

# THE VOICE

Archdiocese of Miami

April 28, 1989

## 2nd 'Home' for youth

The Archdiocese Youth Center near Vizcaya is like a spiritual fountain for young people, a 'second home' augmenting their parish youth activities. The center helps them understand psychology, culture, spirituality, leadership and morality--and they love it!

Testing the waters are Juan Bosco Talavera, Evlilo Herrera, LleanaVallecillos, Magie Miranda and Sara Torres.

(LaVoz photo by Araceli Cantero)

### Inner-Voice

#### △ Parish skills bank?

Provide social services at community level, says speaker at workshop

7



Fr. John Gallen of Phoenix urges social justice awareness

#### △ Operation Rescue

Florida bishops comment on demonstrations... 3

#### △ Vocations retreat

Youths consider the possibilities..... 9

#### △ Crossing bridges

Broward parish, temple bridge the gap..... 13

## National:

### League decries nuns' group for stance on abortion

WASHINGTON (NC) — A top official of the Catholic League for Religious and Civil Rights has attacked the National Coalition of American Nuns for its support for abortion rights and has urged other Catholic nuns to "rally in defense of the sacredness of life." The league's national executive director, Sister of St. Joseph Patricia Cairns, said it was ironic that the coalition, an 1,000-member organization founded to promote social justice and human rights, seems "unmindful of the most fundamental right, the right to life."

### Bishop Philip Furlong, 96, dies in New York

NEW YORK (NC) — Bishop Philip J. Furlong, 96, the nation's oldest bishop and the oldest priest of the New York Archdiocese, died at his home in New York April 13. He was auxiliary bishop of the U.S. Military Vicariate from 1956 until his retirement in 1969. He was to be buried at Bate of Heaven Cemetery in Hawthorne, N.Y., following an afternoon funeral Mass April 17 at St. Patrick's Cathedral, with Cardinal John J. O'Connor of New York as the principal celebrant.

## U.S. Catholic Conference pushes for federal response to child care needs

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Bush administration and Congress to cooperate in developing a bipartisan, comprehensive federal response to child care needs. "American families do not need partisan or ideological conflict on child care," said Father Robert N. Lynch, USCC general secretary. "They need prompt, effective, bipartisan action to help

them find and afford quality care for their children. We pledge our best efforts in this cause." He commented in a letter to Bush and leaders of Congress dated April 14. Numerous day care bills have been introduced in Congress, including one on behalf of President Bush and another by a bipartisan group of senators.

### Catholic peace activist faces more jail time

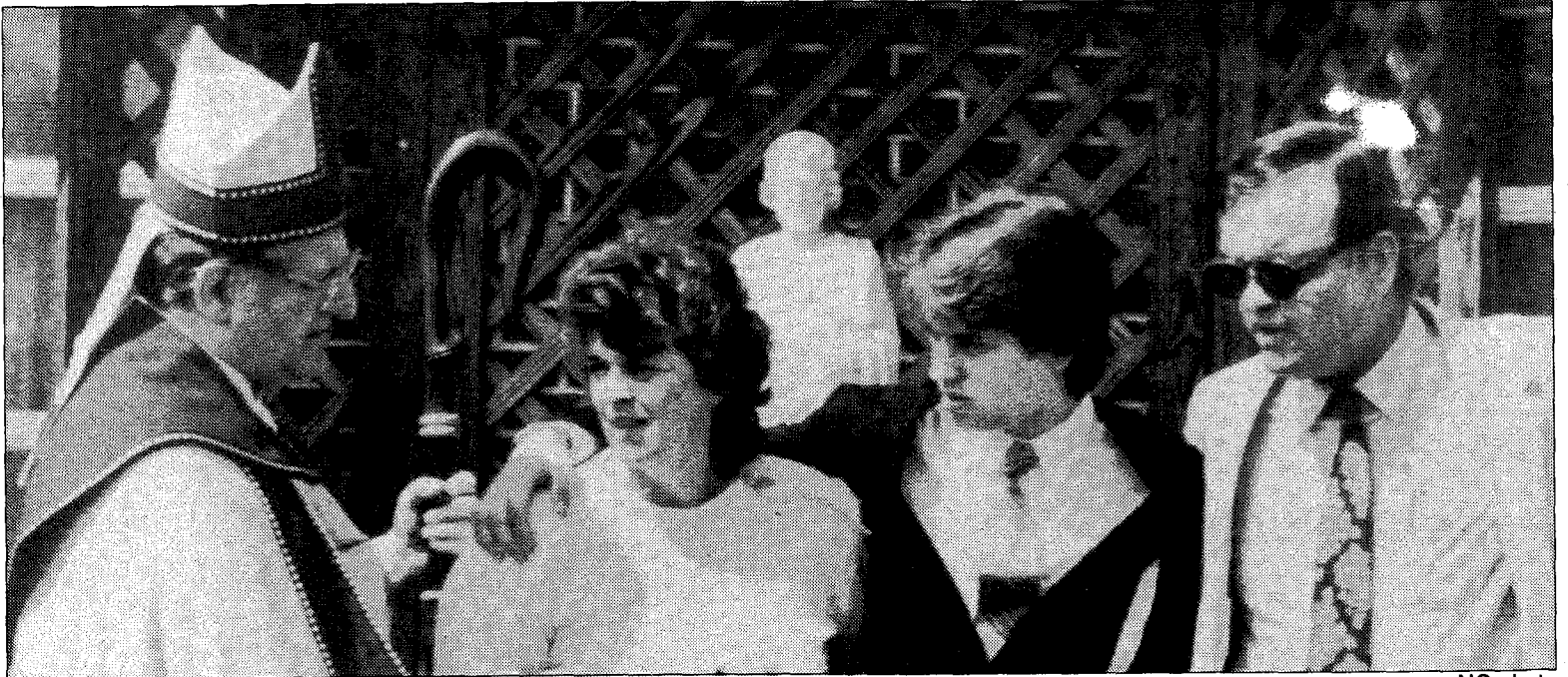
LAS VEGAS, Nev. (NC) — A Catholic peace activist, arrested for the 15th time at a Nevada rally to ban nuclear weapons testing, said her days behind bars are not over. Barbara Wiedner, who founded Grandmothers for Peace in Sacramento, Calif., was among 1,060 protesters from around the world ARRESTED April 15 at an American Peace Test rally at a nuclear test site in the Nevada desert about 65 miles northwest of Las Vegas. The protesters, charged with civil resistance, were arrested for defying Department of Energy "no trespassing" signs at the test site.

### Conference: Americans' housing dreams often become nightmares

WASHINGTON (NC) — New statistical data proves that "decent and affordable housing is beyond the reach of millions of American families" and constitutes a crisis that threatens the nation as well as its poor, a U.S. Catholic Conference official said April 17. "The American dream of decent housing has become a nightmare for too many (who are) paying most of their meager incomes for inadequate housing, stretching their scarce resources until they break," said John L. Carr, secretary of the USCC Department of Social Development and World Peace.

### Consolation

Bishop Joseph Fiorenza of the diocese of Galveston-Houston consoles the family of Mark Kilroy after Kilroy's funeral Mass. Kilroy was one of more than a dozen victims of a voodoo cult murder committed by drug smugglers in Mexico



NC photo

## World:

### Central American bishops work on as peacemakers

GUATEMALA CITY (NC) — Central American bishops hope to expand on their roles as peacemakers despite some disappointments, said Archbishop Prospero Penados del Barrio of Guatemala City. Archbishop Penados, president of the Secretariat of Bishops of Central America and Panama, said in a recent interview that "it is not easy to achieve peace in Central America, because each group has its own, very particular interests."

### Pope praises legalization of Poland's Solidarity

VATICAN CITY (NC) — Pope John Paul II praised the legalization of Solidarity, Poland's independent labor union, and said political, economic and social changes in his native country are a "new opportunity" to transform Polish society. The pope, at his April 19 general audience, called the legalization an "act to unite the life of the nation according to the laws of a sovereign society."

### Hungary's Catholic Church deals with oppressive tactics

BUDAPEST, Hungary (NC) — The Hungarian Catholic Church is no stranger to dealing with hard-line Marxist policies. After the Communist Party takeover in 1948, it was the only mainline church to refuse to sign an agreement consenting to government regulation of church-state relations. The result was a harsh crackdown. Catholic organizations were disbanded, Catholic schools and institutions were nationalized, church lands were confiscated, religious education was eliminated from school curriculums and religious orders were outlawed, except for four teaching orders.

### Vatican officials to examine Catholic colleges' identity crisis

VATICAN CITY (NC) — The weakening Catholic identity of Catholic universities and colleges and the bond between such schools and their local bishops were two concerns Vatican officials planned to raise during the World Congress of Catholic Educators. A preparatory document by the Congregation for Catholic Education enumerated problem areas to be addressed during the April 18-25 congress in Rome.

### Peru's economic crisis causing nutrition, health problems

NEW YORK (NC) — A deepening economic crisis in Peru is producing widespread malnutrition and health problems, particularly tuberculosis, said Catholic Relief Services' director for South America. Christine Tucker, assigned in 1988 to her current post and based in La Paz, Bolivia, in an interview April 13 in New York, Miss Tucker said Peru had not become another Ethiopia, but that at times basic items such as flour, oil and sugar were unavailable. She said CRS, working through the Catholic charity and relief organization Caritas and other church and private agencies, was distributing food to 600,000 people, supporting health projects and helping farmers and others increase their ability to support themselves.

### Guatemalan bishops: Cerezo obstructs chances for democracy

GUATEMALA CITY (NC) — The Guatemalan bishops' conference has said the development of democracy in the country is being blocked by the government of Christian Democrat President Vinicio Cerezo — the same government which just three years ago church leaders called the only hope for democracy.

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### THE VOICE

(ISSN 8750-538X)

Average Weekly paid circulation 58,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25c. Published every other Friday.

Archbishop Edward A. McCarthy  
President, The Voice Publishing Co., Inc.

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Archdiocese of Miami  
Bi-weekly Publication  
9401 Biscayne Blvd.  
Miami Shores, FL 33138  
POSTMASTER

Send change of address notices to the VOICE

MAILING ADDRESS  
P.O. Box 38-1059  
Miami, FL 33238-1059

News: 758-0543  
Advertising, Classified  
Circulation  
Miami 758-0543  
Ft. Lauderdale 525-5157  
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

## Housing crisis seen threat to nation

WASHINGTON (NC) — New statistical data proves that "decent and affordable housing is beyond the reach of millions of American families" and constitutes a crisis that threatens the nation as well as its poor, a U.S. Catholic Conference official said April 17.

"The American dream of decent housing has become a nightmare for too many (who are) paying most of their meager incomes for inadequate housing, stretching their scarce resources until they break," said John L. Carr, secretary of the USCC Department of Social Development and World Peace.

Carr joined other housing advocates at a Washington news conference to announce release of a new report chronicling America's housing problems.

The 80-page report, "A Place to Call

**'The brutal realities laid out in this report are destroying lives, undermining families, hurting communities and tearing apart the social fabric of our nation'**

Home: The Crisis in Housing for the Poor," was prepared by two Washington-based non-profit research centers, the Center on Budget and Policy Priorities and the Low-Income Housing Information Service.

"Behind these numbers, statistics and charts that make up this report lie millions of individual tragedies," said Carr.

Inadequately housed Americans "are on our doorsteps and in our shelters," added the official for the USCC, the public policy agency of the National Conference of Catholic

Bishops.

"They are the homeless waiting to happen, terribly vulnerable to losing their home because they pay so much of their income for it," he said. "The brutal realities laid out in this report are destroying lives, undermining families, hurting communities and tearing apart the social fabric of our nation."

The report also should help explain "that private efforts like ours and support for emergency shelters, while essential, are inadequate" in the face of needs, Carr said. "It is a clear message to President Bush, Housing and Urban

Development Secretary (Jack) Kemp, the leaders of both parties in Congress and all those involved in housing policy to put the needs of the poor first in designing new housing policy for our nation."

Although the federal government considers housing affordable only if it costs the household no more than 30 percent of income, 63 percent of low-income renters paid at least 51 percent of income for housing (shelter and utilities), the report said. Nearly half of all low-income homeowners paid 51 percent or more of their incomes on housing, according to the report.

While the number of low-income renter households has increased substantially over the last decade, the number of low-income rental units on the private market has decreased, the report stated.

## Bipartisan approach to child care urged

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Bush administration and Congress to cooperate in developing a bipartisan, comprehensive federal response to child care needs.

"American families do not need partisan or ideological conflict on child care," said Father Robert N. Lynch, USCC general secretary. "They need prompt, effective, bipartisan action to help them find and afford quality care for their children. We pledge our best efforts in this cause."

He commented in a letter to Bush

### Pope Cuba visit 'not far off'

VATICAN CITY (NC) — Pope John Paul II has accepted an invitation from the bishops to visit Cuba, said Archbishop Jaime Ortega y Alamino of Havana.

No date has been set for the trip but the visit is "not far off," the archbishop said in an April 25 Vatican Radio interview.

The invitation is a sign of the growing freedom the church has under the communist government of President Fidel Castro, he added.

"The visit of the Holy Father will be a great contribution" to this church freedom, he said.

and leaders of Congress dated April 14.

Numerous day care bills have been introduced in Congress, including one on behalf of President Bush and another by a bipartisan group of senators.

The president's plan, the Working Family Child Care Assistance Act, would provide a tax credit of up to \$1,000 per child to families earning \$13,000 or less in 1990 to help them pay for child care. Families with both parents working outside the home as well as those with a parent providing child care at home would be eligible.

Families earning up to \$20,000 would be included when the program is fully implemented, by 1994.

A separate, bipartisan bill known as the Act for Better Child Care Service would fund state efforts, with the bulk of the money earmarked as direct assistance to low-income families and the rest allocated to help train day care workers, establish or assist day care programs, including non-sectarian church day care facilities, and set national day care standards.

Father Lynch recommended that the best provisions of the various proposals be combined.

"We now believe a targeted tax credit, financial assistance to families for purchasing child care, and direct assistance to child care providers are complementary approaches that can work together," Father Lynch wrote. "We believe an inclusive approach can



**Solidarity celebration**

In Warsaw, supporters of Solidarity, the free trade union, give a V for victory sign after a judge legalized the union which had been banned since 1982. In Rome, Lech Walesa and Pope John Paul II met and discussed developments. Walesa said Solidarity could not have existed without the Pope. (NC photo)

win strong bipartisan support and avoid some of the political and ideological pitfalls which could easily jeopardize child care legislation."

Furthermore, the USCC "believes it would be a significant policy error, and political mistake, to adopt legislation which could effectively exclude quality child care provided by religious organizations," he said.

"The Constitution does not require this and common sense argues against an exclusive approach," he added.

Some advocates of strict church-state separation have been critical of assistance to church day care centers.

At its spring meeting, the USCC Administrative Board, a governing council of bishops, approved criteria for USCC use in evaluating day care legislation.

## Florida Bishops, on 'Operation Rescue'

Operation Rescue is a movement that seeks to put an end to abortions in this country by physically barring entrance into abortion clinics. Its stated purpose is "to save children from death and women from exploitation." It is committed to non-violence and passive resistance to arrests. Several "rescues" have taken place in Florida and it is likely that more will occur.

These result in heightened public attention to the plight of unborn children, but also to the demonstrations themselves, the increased demands on law enforcement and the jailing of demonstrators. Non-violent civil disobedience to call attention to unjust laws has been part of the American tradition from the beginning of our history. In the face of the manifest injustice of legalized abortions, which destroy more than one million innocent lives each year, resort to civil disobedience is not a surprising occurrence.

The National Conference of Catholic Bishops adopted the Pro-Life Pastoral Plan in November, 1975, and reaffirmed it in 1985. The bishops of Florida adopted it as their own in December 1975. That document expresses the bishops' strong condemnation of abortion and establishes the plan of action of the church to defend unborn life and directs our efforts.

Today, as the result of the Pro-Life Pastoral Plan, there are regular demonstrations, lawful peaceful picketing of abortion clinics, sidewalk counseling, pilgrimages, Respect Life Month observances, the Florida Catholic Youth for Life Congress, statewide meetings of our State Pro-Life Coordinating Committee, as well as active pro-life and respect life committees on the diocesan and parish levels all over Florida. In addition, there are increasing educational efforts and every diocese sponsors programs to assist

**'We respect the consciences of those individuals who are involved in Operation Rescue. It should be made clear, however, that they are acting as individuals...'**

with problem pregnancies, as well as Project Rachel, which provides counseling and opportunities of reconciliation for persons who have been involved in abortion. At the core and center of the Pro-Life Pastoral Plan is the sacredness and dignity of all human life, including life of the unborn.

The faithful implementation of the Pro-Life Pastoral Plan remains the program of the Catholic dioceses, parishes and institutions in Florida. We call on pastors, priests, and religious, teachers and catechists, parishes and institutions and all Catholics more vigorously to speak out, act, teach and proclaim the sanctity of all human life, including the unborn.

We ask for renewed support for pro-life and respect life organizations and committees. Every parish should have such a committee, and those committees should have the

support of the whole parish. We recommend the public recitation of the rosary in picketing and demonstrations.

We respect the consciences of those individuals who are involved in Operation Rescue. It should be made clear however that they are acting as individuals and do not represent

the Church.

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

## Booklet invites Hispanics back

LOS ANGELES (NC) — A booklet inviting both new and fallen-away Hispanic Catholics to participate in the Catholic Church has been published by the Los Angeles-based Franciscan Communications and the Chicago-based Catholic Church Extension Society.

Titled "La Iglesia Catolica: Quienes Somos?" — in English "The Catholic Church: Who Are We?" — the 16-page booklet is published in Spanish.

According to an April release from Capuchin Father Anthony Scannell, president of Franciscan Communications, it was published in light of "the lack of catechetical resources which fully address and integrate the Hispanic community into our Catholic family."

The booklet, which quotes the U.S. bishops' 1983 pastoral letter on Hispanic ministry, includes information about Catholic values, activities and beliefs.

