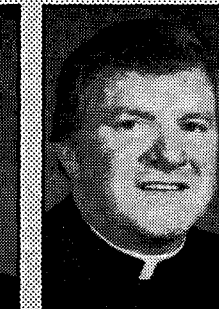
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Seventeen priests celebrate ordination jubilees

(Continued from page 10)

fessor at San Basilio Magno Seminary in Santiago, Cuba.

Father Garcia was an associate at St. John Bosco until December 1988 and now is associate at Our Lady of Divine Providence parish.

Father Devin Griffin, O. Carm.

Born Feb. 6, 1938 to Luceille Gallagher and William Griffin in Chicago.

Father Griffin attended Mt. Carmel College in Niagara Falls, Ontario and was ordained Sept. 5, 1964 by Bishop Hellinger in Chicago.

Since 1984, Father Griffin has held positions in the Archdiocese of Miami.

Father Joseph Kershner, Sch. P.

Born Sept. 10, 1927 to Gertrude Julia Philipps and Joseph Aloysius Kershner in Roxborough, Pa.

Father Kershner attended the Catholic University in Washington, D.C. and Gregorian University, Rome. He was ordained July 5, 1964 by Most Reverend John Canestri in the Basilica of the Twelve Apostles, Rome.

Before coming to Florida, he served on the staff of Devon Preparatory School, Pennsylvania. He has served as principal

and now is supervising principal of Cardinal Gibbons High School, Fort Lauderdale. Father Kershner also has served as the Provincial for the Piarist Fathers and now is their Provincial Assistant.

Father Oscar Mendez, S.J.

Born Nov. 16, 1932 to Julia Gonzalez and Delfin Mendez in Alquizar, Havana, Cuba.

Father Mendez attended St. Mary's University and was ordained June 14, 1964 at Regis College, Toronto, Canada.

He has served at several universities and was pastor of St. Lorenzo's parish in the Dominican Republic.

Father now is an advisor to senior students at Belen Jesuit Preparatory School in Miami, a professor of theology and assists with Camino.

Father Sean O'Sullivan

Born May 19, 1940 to Mary Healy and Stephen Anthony O'Sullivan in Bantry, County Cork, Ireland.

Father O'Sullivan graduated from St. Patrick's College, Maynooth, and was ordained on June 13, 1964 by Most Reverend Cornelius Lucey.

He has worked in several parishes in

the Archdiocese of Miami. Father O'Sullivan also had worked 20 years in the field of substance abuse rehabilitation and was the director of this area for Catholic Community Services. In connection with this work, he has earned two masters degrees.

Father O'Sullivan has taught at the University of Miami and New York's Fordham University.

Father Rafael Pedroso

Born Dec. 1, 1935 to Emilia Bueno and Miguel Pedroso in Cascorro, Camaguey, Cuba.

Father Pedroso attended Noviciado y Filosofia Arroyo Naranjo in Havana and studied theology in Bogota, Colombia. He was ordained Oct. 24, 1964.

His assignments in the Archdiocese of Miami have included such places as an associate at Our Lady of Divine Providence, St. John the Apostle, Sts. Peter and Paul. He now is pastor of Santa Barbara Church, Hialeah.

Father David Russell

Born Sept. 30, 1937 to Ruth Gleason and Frank Russell in Brainerd, Minn.

Father Russell attended St. Mary's

Seminary in Baltimore and was ordained by Archbishop Coleman Carroll at St. Anthony Church, Fort Lauderdale, May 16, 1964.

After ordination, Father Russell received his master's degree in religious education from Catholic University. Father Russell has served in many parishes in the Archdiocese of Miami, served on many parish boards and also served as Archbishop Carroll's secretary. He also was the founding pastor of St. Maurice Church, Fort Lauderdale.

Father Russell was appointed pastor of Miami's St. John Neumann Church by Archbishop McCarthy on May 15, 1985

Father Edmund Whyte

Born Jan. 29, 1938 to Margaret Sheehy and Edmund Whyte in Lixnaw, Ireland.

Father Whyte attended St. Patrick's Seminary in Carlow and was ordained June 6, 1964 by Bishop Thomas Keogh.

His assignments have included such places as Our Lady Queen of Martyrs and St. Brendan's parish, where he has served as an assistant. He also was pastor of St. Justin Martyr Church, Key Largo.

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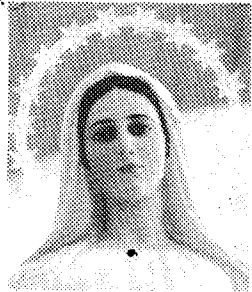
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Hosanna to the King!

Palm Sunday Mass completes congress

By Araceli Cantero
Editor, La Voz Catholica

While in Rome the Pope celebrated Palm Sunday speaking to the youth of the world, in South Florida more than 1,000 young people gathered to proclaim their acceptance of Jesus as King of their lives.

"Hosanna to the King!" they shouted during the Mass that ended three days of reflection and prayer at Milander Auditorium in Hialeah. The occasion was the fourth annual Catholic Youth Congress.

With hand-clapping, tambourines and enthusiastic shouts, young people of all ages from the Archdiocese continued to praise the Lord as Auxiliary Bishop Norbert Dorsey and a number of priests passed among them distributing newly blessed palms.

'We want to promise the Lord we will be faithful to the end.'

- Bishop Norbert Dorsey

The shouts of joy turned to attentive silence during the homily, when Bishop Dorsey reminded the young people of Christ's love for them.

"The gospel we have just heard is a love story," said the bishop, noting that those who welcomed Jesus with "Hosannas" would abandon him a few hours later. "This afternoon, we want to promise the Lord that we will be faithful to the end."

Bishop Dorsey noted he was marking the third anniversary of his being made a bishop, and added, "what better place to celebrate it than here, with you."

In response, the young people cheered and clapped. In fact, after three days of prayer, their enthusiasm could not be contained.

"On Sunday, you could feel a very strong spirit," said Liliانا Caro. "We were happy and full of joy."

Her husband, Gerardo, played the guitar and sang. He, too, couldn't restrain his joy.

"The congress, for many, is an encounter with Jesus," he said. "We try to instill in them a sense that the Word of God is alive and acting in the world today, and that we have to respond with a radical commitment."

He added that there's need for more "authentic conversions, not the emotional, fleeting kind."

The congress stressed that message in many ways. Among them were role-playing sessions in which the young people would act out "tempting" situations from modern life. Although many times the protagonists failed to do the right thing, the message was that "God always gives us a second chance," Liliانا said.

She's convinced that young people "need the witness



Youths celebrated Mass with shouts of joy, clapping and tambourines. Below, Martha Salazar prays during the Mass



(Photos/Araceli Cantero, La Voz Catholica)

of their peers who are trying to walk with the Lord and succeeding."

That's the reason for youth congresses such as this one.

"I'm sure many young people are converted and the faith of the rest is reinforced," Liliانا said, noting that "they have to see that one can be young and filled with Jesus and still be happy and joyful."

"The success of this congress fills us with hope and the desire to go on. It makes all the work worthwhile," she added.

Indeed, preparations for the youth congress began last September, and the Caros were joined by 40 other young people working under coordinators Maya and Mauricio Franco.

"The young people do it all. I only take care of the spiritual part, training the team," said Father Ricardo Castellanos, pastor of San Isidro parish in Broward, which in recent years has become the spiritual focus for young people in that county.

The Cuban priest credits his success to "the Word of God."

'One can be young and filled with Jesus and still be joyful'

- Liliانا Caro

"It's incredible," he adds. "I don't schedule any social activities here. It's all bible study, singing and prayer, and the parish is filled."

Each Thursday night, young people pack San Isidro Church. They come to praise the Lord. On Sunday nights at 8 p.m., Father Castellanos meets with a smaller, more committed, group of about 40.

"What I do is share my spiritual life with them," he explained.

These young people, who call themselves "the discipleship", promise to pray for a half-hour each day, give 10 percent of their earnings to the Church (tithes), and actively participate in a parish ministry.

They describe their spirituality as one of "renewal", based on the Bible, Catholic tradition, devotion to the Eucharist and love of Mary," said Father Castellanos. His desire is to "refresh the spiritual life of these young people." And for that, he believes, it is necessary to be joyful.

A joy which was not lacking at the youth congress. But neither was solid doctrine, as the young people listened to eight different talks presented by their peers, and some priests.

The congress also opened with a special tribute to Our Lady, and featured adoration of the Blessed Sacrament, reconciliations and healings. At one point, the young people walked up to a large box to symbolically renounce evil in all its modern manifestations: drugs, anger, gangs...

There were many conversions.

"That's when I felt God was with me," said Yanette Ortiz. "Then I realized that it is easy to forgive."

Camillus House opens residency dwelling

By Cynthia Thuma
Voice News Editor

To the east, monied tourists stroll the loggias of the Bayside Marketplace. Even closer on the west is the shimmering pink Miami Arena, and a bit further to the west, a Metrorail elevated train slips silently into its station. In the midst of the reminders of Miami's dynamic growth and promise is another reminder of the other, less glamorous side of Miami, Camillus House, a refuge for the homeless men and women who live on Miami's streets.

But those who work there think of Camillus House as a symbol of burgeoning growth and promise too. Mid-March heralded the opening of a single-room occupancy dwelling for men. Yet to be built is a 100-room "hotel" slated to be built near I-95 and the Lummus Park neighbor-

hood.

The first few residents in the single-room occupancy dwelling have been admitted after undergoing a careful screening program.

To be admitted, candidates must sign a covenant, be drug-free for six months and pass a screening test for emotional and mental disorders. Residents must locate a job and turn the paychecks over to their case managers. The case managers will deposit a third of each check into a savings account in the resident's name, return a third to the resident for personal expenses and retain a third for rent and utilities.

The dwelling is not the first in the country, but is the first in Florida.

"We'll learn from this one as we go on," said Brother Harry Somerville, director of Camillus

House.

Brother Somerville said the residents at the 15-unit dwelling will be managed carefully to help assure their successful return to society.

"Break the covenant and it's goodbye," he said. "But some will come back; some will come back two or three times. I'd say it's almost impossible for us to say goodbye forever."

"Many of them will break the covenant because of how long they've been on the street," he said. "It's almost like going on a diet; you know you're going to cheat a little."

Restoring the dignity of Camillus House's residents, Brother Somerville said, is as important as providing them daily nourishment.

"Dignity is very quickly and easily lost on the streets," he said.

"You become discouraged."

For 31 years, Camillus House has been serving the homeless in Miami. In addition to the single-room occupancy dwelling, Camillus House continues to provide daily meals, clothing, lodging, social service benefits and health care. In 1988 alone, 254,883 meals were served, 21,235 nights of lodging were donated in the 70-man emergency shelter and 3,657 medical patients were treated in the complex's clinic, which provides six examining rooms, pharmacy, laboratory, conference room and triage room for evaluating injuries.

Church and community groups have helped provide volunteers for Camillus House's work, Brother Somerville said.

"You wouldn't believe the support we get from the Jewish

communities," he said. "It's fantastic. They support us with not just money but food and clothing."

Camillus House also is a favorite program of many Catholic high schools and service organizations.

"There is a big, strong social awareness among the people in Miami."

Still, he said, there is a need for more activism for the needs of the homeless. Local government, Brother Somerville said, needs to be enlightened and made a partner in caring for the homeless. A survey by the National Coalition for the Homeless found that in 1986, Miami, with 10,000 homeless, was one of two major urban centers that provided no expenditure for emergency food and shelter.

Students building for poor

UM campus ministry and 'Habitat' construct housing for the needy

By Prent Browning
Voice staff writer

Most students have little more to show for spring break than a new tan. But six youths from the University of Miami can honestly say they built a house—or at least got a good start on one.

Young men and women involved in Catholic campus ministry at the university along with three adults recently spent a week in Tallahassee taking part in a Habitat for Humanity construction project.

Habitat is an international organization founded in 1976 and aimed at making decent housing available for the working poor through volunteer efforts.

"It got harder as the work progressed but it also brought people together"

In Tallahassee over 50 local Christian congregations have supported the local Habitat organization through volunteers and donations, and nine houses have been constructed over the past eight years.

From March 11-19 Catholic campus ministry directors Barbara Humphrey and John Scarano led a group of students who laid the foundation for a four bedroom house in a Tallahassee suburb.

Students stayed at campus ministry facilities at Florida State University and at cabins at a nearby Indian reservation. They paid for their own food and lodging at the reservation and still managed to donate a total of \$500 of their own money to the project.

Two other teams of volunteers will complete the house that they started within the next four weeks. The owner will be a single mother of three small children who will pay a low no-interest mortgage based on the actual cost of



Students from UM build foundation of home for poor in Tallahassee.

building materials.

The emphasis of the organization is on self-sufficiency, not charity, and Habitat owners contribute 300 hours of "sweat equity," helping out in the construction of their own homes, and 200 hours of labor at other Habitat sites.

The work of the Miami volunteers was supervised by professional contractors and Tallahassee Habitat personnel but they were lucky enough to bring along an architect, St. Augustine parishioner Tom Phillips.

Phillips is currently involved in starting a Miami chapter of Habitat that is waiting to receive approval for its charter.

For the first few days the Miami team was involved in measuring and marking out the foundation, but the work got more arduous when they had to plant wooden pilings weighing about 400 pounds apiece into the ground.

"It got harder as the work progressed but it also brought people together—it took nine people to move those poles," said Humphrey, Associate Director of Catholic Campus

Ministry at the University of Miami.

"We usually started by 8:30 in the morning and worked until 3:30 in the afternoon," she said.

Part of their problem was disposing of the roots in the beam shafts but they received unexpected help in clearing them from a neighborhood onlooker, an unemployed man with a background in construction work.

At one point a dog fell six feet down an empty hole and Humphrey had to be lowered head first into the shaft to retrieve the pet.

Otherwise, things went smoothly, and the campus ministry leaders were pleased at the efforts of the students.

Other students they encountered in Tallahassee were surprised that they were giving up their spring break without getting any kind of credit or salary, Humphrey said.

"I was really proud of the students who went because they were really excited and committed to working."

A mother, a baby and AIDS

'My great hope was my child, my life with her. And then I find out that her father has infected us with the disease'

By Maria Vega
Staff Writer

La Voz Catolica

She is 33, beautiful, educated. She has an 11-month-old daughter. She could be happy. But a few months ago, Maria Isabel woke up to a nightmare. Her daughter has AIDS.

Maria Isabel herself tested HIV positive, which means she has the virus, but not the disease.

The news came as a shock to the Peruvian native. She took the AIDS test only after someone mentioned that the child's father had died of the disease.

"I think clearly she had no idea," says Father Mike Flanagan, the Priest who directs psychological counseling services at Genesis, the Archdiocesan residence for homeless AIDS patients.

Maria Isabel and her daughter, Andrea are the first mother and child to find shelter there since it opened last November. Genesis currently houses 21 other AIDS patients, 16 men and five women.

The shelter is located next to Mercy Hospital, in what was formerly St. Vincent Hall, a residence for unwed mothers. Genesis is operated by Catholic Health and Rehabilitative Services (CHRS), and has two priests on staff fulltime.

"I am more at ease now," says Maria Isabel. "Finally, I feel safe."

Safe, at least, from prejudice, the shunning that accompanies mention of the disease. Maria Isabel had been caring for someone in a private home, until the woman found out both she and her child had the AIDS virus. She ordered them to leave.

"I tried to explain to her that there was no danger she would contract it, but she wouldn't listen. I felt miserable."

"I feel life has been very unfair to me," adds Maria Isabel, who studied interior design and arrived in the United States two years ago. "My great hope was my



Maria Isabel, a native of Peru, and her daughter, Andrea, the first mother and child at Genesis House a shelter for AIDS patients. (La Voz photo by Maria Vega)

child, my life with her. And then I find out that her father has infected us with the disease."

But she doesn't hold a grudge. "He was a man who did a lot of good for others. He probably didn't know (he had AIDS)."

Still, everything would be different if he could be with her, Maria Isabel says, "Together we could fight for our child."

Indeed, she often feels as if a great darkness envelops

her, and only her faith in God provides a small ray of light. More than once, she recalls, she has thought about committing suicide together with her daughter.

"God only knows what could happen to us," she says, afraid. But her faith pulls her back from the abyss. "I'm Catholic. I know God wouldn't receive me."

Back in Peru, Maria Isabel's family knows nothing of her predicament. "I don't think it's fair to make them suffer over me; I feel very sad about everything."

She knows she needs a more positive attitude in order to fight the disease. And she believes that with good nutrition and lots of tender loving care, her daughter will beat the odds and survive.

Genesis house is providing that right now, for both mother and daughter.

"This place to her is heaven," says Father Flanagan. "She has a beautiful room which she has fixed up herself." At the same time, "the little girl is like a blessing for Genesis house. All the other residents want to care for her and help Isabel."

Maria Isabel needs help from the public, too. Although she is a legal immigrant, she does not have a work permit, and therefore cannot receive government aid. (Her daughter is covered because she is a U.

S. citizen.)

"We need donations to pay for (Isabel's stay)," says Father Flanagan. And "we need volunteers to help babysit, because Isabel is

with that baby 24 hours a day".

Maria Isabel is helpful for the help she has already received, and the care and comfort she has found at Genesis house.

In more optimistic moments she says she would like to use her decorating talents to beautify the facility, including making a small garden of prayer in the patio, planting flowers and placing an image of Christ in the center, "because I am very devoted to him."

Then, feeling more energetic, she adds, "I'm not going to give up in this fight. Faith in God must free humanity from this nightmare."

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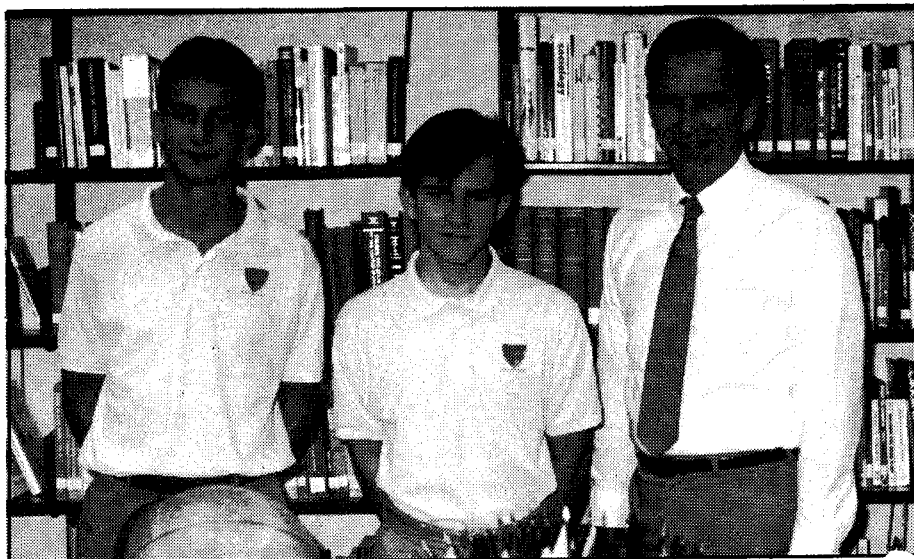
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Citizen Bee winners, from left, Roberto Hernandez and Hugo Perez with Patrick Collins, chairman of Belen's social studies department

Belen students win in Citizen Bee contest

Hugo Perez and Roberto Hernandez, students at Belen College Preparatory School, won the top two places in the Dade Regional Citizen Bee sponsored by the Close Up Foundation.

Perez, a senior, won first place and a \$200 savings bond; Hernandez, a junior, finished second, winning a \$100 bond. They, plus the third-place finisher, Efron Toledo of Miami Springs High School, advance to the state tournament in April. The state's top three finishers advance to the national bee in Washington in June.

The Citizen Bee tests students' knowledge of current events and the social sciences. Questions on government, social sciences and American history are taken from a sourcebook; participants kept up with current events on their own. The current events questions, said Hernandez, stumped many of the contestants.

"A lot of people had trouble with

that," he said. "I read the paper cover to cover each day, so I was ready."

Perez agreed.

"A lot of people obviously don't read the papers," he said. "The questions that they took from the book were a lot easier."

Students from 18 schools participated, including Monsignor Edward Pace High.

Belen's four entrants practiced by meeting to drill each other on potential questions, but once the competition began, Hernandez and Perez said they

were aware of the tenseness of the competition. Perez said for him, the tension was more noticeable after the three-hour bee's conclusion.

"While the thing was going on, I kept the tension within me," he said.

Not so for Hernandez.

"I was very nervous; my heart was going faster," he said. "Each time after I answered, I'd go 'phew!'"

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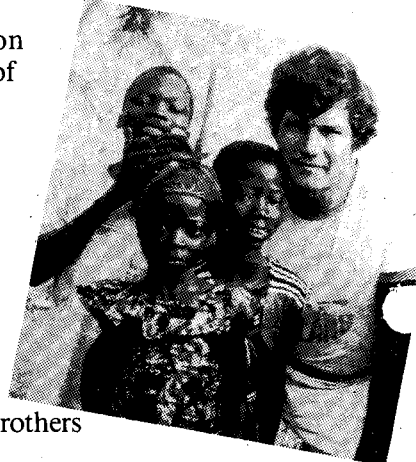
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Salesians...being a friend to kids.

How would Jesus react?

By Father Henry Fehren

"Each month as I open U.S. CATHOLIC," a friend said to me, "I wonder what is bothering Father F. this month."

"I'll tell you what's bothering me this month," I shouted in the manner of Ralph Kramden of the "The Honey-mooners," "I'll tell you what's bothering me this month! You want to know what's bothering me this month? I'll tell you what's bothering me this month!"

And then I had to think of what is bothering me this month. And I decided that what's bothering me this month is what bothers me every month: that I wanted to know the response of Christ to everything that happens today and his response to everything that I read. And he doesn't tell me. Actually, he does; but it takes work on my part. I must read, reflect, pray, and use the feeble intellect he has granted me (and that's not false humility) and try to decide his response—for I believe that as a follower of Jesus it should be my response.

Item: Nominal Presbyterians, former President Reagan and Nancy, his wife, are at an Episcopal Communion service with the author of a book on them from which this account is taken. Mrs. Reagan can't believe, in this day of AIDS and other social diseases, that people are drinking out of the same cup. So she uses intinction—she dips the communion wafer into the wine.

Whoops! She accidentally drops it into the wine.

Kneeling beside her, Ronnie, as ever looks to her for guidance. Following her example, he drops his communion wafer into the wine. The minister, unbelieving, shakes his head as he sees two white blobs in the wine.

How does a Christian respond on reading this? What can one do but laugh? Or despair?

Item: "I went to St. Agnes Catholic Church in St. Paul with my brother and his wife," says a letter writer to me. "My sister-in-law was angry because it was a Solemn High Mass in Latin—beautifully done. She said that she didn't understand what was going on. So she prayed her rosary throughout the Mass."

Come, Holy Spirit, Spirit of Jesus.

Item: Another letter. "My husband and I went to a Marriage Encounter. One of the follow-ups is to ask people to pray for the couples coming to the next Encounter. I figured that it would be easier than making a tuna-fish hot dish or a chip dip for the next session, so I telephoned a member and asked her to pray for a certain couple. She said that she couldn't pray that weekend because she had just broken her foot.

Jesus where are you when I need you?