It describes the Catholic Mass and sacraments. It emphasizes the importance of daily prayer and quotes famous and unknown Catholics, both Hispanic and non-Hispanic, on what being Catholic means to them.

Anyone interested in ordering copies of the booklet can call (800) 421-8510, or within California, (213) 746-2916. Cost is \$1 per copy. Bulk rates are available.

## 4 Denominations baptize jointly

SACRAMENTO, Calif. (NC) — Members of four Christian denominations will celebrate their common faith during a Pentecost baptismal celebration at Blessed Sacrament Cathedral in Sacramento.

"We are celebrating our oneness while not covering over our differences," said Bishops John Thompson of the Episcopal Diocese of Northern California.

During the May 14 prayer service, a child from each of the participating denominations will be baptized.

Presiding over the baptisms will be Bishop Thompson, Bishop Francis A. Quinn of Sacramento, Lutheran Bishop Lyle Miller of the Sierra Pacific Synod and Archbishop Votche Hovsepian, primate of the Western Diocese of the Armenian Apostolic Church of North America.

Each bishop will baptize a member of his own congregation according to his own denomination's ritual. A common baptismal font will be used.

"We regularly recite the same Creed, professing belief in one, holy, catholic and apostolic church," Bishop Thompson said. "This event gives concrete expression to that shared faith."

"We truly do profess one Lord, one faith, one baptism," said Archbishop Hovsepian during the April 11 press conference where he and the three other bishops announced final plans

for the ceremony.

The denominations accept the validity of each other's baptisms, he said. It is shown by the fact that the sacrament is not repeated when a baptized person joins another denomination.

Bishop Quinn told reporters that there were no plans to repeat the ceremony in local parishes, but it might be possible provided the service was preceded by ecumenical dialogue and the proper instruction of church members.

The bishops initially announced plans for the joint baptisms last May. At the time, Bishop Quinn said the idea

came up three months earlier during a regular meeting of an ecumenical committee which includes Episcopalians, Lutherans and Roman Catholics.

Bishop Quinn said the words essential for the validity of the sacrament are the same for each of the denominations — "I baptize you in the name of the Father, the Son and the Holy Spirit."

A joint choir will lead the singing during the service and each of the bishops will lead part of the prayer. Kathleen Segerhammer Hurty, executive director of the National Council of Churches' Commission of Regional and Local Ecumenism, will preach.

## Pro-abortion nuns' group hit

By Jerry Filteau

WASHINGTON (NC) — A top official of the Catholic League for Religious and Civil Rights has attacked the National Coalition of American Nuns for its support for abortion rights and has urged other Catholic nuns to "rally in defense of the sacredness of life."

The league's national executive director, Sister of St. Joseph Patricia Cairns, said it was ironic that the coalition, an 1,800-member organization founded to promote social justice and human rights, seems "unmindful of the most fundamental right, the right to

life."

At the end of March, the National Coalition of American Nuns joined several other organizations, including Catholics for a Free Choice, in a friend-of-the-court brief urging the U.S. Supreme Court not to reverse Roe vs. Wade when it decides on another abortion case currently facing it.

She noted that only a small minority of the more than 100,000 nuns in the United States belong to the National Coalition of American Nuns. She urged the majority to "declare openly that we shall be in the forefront to restore the right to life of the innocent unborn."

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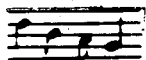
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## Universities need pastors -- Vatican

VATICAN CITY (NC) — A Vatican official, in a talk to the World Congress of Catholic Educators, stressed the interdependent and "intimate" relations that exist between the Catholic university and church authorities.

Archbishop Jose Saraiva Martins, secretary of the Congregation for Catholic Education, told 175 delegates that "the church needs Catholic universities, perhaps more today than in other times in its history, to carry out its mission in the modern world."

However, "the Catholic universities need the pastors of the church in order that they remain Catholic and pursue their mission as Catholics," he added.

Archbishop Saraiva greeted the delegates at the beginning of the April 18-25 world congress to discuss a draft statement of mission and norms for Catholic colleges and universities.

Cardinal William W. Baum, head of the congregation and the Vatican's ranking U.S. member, was unable to speak to the congress because of scheduled eye surgery in the United States.

In his speech, Archbishop Saraiva addressed one of the most controversial aspects of the draft document: the role of church authorities in the life of the university.

"The Catholic university, in its dialogue with the culture, needs the pastoral care, the guidance and inspiration of the church," he said.

Because of the need for "strongly Catholic universities" there is also a need for a "much greater clarity about the identity of a Catholic university" and for a "closer and more dynamic rapport between the institutions and the pastors of the church."

These principles must address two needs, he added: differing local situations and the need to "safeguard some essential principles which must orient the mission of the Catholic university."

## Pope, Walesa celebrate Solidarity

By John Thavis and Agostino Bono

VATICAN CITY (NC) — Nobel Peace Prize winner Lech Walesa and Pope John Paul II celebrated together the legalization of Solidarity, Poland's independent labor union and symbol of organized opposition to the communist government.

Their April activities showed the strong ties Solidarity has had with the Polish-born pope and the Catholic Church.

The opportunity came during Walesa's April 19-22 visit to Rome to strengthen Solidarity's contacts with Italian unions and plug for Western aid to Poland because of its moves toward political democracy and reforms of the economic system.

In the United States, President Bush traveled to Hamtramck, Mich., home of a large Polish-American community, to unveil U.S. support for the recent economic and political reforms. He also praised the Catholic Church in Poland and the leadership of Solidarity.

At an April 20 meeting at the Vatican, Walesa, Solidarity's founder and leader, thanked the pope for his unwavering support of Solidarity and social reform in their homeland. In return, the pope blessed Solidarity and gave his stamp of approval to Poland's current reform programs, which included the April 17 legalization of Solidarity. It had been outlawed since 1982.

## Educators urge changes in 72 proposed norms

By Greg Erlandson

VATICAN CITY (NC) — Educators representing Catholic universities and colleges worldwide have raised significant objections to 72 norms proposed by the Vatican to govern Catholic higher education, according to several U.S. participants.

Brother Raymond L. Fitz of the University of Dayton said all six of the congress's working groups asked for substantial changes in the norms during a general assembly held April 20, midway through the April 18-25 congress.

Participants praised the diversity of viewpoints present at the meeting and said there had not been any Vatican pressure to steer the discussion in a particular direction.

The congress was convened by the Vatican Congregation for Catholic Education to discuss and revise a Vatican-sponsored draft statement of mission and norms for the world's Catholic institutions of higher education. The draft eventually will be for-

warded to Pope John Paul II, who will publish an apostolic constitution on the subject.

After the congress' opening April 18, its 175 delegates divided themselves into six multilingual working groups to discuss themes selected by the education congregation: the nature and purpose of Catholic higher education, various types of higher education institutions, Catholic higher education in church and society, the community in an institution of higher education, participation of higher education in the church's mission, and pastoral activities.

Brother Fitz, one of 18 U.S. delegates, said objections to the second part of the draft containing the norms were made by all the working groups at the April 20 general meeting.

The sentiment among many of the delegates, he said, was that "if needed at all, the norms should be much smaller, much more tightly written and in the form of general principles."

He said U.S. delegates had made it "pretty clear" why proposed norms granting bishops a juridical role in the university "would make it difficult for us in the United States."

U.S. critics say the bishops' relationship to the university should be indirect, while the proposed norms stress the bishop's right to "intervene in order to protect the truth and integrity of the Christian message."

Brother Fitz said the international mix at the congress has shown that "we have very complex and very different sets of geopolitical situations," which any such world document must take into account.

While India has a high degree of state control over universities, he said, in Indonesia Catholic educators stress "institutional autonomy and academic freedom" along the lines of the U.S. educational system.

Brother Fitz said criticism of the proposed norms was widespread and not just coming from Western educators.

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

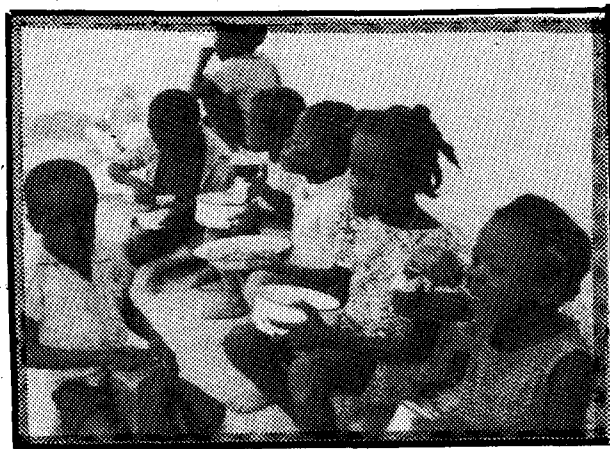
Sacred Heart parish will offer a Sunday Mass once a month for the next 12 months (when we can begin to schedule them), for the parishes of Haiti. These series of Masses were requested by the Harry and Alice Hosey Family in Nashville. Mr. Hosey is founder of the Adopt-A-Parish program. Sacred Heart has 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)



Whatever you do  
To the least of my people  
That you do unto me.  
St. Matthew 25-45

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

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You Too Can Adopt --A Family In Haiti  
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# Drugs could ruin Mexican society, bishops warn

MEXICO CITY (NC) — A spokesman for the Mexican bishops' conference has warned that corruption, declining moral values and weak laws against narcotics trafficking could transform Mexican society into a drug-dominated culture by the turn of the century.

Auxiliary Bishop Genaro Alamilla Arteaga of Mexico City told reporters April 20 that the problem of narcotics trafficking in Mexico 'is a health problem, it's an economic problem... but behind it all is a fundamental problem — a moral problem.'

Bishop Alamilla, president of the Mexican bishops' Commission on Social Communication, said the arrest of drug Kingpin Miguel Angel Felix Gallardo in Guadalajara, Mexico, and the discovery near the northern border city of Matamoros of a cult of narcotics traffickers responsible for the

ritual murders of at least 15 people have brought the country's drug problem into sharp focus once again.

He said it is a problem that the Mexican bishops have warned against in the past, but that the discovery near Matamoros of the "narco-satanic" cult, as it was being called, shows that "the human and moral degradation that goes along with drug consumption is reaching remarkable dimensions."

In May 1988, the Mexican bishops released a pastoral letter on the narcotics problem in which they said that the immediate causes of the problem in Mexico were:

- Widespread urban and rural poverty, including the problems of unemployment, family disintegration, social injustice, corruption and violation of the basic human right to life.

- Boundless greed on the part of

drug traffickers and some public officials.

- Lack of credits and infrastructure for campesinos (small farmers) who turn to drug cultivation as an alternative to living in misery.

- A lack of anti-drug education programs, especially among Mexico's youth.

Bishop Alamilla said the bishops are trying to help stem what he said is a growing moral and social deterioration in Mexico.

"The church is saying 'Listen! Don't trample your dignity underfoot... you're committing suicide with drugs, you're ruining your family, you're ruining your country,'" Bishop Alamilla said. "What are we going to do with a population of narcotics traffickers and drug addicts — what will this country become?"



Frances Siedliska founded Sisters of the Holy Family of Nazareth; some teach in S. Fla.

## 5 Religious beatified in Rome

By Agostino Bono

VATICAN CITY (NC) — Pope John Paul II beatified five members of religious orders April 23, bringing them closer to sainthood.

They included two Augustinian Recollect missionaries burned at the stake in Japan in 1632, two women who founded religious orders and a 17th-century female French missionary to Canada.

The beatification ceremony took place during an outdoor Mass in St. Peter's Square. Beatification is the step preceding sainthood and bestows the title "blessed" on a person.

Those beatified were:

- Mary of Jesus the Good Shepherd, born Frances Siedliska in Poland in 1942. In 1873 she founded the Sisters of the Holy Family or Nazareth, some of whom teach in the Archdiocese of Miami.

- Martin of St. Nicolas Lumbreras, born in Spain in 1598, and Melchor of St. Augustin Sanchez, born in Spain in 1599. Both were Augustinian Recollect missionaries who traveled together to Japan from the Philippines in 1632. They were burned at the stake Dec. 11, 1632, during an era of anti-foreign and anti-Christian feelings. Both were declared martyrs.

- Maria Margherita Caiani, born in Italy in 1863 and founder of the Minim Franciscan Sisters of the Sacred Heart.

- Marie-Catherine de St. Augustine Longpre, born in France in 1632. She joined the Augustinian Sisters in 1644, and in 1648 she was sent to Quebec to work in an Augustinian hospital. She remained there until her death in 1668.

The five are examples of "the value of martyrdom, the strength of charity modeled after the Sacred Heart, patient fidelity in mission work and ardent zeal to conserve in the faith family and friends in difficulties," the pope said.

From the beginning the Holy Family Sisters foundress had the dream of ministering to families throughout the world in the fields of religious formation, education, and medical and social services.

Frances Siedliska died on Nov. 21, 1902, at the age of 60. She left behind 29 foundations, 20 of which were in the United States. Pope John Paul II signed the decree of Beatification for Frances Siedliska on Sept. 1, 1988.

At St. Brendan's Parish, last Sunday the Sisters, distributed leaflets and holy cards telling the parishioners more on the life of their foundress.

A special Mass of thanksgiving for the grace of Beatification will be held on May 7, at the 11 a.m. Mass at St. Brendan's.

A special video presentation on Mother Mary of Jesus the Good Shepherd and talk for St. Brendan's and the parishes in the Miami area is planned for early September and will be held in the Parish Center.



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# Local Section

The Voice

Miami, Fl.

April 28, 1989

Page 7

## Homeless could be you

..Says Brother Somerville, new director of Camillus House

By Prent Browning  
Voice Staff Writer

You're driving down Biscayne Blvd. and, passing a street person, idly wonder how someone could allow himself to get into such a situation.

Well, wake up, says Brother Harry Somerville; believe it or not that person could just as well be you.

If you think that you're different from them, the new Camillus House director said at a parish social ministry conference April 22, think again.

"The average American citizen is three to five paychecks away from the streets," he said repeatedly during a workshop on the homeless.

"Things that are foreign or strange to us, we either back off, or we go the other way rather than become aware of who they are."

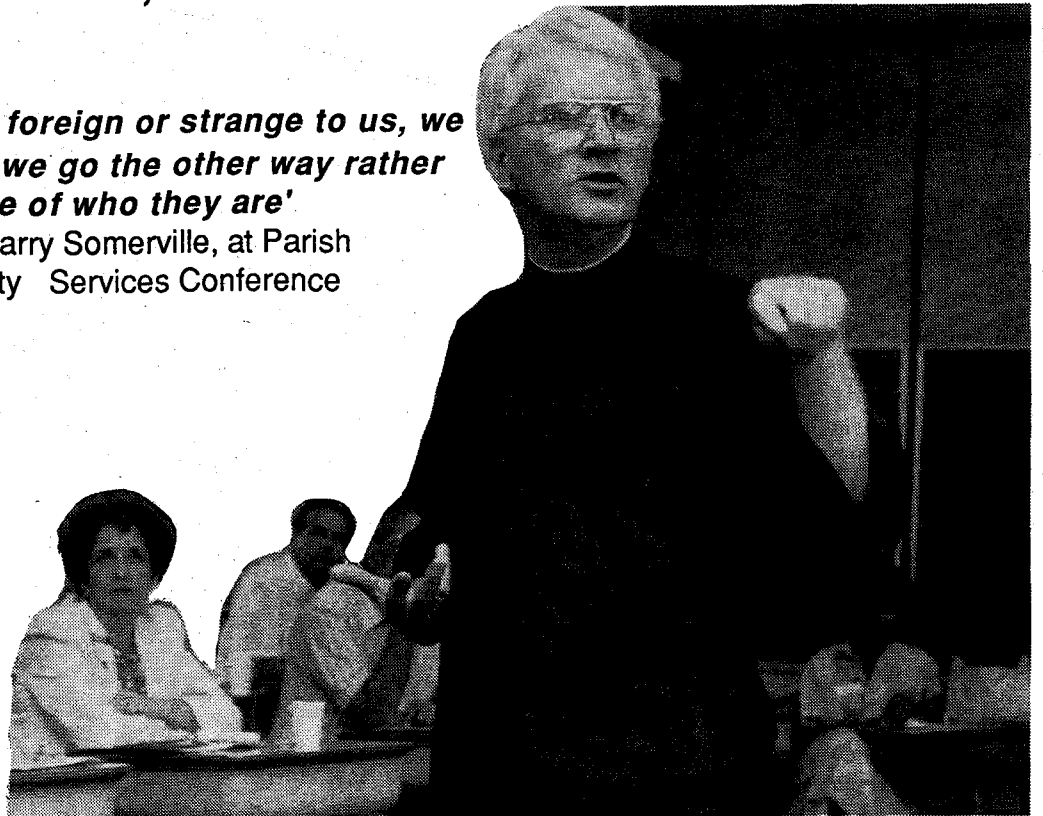
But it would surprise many people to find out how much like ourselves the homeless are.

A total of 12 percent of those who come to Camillus House have college or post graduate degrees, 34 percent are Vietnam Veterans and 24 percent are actually working.

Although many are working they find it difficult to save enough money at \$3.25 an hour to pay for the required first and last months rent so they can move into an apartment.

*'Things that are foreign or strange to us, we either back off, or we go the other way rather than become aware of who they are'*

--Brother Harry Somerville, at Parish Community Services Conference



Brother Somerville gave the example of a working homeless woman he knows: "At \$3.25 an hour where does she change? Where does she shower? Where does she get her new clothes?"

Parishioners also heard talks on the ministry to the bereaved and sick and par-

ish skills banks (see separate story) at the conference held at St. Mary Cathedral Hall in Miami. The day-long event was sponsored by Parish Community Services, a program of Catholic Community Services in the Miami Archdiocese. Fr. John Gallen, S.J., of Phoenix, Arizona gave a keynote

address on the duty of Christians to work for social justice as an expression of their faith.

Brother Somerville asked his listeners to imagine what their needs would be if they were homeless themselves.

One of the most human needs would be for someone to listen to your tale of troubles, he said.