Item: I read in a hard-shell, ultraconservative Catholic clergy journal: "Responsible parenthood," even when defined Catholic, has always been offered in official Church documents as an approved option. It is never recommended."

I can't turn that one over to Jesus; he has suffered enough.

Item: Renowned theologian Father Avery Dulles, S.J. gave a talk in which he said that all Christians are commissioned by the Lord himself to spread God's saving message of Good! It's easy to respond to the message of Dulles, for Jesus says, "There is an abundant harvest, but there are few workers. Therefore, ask the chief



harvester to send workers into his harvest."

I may not be as easy to respond to Christ's message. But his plea is very moving. "Jesus went through all the towns and villages, teaching in the synagogues, proclaiming the freedom of the Kingdom and healing every disease and infirmity," says the Gospel. "When he saw the crowds, he felt deeply for them because they were troubled and helpless, like sheep without a shepherd" (Matt. 9:35-38)

That passage should be enough to stop any of us dead in our tracks. We see the great love that Jesus had for these anonymous people, the crowds. He went to them through all the towns and villages." He taught them. He proclaimed the freedom of the Kingdom—freedom, not a restrictive, legalistic bureaucracy. He healed them of every disease and infirmity. He worried about them, and realized that he could not do it all. He needed help. He saw that people were troubled and helpless.

If Christ lives in us, we must have this same compassion. There is no one unworthy of our help. We are not to sit in judgement. Our healing and teaching must not be limited just to people we want to help or to people who will give us in return (Matt. 5:46-47). Sharing Christ's compassion, we are to heal and to teach.

After this plea Jesus sends out the Twelve, the Apostles. It is interesting to read his guidelines for them. He doesn't tell them to live in a mansion, build a private swimming pool, and have a chauffeured Cadillac. Rather, he says: "Provide yourselves with neither gold nor silver nor copper in your belts; no traveling bag, no change

of shirt, no sandals, no walking staff."

Many missionary bishops live this way, and even in the United States some are tending to this simple lifestyle.

"No pupil outranks his teacher, no slave his master. The pupil should be glad to become like the teacher, the slave like his master," says Jesus, who had no place to lay his head (Matt. 10:24). One should read all of the tenth chapter of Matthew as a guide for one's own mission work.

When I was young, the words of Jesus about the scarcity of laborers and his plea to pray for more of them were used to encourage vocations to the priesthood. His plea is more poignant today as more and more parishes become priestless. Sixty thousand to 100,000 priests worldwide have left the official ministry in the past twenty years; and the number of seminarians dropped by 5 percent last year, thus continuing the drastic drop of the past several years.

Why the lack of interest in becoming a priest today? Jesus prays for more laborers. I think that if we priests observed Christ's guidelines more closely and lived his life more strictly, our seminaries would not be closing. I know that sounds pietistic and obvious. I do know some very saintly priests, but the number is not legion.

Sometimes in dealing with laity, we priests crush the bruised reed, quench the smoldering wick, and forget that the Sabbath is made for man, not man for the Sabbath (Matt. 12:20; Mark 2:27). Somehow, we don't inspire other men to join us. Some women would become priests, but at the moment the obstacles are insurmountable. On this question who knows where the Holy Spirit will lead us in the future.

The decline in vocations may also be the result of the decline in the piety of parents. Vocations are nourished at home. Would parents rather see their son as a priest or as the CEO of a large corporation? And perhaps, seeing that many priests have left, parents may be concerned that their son may find the priestly life too artificially circumscribed. "No wonder there is a shortage of laborers," they may say. "Look at how many have left."

Here again I have to ask, "What is the response of Jesus? I am still in the priesthood after 41 years, but that, a friend tells me, is because I don't know any better. (I used to kid my parents who were married 65 years, that they stayed married because they didn't know any better. I hope the ignorance was bliss.)

I never have to look for pastoral work: it comes in constantly. By chance (or the Holy Spirit), most of my time now is spent working with Catholics who are confused, alienated, on the edge of Catholic practice, or embittered by some experience they had in church. If I did try to leave, I would find them at my door as I tried to go out.

They come to me continually: the wonderful thing is that they come on their own. I don't even have a chance to go out and look for them. I remember that when I was in high school there was a popular book by someone named Stoddard called *Rebuilding a Lost Faith*. That is what I find myself doing with many of these people.

There are many sheep (Jesus' term) who are without a shepherd—or without a shepherd who is sensitive to their problems—who listens, loves and does what he can, without condemning or sitting in judgement; who helps, heals, and tells of Jesus. John Milton in his poem *LYCIDAS* (1637) complains of the clergy who "shove away the worthy bidden guest" and thus "The hungry sheep look up, and are not fed." In commissioning his Apostles, Jesus told them to go after his "lost sheep of the house of Israel." So first we apostles, lay and clerical, can go after the lost sheep of the church.

To get back to the priests who have left their formal connection to church work: the late Cardinal Heenan of London said that they are bad priests. He was wrong; people who know them see them as good people.

Again, we are not to judge. To say that those priests gave in to their lust and then abandoned their call in order to get married is not correct. If that were true, we'd have to say that lust is the motivation for married lay Catholics also. Each person is unique, and all work out their problems with God. Let God evaluate their decisions.

Some priests are more ascetical and apostolic than before they left or were forced out because of marriage. They have left the canonical sacrament ministry, but they have not left service to Christ. Many left because of frustration. Their experience was that an autocratic, legalistic organization centered in an inflated "authority" in a foreign city had hemmed in and limited the Gospels and Christ's invitation to the "freedom of the Kingdom; and that if they had to observe every mande-made ecclesiastical rule, they would have to "shut the doors to the Kingdom of God in men's faces" (Matt. 23:12).

(From U.S. Catholic)

'Our healing and teaching must not be limited just to people we want to help or to people who will give to us in return'

Editorial Page

Pro-lifers should go for public opinion

A recent nationwide poll suggests that pro-lifers are putting the cart before the horse in their efforts to ban abortions. Instead of waging their battles in the legislatures and courts, they should wage them in the arena of public opinion.

There, according to a poll released this month by The Los Angeles Times, pro-lifers have a fighting chance.

No, most Americans (62 percent) do not want to see abortion totally outlawed. That's a victory for the pro-choice side.

But it's a slim and tenuous one, according to the poll's other findings, especially considering that abortion has been the "law of the land" for 16 years. For many people, what is legal is also right. But not, apparently, when it comes to abortion.

The poll found that 61 percent of Americans feel abortion is "morally wrong", and 57 percent feel it is "murder." Among that 57 percent are women who have had abortions and others who generally favor allowing it.

Moreover, even those who have abortions have second thoughts: 26 percent of these women say they regret it, and more than half feel guilty about it. Their partners feel guilt and regret as well.

In conclusion, the great majority of Americans believe abortion should be used only as a last resort in desperate cases: when the mother's life is endangered; when the pregnancy is the result of a rape or incest; or when the baby is likely to have a serious birth defect.

Few Americans favor abortion "on demand" or its use as an after-the-fact method of birth control.

This is a clear victory for pro-lifers, who have succeeded — despite biased coverage in the media — in keeping the morality of abortion at the center of the debate.

As for ammunition for future skirmishes, there's plenty in the poll. For one, it painted a picture of the women who get abortions: single, between the ages of 24 and 40, better educated and earning more money, on average, than their peers.

Where are all those poor, unmarried teenagers whose terrible plight — and need for abortion — is always raised by the pro-choice groups?

The growing numbers of teenage mothers tell us they're not choosing abortion. Their problems are so complex — emotion, educational, financial — that there can be no "quick fix." Indeed, even if they have an abortion, in all likelihood they will get pregnant again, soon.

And how many of those women who had abortions — eight percent, according to the poll — did so because their lives or health were imperiled? Because they were raped or the victims of incest? Because they discovered their unborn babies would suffer from birth defects?

Abortion supporters' own statistics tell us less than five percent of the 1.5 million abortions performed in this country each year were done for those reasons.

This, ultimately, is the best ammunition for the pro-life cause. Precisely what most Americans don't want to see happen is happening — abortion on demand, abortion as birth control, abortion because a baby would be inconvenient.

Pro-lifers should concentrate on getting these facts out to the vast majority of Americans, who are receptive to the message. Then, slowly, building on this public support, they could work to tighten the restrictions on abortion, to truly limit it to the most desperate situations.

Commentary

Trimming the budget at the expense of the poor

By Rosemary Gallagher
Florida Catholic Conference
Associate

Current Situation: Florida now stands 50th in the nation in support services for the poor. We are one of the wealthier states ranking 19th in per capita income. Basic programs of assistance for the over 1 1/2 million poor people in the state cry out for improvement this year. Instead, the budget recommendations of both the Governor and the legislative sub-committees are recommending reductions in these basic programs for the poor.

The Governor's budget reduced the Department of HRS request by \$715 million (456.4 of GR and 258.5 trust funds). The children's programs alone were reduced by \$52 million.

On 3/16, Senate Appropriations C, sub-committee of the Senate identified \$33.2 million dollars in additional reductions to programs for the poor. Some of these recommended reductions include:

- * A \$7.8 million reduction in AFDC which would require needy children to wait an additional month for assistance. This reduction will also mean the loss of \$9.7 million in federal funds.

- * Eliminating Alzheimer's clinics-\$1.1 million

- * Totally eliminating school health services which provide screening for all school children-\$5.4 million

- * Eliminating community mental health services-\$1.6 million

- * Eliminating services for cerebral palsy and autism clients-\$4 million

- * In the Children, Youth and Family Program area-elimination of a number of prevention and treatment programs-approximately \$4 million

The House HRS appropriations sub-committee is now deliberating on a list of \$60 million in reductions. These latest budget cutting exercises are adding salt to the wounded budget for the poor. They are unacceptable in a state as wealthy as ours. This year we must find the funds to markedly improve the lives of those dependent upon the state.

The following basic public assistance programs must be improved this year:

Aid to Families with Dependent Children (AFDC)

This program, now serving 229,000 children, is currently funded at a payment level of \$287 a month for a family of three (\$3.08 per child daily). This is 35% of the poverty level. We urge an increase in the payment level of at least 10% at a cost of \$10 million. The Governor has recommended no increases in AFDC for the coming year.

Assistance for the frail elderly

The state must begin to address the need for more adequate shelters for the frail elderly of our state. The current payment level for Adult Congregate Living Facilities (ACLF's) is woefully inadequate. We urge full funding for the cost of care in order to provide needed services and avoid the more costly alternative of nursing home care. The current level of payment is \$508 per month and the cost of care exceeds \$700 per month.



While this is not a morally satisfying solution for Catholics and others who believe abortion is wrong under all circumstances, it is a politically feasible alternative, and one that will certainly cut down on the number of unborn babies killed every year.

For decades before the Supreme Court's landmark Roe v Wade decision, abortion proponents used the same tactic successfully, recounting the horrors of back-alley abortions, dead women and butcher-doctors to build support for decriminalizing abortion — first on a state-by-state basis, then at the national level.

They changed minds before changing laws. Pro-lifers should go all-out to do the same.

Emergency Financial Assistance for Housing (EFAHP)

This program which began in 1987, currently is funded at a \$8 million level (\$4 million of General Revenue). This year it served over 20,000 families with children and ran out of funds after only three months. The families served were homeless or those in danger of becoming homeless. We urge full funding for the coming year with an additional \$8 million in General Revenue.

AFDC/Unemployed Parent

Beginning in October of 1990, the new Federal Family Support Act will require that Florida fund assistance to two-parent families. Florida should begin this program in October, 1989. The Governor proposes delaying implementation until 1990 and time limiting the program to six months. This is a federally matched program to assist poor children. Its benefits should be the same for all children regardless of the family composition. It should not be time limited.

Medicaid

Current federal law allows state matching funds for expansion of the Medicaid program for pregnant women and children under age 1 up to 185% of the poverty level. Our state should take advantage of the matching federal dollars to fund this coverage for working poor women who are uninsured and unable to receive adequate obstetrical and pre-natal care. The Governor has recommended that the eligibility be raised to 150% of the poverty level. The cost for the addi-

tional increase to 185% will be \$9 million in General Revenue next year.

Migrant Labor Camp Inspection

During the 1988 session funds for the migrant labor camp inspectors in the county health units were cut. It is extremely important that this fund be reinstated to assure that conditions in the migrant camps do not deteriorate further. This is a health and safety issue of major importance. Florida has a sad history of deplorable living conditions in migrant labor camps and at the very least these safeguards of minimal inspection should be reinstated. Cost-\$308,000

Child Welfare Programs

The child welfare system in Florida is buckling under the enormous demands for increased services and the lack of resources. Greater numbers of at risk children are coming into care with multiple problems. Large numbers of cocaine babies and HIV infected babies are burdening the system. Every area of service delivery from day care through family respite and supports are in great need of major infusions of funds as well as innovative programs. In the day care area alone there is an identified need for an additional 28,000 slots for children in need of care at a cost of \$26 million.

No one in our state should be denied the basic necessities required for dignity and growth-least of all children. The budget should never be trimmed at the expense of the poor. Florida has the capacity to respond to these basic needs fully and must begin this year.

God's law: a basic beginning

Q. I have not been to confession in a number of years. Your response to this question would be helpful to me. In the context of the statement that one commits a mortal sin when he or she knowingly and willfully breaks the law

By Fr. John Dietzen



of God in a serious matter, would it be possible to mention the various sins using the Ten Commandments as a guide? (Ohio)

A. The Ten Commandments could be a good place to start. They touch basic areas of what we call the natural law which should guide all human activity in relation to God and one another.

For Catholics, of course, other responsibilities need to be considered, such as faithfulness to Mass and the sacraments, observance of Catholic regulations about marriage, and so on.

Most important of all, however, you must remember that you are a follower of Jesus Christ, a Christian. Many serious obligations we have as his disciples do not, or at least do not readily, appear to come under either of the above categories. Jesus, for example, never speaks in the Gospels of the Ten Commandments directly. When asked what the two great commandments are, he said they were to love God with all our heart and mind and soul and strength, and to love our neighbor as ourselves.

The new commandment he told us to obey because of him was to love one another as he loves us (John 13:34). Those may sound simple and insignificant until we start seriously reflecting on them. It is quite possible that for all of us our most serious offenses against God and our family and friends are related directly to those commandments stressed by our Lord.

Reflect on all of the above, to be sure. Perhaps the best way to complete your "examination of conscience" is to read one the Gospels (perhaps Luke). Then ask yourself: What is my track record as one who is committed to living the kind of life described here by Jesus?

Q. My husband and I are both Catholics, not married in the church. We went to one chancery office and were told we could get married in the church, but we cannot afford to pay the fee the ancery wanted.

We go to church every Sunday but do not take Communion. We both love God and we just cannot afford the cost. We are barely getting by now with two of us working. We are in our late 50s. (Colorado)

A. I am well familiar with the chancery office you speak of and am certain there was a serious misunderstanding. Under no circumstances would the fee be required if you cannot afford it.

Normally some fee is requested for various marriage procedures to help defray some huge expenses involved in the processes. But no one is denied if they do not have enough money.

You now live in another state. Please go to a priest in your area, explain your situation and listen to what he says. If it is impossible for you to offer the fee tell him so. I know something can worked out.

Today's parental leave

The U. S. congress has a great opportunity to strengthen American families and I hope they take it.

Sen. Christopher Dodd, D-Conn., has reintroduced legislation, called the Family and Medical Leave Act of 1989, to guarantee working parents up to 10 weeks of unpaid leave from their jobs to care for newborn, newly adopted or seriously ill children. This is the third time he has offered such legislation.

The Senate bill will also give employees up to 13 weeks of unpaid leave if they are incapacitated by a serious illness and cannot work. Its aim is to provide "job protection during the two kinds of crises which can remove the primary breadwinner from the labor force and cripple a family's economic security", Dodd explained.

"The American family (is) changing right before our eyes," said Dodd. "Ozzie and Harriet and June and Ward Cleaver have replaced by 'Roseanne' and 'My Two Dads.' Only one in 10 American families has dad at work while mom stays home with the kids," Dodd added.

More than half of all mothers with infants under the age of 1 work outside the home. Thirty-three million American children live in "non-traditional" households. Dodd cited 29 million two-earner families and 8 million single-parent families.

No parent should have to lose a job because a child is ill. But that is what often happens.

The proposed legislation is supported by the U.S. Catholic Conference, the American Civil Liberties Union, and American Academy of Pediatrics and more than 150 other national children's family, health, labor and business organizations.

Businesses which already have parental leave policies in place have testified that it actually saves them money — in reduced absenteeism, turnover and hiring and training costs.

In practice, I'm sure most parents won't take 10-13 weeks

'No parent should have to lose a job because a child is ill...'

By Antoinette Bosco



leave from their jobs regardless of the law. How many people can afford to go a week without pay, let alone two or three months? But at least they wouldn't lose their jobs in cases of extreme emergency.

Moreover, it is a step in the right direction. It makes a powerful conceptual statement about the place of job and family in our lives.

I recall a time 20 years ago when, with six children to support, I went to an employment agency. After filling out the application, the interviewer glared at me and asked, "You have six children? Why

are you wasting my time? No one will hire you. If your kids get sick, you'll give them priority over the job." I tried to explain that while of course I would take care of sick child, I understood and respected

professional responsibilities. She would not hear it and simply threw me out. There was, and still is, so much prejudice against single mothers in the job market.

Among industrialized countries in the world, only the United States and South Africa are without national family leave policies. Parental leave is an idea whose time has come. Instead of being pulled dragging and kicking into the 21st century by society's realities, why not take an enthusiastic leap forward right now?

Don't worry, be happy

There's a bouncy song by Bobby McFerrin on the air these days which has a simple message: "Don't worry, be happy. Every life will have some trouble, but when you worry you make it double."

I agree completely with the general optimism of the song but it's not always easy to be happy. This song might be good for those who worry about trivia but it would be obscene to use it to console the victim of a disaster— an earthquake or plane crash, for instance. Nevertheless, some fears can bring you down, and it's important to control fears.

How does one do that?

We can't control our fears directly. Fears and negative feelings tend to run their course independently of our will. However, we can control our thoughts which in turn influence our feelings. For instance, thoughts of danger produce feelings of anguish and fear, while thoughts of comfort and happiness tend to contribute to feelings of well-being.

In this context faith can become an indispensable weapon against fear. Faith in God's providence

gives us reason to believe that everything is going to be all right. There is a peaceable kingdom where all our wounds will be healed and all our tears will be wiped away. When Jesus said, "Be not anxious," He supported the idea that it is within our power to turn away from needless worry. However there are times when serious anguish takes over, as in the case of a dying spouse, a broken romance or a child on drugs. Can faith help to eliminate this type of emotional pain? Not always, at least not directly. But even in the worst circumstance faith can

'Worry isn't always a bad or dangerous thing. To worry is human. But we do need relief from unrelenting worry.'

By Fr. John Catoir



raise your sights to new levels of awareness. For instance, it's comforting to realize that even when you are worrying about your spouse's good health or your child's freedom from drugs you are doing something worthwhile. You are praying.

St. Augustine once wrote this consoling thought:

For the desire of the heart is itself your prayer. And if your desire is constant, so is your prayer... The constancy of your desire will itself be the ceaseless voice of your prayer.

Worry isn't always a bad or dangerous thing. To worry is human. But we do need relief from unrelenting worry. We need to smile and laugh and forgive ourselves and begin again.

If the song, "Don't worry be happy" helps you defuse your pain, good for you. Sing it often. But if the pain persists, don't worry, be happy anyway.

Your prayers will be heard by a loving God who will walk along with you in your trouble.

So try not to worry. Be happy.

Time capsules

By Frank Morgan

A tale of courage

Nathan Hale, a young American Ranger Captain, who had been a Yale graduate and a Connecticut school teacher, volunteered to go behind the British lines and learn of their plans.

He dressed as a Dutch school master and collected sketches of British fortifications and other military information before he was recognized by his cousin, Samuel Hale, who had him arrested and brought before General Howe.

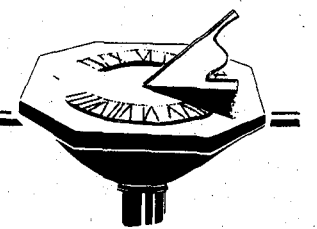
Because of the incriminating evidence found in his shoes, Hale admitted to being a spy. He was then sentenced to be hanged the next morning.

Washington wrote to Howe asking for Hale's release, but Howe refused.

On September 22, 1776, Nathan Hale accepted his fate with

great composure even after the British officer in charge of the hanging refused him a Bible, denied him the services of a minister and tore up his farewell letter to his mother. According to another British officer, while the noose was being readied, Hale made "a sensible and spirited speech" closing with the words, "If I had ten thousands lives, I would lay them down in defense of my country. I only regret that I have but one life to lose for my country."

In 1780, Oliver Evans, an American inventor from Newport, Delaware, designed a steam propelled carriage. But it was never built. At the time he said, "Someday people will travel by steam engines from city to city almost as fast as birds fly - 15 to 20 miles an hour."



Modern marital pressures

Often the question is asked, "Why did they get divorced?" or "Why is there so much divorce in our country?" The answer is as complex as the society in which we live. Yet, it seems essential for couples considering marriage to be aware of these complexities and the effect they have on the couple relationship.

In an age of rapid change, the bombardment of conflicting values, the availability of instant 'whatever' and the tendency towards seeing things as temporary and/or disposable, commitment in marriage takes on a challenge unknown in the early part of this century.

In making commitment to one another in marriage there needs to be an understanding of the unavoidable pressures placed on marriage and family life today. Such a commitment would include the willingness to constantly keep the channels of communication open so that when the difficulties do come, they can be dealt with appropriately and constructively. The commitment, then, is one of growing together in their mutual love. This may involve planning ahead of time how they will deal with conflict, participation in enrichment programs for the various stages of their married life and specific ways they will continue to provide quality time for the sole purpose of nourishing their relationship.

We live in a society today in which no one is isolated from an instantaneous eye-witness report of events taking place in all parts of the world, including outer space. With an increasingly high rate of mobility, people are constantly rubbing shoulders with those of different cultures, beliefs, attitudes and values. Regardless of the size of

By
**Sister Virginia
McCall**



town in which one lives, our society is urbanized.

This is in contrast to a society in which people lived in one place from one generation to the next. People associated with those who shared common religious beliefs, political views and moral perspectives. Parents could send their children to school and know that the values they held would be perpetuated by teachers. Children were safe playing outdoors and houses were left unlocked. This is a brief description of what sociologists term a rural society. In a rural society, physical survival was the overpowering value and all aspects of life were dependent upon the family working together to provide the most basic of needs.

Today survival needs have skyrocketed and can no longer be met by the family alone. The rapid rise in the cost of basic needs plus the increased demands for material possessions, leisure activities, health care, education, etc. has placed a tremendous financial burden on families. Often the couple can go for days at a time without their paths hardly meeting as they both attempt to hold down

jobs. Communication begins to break down as emotional and sexual needs go unmet.

As the couple strains for financial security, they can become the pawn of their employer when they are transferred from city to city every few years. This increased mobility often separates the couple from the emotional support of family and friends. There can develop an overwhelming sense of rootlessness, loneliness and insecurity. In response the couple turn to one another to meet all of these unmet needs which in turn places undue strain upon their relationship. Coming from different social, educational, religious and cultural backgrounds challenges the couple to stretch their own view of the world and through open dialogue reach compromise and new horizons of growth.