"What a gift it is to have someone listen to what you're saying. Many times that is gone for the homeless," he said.

What can the average parishioner do to help? The Camillus House director and other speakers at the workshop had some practical ideas.

The homeless need soap, blankets and bottled water said Jim Phillips, a St. Benedict parishioner who with his wife Susan started a food van program. There are several such programs in Dade County where donations would be welcome, he said.

Some people might want to make sandwiches or soup once a week for one of these vans, he added, or a parish might want to contribute the proceeds of a yard sale to a shelter.

A young St. Augustine parishioner, Tom Phillips, spoke about a new chapter of Habitat for Humanity that will soon be in operation in Dade County. Habitat is an ecumenical organization of volunteers

(Continued on page 14)

## Use parish skills for service?

By Prent Browning  
Voice Staff Writer

Parish social ministry has traditionally been limited to such activities as visiting the sick and homebound or providing transportation to the elderly, but there is a tremendous pool of abilities and energy available for tasks that are usually referred to outside agencies.

Parish Community Services in the Miami Archdiocese has been promoting the idea of a parish skills bank which would tap this pool for several years. In a workshop at the parish social ministry conference April 22, the parish skills bank concept was outlined along with some new applications.

In parish skills programs that are now operating, parishioners with special abilities—anything from refrigerator repair to banking—give their names to be kept on file. When there is another person in their parish with a desperate need for those services the volunteer would be contacted.

At the workshop new concepts were talked about such as the creation of an Archdiocesan-wide skills bank, "twinning" the skills of an affluent parish with a parish located in a poverty area, or offering volunteer services to clients of a Catholic Community

Services agency.

"I know where the cracks are (in the social service system) and believe me they're bursting," said Eileen Lowe, the Director of Catholic Family Services for the Miami Archdiocese, at the workshop.

"There are so many isolated people in Dade County; people whose family is all over the world," she said.

"They need someone to be there to listen to their pain."

Lowe suggested that a structure of volunteers could be set up to help walk some of their agency's clients through the social service bureaucracy.

Ann Marie Elefthery, a public health worker from St. Louis parish, spoke about the need for middle and upper class parishes to share their resources with impoverished parishes.

"In the poor areas the priests are struggling because they can't even get their doors painted, they don't even have a secretary, a cook is out of the question, there are no CCD teachers. But aren't we all the same family?"

"People are not used to going to the parish in times of trouble," said Hugh Clear, the director of Parish Community Services. But parishes, he said, should be stepping in more to fill the gaps left by reduced governmental services.

"Government can't do it and isn't going to do it," Clear said.

## Religious, priests celebrate vocations

By Cynthia Thuma  
Voice News Editor

Nineteen priests and Religious, along with members of their families and communities gathered on April 15 to celebrate the anniversary of their vows with a Mass, reception and luncheon at St. John Vianney Seminary Chapel.

"It was beautiful," said Sister Camille Brouillard, a silver jubilarian. "It was a special time for me to celebrate my choice - and God's. It was a day to rejoice and be happy about those 25 years."

Sister Brouillard, a member of the order of Sisters, Servants of the Immaculate Heart of Mary, was accompanied at the ceremony by her mother and seven members of her community.

The ceremony, she said, gave her the opportunity to pause and reflect on her decision to enter the convent and to contemplate her future work.

*'It was beautiful. It was a special time for me to celebrate my choice, and God's'*

--Sister Camille Brouillard



"An occasion like this is always a cause for rejoicing and always a cause for hope," said Sister Denise Callaghan, vicar for Religious for the archdiocese. "A jubilee celebration pays tribute most of all to the God who invited the Religious to this way of life and then helped to sustain that Religious all through the years."

"Such a celebration is always a reason for hope," she said. "In a world where promises are broken too easily and faithfulness is not always held in esteem, jubi-

lee celebrations give us reason to be of good heart."

The jubilee Mass' principal celebrant was Archbishop Edward McCarthy. Bishop Agustin Roman and more than 25 priests were on the altar to concelebrate, including two of the jubilarians — Father John Mueller and Father Edmund Rhodes. This year was the first that jubilarian priests served as concelebrants.

Homilist for the Mass was Father Char-

les Mallen, vicar for Religious in the Diocese of Venice, and a golden jubilarian himself.

In his homily, Father Mallen lauded his fellow jubilarians, telling them: "True, we were mere nuggets when you first found us, Lord, but your refining process has melted away much of the dross. And now we stand before you as women and men who remain consecrated — consecrated by a unique gift of the Holy Spirit, for we have heard the word of God and tried to keep it."

"Those of us in the religious state are convinced that for us at least, this is the most meaningful way to spread the gospel message," said Sister Callaghan. "There surely are other and different ways. There surely are many other men and women who believe in God and love God just as we do. All of us together desire to spread the word. This is an age when every believer makes a difference."

# Satellite dish heralds center's growth

By Cynthia Thuma  
Voice News Editor

The two women acted as coy as teen-agers at their first dance.

"We work for the archdiocese," one told Michael Hicks as he held out his hand in greeting. "We saw the satellite dish going up and now we want to know: what can you do for us?"

Hicks, staff engineer for the Archdiocese of Miami's television and radio center, couldn't help but smile. The Harris satellite dish had been mounted on the roof of the center earlier in the day, completing the archdiocese's downlink. Already, it was drawing notice.

The satellite dish is more than another high-tech tool for the Archdiocese of Miami Radio and Television Center, said Mary Ross Agosta, director of the archdiocese's communications ministry.

"It's a big plus for us; it helps identify the radio and television center as a central hub," she said. "I think more and more people will recognize in this coming year what we have to offer.

"We're almost in the 90s," she said. "This certainly is a positive moment for the archdiocese."

With the completion of the downlink, the archdiocese's range of services broadens. Operations manager Maria Clementi said she's prepared to help educate members of the archdiocese on how to best utilize the services the center offers.

"People may not always be aware of the steps that need to be taken," she said. "We work to help design the best format for them and work together to fulfill their needs."

The radio and television center, located at 9900 N.E. 2nd Ave., Miami Shores, contains facilities for producing and taping radio and television programs and a teleconference studio. The center can produce video and voice tapes, but does not have broadcast capabilities. That, said Agosta, is a goal to work for in the future.

"It's a natural to have a downlink, then the uplink," she said. "It's certainly a dream to have that uplink."

Still, the tapes produced in their studio are of broadcast quality and are being used by local media outlets. They also are being used through other areas of the archdiocese for



The new Harris satellite dish "helps identify the radio and television center as a central hub," said Mary Ross Agosta, director of the Archdiocese of Miami's communications ministry

(Voice photo/Cynthia Thuma)

teaching, training, providing information and promotion. The teleconference capabilities also will get plenty of use, said Agosta.

"We as an archdiocesan body can participate in national teleconferencing," she said. "That, to me, is as big a boon as the other available programs. Teleconferencing is an avenue to get the information to the archdiocese while it is current and feed back our information and concerns."

The facilities of the radio and television center will be on display and in operation for the benefit of the public on an open house, May 7 from noon to 3 p.m. The date of the open house corresponds with World Communications Day as designated by Pope John Paul II. Visitors to the open house will see the enlarged and revamped facilities and the equipment — including the satellite dish — in action.

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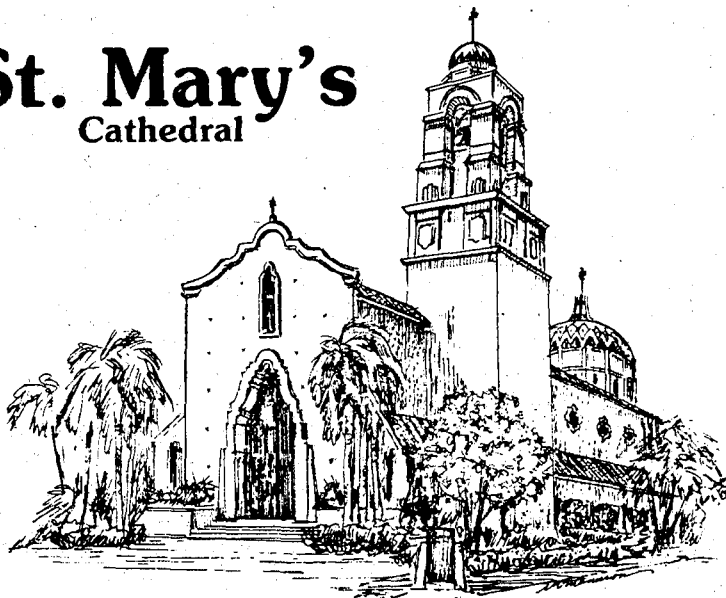
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# Putting fun into physics



Above and below, students in Guillermina Damas' class use a skateboard to test theories about momentum (Voice photos/Lily Prellezo)

## Innovative Lourdes teacher brightens up subject

By Lily Prellezo  
Voice Correspondent

Sir Isaac Newton did it with apples. Pythagoras with right triangles. At Our Lady of Lourdes Academy in South Miami, they do it with skateboards. Here, juniors and seniors don't yawn through 50 minutes of physics class—they get physical.

Thanks to PRISMS, a new approach to teaching high school physics, and they dynamo of Guillermina Damas, professor at the all-girls high school for 11 years, momentum and fusion are more than just physics buzz words.

An innovative program from the University of Northern Iowa, PRISMS (Physics Resources and Instructional Strategies for Motivating Students) is funded by the University together with the Iowa Department of Education, the U.S. Department of Education, the National Science Foundation, and the National Diffusion Network.

It's goal is to take everyday objects and incorporate them in the world of physics for a better understanding of how things in our daily lives work.

One teacher from each state was awarded a fully paid three week course during the summer of 1988 at the University of Northern Iowa. Damas represented Florida and was the only teacher in the nation selected from a Catholic school.

But memorizing your vectors, cosines, and theorems won't get you through this physics course. On a typical day, Damas distributes masking tape, stopwatches, rope, balloons, hot wheel cars, and skateboards, and let's 'em loose.

"I give them the tools and they do whatever they want—they just have to keep safety first. There is no right or wrong," says Damas. "This teaches them to think, to design experiments. These thinking skills will be used in life."

"It's fun. You can see what you are doing," said senior Ana Carrizosa.

"Physics equipment is usually very expensive, so we try to use simple things that the students can relate to."

"They are the ones doing the



exploration and looking for relationships. They come back with information and we discuss the concepts. We later apply problems in a scientific way. Before, what would take three weeks to explain now takes four days," said Damas.

"It's the best thing I have found in physics," Damas returns to Iowa in June for the second phase of the two-year grant.

The fusion of the PRISMS project and Damas' energetic style has resulted in a dramatic change in students' attitudes from the beginning of the schools year.

"I always think the class is too short," said Barbara Suarez.

Surveys given to students at the beginning and at the end of year will be analyzed at the 1989 session. So far, results show very few drop-outs from the PRISMS projects across the nation. None have dropped out of physics at Lourdes.

Monthly conference calls with teachers throughout the United States provide feedback on the program. Some of the physics class experiences will be video taped and sent to the

project directors for review and editing to make a video tape of the PRISMS Project. To spread the word on PRISMS, Damas and the other participants will conduct awareness workshops in their regions later to train other teachers in the philosophy and strategy of the PRISMS Program.

"The beauty of the program is that it can be applied to all text books and all physics programs," said Damas. All experiments used in the school classrooms were tested at last summer's workshop.

Computer programs with a physics twist are also part of the program at Lourdes. And yet Damas insists that "in this class, we don't learn much," referring to the relatively few theories and concepts that are constantly repeated.

"But we get tested much!" protest the seniors.

"We also try to relate physics to philosophy and other life issues," said Damas. "We go beyond the textbook."

Senior Maria Elena Beruvides sums up the scope: "It's about everything."

# Answering God's call

By Maria Vega  
La Voz Catolica

Amid the greenery and stillness of the Archdiocesan Youth Center, more than three dozen young people sought a way to follow God's call.

The young people were participating in a recent vocations discernment weekend, sponsored jointly by the Vocations office, Youth Ministry, Lay Ministry, and the offices for Permanent Deacons and Religious.

Some of the young people found answers while listening to speakers who outlined the many possibilities for service in the Church.

"I found a great interest in lay ministry," said Adele Gonzalez, associate director of that office. Gonzalez's talk at the weekend centered on the professional lay minister, who works fulltime for the Church.

"It's a new ministry within the Church in the United States which is rapidly expanding," she said.

At the beginning of the weekend, participants listened to two seminarians, Francisco Hernandez and Lino Otero, who spoke about their priestly vocation and how they ultimately de-

ecided to pursue it.

Another speaker, Sister Margaret Rorick, encouraged the young people to be persistent in their search. "A year before I entered the convent I still didn't know I wanted to be a nun," she said.

Other speakers included Sister Isabel Ordone, who spoke about celibacy; Father George Garcia, who talked about the diocesan priesthood; and Rev. Mr. Pepe Martinez, who spoke about the permanent deaconate, where married men are ordained to serve the Church by assisting at the Eucharist, witnessing weddings and funerals, preaching and baptizing. Deacons also vow not to remarry if their wives die.

Several young people expressed an interest in living a consecrated life in the world, while others preferred the religious life, living in community. Still others leaned toward the priesthood or permanent deaconate. For some, however, the discernment process continues.

"I want to serve as a religious brother," said Jose Luis Herrera, of St. Dominic parish in west

Dade. He explained that he wanted to help "the poor and those who are abandoned, because they are the presence of Christ among us."

Religious brothers and sisters take vows of poverty, chastity and obedience and live in community.

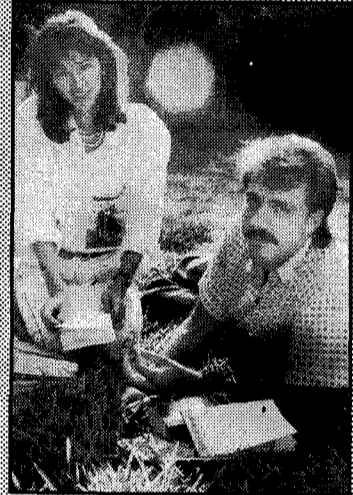
Nelson Fernandez, of St. Benedict in Hialeah, said he is sure he wants to become a permanent deacon because "I want to get married and serve the Church from a world-wide perspective."

A talk that peaked many participants' interest was that offered by Patricia Stockton of the Teresian Institute. Stockton spoke about the secular institute, which offers an alternative consecrated life.

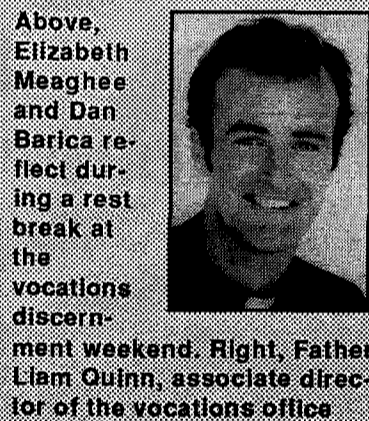
"The vocation of living the

single life for the Kingdom is a very special calling that not too many people know about," she said. She added that many married people are joining her group and other secular institutes that are better known in Europe and Latin America than in the United States.

Carmen Hernandez seemed very interested in this lifestyle, in consecrat-



(La Voz photo/Maria Vega)



Above, Elizabeth Meaghee and Dan Barica reflect during a rest break at the vocations discernment weekend. Right, Father Liam Quinn, associate director of the vocations office

ing her life to serving God in the World. "If this is what God wants me to do, I would say 'yes' like Mary."

Ladya Godoy and Gladys Perez expressed similar feelings. "I feel a calling to serve, and I hope it becomes more concrete," said Perez.

Adela Galindo of St. Raymond is still not sure which way she will follow, but said "it is necessary to bring material wealth to the poor and spiritual wealth to the rich."

Father Liam Quinn, associate director of the Vocations office, noted that this particular group of young people "have been very attentive and have asked questions that showed them to be very mature."

By the end of the weekend, the young people felt buoyed by a spirit of optimism and courage, the same one voiced by Pope John Paul II during his annual message for the World Day of Vocations, which was celebrated April 16: "Be brave," the Pope told young people. "Christ calls you and the world waits for you."

# Friends of the environment

## St. Thomas students undertake programs to enrich campus

By Cynthia Thuma  
Voice News Editor

Members of the students and faculty of St. Thomas of Villanova University gathered in front of the college's media center April 20 to unveil some changes to help the school's environment.

In a program entitled "30 minutes for

*'Take some small steps. We have to start where we are and that's St. Thomas.'*

**Dr. Joe Iannone, chairman, humanities and religious studies department**

planet Earth," Dr. Joe Iannone, chairman of the humanities and religious studies department urged the college community to do their part to "make this bioregion of South Florida more healthy for us and for our friends.

"Take some small steps," he urged those in at-

tendance. "We have to start where we are and that's St. Thomas."

Specifically, Iannone and his committee members presented three proposals for improving St. Thomas' environment: Discontinuing the use of styrofoam food containers on campus, beginning a recycling program and planting trees.

"These are small steps," Iannone said. "But our invitation is to think globally."

Iannone and his committee spent 10 weeks laying the groundwork for the project.



Several students enjoyed the environment discussion from a picturesque vantage point

Dr. Joe Iannone, chairman of the humanities and religious studies program, discusses the environment-enriching plans his committee at St. Thomas University undertook (Voice photos/Cynthia Thuma)

The styrofoam ban and a program for recycling newspapers, computer paper, glass, aluminum cans and cardboard are to be in place by May 15.