Of course there are also the scars and behavioral patterns which many young couples bring into marriage as a result of dysfunctional and/or abusive relationships within one's own family of origins.

All of this is not to paint a picture of gloom but rather to point out a reality in which we live. How one responds to this reality is the choice of each married couple. Recognizing the stumbling blocks along the way and taking advantage of the supports which are available to prevent the breakdown of a marriage is well worth the time and effort. And in the process the couple grows in their love and commitment to one another.

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

On judging others

Dear Dr. Kenny: You wrote earlier about the couple whose 30-year-old son was living with his girlfriend. I think their son simply succumbed to social pressure and went along with the crowd.

If the parents go along too as if everything is OK, the son will continue in his sin. Why should he change?

You cannot "eat with sinners" without condoning the sin.

There is no way to have a good relationship with wrongdoers.

There must always be a "distance" when values are significantly different.

Yet after telling you all this I still wonder, How do we show we care without supporting their lifestyle? (Florida)

Thank you for presenting a hard problem.

With your last question you show that your heart is in the right place. You care.

But be careful. When following a so-called logical

By Dr.
**James and
Mary Kenny**



principle causes you to be unloving and uncaring, something is suspect.

I have three problems with your letter.

First, why do you place sexual morality above other matters? You do not consider anything else this young man is doing, but you simply adjudge him "bad" because he is living out of wedlock with his girlfriend.

Speaking from a psychologist's perspective I ask, does one "wrong" behavior make him all bad?

Second, you assume that the best way to change his behavior is for all right-minded people to ignore and

isolate him. Even his parents should distance themselves. I disagree.

As a psychologist, I can say very clearly that condemning and threatening isolation are poor ways to change behavior.

Third, I believe that you can "eat with sinners" without condoning the sin. Jesus did it all the time.

I have many friends who have done things with which I strongly disagree. I love them, not because of our differences but because they are decent and beautiful people in many other ways.

Perhaps most of all they are decent enough to overlook many of my failings.

Jesus loved sinners. He recruited them to be his disciples. He ate with prostitutes and tax collectors for the hated Roman occupation. He associated with men who selfishly argued to be first in his kingdom and even those who were to betray him.

Be careful. Do not judge. Let God do that. And when in doubt, care.

(Copyright (c) 1989 by NC News Service)

This new technology and me

In a television commercial for a VCR, two parents are sobbing because their young son is going off to camp and they won't have anyone to program their VCR while he's gone.

I understand their feelings. When it comes to technology, I admit to failure. It took me months to learn to set my electronic travel alarm. I don't even try the electric one by our bed. When my husband was away and the electricity flickered off briefly, all the clock-oriented appliances blinked till he returned home.

Why do they make these things so difficult to program and why are children so able to run them at birth?

In our family room, we have a TV with cable, a VCR, and a remote control. Just when I get to a point of making them work for me, one of my young adults reprograms the channels through the VCR.

I shout, "What did you do to the TV?"

"Mom," my son says patiently, "first you punch three on the box and then you punch 14 on the TV and then eight on the clicker. Simple." Simpler to send him back to school. I'm one of those who wants to learn one way of doing things well and leave video games to the 7-11.

I have one word processing program for my computer and it works for me but when I sit down at it after my kids have used it, the thing starts blinking commands like, "Not found. Try again," or "File deleted."

That's when I explode. Who dared delete my file? It's as futile as asking who used my best knife to pry open

By
**Dolores
Curran**



the paint can.

"It's in there somewhere," responds my son, patiently pointing at the computer. "You probably just forgot the file name." While denying that possibility, I deliberately call him by his brother's name.

I have to be possessive about my equipment and I want to share it with the family but when they reprogram everything in sight, I'm tempted to sell everything and go back to Walden Pond.

I have a simple radio in my car which is programmed to my three favorite stations. I confess my son programmed them for me in about four seconds. But when I'm gone a week and return, I get a blast of heavy metal that blows me away. What he can program in four seconds, he could reprogram in six but he doesn't. By then he's left and I'm left with his music and the helpless

feeling I get when I can't read technical instructions in Japanese.

If one is dependent upon a battery-operated digital alarm clock, how does one know when that battery is due to die? So I set my New Age clock and then, as a backup, my old Big Ben.

I had a digital watch once but setting it required a tiny screwdriver and 20-20 vision. If I crossed time zones, resetting it took all my air time.

My microwave oven is capable of retrieving and cooking last year's turkey but I use it to defrost or heat, period. It won't operate without the clock but I've found that even with all its memory, it doesn't know the time of day so any numbers I punch in make it work.

"How come the microwave says 11 p.m.?" my kids ask at breakfast.

"Leave it alone," I order. "It's working."

I've told my family a couple of dozen times not to give me battery gifts that blink. An electronic address book terrifies me. One false punch could wipe out a lifetime of friendships. There's an insidious checkbook balancer on the market. I don't want it.

If they ever simplify technology for the windup generation and develop 100-year batteries, I'll be the first in line. But, meanwhile, I remain dependent upon my children to survive modern technology. And, oh, how they love it.

(Copyright (c) 1989 by Alt Publishing Co.)

Nolte plays Borneo 'King'

The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Department of Communication.

"Farewell to the King"

In this epic set in the exotic jungles of Borneo during the final months of World War II, an American soldier (Nick Nolte) survives slaughter at Corregidor and ends up a deserter and the adopted "king" of Borneo's headhunting natives.

Movie Capsules

Ultimately forced to train the natives to fight side by side with a British Special Forces officer (Nigel Havers) and his men against the Japanese, the American still attempts to protect the dignity of the Borneo tribes from Japanese and Allied desecration.

Director John Milius leaves little doubt about who the true savages are in this historic microcosm.

Uncomplicated, old-fashioned movie entertainment. Intense battle carnage and minimal rough language.

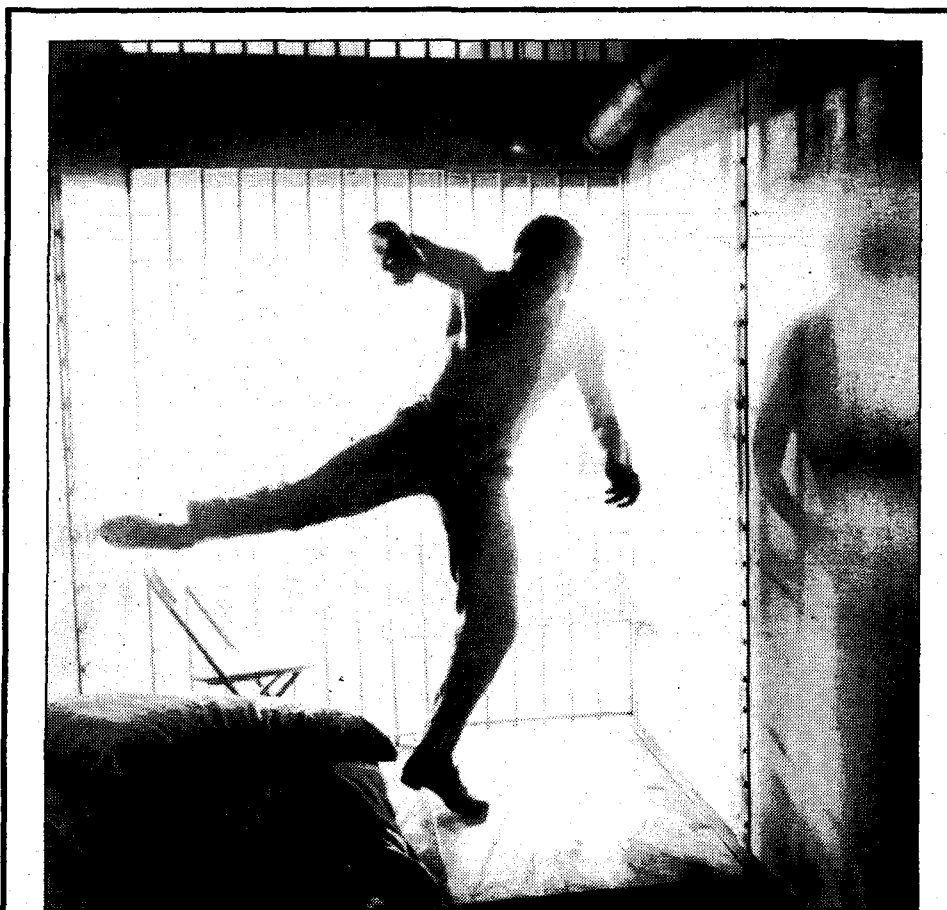
The U. S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating PG-13 — parents strongly cautioned that some material may be inappropriate for children under 13.

"High Hopes"

An effective, low-key satire by British writer-director Mike Leigh that focuses on one working-class couple (Ruth Sheen and Philip Davis) and their interaction with family members and wealthy neighbors who don't share their concerns for economic reform.

Includes an especially savage portrait of nouveau riche relatives (Heather Tobias and Philip Jackson) and snooty yuppies (Leslie Manville and David Bamber) and a painfully real family dynamic in which communication and love play minimal roles. Some rough language laced with sexual vulgarity, brief abuse within an adulterous liaison and common-law cohabitation.

The U. S. Catholic Conference classification is A-IV — adults, with reservations. Not rated by the Motion Picture Association of America.



'Tap'

Gregory Hines tap dances in his cell in "Tap," in which Hines' character, Max Washington, must choose between a potentially low-paying career as a tap dancer or a lucrative life of crime. The U. S. Catholic Conference says, "If you are looking for a film that will send you out of the theater smiling...don't miss 'Tap.'" Due to a lusty kissing scene, brief and heavily shadowed nudity with a fleeting sexual encounter and some locker-room 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 from Tri-Star Pictures)

"Paperhouse"

Imaginative but troubled by her mother's minimal attention and her father's lengthy absences, an 11-year old (Charlotte Burke) becomes consumed with her drawings of an odd, isolated house inhabited by a crippled boy (Elliott Spiers).

When a fever overtakes her, the child is overpowered with frightening dreams about the house and boy.

Beautifully shot by British director Bernard Rose and well-acted by the children, the film clearly visualizes a troubled child's attempts to take control of her terrifying interior universe.

Riveting, surreal visuals and a haunting psychological drama with some

unanswered questions and a far-fetched ending. Intense climactic violence, ongoing menace, some rough language.

The U. S. Catholic Conference classification is A-III — adults. The Motion

Picture Association of America rating is PG-13 parents strongly cautioned that some material may be inappropriate for children under 13.

"Slaves of New York"

Adapted by Tama Janowitz from her short stories and directed by James Ivory, this is an unsuccessful attempt to satirize the contemporary downtown Manhattan art scene.

Works overtime to reproduce the chaotic glitz of the post-Modernist-New Wave subculture, but fails to provide more than superficial commentary on the hedonistic, narcissistic denizens of this rule-less, throwaway society.

Bernadette Peters is notable as an insecure hat designer locked in an abusive relationship with a successful artist. Some profanity, brief nudity, humorous glamorization of sexual promiscuity, drug use and is every-man-for-himself lifestyle.

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

"Bert Rigby you're a fool"

A clumsy show biz rags-to-riches musical-comedy fable showcasing the talents of British song-and-dance man Robert Lindsay.

In his screen debut Lindsay does a great job of mimicking Chaplin, Keaton, Kelly and Astaire, but the family-oriented musical numbers are poorly staged and dubbed and writer-director Carl Reiner injects too much sexual innuendo and vulgar references, pop musician name-dropping and product endorsements in a misguided attempt to be trendy. Some rough language and brief nudity.

The U. S. Catholic Conference classification is A-III — adults. The motion Picture Association of America rating is R — restricted.

Caution.

O'Sheas' can be habit forming.

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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, 6:30 a.m., on WPLG-CH. 10.
- **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51
- **El Día del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40.
- **'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.

Radio programs

- **'Sound and Sense'** Sundays at 9:30 p.m. on WKAT, 1360 AM, Topic: What one person can do, April 2.
 - **'Lifeline'** Hosted by Father Paul Vuituro, Sundays at 9 p.m. on WKAT, 1360 AM. Topic: Deacon Gerald Humphrey, on the Department of Pastoral Care, April 2. Topic: Father Trevor Smith, on The Ministry to the Sick, April 9.
 - **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.
- In Spanish**
- **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays through Fridays from 11:00 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.

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

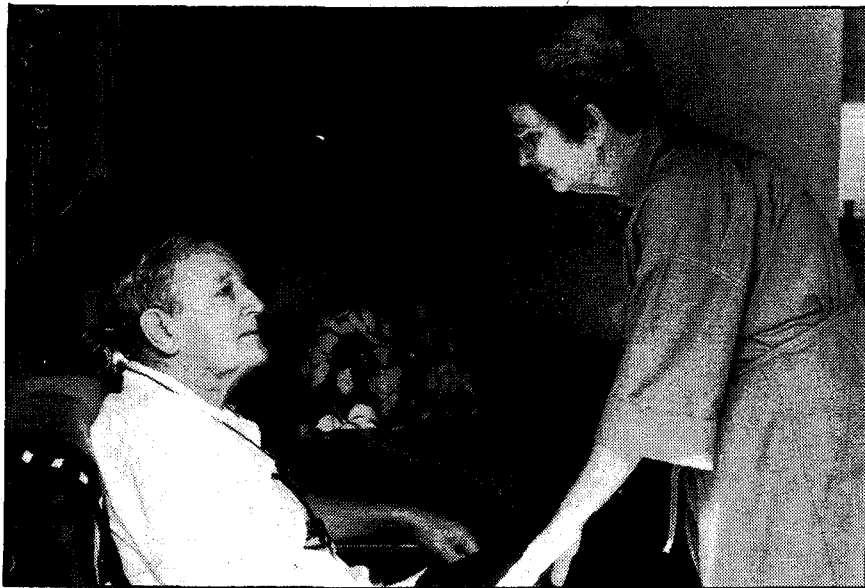
- **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- **'Habla el Obispo Roman'** Hosted by Bishop Agustin Roman, at 12 midnight on La Cubanísima, WQBA AM.
- **'Caminos de Fe'** Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- **'Mensaje de Fe'** Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

In Creole

- **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.

What's Happening

Parish social ministry conference set for April 22



PCS volunteer Bertha Stewart makes a home visit.

The Second Archdiocesan Conference on Parish Social Ministry will be held on Saturday, April 22 at St. Mary's Cathedral Hall from 8:30 a.m. to 3:30 p.m.

Rev. John Gallen S.J. will be the featured speaker at the conference. He is the director of Corpus Christi Liturgical Center in Phoenix, Arizona. Fr. Gallen will address the need for an organized social ministry program in every parish, operated by parish volunteers who choose their own special area of Christian service. There will be six workshops on topics that include parish ministry to the homeless and parish skills banks.

In our Archdiocese, such an organizational structure is provided by Parish Community Service (PCS), a program of Catholic Community Services. Currently, close to one in four parishes of the

Archdiocese (over 400 parish volunteers) are actively involved in parish social ministry. Volunteer services include visitation to the sick, help with transportation, welcoming programs for newcomers to the parish, bereavement ministry, and other services as needed by the particular parish.

Another essential aspect of parish social ministry is to raise awareness in parishes of the church's social teaching, especially as outlined in the American Bishops' pastoral on "Economic Justice for All."

If you are interested in attending this conference, please contact the PCS office at 754-2444 (Dade) or 522-2513 (Broward).

The fee for early registration (by April 14) will be \$12. (Lunch will be provided).

Prison ministers to meet at Barry U.

The Tenth National Convocation of Jail and Prison Ministers has targeted Florida this year for their annual conference to be held on May 20-24 at Barry University. This is the first time the group has chosen the S.E. for this event. Their concern for how justice is administered in the Southeast called them to a new awareness of human rights violations in juvenile justice, immigration law, and in the administration of the death penalty.

In preparation for a contemporary way of the cross they call on the religious community to journey with them as advocates for a new "civilization of love." Registration will begin on May 20 at

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Barry University at 9 a.m.

They are honored to have Fr. Raymond G. Dowling of the Archdiocese of Atlanta, Federal Prison chaplain and former hostage at the U.S. Penitentiary in Atlanta as the keynote speaker.

On Tuesday, May 23 a contemporary "Way of the Cross In the South" will be

St. Brendan School searches for alumni

St. Brendan Elementary School is establishing a community of memories by forming an Alumni Association. If you or someone you know graduated from our school please contact Mrs. Joan Murphy, St. Brendan Elementary School, 8755 S.W. 32 Street, Miami, FL 33165, or call (305) 221-2722.

Directory available

The 1989-1990 editions of the Archdiocese of Miami Directory are now available and may be obtained for a nominal fee by mail. Please call 757-6241, Ext. 330.

Copies may also be obtained in person at the Pastoral Center Reception area, 9401 Biscayne Blvd., Miami Shores.

the political action theme in Miami's Dade County. For more information contact Fr. Mark Santo, Office of Prison Ministry, 9401 Biscayne Blvd., Miami Shores, 33138, or call 757-6241, Ext.186.

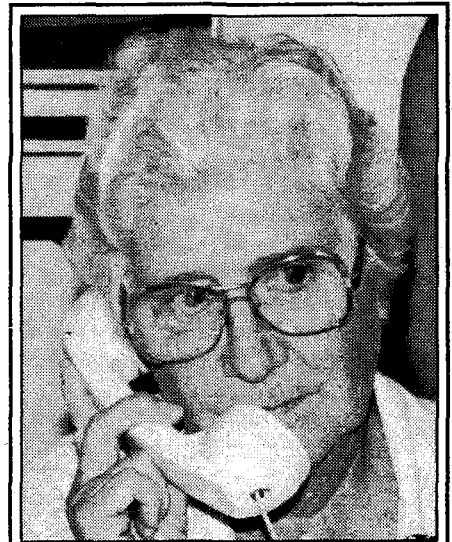
Lay Ministry conference April 8

The 1989 Lay Ministry Conference will be held April 8, 1989 at St. Thomas University. Reverend Richard Rohr, O.F.M. will be the guest speaker. The topic will be Spirituality of Peace and Justice in Ministry Today. Fr. Mario Vizcaino will be speaking on the same theme in Spanish.

Fr. Rohr is an internationally acclaimed preacher and retreat master who currently directs the Center for Action and Contemplation, a "school for prophets," in Albuquerque, N.M.

Conference '89 will have a schedule of events starting at 8:30 a.m. with registration and concluding at 2:45 p.m. St. Thomas University is located at 16400 N.W. 32nd Ave., in North Miami.

For more information contact the office of Lay Ministry at 757-6241, ext. 371.



Sr. Elaine Scanlon

AUXILIARY HONORED. They've managed it all—square dances, fashion shows, "clothes encounters." The Order of the Flame will be bestowed upon the 180 member Barry U. Auxiliary at the President's Dinner on April 11 at the Omni International Hotel. Sister Elaine Scanlon, O.P., now completing her third term as Auxiliary President, will accept the medallion on behalf of the Auxiliary.

It's a date

The Dominican Retreat House in Miami will hold a mother-daughter retreat on April 21-23 and a retreat for recovering alcoholics on April 7-9. Retreats begin with registration on Friday evening at 7:30 p.m. For further information call 238-2711.

The Cenacle in Lantana will hold a "Resurrection Retreat" conducted by Fr. Greg Comella C.P.P.S. from April 28-30. Offering is \$75. Registration begins Friday. For more information call (407) 582-2534.

St. Maurice Women of the Stable will host a fashion show on April 9 at 1 p.m. at the parish social hall, 2851 Stirling Rd., Ft. Lauderdale. Donation is \$15. For reservations or information call Marie at 989-7876.

The St. Joseph's Community of the Secular Order of the Discalced Carmelites have a meeting on the second Sunday of every month at 1 p.m. in West Palm Beach.

Anyone searching for a life of contemplative prayer and apostolic zeal is welcome. For more information call 561-1967 in Ft. Lauderdale.

An Archdiocesan Youth Convention will be held on April 29 at the Madonna Youth Center. Registration is 8:30. Keynote speakers, dance, concert. Ages 12-25. \$10 per person. For information call 757-6241, Ext. 156.

St. Charles Borromeo Parish, 600 N.W. 1st Street in Hallandale will be the location of the 2nd annual spaghetti dinner/dance on April 15 at 6:30 p.m. sponsored by Fr. Dennis Rausch to benefit his Catholic Campus Ministry at F.I.U. Donation is \$10 per person in advance. For tickets and reservations call the rectory at 458-1914 or 454-6417.

St. Thomas University will host an Enneagram and self-discovery on April 22 at

the Convocation Hall. For more information call Connie at 625-6000, Ext. 141 or Frank at 652-1267.

The North Broward Deanery will be having a spring meeting on April 1 in the St. Henry parish hall in Pompano Beach. Registration at 8:15 a.m. Business meeting at 9 a.m. followed by Mass at 11:30. Luncheon at the Cypress Marriot at 12:30 p.m. Call 772-7037.

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

St. Stephen Church at 2000 S. State Road 7, Miramar, will host a Mardi Gras festival from April 6- April 9. Games, food, rides.

The Queen of Peace Fraternity of the Secular Franciscan Order holds its regular meeting on April 2 at 1 p.m. (and on the first Sunday of each month) at the St. Richard Parish Center, 7500 SW 152 St., Miami.

St. Jude Church Separated and Divorced Group in Boca Raton is sponsoring a SeaEscape, a one day cruise to the Bahamas on June 3. \$69. For more information call Tom Sworsey at (305) 429-8583.

St. Henry in Pompano Beach will host a musical variety show on April 22 beginning at 7 p.m. Candy Lane and her Fabulous Four Orchestra. \$15 per person. Dancing from 8:30 p.m. to 12:30 a.m. Call the parish office at 785-2450 for information and reservations.

The Barry Theatre Dept. will present performances of "Crimes of the Heart" on April 13-15 and April 20-22, in the Broad Centre 8:15 p.m. General admission \$4.

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J. L. Jr., Lawrence H.

Book chronicles life of Yugoslavian dissident

PARADISE REGAINED, by C.L. Sulzberger. Praeger (New York, 1989). 160 pp., \$32.95 hardcover; \$12.95 paper. Reviewed by Charles Desnoyers, NC News Service.

In the history of 20th-century communism, few men have gone through a more profound metamorphosis, while maintaining their intellectual independence, than Yugoslav dissident Milovan Djilas. As an intimate of Tito during World War II, Djilas was an ardent and ruthless Stalinist even to the point of sacrificing local needs to those of Moscow. However, he soon sensed that Stalin considered the Yugoslavs decidedly junior partners in their relationship, and voiced his approval of Tito's independent course in 1948.

His career as a government official in an avowedly communist country gave him tremendous personal power and prestige, still at the right hand of Tito. Yet through the 1950s he grew steadily disillusioned

with the behavior of both his leader and his fellow members of the elite. The result of this inner struggle was "The New Class," a direct challenge to the Marxist conceit of providing a "classless society." Hounded, banned and imprisoned by an enraged Tito, Djilas remains today a political non-person, unable to have any of his works published in Yugoslavia.

"Paradise Regained," a memoir of Djilas by former New York Times correspondent C.L. Sulzberger, casts an intimate look at this intellectual and emotional odyssey. Along the way, Sulzberger, an acquaintance of Djilas of over 40 years, has created the perfect companion volume for the reader of Djilas' groundbreaking theoretical works.