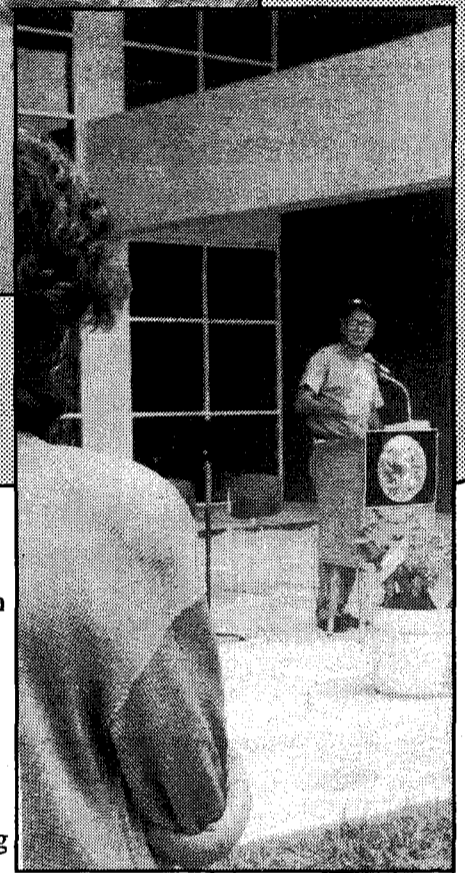
The first tree-planting project, a grove of fruit trees on the southeastern portion of the campus, will be April 26, the anniversary of the Chernobyl meltdown in the Soviet Union.

Project supporters tied green ribbons around the trees on campus, and to help

keep the project fresh in the students' minds, tied green cord bracelets around each others' wrists. Iannone urged them to try and wear the bracelets until May 15.

The timbre of the program reminded one student of the activism of a past generation.

"I had a student say to me 'This looks to me like 1960,'" said Iannone. "I said to him, 'No, this is the beginning of 1990.'"



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# Teleconference on racism planned

by Prent Browning  
Voice Staff Writer

Archdiocesan leaders representing six ethnic groups met April 13 at St. Hugh parish in Coconut Grove to help plan a national teleconference on racism to be aired in the fall.

The teleconference will be produced by the Black Catholic Televangelization Network in observance of the 10th anniversary of the Bishops pastoral on racism entitled "Brothers and Sisters to Us."

There is no better place to start to "exorcise the demon of racism" said Fr. Clarence Williams, President of the Black Catholic Televangelizing Network, than the Christian churches.

In the Catholic church, although the bishops have issued statements and pastoral letters opposing racism they are not well read, he said.

The event will be broadcast from studios in Detroit but will receive audio and visual feed from dioceses throughout the country. Planning sessions like the

*He called racism "a social neurosis where people are afraid of people of other races, where people act irrationally when dealing with racism and how that handicaps their ability to enjoy life and appreciate other people."*

--Fr. Clarence Williams

ups throughout the country, and video interview and documentary footage that will outline the problem of racism, have all been tentatively planned for the presentation.

The three hour teleconference will probably air on Nov. 18 from 10 a.m. to 1 p.m.

Fr. Williams said that as he goes throughout the country different ethnic groups seem to share the same concerns.

"All feel that something has to be done collectively; that the church should be in the forefront; and that everyone has been affected by racism," he said.

He called racism "a social neurosis where people are afraid of people of other races, where people act irrationally when dealing with racism and how that handicaps their ability to enjoy life and appreciate other people." The teleconference director also said that the Miami planning group was the largest in the nation. "Your input will definitely have an impact," he told the planning groups.

one in Miami have been held in various cities to decide on the best format and to better understand the concerns of the laity on the subject of racism.

Blacks, Anglos, Hispanics, Haitians, Vietnamese, and Filipinos, met with their own groups during the Miami meeting to discuss aspects of racism that need to

addressed and the best form in which these concerns can be presented.

Most groups agreed that a panel of experts should be included in the program.

Fr. Williams said later that the event will feature a combination of formats.

A panel of experts, live local reaction from diocesan studios or telephone hook-

# Role of Black Catholics growing

By Cynthia Thuma  
Voice News Editor

One hundred years after the pioneer group of 85 delegates filed into the parish hall at St. Augustine Church in Washington, D.C. for the first convention of the National Black Catholic Conference, the seeds of faith planted there have blossomed as the role of blacks in the church has grown and deepened.

A century later, representatives from black parishes throughout the nation converged on the Diplomat Hotel in Hollywood for a four-day conference on pastoring in black parishes that featured learning sessions, liturgies and time for sharing successful ideas with other parishes.

"I feel individually, we working with Black Catholics feel we're left out on the fringe a bit," said Father Seamus O'Shaughnessy, pastor of Christ the King parish in Perrine. "So it was kind of empowering to hear what's going on in the community. I found it very worthwhile to attend; I also attended last year's conference in Houston."

Father O'Shaughnessy's conference

*A Conference of its type "gives you sort of an agenda," said Father O'Shaughnessy. "It implements the black pastoral plan which is a holistic plan." He added "the black Catholic is on the march, they've come of age and their gifts are great."*

--Fr. Seamus O'Shaughnessy

experience extended beyond normal working hours. His parish, known for its community activism and programs throughout the country, attracted several dignitaries who came to visit. Bishop Emerson J. Moore, vicar for social development in the Archdiocese of New York, was among those who paid a call.

"Our work here is known throughout the country," Father O'Shaughnessy said. "We have people from 62 different coun-

tries in the parish."

The conference's two featured speakers were Brother Cyprian Rowe, who spoke on the leadership roles of the pastor, and Father Clarence Waldron, who talked of the black parish's strong bonds with the community. The conference-goers also attended sessions on catechesis, evangelization, youth and young adult ministry, developing lay parish leadership and smoothing the transition for new members of the

church.

"The talks were fantastic," said Father O'Shaughnessy. "Most Afro-American blacks come from churches that are owned by the people, so they're not accustomed to the policies we have. But once they learn, they feel very comfortable in the church."

There also was ample time set aside for sharing ideas. Among the topics common to many parishes were use of music as a tool for evangelization and concerns about illicit drugs and AIDS.

"Everybody's been touched by AIDS in the black community," said Father O'Shaughnessy.

Bishop Norbert Dorsey, auxiliary bishop for the Archdiocese of Miami and director pro-tem of the Office for Black Catholics, gave the opening address. Archbishop Eugene Marino, archbishop of Atlanta, celebrated the closing liturgy.

A conference of its type "gives you sort of an agenda," said Father O'Shaughnessy. "It implements the black pastoral plan which is a holistic plan."

"The black Catholic is on the march," he said. "They've come of age and their gifts are great."

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The Ministry of Eternal Life  
Catholic Cemeteries of the Archdiocese of Miami

# A second home for youth

By Araceli M. Cantero  
Editor, La Voz Catolica

For hundreds of Catholic youths in the Archdiocese the Youth Center is like a second home.

But it is also more.

In four years, the center located on the grounds adjacent to the Vizcaya Palace in Miami, has become a place that builds unity among youth from the different parishes and a power plant of 'divine energy' that empowers them to reach out to peers.

"It's my second home," says Ileana Valecillos, a 23-year-old native of Venezuela and parishioner of Our Lady of the Lakes Church in Miami Lakes.

"It's the place where I feel good and work for the Lord," added Lily Sanchez, 21, of St. Timothy parish. "We all need a place where we can come to know God, and people to guide us along the way. Here, you can always find those people."

For Luis Montoto, the Youth Center also can be "home" to young people who are not active in their parishes, specifically through their involvement with Encuentros Juveniles (Youth Encounter Movement).

And Roly Diaz says the Youth Center "is a place where we can come to when we need help."

The help is more than spiritual. In addition to a variety of retreats, leadership training, workshops, and wholesome fun, the Youth Center provides counseling for teens and their families.

"I see about three people a day," says counselor Lidia Garces, who works at the center from 6 to 10 p.m. on weekdays and Saturdays from 10 a.m. to 3 p.m.

"With family problems the parents come in too," she says, adding that more and more often it's the young people themselves who detect the sign of trouble. "Our work, above all, is one of prevention," she says.

Father Federico Capdepon, Archdiocesan director of Youth Ministry, never tires of repeating it.

## Task is preventive

"We want to reach the greatest possible number of young people, but not because they have any problems," he says. "Our task is preventive, and when we host an Encuentro Juvenil (weekend-long youth encounter), on one of those days we give the parents a mini-encounter."

Father Capdepon's Youth Ministry team includes Tim Colbert and Paul Otero, who work with English-speaking youth, and Sister Isabel Ordonez, who works with the Spanish-speaking. Her part-time helper is Carmen Mora. (The Youth Center was founded in 1984 in a former convent located next to Vizcaya, just a few yards from the Shrine of Our Lady of Charity.)

Among the 106 parishes in the Archdiocese, there are 80 youth groups. In many of the churches the groups are split into Spanish and English-speaking, but every group has its own adult advisor.

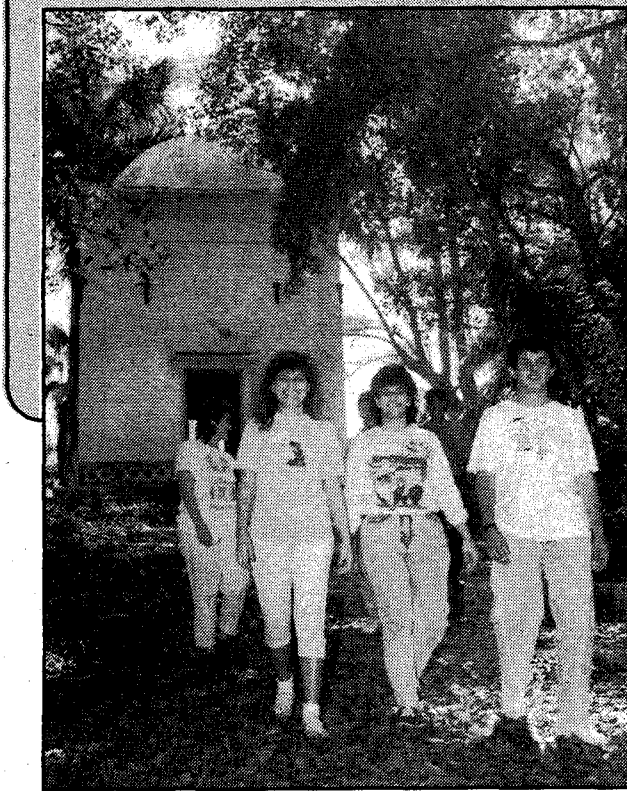
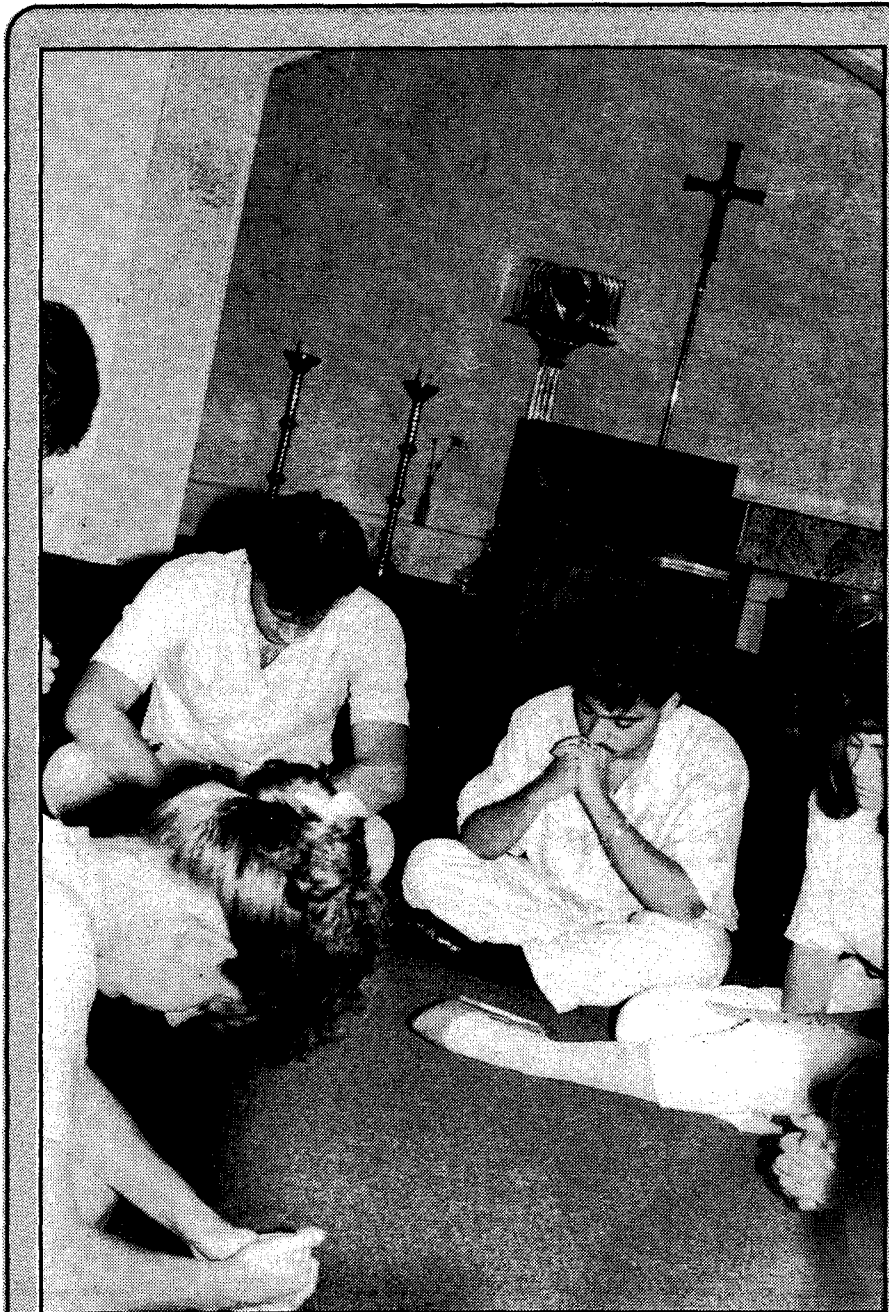
"We're not here to 'keep' the young people," explains Father Capdepon, referring to the purpose of the Archdiocesan ministry. "Our work is one of support for the parish groups and their advisors."

That's why the Miami Youth Center was created. A similar facility recently opened for Broward's young people, on the site of the old Madonna Academy. Parish youth groups can reserve the centers to host their own activities, or they can send their young people to participate in the programs offered by the Youth Ministry office in both English and Spanish.

## Leadership weekend

Among these programs are the Leadership Weekends, a cycle of six wherein youth group members from different parishes are trained in the ways of leadership.

The program was begun by Sister Isabel and Father Jose Luis Menendez, who directed Youth Ministry until last year. She says each weekend dwells on a different aspect of leadership, striving to offer con-



The Youth Center provides a place for prayer and fellowship, above. At left, youths tour the gardens at the center, which is located next to Vizcaya in facilities that once housed a convent. (La Voz photos/Araceli Cantero)

crete experiences.

At a recent weekend, for example, the focus was social justice. At lunch time, small pieces of paper containing the names of different countries were raffled off, one to each participant. The result was the majority of young people received frugal rations of pasta, while two people enjoyed a hearty meal composed of a good chunk of beef, salad, soda and ice cream.

The youngsters couldn't help but joke that Father Federico had been one of the lucky recipients of the "first world" meal. But Sister Isabel reminded them of the serious nature of the exercise.

"Don't complain," she said. "And remember that you will all eat heartily this evening, but the poor people in those countries won't be able to."

## Psychology, culture

Other topics covered during the leadership training weekends are:

—Psychology, for self-knowledge and to

them best;

—Leadership, including tips for dealing with groups; and

—Morality, which strives to develop a Christian conscience in the young people.

"What I'm learning leads me to a greater service to other," said Valecillos, who is finishing her second year as a youth group leader. She says that the Youth Center has given her a broader vision of ministry, by putting her in touch with young people from different parishes.

## Beyond the parish

Father Federico is pleased to hear that. "We want the young people to understand that the Church is much bigger than their parishes," he says. "We also want them to realize that they are not alone; that there are many other young people fighting for the same ideals."

He is convinced that both Youth Centers more than justify their existence, because, in his opinion, any meeting or activ-

ity that takes longer than one day needs to take place away from the day-to-day environment.

"Experience has shown us that we get better results," he said. "Especially if it's a wholesome environment and one in touch with nature," he added, pointing out the plant and tree-filled gardens of the Miami Youth Center, which is separated from the Vizcaya mansion by a small canal.

For Father Federico, today's youth ministry must incorporate several elements. It must:

—Bring young people to a deeper awareness of their faith and strength, their prayer lives;

—Keep them in touch with their peers so they won't feel like they are all alone;

—Put them in touch with their cultural roots, whether these be 'Anglo', Hispanic, Haitian or black;

—Help them get to know themselves and the environment within which they must witness to their faith.

"All this, and helping them live a continuous process of conversion toward God and others, according to their age," says the priest, who wastes no effort in persuading young people to become evangelizers.

## Television series

Convinced, moreover, of the power of today's communications media, he has taken the first steps towards launching a television series devoted to the themes of family and youth. A team of local actors and actresses is already on board for the effort.

The series will be bilingual, in the style of public television's hit comedy, "Que Pasa, USA?", one of whose stars is taking part in the project. Manolo Villaverde, who played the father of the family in "Que Pasa USA?", plays the friendly grocery store owner who is visited by all the neighbors, and from whose conversations emerges the theme for each show.

"They grabbed me by surprise, and undoubtedly this is the work of Our Lady," said the Cuban actor during a recent audition with the young people. "I asked the Lord to show me a way of helping, and he put the young people in my path."

While he has worked with many other professional groups, he says, "this is different. It feels more wholesome."

Another of Father Federico's dreams is setting up a radio station that will broadcast from the Youth Center. "We're seriously working on it," he said, expressing faith that he will receive plenty of help from the community at large, whose support for youth has never wavered.

In February, for example, all the Hispanic radio stations joined in a radio-marathon to raise funds for the Archdiocesan Youth Ministry. While dozens of young people "witnessed" on the radio, recalling their own conversion to Christ, a multitude of others collected money on the streets.

Roly Diaz did both. "They lowered their car window and we could hear the young people talking on the radio," he said. "I not very often today that you see young people daring to stand up and speak about Christ."

The radio-marathon raised about \$53,000. The money will go toward still needed construction work at the Youth Center, for, although the Archdiocese ceded the grounds and old convent to Youth Ministry, it does not provide funds for much needed refurbishing.