Constructed of a series of essays, each highlighting an aspect of the writer's life or beliefs, the book follows a very loose chronological format. Under such topics as "Fisherman" (my favorite), "Warrior," "Idols" and "Families," we discover how young Djilas' personality was shaped, how

his fervent nationalism enabled him to preserve his independence of mind, and how Serbian folk culture has influenced his non-political writing.

Djilas, of course, has moved far beyond mere criticism of the faults of communism. Sulzberger feels, and the conversational excerpts seem to bear him out, that Djilas has come to believe in the Hegelian ideal of the advancement of mankind toward freedom, while abandoning the materialist dialectic.

While in prison in 1964 he began a translation of Milton's "Paradise Lost," and his understanding of Milton's concepts of loss and gain, suffering and redemption, and above all, freedom, have become the metaphors of his own life: "I have learned that it is possible to regain Paradise only if it has been lost... 'I'm a free man, an absolutely free man, because they didn't ever touch me in the heart. I feel freer than you who are a free man in a free country.'"

(Desnoyers teaches non-West-

ern history at Villanova and Temple Universities.)

Teacher receives birthday surprise

Former and present students, teachers, staff and friends cooked up a special birthday surprise for Corpus Christi School teacher Mary Fernandez.

In an assembly, Fernandez, who has taught at the northwest Miami school for 17 years, received an orchid corsage from her sixth-grade students, a plaque from Rita Suarez, wife of Miami's mayor and accolades from Archdiocesan officials, former students and colleagues.

Fernandez is the homeroom teacher for the school's eighth grade and teaches mathematics in grades 6-8. In past years she also has taught physical education and Spanish.

THE VOICE

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5A - Novenas

THANKSGIVING
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Oh, Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles near
kinsman of Jesus Christ, faithful in-
tercessor 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.

Thank you St. Jude for helping me
find a job. Publication Promised.
C.M.

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.

I.C.

5A-Novenas

**PRAYER TO
THE HOLY SPIRIT**
Holy Spirit you who solve all prob-
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again that I never want to be sepa-
rated from you, even in spite of all
material illusion. I wish to be with you
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mercy towards me and mine.

N.P.

Thanks to the Holy Spirit
for prayer answered.
L.C.

Thanks to St. Jude & St. Anthony
for prayers answered.
Publication Promised. L.R.O.

PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all
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Publication promised. Thank you for
answering my prayer.

Marcia

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5-A Novenas

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

Thanks to Sts. Jude & Anthony for
prayers answered. Publication
promised. Catherine M.

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.
DMB

Jesus, St. Mary, St. Joseph,
St. Anthony please answer my
prayers. I.G.B.

Thank You Sweet Jesus and
St. Jude for prayers answered.
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B.W.

Thanks to the Sacred Heart,
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Friendship: a vocation for Christians

It is anyone's bet how well the world would function without friendships.

To propose friendship as a vocation for Christians might sound far-fetched at first. But when you think about it, the world needs people who are able to be present to others as a friend, to make friendship a noble — and ennobling — enterprise.

At first glance, friendship seems like one of the "things" of leisure time. Friendship is associated readily with fun and relaxing occasions, and with those moments when one's responsibilities are allowed — even expected — to recede into the background. Friends are the companions of our leisure.

Without a doubt, friends are valued for their companionship. But there are many levels of companionship, many kinds of companions.

Literally, a com-pan-ion is someone with whom

you would break bread, someone you would dine with. This points to the intimacy of friendship. For, in human life — and certainly among Christian — when people dine together, a certain bond is created.

The dinner table in the Christian world bears a resemblance to the altar of the Eucharist.

The table where we dine mirrors something sacred.

For Christians, then, good friendships have a way of echoing the life of the eucharistic community. Our companionships amount to more than simply whiling away the hours together.

True friends have the potential to share life, to be supportive and responsive, to acknowledge and appreciate another's gifts and talents — in other words, to do what the members of the eucharistic community should do for each other. Friendship can create a space for hope, for faith and for love.

So what is a friend?

For some, friends are the spice of life.

A true friend is someone who stays with you, bears with you. With their own special talents and projects, friends enlarge the scope of our lives. Thus they add new areas of interest to our existence. In a sense, then, a true friend is at times an inspiration.

On the other hand, true friends are valued because they are willing to listen to us when we need to discuss our aspirations or anxieties, our accomplishments or failures. In a true friend, we recognize a welcoming spirit on which we can rely.

You might say that friends draw each other out. They draw out the best in each other. Friends have the potential to renew each other. They help to heal and restore each other's spirits. Friendship, therefore, is no small gift. It might even be considered a vocation.

An old friend remembered

By Jane Wolford Hughes
NC News Service

Some people leave a mark on us even though they are only part of our lives a brief time.

Joe was one of those. He delivered fresh vegetables and fruits on our street when my children were young. The crusty old man from southern Italy must have been a tough bargainer at the market in the gray-pink hours of dawn. By their ripe perfection each basket of produce in his converted station wagon invited touching.

Tough though Joe was, he needed a friend and I became one. It was brief — June to October for five years.

Joe's wife had died a few years before and his only child, a daughter, had entered a cloistered convent at a young age. Most of his relatives were back in the "old country."

Joe dulled his longing for the land by bringing its harvest to others. He taught me how to select a melon and to keep tomatoes at room temperature so they wouldn't lose their flavor. He introduced me into the world of fresh herbs and inspired me with his profound reverence for garlic. I was an eager pupil, and my cooking has never been the same since.

On Thursdays about mid-morning he would be in our block. After the neighbors completed their purchases, he stopped in my sunny kitchen for coffee — extra strong and black.

If my children were around he filled their imaginations with stories of his youth. When we were alone we talked about food, religion and life.

Joe had the simplicity of the truly good person. He never would make history. To some, he was an invisible servant; but the tide of his life washed up on others, cleansing their fears and giving them an inner trust in God they had lost in the

scramble of living.

One day he seemed troubled. Ordinarily his deep eyes were calm. That day, they were like black stones shining from the bottom of a pool of water. Soon the tears flowed over, seeking the creases in his sun-weathered face.

Between us there never had been any display of affection beyond a warm but dignified handshake. But instinct, or grace, moved me to embrace him as I would a hurting child. The story came tumbling out.

In a rare letter, his beloved daughter had written that she had begun the process of leaving the convent. The orderliness of Joe's life was threatened. He had given his only child gladly to the Lord.

Now she was making a decision that Joe saw as a defiance of God's will.

I tried to reassure him that such an action was allowed in the church and I suggested that her decision probably had come after much prayer and counseling.

I said, "She's a woman now, Joe, tell her of your love and support. It must be a hard time for her too." He relaxed and almost smiled as he finished his coffee.

The rest of the summer and into October I had reports of what meager news he had from his daughter. I suggested that he spend the winter near her in the East if possible.

In late spring I received a note beginning, "My dear friend," in which Joe said that he would stay in the East, selling produce and helping his daughter adjust.

Two years later he wrote that God had blessed him with a beautiful granddaughter. There was never a return address on the envelopes so I waited in the silence.

A couple of years later another note came from his daughter. Joe had died while planting a garden for his granddaughter. She thanked me for being his friend.



"Some people leave a mark on us even though they are only part of our lives a brief time. Joe was one of those," writes Jane Wolford Hughes. She tells about her friendship with the man who delivered produce to her house in the summer. (NC photo from UPI.)

Scriptures

A Biblical friendship

By Father John J. Castlot
NC News Service

A man with a heart as loving and sensitive as St. Paul's could not live without at least one special friend.

Paul was fortunate at the beginning of his career to be supported by Barnabas, one of the more open-minded members of the Jerusalem community.

Together they shared the hardships and successes of what the Acts of the Apostles describes as the first missionary journey.

But when they were about to start out on the next venture, they had a serious falling out. The reasons are variously described in Acts 15:36-41 and Galatians 2:11-13. Though Paul obviously felt he was in the right, it must have hurt him deeply to separate from Barnabas and be forced to find another companion.

The void created by the loss of this dear friend was soon to be filled. When he revisited the new community at Lystra, he heard people singing the praises of a young man named Timothy, son of a Jewish mother and a gentile father.

When Paul met Timothy he understood



Christian friendship wears many faces, Father Kinast writes. Though friends may not share the same interests or lifestyles, they nurture us and they stimulate us. Friendship is a reminder that Christian life is not meant to be solitary, he says.

Stories told of friends

By Father Kinast
NC News Service

The first Christians understood that their common union with God created friendship among them.

Union with God through Jesus makes friends of his followers. The lives of the saints exemplify this point again and again.

St. Paul had such a friend named Barnabas. After Paul's conversion, Barnabas introduced him to the Jewish Christians and won acceptance for him (Acts 9:27-30). Later Barnabas asked Paul to join him in preaching at Antioch (Acts 11:25-26).

So friendship, as you see, can initiate people into the work the Lord asks them to do. Friendship also can nurture and support people when they face opposition. This occurred often during the age of persecutions and martyrdom.

One example is the story of Sabina, a slave girl who became a Christian. This so angered her mistress that she had Sabina exposed to the elements as punishment. A local priest, Pionius, rescued her and took her into his household.

Later when Pionius was arrested and faced martyrdom, Sabina accompanied him rather than returning to her native city.

"What is my native city?" she asked. "I am the sister of Pionius," echoing Jesus' assertion that his family consists

of those who hear and keep the word of God. Christian friendship, of course, is found among siblings. This certainly was true for Benedict and Scholastica. They launched the monastic movement in the West and offered each other deep spiritual support, even though they met only once a year after they had founded their monasteries.

Friendship in Christ is not so spiritual, however, that it cannot affect human emotions and personalities. Jerome, for example, was a short-tempered eccentric whose brilliance and energy alienated him from most people he met. Except for Paula.

Paula always managed to find the way to cut through Jerome's bluster, to calm his impulses and keep him focused on his great task of translating the Bible into the popular tongue.

Friends need not share the same interests or lifestyle. The most striking example is the sixth-century queen, Radegund, who finally left her murderous husband, the king, and established a convent at Poitiers in France.

During this time she formed a close friendship with the fun-loving poet, Venantius. She inspired him to compose hymns that would come to be regarded as classics, like "Vexilla Regis" and "Pange Lingua."

Friendship also can have a competitive side whereby friends chide and challenge one another to be true to their values and to achieve their greatest goals. In this way Clare and Francis of Assisi kept outdoing each other in their drive for simplicity and poverty of lifestyle. Simi-

larly, Jane de Chantal and Francis de Sales kept drawing each other deeper into the riches of everyday life as a source of spirituality.

Not all friendships of saints took place in calm isolation. Some social activists who achieved sanctity pursued their vocation strengthened by a particular friendship. Vincent de Paul turned constantly to Louise de Merillac for financial, social and spiritual support. In our day perhaps the clearest example of a friendship which combines so many of these themes from Christian history is that of Dorothy Day and Peter Maurin, founders of the Catholic Worker movement. Dorothy Day always invoked Maurin's name with reverence as the thinker who helped her see the contemporary meaning of the Gospel Beatitudes.

Maurin found in her a woman of unwavering courage, willing to live consistently what he could describe in such radical terms.

Christian friendship takes many forms and has many effects: support, advocacy, encouragement, enjoyment, competition, discovery, service, fulfillment. In all these different ways friendship is a reminder that the Christian life is neither solitary nor unnatural.

In his farewell discourse Jesus said, "I call you friends, since I have made known to you all that I heard from my Father" (John 15:15).

The one who calls us friends means it, and gives us one another to prove it.

what all the shouting was about. Timothy was a truly remarkable fellow and Paul was so impressed that he invited Timothy to come along with him and Silas as they continued to spread the Good News. From that time on they were inseparable, genuinely devoted to each other.

It was a friendship based not just on mutual admiration, but also on mutual respect and confidence. Whenever there was a delicate situation that Paul could not handle personally, he sent Timothy.

Timothy practically became Paul's alter ego, so much so that in writing to the Philippians he

began his letter: "Paul and Timothy, slaves of Christ Jesus, to all the holy ones . . . who are in Philippi" (Philippians 1:1).

Later in that same letter we read: "I hope, in the Lord Jesus, to send Timothy to you soon, so that I too may be heartened by hearing news of you. For I have no one comparable to him for genuine interest in what concerns you (Philippians 2:19-20)."

Later, in his worrisome dealings with the fractious community at Corinth, he dispatched Timothy as his trusted legate.

But he was worried that they would treat him coldly, if not uncivilly. So he wrote: "If Timothy

comes, see that he is without fear in your company, for he is doing the work of the Lord just as I am. Therefore, no one should disdain him. Rather, send him on his way in peace that he may come to me, for I am expecting him with the brothers." (1 Corinthians 16:10-11).

There are indications that this friendship was legendary among the Christians of the time. The heart of Paul, modeled on that of Jesus, cried out for friendship, and his cries were answered in the strong relationship he enjoyed with his devoted Timothy.

Nuns are Hoffman, Cruise fans

By Sister Ann Wash

Washington (NC)—Actors Dustin Hoffman and Tom Cruise have many fans, and not the least of them are the nuns they met when filming "Rain Man" at a Kentucky convent.

Several scenes from the blockbuster movie were shot at St. Anne Provincial House in Melbourne, Ky. the U.S. headquarters for the Sisters of Divine Providence.

Hoffman is "so easy-going, so very natural with people," said Sister Emerita McGann, who like other nuns, saw the filming when United Artists made the convent into a movie set.

Cruise "was more shy and reticent, not as easy to approach as Dustin was," she said. "He went back to his trailer as much as he could" when not shooting a scene.

It may have been to avoid the teen-age girls who slipped onto the convent grounds and chased after him when he was not filming, she added.

"It was like they came out of the trees," said Sister McGann, who teaches French at St. Thomas More College in nearby Covington, Ky.

The movie, which was nominated for eight Academy Awards, including best picture, stars Cruise as Charlie Babbitt, who is trying to bilk his brother, Raymond (Hoffman), an autistic man, out of his \$3.5 million inheritance.

Sister McGann, who after the filming asked for and got the special director's chairs bearing the actor's names, spoke mostly about Hoffman, who helped one of her students get a bit part in the movie.

"You can approach him; he'll even approach you," she said, adding the Hoffman's openness gave her the courage to ignore a movie set rule and bring home three of her college drama students one night.

She introduced them to Hoffman and said she wanted them to get a break. He advised them to keep quiet but to stay around. After a few nights of going to the convent with Sister McGann, student Matt Mattingly got his chance—as an extra playing the piano.

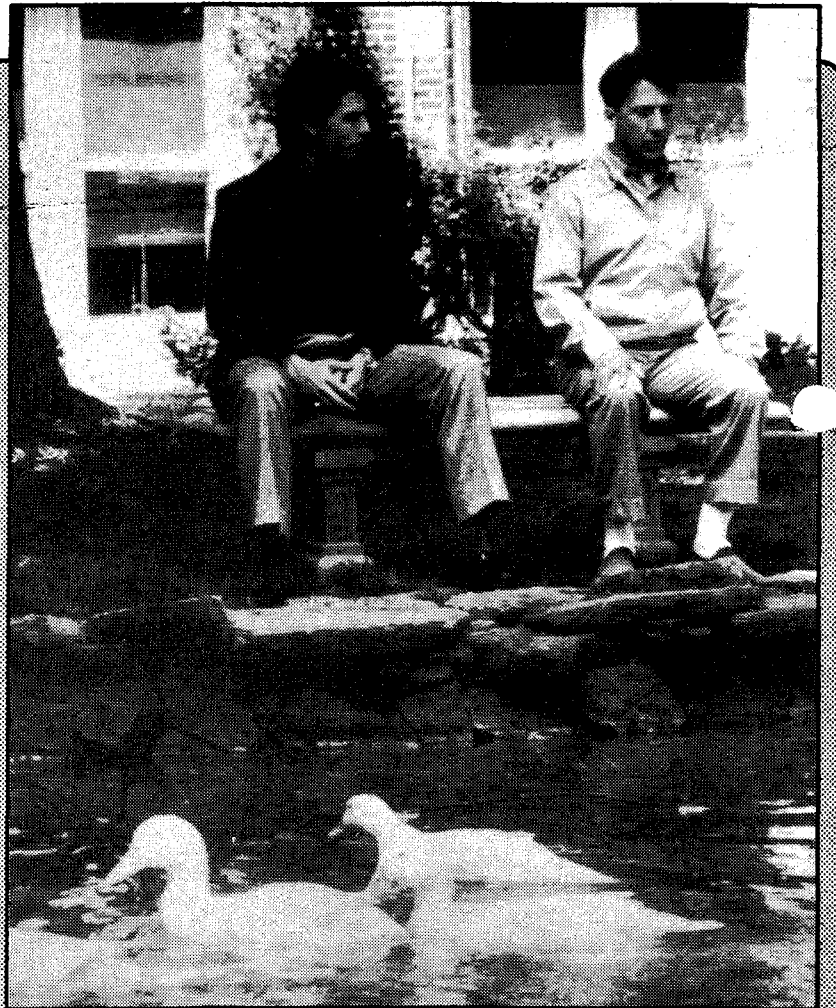
Then, when filmmakers heard Mattingly at a piano plinking out an original song for the autistic children who were working as extras, they asked him to write down the music, paid for the tune and later used it in the movie.

For the production, St. Anne's became Walbrook Home, an institution for autistic persons, and set designers went to work on the convent, which is surrounded by woods at the top of an oak-lined drive.

They repositioned furniture in parlors, built floor-to-

'Cruise was more shy and reticent, not as easy to approach as Dustin was. He went back to his trailer as much as he could.'

-Sr Emerita McCann



Tom Cruise (left) and Dustin Hoffman sit on a bench next to a duck pond that was dug especially for the filming of "Rain Man."

ceiling manogany bookcases, turned a library into a game room, redecorated a bedroom, planted 8-foot trees in front and shrubbery in the back and resodded the Kentucky bluegrass lawn. They even dug a duck pond.

Most of the changes remained when the movie vans moved out, but the nuns wanted the duck pond filled in.

"Ducks are so dirty," said Sister MCGann. "We have all we can do without taking care of ducks."

The nuns adapted to accommodate the filming, Sister McGann said.

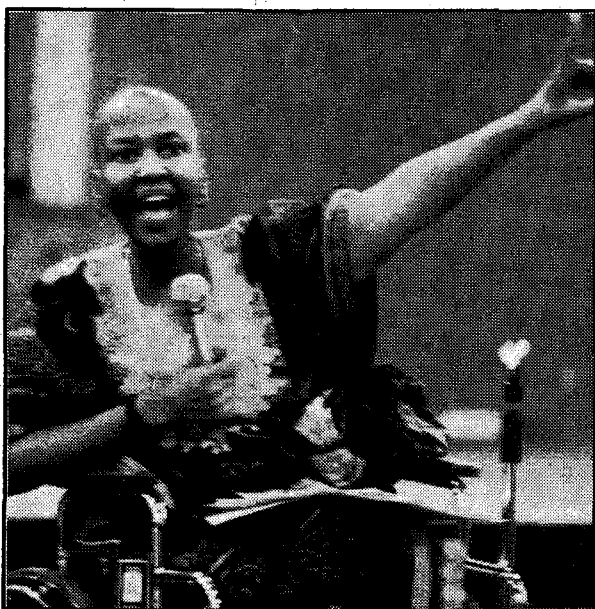
"When they were shooting, we had to be attentive not

to run the dishwasher or other machinery and not to talk above a whisper," she said. And when the crew members left at night, the convent's daily cleaning began.

But all the trouble was worth it, said the nun, who took dozens of pictures of Hoffman and Cruise at the convent and who attended the film's premiere in nearby Cincinnati. "We were delighted."

The U.S. Catholic Conference said Hoffman gave an "Academy Award-winning performance" and Cruise was "believable and often powerful as the frustrated and unfocused Charlie."

Book planned about Sr. Thea



By Fabvien Taylor

CANTON, Miss. (NC) — Harper and Row plans to publish a book on the life of Sister Thea Bowman, a nun who has led numerous workshops across the country on

catechetics and liturgy and has been fighting cancer since 1984.

The nun, who lives in Canton, has played a prominent role within the black Catholic community.

In addition to the book, there are plans for a movie to be produced by entertainer Harry Belafonte, who met Sister Bowman in New Orleans last year. Actress Whoopi Goldberg has been chosen to play the nun's role.

And Boston-based Krystal Records has produced an album and cassette titled "Sister Thea: Songs of My People" that included a black spiritual learned as a child that Sister Bowman has incorporated into her Catholic tradition. The record agency is run by the Daughters of St. Paul.

Sister Bowman, a Franciscan Sister of Perpetual Adoration, told *Mississippi Today*, newspaper of the Diocese of Jackson, Miss., in an interview that she had asked Harper and Row to replace the writer the company had lined up to do the book with a black author.

"I felt it would be better to have someone black who understood black culture and history because so much of what I've done and try to do cross-culturally was born of my experience of being black in Mississippi, said Sister

Bowman.

The author Sister Bowman suggested was Margaret Walker Alexander, Mississippi poet and novelist. She has agreed to write the book.

Sister Bowman said she had met with Ms. Alexander several times for lengthy interviews. "She knows history, culture, and has a world view of things. She is able to put my life, history and culture in context."

The nun, weakened by cancer that struck her four years ago, travels in a wheelchair and often greets her constant flow of visitors and callers from her bed in the Canton home where she grew up. She has lost her hair due to chemotherapy treatments, but has not stopped giving workshops throughout the country.

"People impressed with Thea do not understand that she is an artist that is able to make the true things i alive by her ability to perform even while she is very, very sick. That is the artist in her," said Father Clarence Rivers, a composer and dramatist from the Archdiocese of Cincinnati who is a close friend of Sister Bowman.

"People ask over and over again: 'Where does she get all that energy being as ill as she is?' Well she doesn't have all that energy. She is a professional. She is an artist," the priest said.

My husband is a fitness nut

By Hilda Young
NC News Service

If you ever wonder why people put the word "nut" after the word fitness, drop by our house one of these days. I'll introduce you to one of the original acorns, my husband.

Take this afternoon. Please. A large box arrived at our house marked "The New Revolution in Home Fitness." Two hours later my Jack LaLunnie was sweating and panting.

"This might work out better than your stationary bicycle, your rowing machine or your stretch and scream

cords with the slippery handles," I told him. "Of course, it might lose some of its fascination if you ever figure out how to get it out of the box."

"Go ahead, make fun," he puffed, tugging on packing tape. "This is a machine that makes sense."

Later that evening he had his new "flex-fitness, isometric body toner" assembled.

"It looks like part crossbow, part diving board and part hobbyhorse," I observed.

"It wouldn't hurt you to consider a little regular exercise yourself," he shot back.

"What's regular about strapping one's body to that

thing?" I asked. "Besides, I figure I added about an inch to each bicep moving your stationary bike around so I could vacuum."

"The beauty of this concept," he went on, ignoring me, "is that it adjusts to your strength and endurance level isometrically and increases your flexibility at the same time."

"Correct me if I'm wrong but I think you left out words like perspiration and groaning and liniment."

"And commitment," he added haughtily.

"Good point," I agreed. "Just where do they commit fitness nuts?"