Father Federico, who has yet to complete his first year as director of Youth Ministry, doesn't take credit for its successes. "We're reaping the harvest of seeds planted many years ago," he says.

The young people agree. And they credit the spiritual foundation they have received.

For more information on Youth Ministry, call the Pastoral Center at 757-6241 in Dade or 525-5157 in Broward, Ext. 156; or the Youth Center, 856-3404.

# Building bridges between faiths

By Cynthia Thuma  
Voice News Editor

Like many South Florida coastline cities, Pompano Beach and Boca Raton are dotted with many bridges. To get to St. Gabriel Church from downtown Pompano Beach, for example, one must cross a bridge spanning the Intracoastal Waterway. To drive from Pompano Beach to Boca Raton on Federal Highway, one crosses a bridge the Palm Beach County line.

But bridges join, not separate, a group of parishioners from St. Gabriel and Temple Beth El of Boca Raton have learned. They know because they have built a bridge of their own.

What started as a discussion among a group of parish women has blossomed into an interfaith project that has helped educate both groups and point out not only the differences between their religions, but also the similarities.

When a parish representative approached the 22-year-old reform temple in southern Boca Raton with a proposition, it was eagerly accepted.

Since the groups first made contact, Rabbi Merle Singer and Rabbi Gregory Marx and an associate spoke to the Ladies' Guild, a group of parishioners visited the temple, another group participated in Shabbat services.

"I think it took us about 30 seconds to decide," said Rabbi Marx. "We've been doing interfaith work with St. Joan of Arc parish (located across the street from Temple Beth El) for years and we've also begun a program examining how religious schools here teach Catholicism and how Catholic schools teach Judaism."

On March 5, a group of Temple Beth El's congregation visited St. Gabriel for a Sunday Mass and reception.

"We had 38 very eager, cooperative people," said Cecilia Horan, a member of the Ladies' Guild, who helped with the planning. "They wanted to reciprocate because they were so impressed with our hospitality."

"When they came, we prepared for them a little explanation of what happened in the Mass," said Msgr. Francis Fazzolaro, pastor of St. Gabriel Church. "One of our parishioners, Dorothy Fitzgerald, repaired it."

"At the Mass, we had our people sit with our guests. In whispers, our people explained to them what was happening."

"What surprised us was many of our Jewish friends were saying our prayers right along with us."

In his homily, Msgr. Fazzolaro told the guests: "We feel that in these interfaith efforts, we are following the leadership and example of Pope John Paul II. On his visit to Miami on Sept. 11, 1987, His Holiness met with Jewish leaders and emphasized our faith in the one God, who chose Abraham, Issac and Jacob, and made with them a covenant of eternal love which was never revoked. He said it was rather confirmed by a gift



Rabbi Gregory Marx of Boca Raton's Temple Beth El explains the Torah to visiting members of St. Gabriel parish during a Friday evening service at the temple. The ark, containing other ceremonial Torahs, is open in the background.

Msgr. Francis Fazzolaro, pastor of St. Gabriel Church and other parish members sat up front so they could better observe the Sabbath services and hear Rabbi Marx speak to the congregants. Afterward, they joined other members of the Temple Beth El community at a reception.



Voice photos/Bill Burns

of the Torah to Moses, opened by the prophets to the hope of eternal redemption and to the universal commitment for justice and peace."

Afterward, at the luncheon

Beth El and the members of the temple 'St. Gabri-el.' May these temples live forever; may we love each other forever."

Then it was on to lunch. "The luncheon itself was social

many questions. We were surprised how much they knew and made comparisons quite readily."

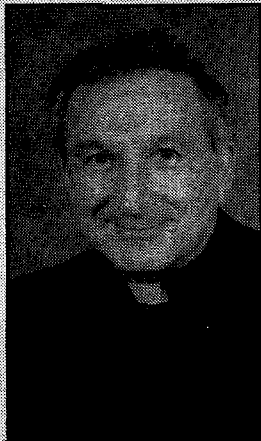
On April 21, it was Temple Beth El's turn to play host for a

Marx. "It's a wonderful encounter between the two religious groups. It's wonderful because it's bridging the gap of 2000 years of misunderstanding."

Rabbi Marx said he hopes to see the program continue to flourish.

"I've just sent a letter to the monsignor," he said. "We'd like to do some things in greater depth with St. Gabriel's, like something in comparative liturgical studies."

The relationship between St. Gabriel parish and Beth El's congregation is one of several Catholic-Jewish programs entered into by archdiocesan churches. In South Miami, St. Louis Church and Temple Bet Shira have enjoyed interfaith programs since 1985. In Kendall, religious education students from Immaculate Conception, St. Catharine and Sts. Peter and Paul parishes have attended Passover seders at Temple Beth Am.



*'We feel that in these interfaith efforts, we are following the leadership and example of Pope John Paul II. On his visit to Miami...His Holiness met with Jewish leaders and emphasized our faith in the one God, who chose Abraham, Issac and Jacob and made with them a covenant of eternal love which was never revoked.'*

Msgr. Francis Fazzolaro

reception, Msgr. Fazzolaro and Cantor Martin Rosen broke ceremonial bread and shared it. Msgr. Fazzolaro offered the toast.

"To the members of Temple

conversation plus questions that they — and we — had," said Msgr. Fazzolaro. "Following the luncheon, we had our same leaders escort them on a tour of the church and answer many,

Sabbath service during Passover week. Again, the two congregations found the experience enlightening.

"I'm delighted with the way it's worked out," said Rabbi

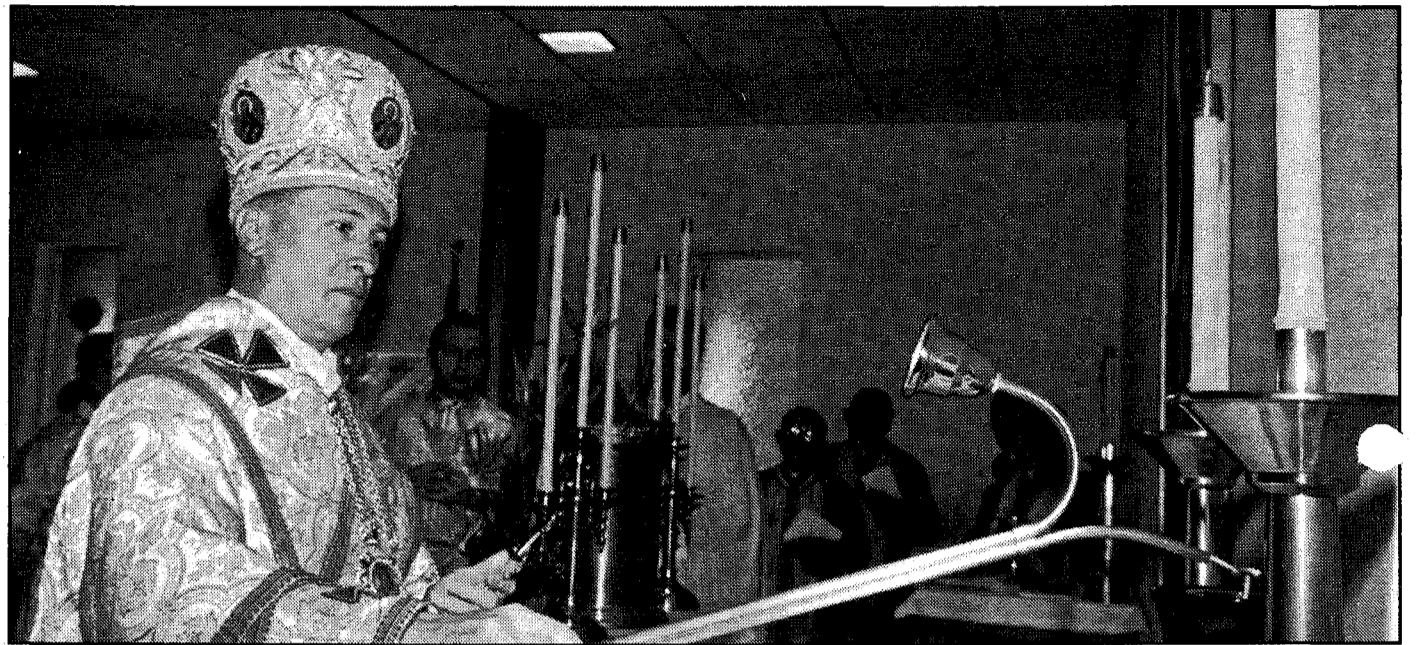
# Eastern Rite? Yes, they're Catholics

By Marjorie L. Donohue  
Voice Correspondent  
(First of two articles)

Are Eastern Rite Churches in union with the Holy See? Are members of these congregations Catholics in the same sense as Roman Catholics? May Roman Catholics fulfill their Mass obligation in an Eastern Rite Church.

Although the answers to these questions are "Yes" many Roman Catholics believe otherwise and regard the Eastern Rite Churches and their members as "outsiders" or dissidents. In fact, although these Catholics retain their own impressive and colorful liturgies, canon law and customs, differing among themselves and from the Western Church, at the same time they teach the same Faith and morals and are obedient to the Holy Father.

Of the more than 12 million Eastern Catholics in the world some 600,000 live



in the U.S. under the spiritual leadership of archbishops and bishops in two arch-

Eastern Rite Bishop Michael Deedick dedicates St. Basil Church in North Miami Beach in 1977. (Voice photo)

dioceses and 10 dioceses. Unlike Latin Rite dioceses, the Eastern dioceses, for the most part represent the faithful in several states.

For example the Diocese of Passaic included Eastern Catholics of the Byzantine and Ruthenian rites who have immigrated to the U.S. and reside in New Jersey, Connecticut, Delaware, District of Columbia, Florida, Georgia, Maine, Maryland, Massachusetts, New Hampshire, N.Y., the Carolinas, Rhode Island, Vermont, Virginia and all of Eastern Pennsylvania.

The Byzantine rite, which includes Ruthenian, Melkite and Ukrainian rites, is one of the five principal Eastern rites, and the most widely used after the Latin or Roman rite. Other principal rites are the Alexandrian, Antiochene, Armenian and Chaldean, which in turn break down into other rites.

In the hierarchal structure of the Church, Patriarchs of the Eastern rites are directly under the Holy Father who has, as one of his titles, Patriarch of the West. The Patriarchs are bishops who have jurisdiction over all bishops, metropolitans, clergy and people of their rites through-out the world, within the norms of Church law and recognizing the primacy of the Pope.

After its beginnings in Palestine, the Church spread to many areas where certain cities became centers of Christian life and missionary work, particularly Jerusalem, Alexandria, Antioch and Constantinople in the East and Rome in the West. The word patriarch comes from a Greek word meaning "ruler of a family" and in the Roman Church is largely an honorary title. Constantinople, now known as Istanbul, was originally called Byzantium before Emperor Constantine changed it.

Patriarchs of the Eastern Catholics include the Pope, who has jurisdiction over all of the Eastern rite Catholics as well as Roman rite faithful; and the Coptic Patriarch of Alexandria; three Patriarchs of Antioch, one each for the Melkites, Syrians and Maronites; the Patriarch of Cilicia for

the Armenians; and the Patriarch of Babylon for the Chaldeans. All are subject to the Supreme Pontiff.

The various patriarchs travel throughout the world including the U.S. as the spiritual leaders of Catholics in their respective rites. As a young reporter, more than 30 years ago, I was assigned to interview Patriarch Maximos Saigh of Antioch. He was passing through Miami en route to the North for the dedication of a Byzantine Rite Seminary and stayed overnight at a downtown hotel.

His priest-secretary spoke only French and the Patriarch did not speak English, so the only fact that I gleaned from a brief talk with the priest was that whereas we in the U. S. address cardinals formally as "Your Eminence" and archbishops and bishops as "Your Excellency," a patriarch is addressed as "Your Beatitude."

The Eastern rite Catholics whom so many Roman Catholics believe are "dissidents" are not to be confused with members of Orthodox Churches, although they have much in common with their Eastern Catholic counterparts, including many matters of faith and morals, valid orders and sacraments, as well as liturgy. Orthodox Churches reject any single supreme head of the Church and accepted only the first seven ecumenical council. They broke with Rome in 1054.

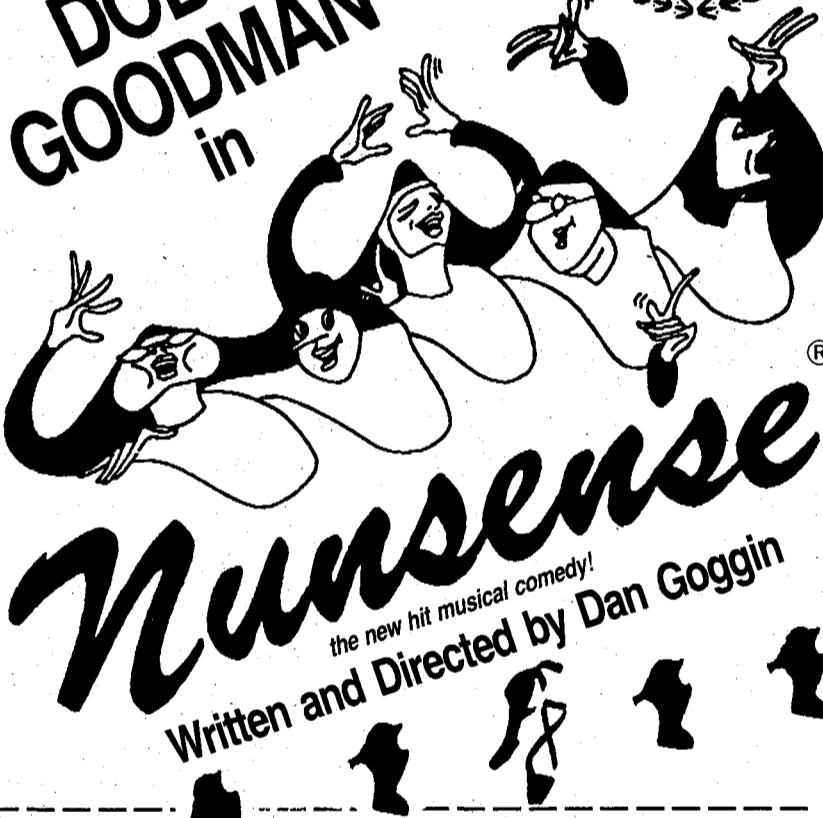
They, too, are organized in jurisdictions under patriarchs along lines of nationality and/or language. The largest Orthodox body in the Western Hemisphere is the Greek Orthodox Archdiocese of North and South America which includes the Archdiocese of New York and nine other dioceses in the U.S. plus one each in Canada and South America. Relations between the Orthodox Churches and Rome have improved in the last ten years through the efforts of Pope John XXIII, Pope Paul VI, former Patriarch Athenagoras I and another Orthodox Patriarch Dimitrios I.

(Next: Eastern Rite Catholics in South Florida)

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## Homeless could be you

(Continued from page 7)

who donate materials and labor towards the construction of homes for needy families. The families in turn are asked to pay a low, interest free mortgage and to volunteer their own labor during construction.

A planning meeting was held at St. Louis parish hall on April 28 (for more information call Larry Henize at 251-8413) and they will probably start construction on their first house very soon.

There are also structures that have already been in place a long time which impact on the homeless. Most parishes have a St. Vincent de Paul Society that helps to pay for rent, food, transportation and other

needs in emergency cases. A representative of the society, Bill Swink, said that the organization, whose resources are limited, emphasizes preventing situations that could result in someone ending up on the streets. This is done by getting to know your neighbors better and helping out when necessary.

"Get involved according to your gifts and talents and your availability and time," summed up Brother Somerville. "It might mean writing letters to the local, state or federal government. It might mean volunteering time, collecting clothes, speaking."

"Don't leave it for someone else to do. It's our responsibility to care for each other."

# Opinion/Features

Page 15

April 28, 1989

Miami, FL

THE VOICE

## I chose life for my baby ...and was rewarded years later

By a grateful mother  
in South Florida

This May I celebrate my third Mother's Day!

Because I chose adoption rather than abortion 35 years ago, today I can pick up the phone and hear my daughter's voice; I can visit her and her husband in their home and I can hold and hug and love and pamper my two precious granddaughters — one approaching her third birthday and the other just toddling past one.

I can reach out and take my warm, living daughter in my arms, and I can look ahead to a future filled with her, her wonderful husband, her babies, and her loving adoptive family.

Because I chose adoption rather than abortion 35 years ago, I was repaid with a miracle during Christmas Season 1986 when my living daughter found her way to me, ending all my years of waiting, wondering, hoping and praying! (She found me through A.L.M.A., Adoptee Liberty Movement Association in New York.)

That long-expected, yet unexpected December phone call ended many aching years of waiting; years that never could have been bridged if I had chosen abortion!

My life began again with a tear-and-discovery-filled meeting, the indescribable joy in holding a chubby brown-eyed, five-month old granddaughter, and finally, the welcoming of 1987, our first new year together, mother and daughter!

Letters and phone calls followed, and even a disagreement, and then, a special, long yearned for first — the acknowledgement of my "motherhood" in the form of a Mother's Day card and flowers — acceptance, at last, as "mother"!

On that first acknowledged Mother's Day in 1987, the "Thanks Mom for Life!" pin on corsages sold at the entrance to Church took on a special significance, and I could never find words to express the thrill I felt when I was able, finally, to stand proud when Father acknowledged the Mothers and Grandmothers at Mass that day. I stood twice because I chose life.

Mine is a unique role, not at all to be confused with the role forever belonging to the dear Mother who raised my child. I hold a special "other" place in my daughter's life, a one-day-hoped-for role as friend to her, and a real, glowing role as grandmother to her children, now. Wonder of wonders what more could I ask?

We resemble each other, my daughter and I, the brown eyes, the dent at the tip of the nose, the bone structure, the shape of the hands and fingernails, the independence and "I can do it myself" personality! We share so many interests, traits and talents. Her "mother" says she sees my daughter in me. I smile.

I watch my child in her role as mother, and my heart fills with joy in the knowledge that my daughter will have those years with HER children that I couldn't share with her.

I sit back and watch her in her role as wife, and I thank God that she found such a wonderful, thoughtful, sharing

These three years have been strange ones, filled with many big pleasures and a few little aches. My life has changed forever, and I haven't quite adapted yet.

You can't bridge a gap of 33 years in three years, or five, or even twenty. You just drop the planks, one by one, and slowly inch your way across. Sometimes you stumble, or the plank doesn't quite fit, and you have to wait a little while before resuming your journey but there's always another plank of understanding, another step closer.

Mistakes have been and will be made. There have been misunderstandings, and there are religious differences too. She is an observant Jewish, I'm observant Catholic. We both have much to learn and understand about each other's religion. I thank my Jewish savior that her faith in our God is strong.

She, who all those years was so certain that her features and coloring were Jewish, was shocked to learn about her ethnic heritage! Yet, I say, don't fret, somewhere back in Italy, Scotland, or Ireland, in centuries past, perhaps there was a Jewish ancestor. If not, what does it matter, you are what you choose to be — more

important, you are alive!

My child, the newborn baby I clutched to my heart in my hospital room thirty-five years ago, as I achingly explained that I was giving her up out of LOVE, not rejection, is all I ever hoped she would be. She's bright, well educated, perceptive, attractive, she's an understanding and loving mother, a perfect mate to an equally perfect mate.

Her "parents" are exactly what I hoped for — intelligent, loving, kind, and generously supportive of our relationship. She had siblings to share the growing years with — a younger (adopted) brother and a special older sister who beams love, and whose generous warmth even reaches out to me.

My daughter fills my home with photographs, capturing special antics of my grandbabies as they grow; bringing highlights of her life into my home.

Last Christmas I received a video made up of bits and pieces of my child's growing up years. Old movies taken by loving parents who saved precious moments of our child's life for me to share.

A video painstakingly put together by a thoughtful daughter and son-in-law who knew that this gift was one that would be used over and over again all the days of my life.

The video opened with a scene, so like the picture taken by my "mind's eye" that last day in the hospital, that I'm still shaken each time I see it. It brought to life a picture I've called to mind thousands of times over those

waiting years. Here on video film I watched a "new" mother carry a small bundle into her house, sit upon a sofa and unfold the same little blanket in which I had so lovingly wrapped my precious little baby, to reveal the tiny face I had just kissed goodbye that cold February day so many years before.

I watch come-to-animated life the "mind's eye" hazy visions I had of her growing up. I watch those special times that I dreamed about, but could never share in life.

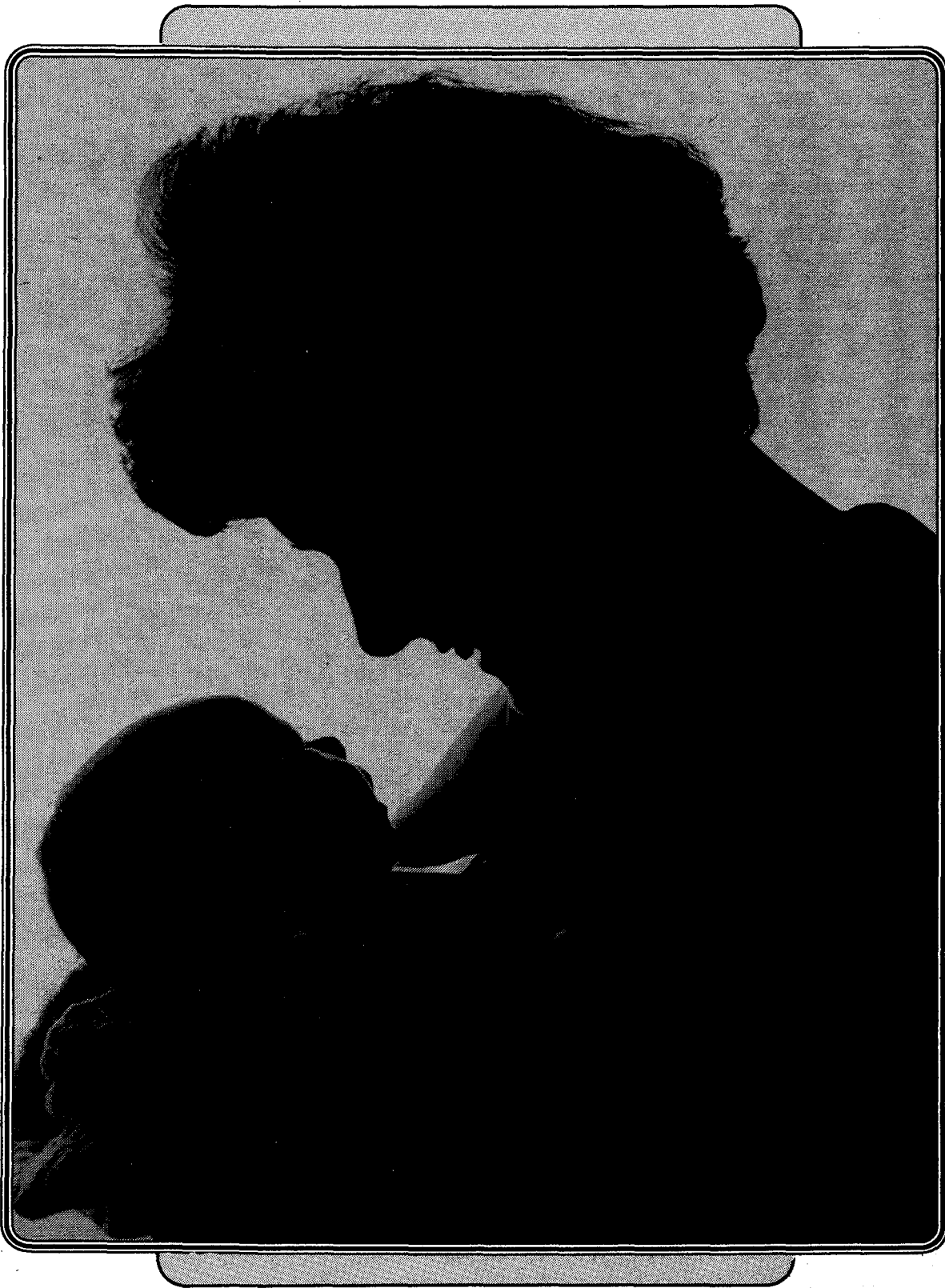
Because those special moments were recorded on film by a thoughtful, sensitive couple I am able to turn on my TV, slip in a video cassette, and watch my baby take her first steps, again, and again, and again!

Oh, there are problems. That's life. But, as my friends and relatives tell me, our difficulties — my daughter's and mine — are not much different than those they have every day, trying to understand the grown-up children they raised themselves.

The two Mother's Days I've had — and those many I look forward to in the future — have a very special significance to me.

I chose life for my baby in 1954, and because I did, I have been rewarded four-fold-plus — with a wonderful life, flesh and blood, bright and beautiful daughter, a delightful handsome son-in-law, two precious granddaughters, and the "plus" — my daughter's very warm and sensitive "real" family, the very special people who lovingly raised to be what she is today.

I thank God every day that I chose life for my baby!



## Abortion reviewed --a time for truth

For years, the pro-'choice' people and the major media have hammered away at the 'fact' that Americans support abortion on demand.

The problem is, that was never true. The public never supported abortion for just any reason whatsoever. But the 'choicers' had their way with the propaganda because the media, vastly pro-abortion, abandoned their responsibility to look in depth at the issue and present the balanced truth to the public.

Now, just about every polling organization in the country has done a poll on the abortion issue recently. This is in anticipation of the Supreme Court's hearing on the Missouri law this week which could result in at least modifying the law of the land on the issue.

While polls don't in themselves determine law, in a democracy public opinion indeed creates a climate in which exist our robed arbiters of the Constitution. (The

### Voice Editorial

big fish swim in the same currents as the little fish.) And that is not entirely improper, since, after all, the Constitution is intended to serve its people, and that document remains alive only if it is responsive to the moral and social wellsprings of the society that created it.

In the 19th century, when slavery was practiced by a large part of the nation, the Supreme Court ruled in favor of the status quo rather than upset an entire socio-economic system to satisfy an activist minority. And so it went with segregationist cases for decades, shifting the law only as the climate changed.

Likewise, the abortion law has followed similar patterns over the decades, from conservative to increasingly liberal at the state level to full legalization in 1973. And now with conservative winds blowing and the Missouri case in the works, the nation—and court—are reconsidering abortion and its implications.

Since this is the case the court has chosen to look at, whatever comes out of it will set the nation's course on the issue for years to come. That is why it is important for the court and the public to have the facts of public opinion clearly stated and properly interpreted.

Most of the stories in the media so far hammer away at the fact that the polls show most Americans want abortion available in some circumstances. That is, the media are emphasizing the part of the polls that support their own pro-abortion views. In so doing, the media are violating their own news standards which require that a report center logically on the most important and significant facts, not those the publication prefers to advance.

And the one central fact that emerges from all the polls, which have shown similar findings: Most Americans *do not approve* of the vast majority of abortions being performed today.

Not approving of it is one thing but what about putting that in the law?

Well, the Boston Globe, a stridently pro-abortion paper conducted a national poll of registered voters and found that most Americans would ban most abortions.

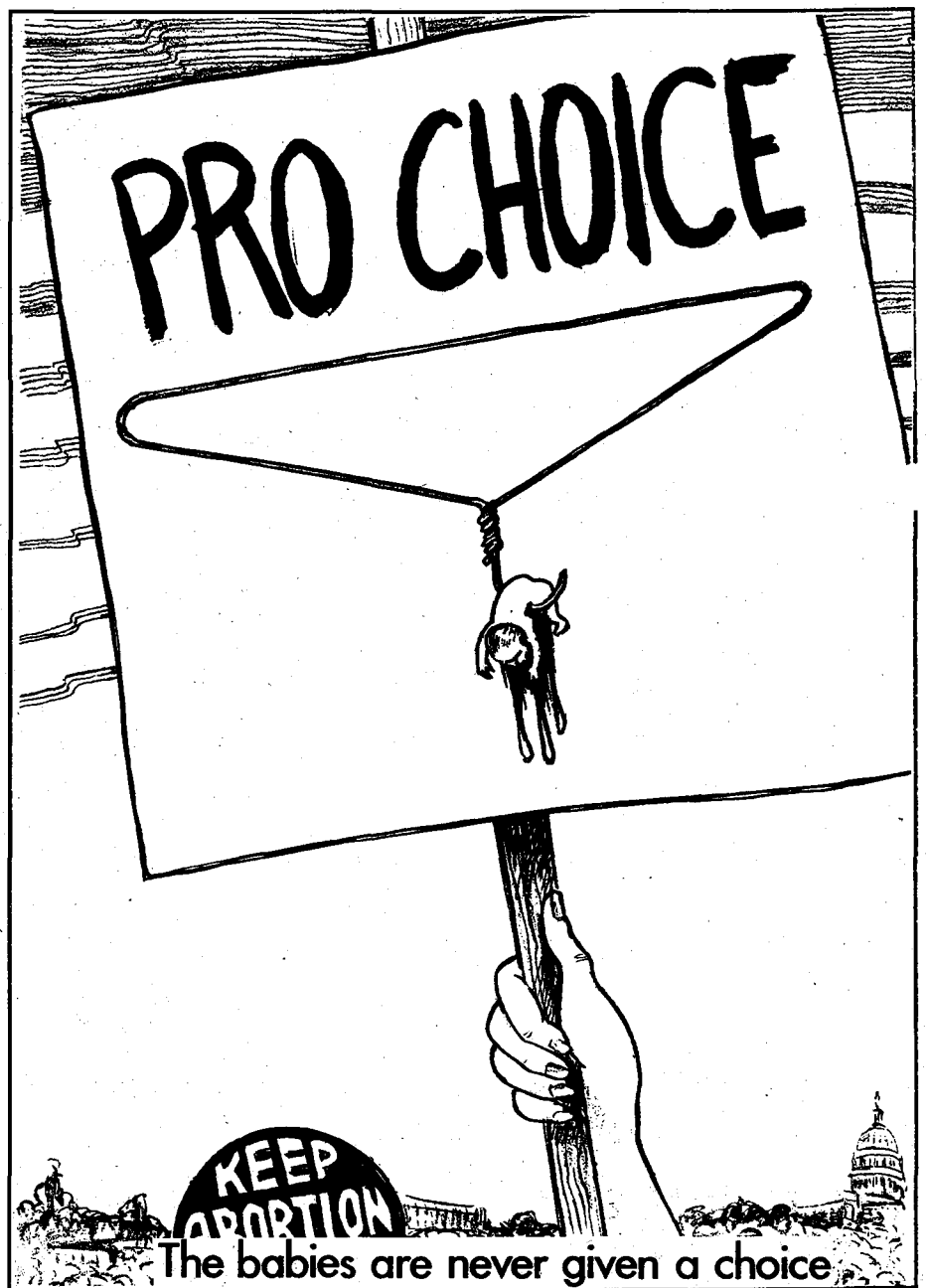
The Globe found that 78 percent would allow abortion for the usual "hard cases," rape, incest, life of the mother, genetic deformity. But according to figures from the Guttmacher Institute (a Planned Parenthood unit), these hard cases account for only seven percent of abortions. And there is evidence that even the seven percent figure is high.

In other words the other 93 percent are not approved of by a large majority of Americans.

"When pregnancy poses financial or emotional strain, or when the woman is alone or a teenager—the reason given by most women seeking abortions—an overwhelming majority of Americans believe abortion should be illegal."

What this is saying is that we Americans still believe that life in the womb has value and that it should be taken only when the reason is extreme, not just when the woman is distressed, real though that may be. As it stands now, human life in its early stages has no value at all in the law. Absolutely none, and that degrades all human life and leads to the other extreme of abortion for sex selection or trivial social reasons. Easy abortion also leads to using it for morning-after birth control and thus to irresponsibility and more abortions than would otherwise be sought.

Now the court has a chance to at least put some balance back into the law. Of course, the Church teaches that all life in the womb is innocent and must be protected. But first things first. At the moment we are talking about public policy and



the possibility of saving the 93 percent. For this there is consensus right now.

The Missouri law does not ban abortion but restricts it. The top court justices do not have to throw out Roe/Wade totally, which is probably farther than they are willing to go in reversing the tide which has become so ingrained in public practice. "Choice," after all, has such a democratic ring to it. Consequently the court can use this case to throw abortion back to the states, but in so doing can also amend Roe/Wade, thus allowing for restrictions on the "soft" abortion cases which upholds the value of unborn life and is supported by most Americans—but allowing abortion for the hard cases, which is an improvement over the present carte blanche situation.

The old coathanger-backroom-alley arguments lose some credibility when applied to cases of social embarrassment or financial strain.

Partially rolling back abortion on demand may not be theologically ideal, but at this point 93 percent of a loaf is far better than none of it. And if restrictions do occur, of course, Churches, government and social agencies must be ready to provide additional support for those pregnant women who, while not in the most extreme difficulty are nevertheless distressed and without support.

For now let us hope, then, that the presenters before the courts, and the media and pro-life movement will emphasize the reality of American opinion in the coming days and weeks while the court and all of America are considering the issue of human life in its early stages.

Let us hope that the truth about American opinion on abortion will at last become an established fact of public knowledge. Only then can pro-life values become a force when public policy is being formulated on this emotional issue.

## Commentary

### On the habit of being a Catholic everyday

By Dale Francis

That you are a Catholic should make a difference in how you act in the world. But this should not come about because when you face decisions in your life you consult your conscience to determine what the Church teaches that might be applicable in this particular situation. Rather, being a Catholic means that there is a difference in who you are. It is in the fabric of your being that being a Catholic makes the difference.

I suppose in one sense there are things that are learned but the learning is not by rote but by such logical implication that the answer derives from belief.

Let me give you an example. It is of the essence of Catholic teaching that every human being is of value, deserves the right to be treated with dignity and

respect. If you learn this Catholic truth then it follows you can not treat any individual except with respect, recognizing the value of all. You can not be prejudiced against any person because of pigmentation of skin, national origin, state in life.

If you have the habit of being Catholic you cannot fail to oppose economic injustice but will be committed to a return for labor that provides for the economic needs of all. You are simply because you are a Catholic concerned for the poor.

If you are a Catholic employer, you are concerned with providing justice for all your workers and conditions of employment that allow workers time with their families. The Catholic employer who has the habit of being Catholic is, although he is responsible for running his business effectively, concerned by priority in the welfare of the workers.

The Catholic worker who has the habit of being Catholic understands that he must give in return for wages the best possible work. As the employer has an obligation of justice and concern for those who are hired, those who are hired have an obligation of justice and concern in providing the employer with full service. Those who have the habit of being Catholic automatically recognize the mutuality of obligation of justice.

Those who have the habit of being Catholic are opposed to evils in the world. When casual sex, homosexual practice and abortion start finding easy acceptance, they remind the world this should not be so. But, and this is where it is difficult for some to really get into the habit of being Catholic. Those who oppose trends in society as wrong must do so with charity for those who act in a way that cannot be approved and, more than that, with loving understanding.

To have the habit of being Catholic must mean, most of all, that there be charity. It is not enough to know what the Church teaches and to integrate it into your response to events about you. Above this, the habit of being Catholic requires charity towards all—and all means all, even to those who stand against all you believe to be true.

If we are to come to the habit of being Catholic, we must come to the acceptance in fact of the teachings of Jesus Christ. He asked many difficult things of us, sacrifices, dedication, service to the least of those among us, the giving up of the desire for wealth. But what He asked that was most difficult of all was that we should love and do good for our enemies.

The habit of being Catholic is mostly developing within us the response of love.

(Dale Francis is a syndicated Catholic columnist)



## Can sinners receive the Sacraments validly?

**Q. I have been a Catholic for all the 66 years of my life. I am aware that the church teaches that we cannot validly receive any of the sacraments of the liv-**

**By Fr. John Dietzen**



ing if we are in the state of mortal sin. We've also been taught that sexual relations outside of marriage are a sin that is objectively mortal.

Matrimony is a sacrament of the living. Recently, a man who has lived with a number of women and who had not been in church for years was married in the Catholic Church. He says he did not go to confession prior to the wedding and has not been in church since.

**My question: Is this a valid marriage? (California)**

**A.** I think your memory slipped a lot on this one. The church does not teach that the sacraments of the living are invalid if received "in the state of mortal sin."

(For those who may not be familiar with the terminology, baptism and penance sometimes are referred to as sacraments of the dead because they are intended to be received by people who may have a serious and unconfessed sin. The other sacraments are referred to as sacraments of the living because they should not be, and lawfully cannot be, received if one is conscious of an unconfessed serious sin.)

Even should one be in a condition of alienation from God because of a serious sin, however, the sacraments of the living are still received validly, though such an individual would not be capable of sharing in the "graces" of that sacrament until the condition of sin were removed.

I hesitate, even in response to such a question, to speak of the sacraments so mechanically; they are not one-moment events in a person's life.

The invitations and gifts of God, which we call grace, reach back as a person prepares for that sacrament and extend into the future.

is common Catholic teaching, for example, that the graces of marriage are already at work in a couple as their love develops and they prepare to commit themselves to the covenant and union of life that is marriage.

You might refresh your memory by checking your old catechisms, from the first Baltimore Catechism in 1885 to the last revised editions in the late 1960s.

Therefore, even if your friend were guilty subjectively of serious sin which we of course cannot judge, this in itself would not invalidate the marriage.

The gross lack of faith indicated by your comments, however, well might mean that he has other problems — lack of proper intentions, lack of sufficient emotional maturity to commit himself to anything like a real Christian marriage, and so on — that could make the marriage invalid.

# Our children's humanity

There are a lot of things the world, especially the scientific world, doesn't know about children. Little by little, some scientists are unraveling the mystery.

Researchers have finally discovered that very young children can feel sympathy for others. Until now many psychologists have denied that toddlers were capable of altruistic feelings.

In studying 24 male and female infants, researchers at the National Institute for Mental Health found that altruism began between the ages of 12 months and 15 months. At that age, children began making simple, positive contact with a crying playmate or a sad parent by touching, patting or giving objects.

From 12 months to 24 months, the researchers saw signs that the children were developing consciences and feelings of guilt. They became apologetic when they hurt another child's feelings.

Perceptive adults who spend time with children know they have a wide range of emotions. It is obvious that infants and toddlers are acutely sensitive to the feelings and reactions of people around them. Even an unborn baby in the womb is sensitive to its mother's reactions.

One of my most touching memories from raising my children was a day when my 4-year-old daughter was sick with a fever. My son Frank, 2 at the time, was attached to his blanket. Frank saw his sister lying sick. He laid his blanket over her, touched it to her face and said, "Now, Margy, you'll get better." I thought his gift of empathy was remarkable for a 2-year-old, knowing how attached he was to that blanket.

Children certainly understand the emotions of shame and guilt. You can see those feelings cut through children like a knife. They shrink back and draw in. They're very conscious when they've done something to earn disapproval. One day when my 2-year-old grandson was visiting, he

*The researchers spoke of sensitizing parents "to the emerging humanity of their children"*

**By Antoinette Bosco**



came up to me spitting a "raspberry" with his lips. I said, "I won't talk to you if you do that to me." He did it again, but drew away immediately with such a look of guilt on his face. He knew he couldn't do that to his grandmother, and he's never done it since.

The researchers believe that their finding on the origins of empathy, altruism and guilt could greatly improve our understanding of certain emotional disorders in later life. They also believe that parents can be taught to encourage caring behavior in their children through specific techniques.

Those techniques include showing empathy toward one's children by helping them promptly when they are troubled and giving a child absolute rules about not hurting other people.

The researchers spoke of sensitizing parents "to the early emerging humanity of their children." In my view, that's what it's all about. After all, Jesus came to the world as a child. He could have come in the most splendid form he wanted. Jesus always chose children, talking and playing with them. Unless you become as a child, he said, you cannot enter the kingdom of heaven.

It's important that anyone entrusted with the care of children, especially parents and teachers, realize how well-developed and vulnerable these little people are. Adults who see children's capabilities are likely to be more empathetic. The children, in turn, learn to be kinder and more altruistic. That's what makes the world go 'round in a good way.

## Hear God's wisdom

Every few years I repeat one of my most popular columns. This piece is the anonymous work of someone who really understood that God is Love. Read it slowly and imagine that your loving Father in heaven is speaking just to you.

"You do not have to be clever to please Me: all you have to do is to want to love Me. Just speak to Me as you would to anyone of whom you are very fond."

"Are there any people you want to pray for? Say their names to Me, and ask of Me as much as you like. I know all their needs, but I want you to show your love for them and Me by trusting Me to do what I know is best."

"Tell Me about the poor, the sick, and the sinners, and if you have lost the friendship or affection of anyone, tell Me about that too."

"Is there anything you want for your soul? If you like, you can write out a long list of all your needs, and come and read it to Me. Tell

*Read it slowly and imagine that your loving Father in heaven is speaking just to you*

Me of the things you feel guilty about. I will forgive you, if you will accept My forgiveness."

"Just tell Me about your pride, your touchiness, your self-centeredness. I still love you in spite of these. Do not be ashamed; there are many saints in heaven who had the same faults as you; they prayed to Me and little by little their faults were corrected. Do not hesitate to ask Me for blessings for the body and mind; for health, memory, success. I can give everything needed to make souls holier for those who truly want it."

**By Fr. John Catoir**



"What is it that you want today? Tell Me, for I long to do you good. What are your plans? Tell Me about them. Is there anyone you want to please? What do you want to do for them?"

"Are you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to Me. I am here. I see everything. I will not leave you."

"Have you no joys to tell Me about? Why do you not share your happiness with Me? Tell Me what

has happened since yesterday to cheer and comfort you. Whatever it was, however big or small, I prepared it. Show Me your gratitude and thank Me."

"Are temptations bearing heavily upon you? Yielding to temptations always disturbs the peace of your soul. Ask Me, and I will help you overcome them."

"Well, go along now. Get on with your work or play or other interests. Try to be quieter, humbler, kinder; and come back soon and bring Me a more loving heart. Tomorrow I shall have more blessings for you."

## Time Capsules

By Frank Morgan

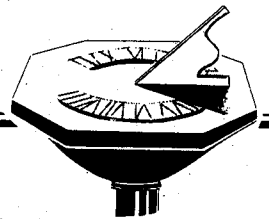
### A change of heart...

After the Americans re-occupied Philadelphia, General Washington appointed General Benedict Arnold the military governor of the area. His wife and her family were Tory sympathizers whose high standard of living caused Arnold to fall into debt. He was also bitter at the American Congress for not promoting him to Major General.

When Arnold asked Washington for return to a more military life, Washington gave him the command of the fort at West Point. Here he began to correspond with British General Henry Clinton through his aide, Major John Andre, with the purpose of surrendering West Point for a high rank in the British Army. Arnold's demand for a personal meeting with Andre led to the capture of Andre in civilian clothes. When Arnold was notified of Andre's capture with the plans for the defenses of West Point, he was having breakfast with two of

Washington's aides. Arnold immediately excused himself, went to the door and called for "a horse, any horse even if it's a wagon horse!" He then rode to his barge and ordered his men at gunpoint to row to a British vessel which immediately sailed for New York City. When General Washington arrived and was informed of Arnold's treachery, he turned to his aides and sighed, "Whom can we trust now?" Washington then gave orders to permit Mrs. Arnold and her infant son to join her husband.

The British awarded Arnold's efforts by giving him \$30,000, 13,000 acres of Canadian land and permanent rank of Colonel in the British Army. Arnold spent the rest of the Revolutionary War leading his battalion of American Loyalists and deserters. After the war, he moved to England where he was not quite accepted by the English gentry. Just before he died he said, "Let me die in my old American uniform. God forgive me for ever putting on another."



## Alternative decisions on divorce

A friend, relative, student or employee approaches you with, "I'm getting a divorce!" How would you respond?

Several years ago a woman wanted to talk to me about getting a divorce. After listening to a story of what seemed an intolerable and irreparable marriage, I helped her to clarify her options and the consequences of each. It was necessary that whatever decision she made, it must be her own.

Ultimately, she verbalized two options... to continue in the marriage relationship or to file for a divorce

Simplistic though this may sound, it was not. Often persons caught in the trauma of marital difficulties, infidelity and/or abandonment find it impossible to realize there are alternatives. Even when they do, they often fail to go one step further and weigh the consequences. This woman realized that she could file for a divorce.

However, the consequences of a divorce were so devastating that she could hardly even express them... a paralyzing fear of the unknown future and of being alone forever.

Another option was to communicate with her husband her anxiety and her feelings of helplessness in regard to their relationship. If he was willing they could attempt to discover the source of their difficulty and try to build

By  
**Sister Virginia  
McCall**



from there.

Divorce is one of the most difficult realities a person can face. To have placed all of one's energies into raising a family and in commitment to one's husband or wife; to have felt a certain sense of security in spite of the turmoil; to have spent oneself in compromising and often challenging the other to growth... and then to have it all crumble is a mighty heavy burden, to say the least!

Most of us have or will have brothers, sisters, friends or parents caught in this crisis. This is a time during which they desperately need your care, your understanding and your non-judgmental listening.

Often the response of friends and relatives takes the form of two extremes, neither of which is helpful...

"Get out this marriage. He (or she) never was any good." or "God will punish you if you don't remain faithful to your marriage commitment."

To grow through any crisis persons first need to face it realistically, to arrive at options, to understand their consequences and then to make a decision. The decision must be theirs. They must be willing to accept the consequences for whatever decision they make. But to arrive at such a decision it is important to know that someone cares and will accept them regardless of all the hurt and anger they ventilate... regardless of the decision they make.

Each of us, regardless of our training and experience, can reach out in this way to those we love. We can all listen. We can all be accepting.

And things don't always work out the way we think they should. Some will choose to divorce and feel right about this.

This woman who came to me was able to clarify her needs to her husband and together they took the necessary steps to become reacquainted, to deal with their difficulties and grow together after years of living together, yet not really knowing one another.

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

## Handling our teen-agers privacy

Dear Dr. Kenny: My husband and I have gotten into a big argument about our son's right to privacy. Our son is 16. Six months ago, my husband found some condoms in my son's pocket. Now he believes he can search our son's room whenever he feels like it.

I'll admit he found a few "interesting" letters and one marijuana cigarette, but I don't believe that this justifies my husband's snooping. What do you think? Please help. Our son has threatened to leave home. — Pennsylvania

We live in a society that values privacy highly, and parents need to extend this privilege in appropriate measure to their children.

On a more practical level, parental snooping usually won't work very well. Once the teen becomes aware that his or her room is not safe, he or she is likely to find new places to hide questionable materials, usually out of the home. Snooping then becomes an unfortunate game, where the parent searches and the teen finds new places to hide.

Other teens will react as your son has, with anger. They will threaten to leave home or even run away if they cannot have some privacy.

Some parents feel they need to control every aspect of their child's life. As the child grows older,

By Dr.  
**James and  
Mary Kenny**



parents become more worried, because the consequences of sex and drugs and driving fast are too severe. So some parents attempt constant surveillance.

This is a mistake. First of all, teens need some room to grow, even to get into mischief and pay the consequences before they leave home. If trouble happens, better that it happen at home while parents are there to help.

Second, such overcontrol is based on a false assumption that parents, by enforcing every rule tightly, will engrain a habit of good behavior that will last a lifetime. Not likely. More often, the teen-turned-young-adult runs wild as soon as he or she is free.

What to do?

Actually, our society has some sensible guidelines for searching a room or house or car, rules that tell

both when and how.

To search an adult's private domain, a search warrant is required. Parents might adapt these same procedures to deal with room search.

When does the child's right to privacy become secondary to the parents' need to know? Whenever the parent has a strong and warranted suspicion that something very serious is going on, something serious enough that the consequences may endanger the child's life. Examples would be suicide talk, suspicion of pregnancy, drug use or a runaway. In the case of suicide talk, I would be looking for pills and sharp objects. With a runaway, I would want to find any information to help me determine my child's whereabouts.

How do you search a room? If the child is available, you should inform him or her, and let the child be present if he wishes. This may not be as "pleasant" as snooping, but it is fairer and aboveboard. Further, it is treating your child like the adult you hope he will become.

With these practical safeguards, you can generally assure your child's right to privacy and at the same time satisfy your legitimate parental need to know. Good luck!

Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.

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## Brave choice of unwed mothers

A friend of mine has a never-married daughter who gave birth to a baby boy at age 27. She suffered the injustice and humiliation such women face.

The father of the baby told her clearly that "it" was her problem and that if she chose to give birth to "it," there would be no financial or emotional support from him.

"She was deeply depressed," her mother told me. "But do you know what brought her out of it? Shortly after the baby was born, my daughter got note with a \$5.00 bill in it from an anonymous writer."

The note read, "Congratulations on your new baby. Thank you for not aborting him. He can make a difference in a world that needs good people. Please use the enclosed to get him a little toy. In God's love, A Friend."

Sometimes the simplest gesture can mean the most to one in need of support. My friend's daughter never knew who sent that note so it brightened her attitude toward people in general.

Her son is six now and she struggles as do all single parents. However, being a never-married parent carries special burdens.

We haven't made such women very welcome in our churches and neighborhoods. They don't fit into our categories and ministries to young marrieds, parents, or even single parents because there never a legal father in

By  
**Dolores  
Curran**



their lives.

The paradox, of course, is that we publicly abhor abortion.

This woman could have opted for a quiet abortion and been accepted socially by those around her. But when she refused that option, she earned a stigma instead of an accolade.

Single women who give birth are a courageous lot. In a column supporting such mothers, Cardinal John O'Connor wrote about a friend of his who chose to keep her baby while remaining unmarried.

"I am not at all sure . . . that I have been saying or writing enough about the support and the respect due the single woman who decides to bear the child she has unintentionally conceived, and to nourish and educate and love her child through the lonely months and demanding years that follow such a decision."

"My friend has helped me understand something of those months and years, and she has also helped me understand something of the shame and ridicule faced by so many women in her position - indeed, the or it contempt which may greet them in their search for decent housing and decent jobs."

"That's sad, isn't it? They could have aborted their children, such women, and few would have known, or even had the whole world known, we have made abortion so respectable that many, perhaps, would not have cared. But to save and care for the life of a baby can mean the lifetime loss of this subtle thing we call respectability for the baby's mother."

And he closed with, "For the more I see the rewards of the efforts being made in this archdiocese to help those who so very much need our help - single pregnant women - the more I recognize my debt to you."

I am pleased to learn that his archdiocese is ministering to these women. The rest of us may not be able to get involved in such ministry but we can change attitudes by being there with our love, support and thanks.

If, every time we hear about a pregnant single woman, we take the time to write a little note like "A Friend," we are ministering as surely as if we go to a meeting. If we affirm her decision when gossipmongers start, we are giving a gift to all present and future unwed parents.

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# 'Have Faith' not realistic

You know you're in the realm of fantasy television when ABC unveils a situation comedy about four priests in one rectory.

When was the last time a parish had that many clergymen under one roof? But we'll grant "Have Faith" that bit of unreality since, like other shows about people who work together ("Mary Tyler Moore's" newsroom, "Taxi's" cab ga-

By  
**James  
Breig**



rage or "Barney Miller's" police station), one rule for "ensemble comedy" is very simple: the more, the merrier.

"Have Faith," which debuted April 18 and is getting an abbreviated try-out this Spring for possible pick-up as a regular series in the Fall, stars a group of familiar faces from other TV shows.

Playing Msgr. MacKenzie is Joel Higgins from "Silver Spoons." Ron Carey from "Barney Miller" is Father Paglia. Late of "St. Elsewhere" is Stephen Furst (Dr. Axelrod) as Father Podmaninski. Francesca Roberts from "Frank's Place" plays the housekeeper. The only newcomer among the five regulars is ironically, the oldest performer: Frank Hamilton as Father Tuttle, a priest trying to adjust to the new Church and the new pastor, Msgr. MacKenzie.

My daughter Carrie, who is 11, watched the pilot episode with me and, halfway through, pronounced, "This is a lot like 'Amen,' 'NBC's' sitcom about a Protestant church.

Indeed it is, in more ways than Carrie intended. She was referring, I suspect to the makeup of the characters:



Stephen Furst, Ron Carey, Joel Higgins, Frank Hamilton and Francesca Roberts (left to right) are the stars of the ABC comedy series "Have Faith," which deals with the lives of four priests in a Chicago Rectory.

(NC photo)

reliable lead, cunning sidekicks, nervous newcomers and take-charge woman.

But "Have Faith" resembles "Amen" in another way: The style of the comedy. The humor here is not subtle (a pie-in-the-kisser concludes the first episode) and character is frequently sacrificed for the sake of one-liners (the secretary, when told about "the man in the red suit with the horns," replies "You mean Doc Severson?").

For any comedy to succeed, audiences have to like the main characters. On "Have Faith," because of their collars, the main characters have a head-start on audience support, but real people must wear those collars. Viewers will not fall in love with cartoon priests.

An example of what I mean showed up on the pilot. Father Podmaninski (Furst) dove into his breakfast cereal after praying, with cheerleader gusto, "Rub-a-dub-dub, thanks for the grub, yeeeahh, God!" That's the sort of lame joke which gets laugh machines and 12-year-olds to chortle.

Meanwhile, the viewers stare in amazement and the reality of the character has been undermined.

"Have Faith" will get six or seven weeks to straighten out such kinks while you judge it, the network listens to reaction and decisions are made about its future.

Notice must be taken that one of the executive producers of this show is actor

John Ritter of "Three's Company" and "Hooperman." That sends a flare into the night sky as far as I'm concerned. Mr. Ritter, to be brief about it, has not stunned me with his taste in programs.

Take the subplot on the pilot show about a woman who believes she is raped by a demon when she falls asleep. Not exactly joke material, this premise came complete a scene of her moaning on a couch while snoozing.

When one of the priests asked if she should be awakened, the Monsignor replied, "Let's wait until she pays the motel bill." Again, a weak gag is chosen over a character's reality.

At a press conference about "Have Faith," Nat Mauldin, co-creator to the series and another of its executive producers, told newsmen that the show will "absolutely" deal with issues like abortion and birth control. But he also asserted that "we're not going to poke fun at the Eucharist or the Blessed Virgin or anything. That's not what we're trying to do here. What we're trying to do is a show that focuses on the rectory and how these guys relate to each other."

"The priests are like cops and judges and juries and consultants," he continued.

"The parishioners come in and they have very real problems that can be funny, but they're problems. These priests deal with them. How it affects the priests, how it affects the parishioners — those are really the stories that we're trying to do."

Readers did a great job letting me know what they thought of "Father Dowling Mysteries" when it had its try-out a few weeks ago.

So let's hear from you again. I'd like readers, especially priests, to let me know what they think of "Have Faith." Give me your reaction as Catholics and as TV viewers.

(Send your comments to James Breig, c/o The Evangelist 39 Philip St., Albany, NY 12207.)

## Come and join our Open House

To celebrate the 23rd annual World Communications Day, as proclaimed by Pope John Paul II, the Communications Department of the Archdiocese of Miami cordially invites you to its OPEN HOUSE at the Television and Radio Center on Sunday, May 7th, from noon to 3 p.m. Guided tours and a demonstration of the equipment, including the

newly-installed satellite dish, will be conducted.

It will be a fun, family outing. The Television and Radio Center is located at 9920 Northeast 2nd Avenue in Miami Shores, 751-0990. Take I-95 north to 95 St., turn east to N.E. 2nd Ave., turn north and drive 4 blocks. For information, call the Communications Department at 757-6241.

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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; also in Spanish "Santo Rosario", every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- **TV Mass in English** every Sunday, 6:30 a.m., on WPLG-CH. 10, with Father Michel Hoyer.
- **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTU-CH. 23 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- **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 5
- **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 WLTU-CH. 23.
- **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.

□ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

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

### Radio programs

#### In English

□ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM.

#### 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 Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM.
- **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.

- **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- **'Habla el Obispo Roman'** Hosted by Bishop Agustín Roman, at 12 midnight on La Cubanísima, WQBA AM.
- **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi 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



## Distinguished teacher

Mary Jo Sauro, a teacher at Nativity School, received the Miriam Joseph Farrell Award from the Department of Elementary Schools of the National Catholic Educational Association (NCEA) for distinguished teaching in the Catholic Elementary School. The awards banquet co-sponsored by Mutual of America honored 30 outstanding educators from across the country. Mutual of America is a major provider of employee benefits for the not-for-profit community. Mary Jo Sauro (right) receives the award from Sr. Regina Haney, Superintendent of Schools, the Diocese of Raleigh, North Carolina.

## Senior center celebrates 12 years of service

On May 2, 1989, Catholic Community Services Senior Center, located at 9900 N.E. 2nd Avenue in Miami Shores, celebrates twelve years of services to the elderly of Dade County. The Twelfth Anniversary and Volunteer Appreciation Luncheon will be in conjunction with the kick-off of May-Older Americans Month.

## Regional Seminary holds graduation

St. Vincent de Paul Regional Seminary will hold its twenty-sixth annual Commencement Exercises on Wednesday, May 10 at 7:30 p.m. in the Seminary Chapel. The Commencement Address will be given by the Very Reverend Urban Voll, O.P., former rector of the Seminary, and professor of Theology at Providence College, Rhode Island. Nine students will receive the Master of Divinity Degree leading to their ordination as Roman Catholic priests. They come from several dioceses in Florida and Cabimas, Venezuela. Additionally, 15 students will receive the Master of Arts degree in Theology.

## Camillus House seeks volunteers

Camillus House is looking for volunteers to answer phones and to do word processing as well as various other duties. Please call Susan at 374-1065 for more information.

Invited guests will include Monsignor Bryan Walsh, Executive Director of Catholic Community Services; Ms. Judy Powers, Program Administrator, HRS

## St. Vincent DePaul sets golf tournament

The St. Vincent DePaul Conferences of the Greater Miami area have announced their fifth annual Golf Classic to be held on May 10 at the Calusa Country Club and Golf Course. A luncheon buffet will be served to all players and spectator guests. A shotgun Golf-Best Ball Scramble will begin after lunch. Men's and women's mixed foursomes.

This one event is the only fund raising to benefit the society's hot meals program in Miami. Last year 18,000 meals were served for the poor and elderly in the center city area at the facility provided by Gesu Church. Information and reservations call 634-0634 or 666-4322. Foursomes should be scheduled.

## Priests study week

A study week for priests will be held on June 5-9 at St. Vincent De Paul Regional Seminary, 10701 S. Military Trail in Boynton Beach. Talks are on the new focus of sacramental and moral theology. Interested priests should contact Fr. Thomas F. Foudy at (407) 732-4424.

## Holy Redeemer to celebrate 35th anniversary

Holy Redeemer Catholic School in Miami will celebrate its 35th anniversary on May 20-21.

The celebration begins with an open house at the school, 1301 N.W. 71st St., on May 20 from 1 p.m. to 3 p.m. On May 21 a special Mass is scheduled for 10 a.m. followed by an anniversary dinner at the Radisson Mart Plaza Hotel, 711 N.W. 72nd Ave., beginning at 6 p.m.

Although the school building wasn't completed until 1954, Sisters of the Immaculate Heart of Mary from Detroit, Michigan came to teach classes in the church hall in 1952.

By 1957 Holy Redeemer, grades K-8,

was recognized as an outstanding school with growing enrollment under the leadership of principal Mother Marie Joan.

Throughout the 60's, 70's, and 80's the school attracted students from all over Dade County and continued to grow. By 1961 the Oblate Sisters of Providence joined the Holy Redeemer family.

Recently, changes in Dade County—desegregation, population shifts, increasing costs—contributed to a challenge for the Catholic school to remain open. However, dedicated parents, alumni, parishioners, and friends are determined to keep the dream alive. For more information, call Gwendolyn Welters at 635-2398.

## Fr. Robert Meldon Elwood, 64

Fr. Robert Meldon Elwood, 64, former pastor of Holy Redeemer parish in Miami, succumbed to a heart attack on April 24 in Wilmington, Delaware where he was pastor of St. Joseph church.

A Josephite priest, Fr. Elwood was ordained in Washington, D.C. in 1953 after attending St. Joseph Seminary. He served in parishes in Texas, Louisiana, Alabama, Delaware and Florida.

He was pastor of St. Francis Xavier parish in Baton Rouge, Louisiana from 1978 to 1983. In 1983 he became pastor of Holy Redeemer where he served until 1988.

A Memorial Mass was concelebrated at 10 a.m. on April 27 at St. Joseph Church. A

Mass of Christian Burial was concelebrated on April 28. Burial will take place in the New Cathedral Cemetery in Baltimore, Maryland.

Fr. Elwood is survived by his mother, Catherine Elwood, and aunt, Anne Hogan, who reside in Lawrence, Massachusetts.

## Galligan-Stierle receives campus ministry award

Michael Galligan-Stierle, Archdiocesan director of Campus Ministry, was recently awarded the Catholic Campus Ministry Association's highest award.



Galligan-Stierle is the first lay person to receive the Charles Forsyth Award, which was presented in New Orleans at the association's annual convention.

"If it can be done in campus ministry," Don McCrabb, CCMA executive director, told the 600 campus ministers, "our recipient has done it, from peer ministry to teaching to facilitating to writing to consulting to directing—our recipient's prophetic voice has been heard at the local, diocesan and national levels."

Galligan-Stierle initiated an internship program for campus ministers within the Archdiocese, directs the association's consultation services, represents CCMA on the study of just wages and benefits for non-ordained ministers and is leading the USCC Handbook for Campus Ministry Task Force.

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## Singles Sunday observed

Singles Sunday was celebrated throughout the country on April 23. The annual celebration began in Washington during the early years of this decade and is usually held the last Sunday of April. All parishes are invited to address singles during regular Masses, homilies and prayers on that day. This April 23 a special Archdiocesan observance of Singles Sunday was held at Little Flower in Coral Gables followed by a reception.

## It's a date

A Night of Reflection and Prayer will take place on May 16 at 7 p.m. at St. Elizabeth Church in Pompano.

A Kabuki theatre presentation of a story based on Little Red Riding Hood will be hosted by St. Stephen Catholic School, 6044 S.W. 19th St. in Miramar. It will be performed by 4th and 5th grade classes on May 10 at 7:30 p.m. in the Social Hall. Public invited.

The Dominican Laity, St. Thomas Aquinas Chapter, will have a Reception and Profession with Mass in Cor Jesu Chapel of Barry U. on April 30 at noon.

The Cenacle in Lantana will host a Charismatic teaching weekend on May 26-29. \$100. Daily participants are also welcome. Call/write: Cenacle, 1400 S. Dixie Highway, Lantana 33462. (407) 582-2534.

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# Greeley conversations are 'interesting'

CONVERSATIONS WITH ANDREW GREELEY, by Marist Brother Ronald D. Pasquariello. Quinlan Press (Boston, 1988). 229 pp., \$16.95. Reviewed by Katherine Bird, NC News Service.

Anyone intrigued — or irritated — by Father Andrew Greeley can turn with profit to Brother Ronald D. Pasquariello's "Conversations with Andrew Greeley." It presents a well-rounded and enlightening portrait of the often controversial and outspoken sociologist and novelist.

Though Father Greeley can count no geographical parish as his own, he comes across primarily as a pastor interested in finding ways to help people make their torturous way through life. He often reveals himself as creative and imaginative in helping people make sense of what is happening in their lives and in society around them.

A case in point is his insistence that church leaders need to find ways to turn U.S. culture to their theological and pas-

toral advantage. Instead of condemning pop singers out of hand, for instance, church leaders should look for what their appeal might be for teens. Father Greeley suggests that a singer like Madonna appeals to youths because she "stands for the mixture of innocence and seductiveness that every growing teen-ager knows works in her body and soul. Madonna says that these can be combined and they're both good."

The book presents Father Greeley's views on 18 distinct topics. He is predictably defensive when talking about his fiction-writing and its theological purpose. He is more interesting when applying the results of his sociological research to such topics as the church's social ethic and ethnicity. He praises the church's educational system for helping ethnic immigrants pull themselves out of poverty.

On such topics as the hierarchy and the institutional church he often is harsh:

"The church as a community is in fine shape, but the church as an institution is really in terrible shape. And it's mostly

because of the kinds of men that are made leaders."

Father Greeley hurls his sharpest criticism against bishops who are "paralyzed" in the face of the lack of vocations and decreasing financial support from parishioners. He would like to see bishops surround themselves with the best possible minds available, and then work "to create a consensus for dealing effectively and powerfully with the most acute problems." He also suggests that bishops "try to develop a vision for the future of the church" and use it to mobilize priests and laity to help.

Overall the book makes for interesting reading. Its question-and answer style makes it easy for readers to turn at random to the sections they prefer. On the negative side, the author's apparent hero-worship of Father Greeley is disconcerting, especially initially. But, as the book progresses, the author's bias recedes and he and Father Greeley settle down to the business at hand.

(Mrs. Bird is associate editor of NC News Service's "Faith Today.")

## Pax Christi is organizing peace campaign

Pax Christi USA, the national peace movement, is commemorating the 1983 US Catholic bishops' peace pastoral with a national action campaign called "From Deterrence to Love." The national action will take place at Kings Bay Trident submarine base in St. Marys, Georgia, May 5th and May 6th. Kings Bay is home port for the first Trident submarine equipped with the first-strike Trident II (D-5) missiles. The deployment of this missile system is in direct violation of the conditions set out in the peace pastoral, "The Challenge of Peace," for the "strictly conditioned acceptance" of deterrence.

Pax Christi USA is encouraging its 8500 members and 250 local groups around the country to participate in this campaign by coming to Kings Bay and/or organizing local events to coincide with the national action. For local info call Larry O'Toole at 253-0138.

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C.R.

**5A - Novenas**

**THANKSGIVING NOVENA TO ST. JUDE**

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

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**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.  
S.M.

**5A - Novenas**

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Sacred Heart of Jesus  
Pray for us.  
St. Jude worker of miracles,  
Pray for us.  
St. Jude help of the hopeless,  
Pray for us.  
R.P.

Thanks to the Holy Spirit for prayer answered. Publication promised. M.T.

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 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.  
Marcia

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## How do you handle transition points?

by Father David K. O'Rourke  
NC News Service

People of the 20th century often are said to be on the move.

Just think how often and how far so many of us move about: childhood roots in one part of the country, adult life in another and relatives all over the map.

But that kind of physical moving is only part of the picture. We can be on the move without even leaving home. For as we move through life we experience transitions that affect us deeply.

What do I mean by transitions? Let me name some of the more important ones: leaving home; the birth of a child; changing jobs; graduating from college; retiring; marriage and the beginning of a new family; the death of a spouse; the breakup of a marriage.

All these transitions are important. For where we work, who our friends are, how much we earn, whom we love and spend our time with — these are part of who we are.

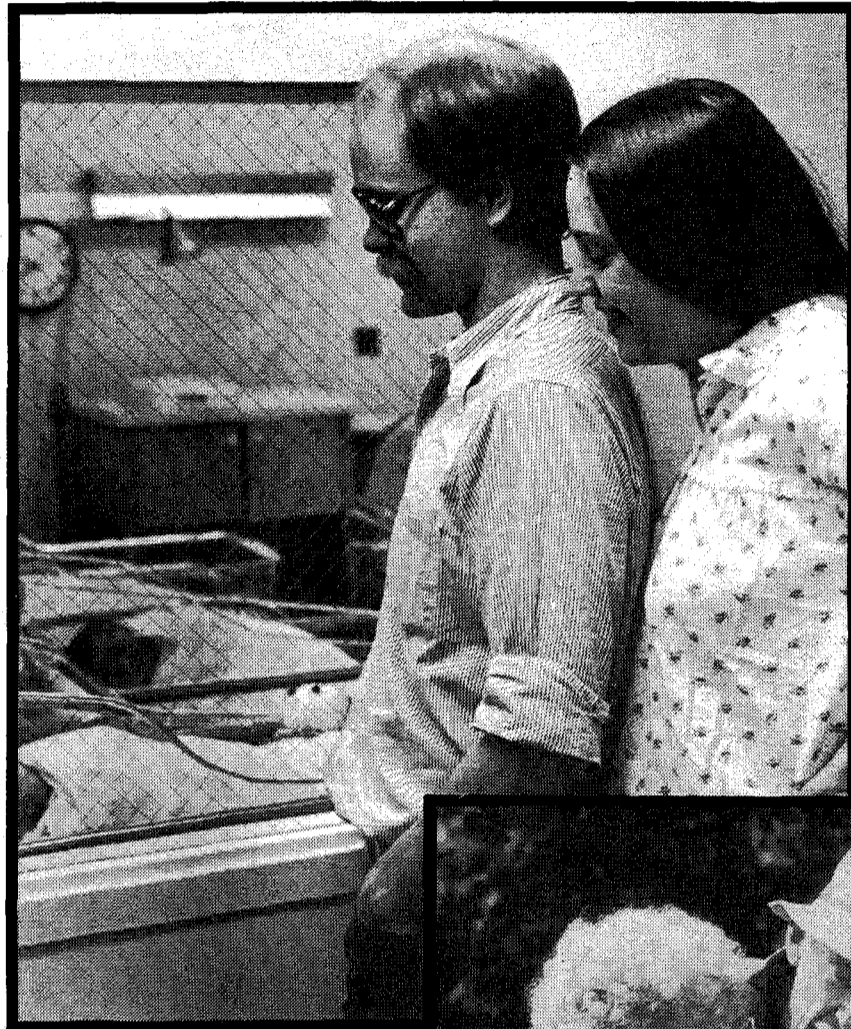
When they are in transition, we too are in transition. Let me give two illustrations.

Michael and I became friends when he was in graduate school. He was a friendly, unusually likable young man and an able student. Underneath the vibrancy of his youthful energy, he had a serious side, but most of the time, with his studies going well and his finances secure, it was well hidden.

A year after I met him he married a lovely girl. His studies moved toward completion, with honor grades in the offing. When Marie became pregnant, both she and Michael were delighted about the coming baby. Then the baby was born. I remember seeing Michael holding him for the first time. Michael's face was white as a sheet, his eyes big as saucers. He was scared out of his wits. "I'm a father. What's he going to eat? What are we going to do? I've got a baby to support and I don't even have a job yet."

Marie was unflappable. "In case you hadn't noticed," she replied, "I'm feeding him and it's free. So relax, finish your dissertation, you'll get a job and we'll do fine."

And that's what happened. But that first child marked a major transition point for Michael. In his own eyes he became a different person. He now had responsibilities that, in his view, went far beyond anything he had dealt with up to then. With his intelligence and abilities, he had assumed that he and Marie could gamble with the future, take some risks and probably come out all right. That changed overnight. Maybe he and Marie could gamble with their own future, but not with their little boy's. The seriousness and caution that had been hidden under the surface now rose to receive equal time with Michael's youthful confidence and good humor. The birth of a child is a basic fact of life. In this case, it was a simple change in the lives of two young people, but also a fundamental transition that altered my friend's view of himself. It changed the rules by which he and his wife lived. Not surprisingly, Michael now seemed more like his own father than he ever thought he would.



(NC photos)

When changes occur in family life, at work or at home — when a transition takes place — people can be moved off balance, writes Father O'Rourke. Coming up with a new balance requires that Christians hold a mirror up to the values they live by.



I think of another transition. Good friends of mine are selling their house, the home where they raised their family. With the children grown and out on their own, these friends no longer need the space and no longer want the work and cost a house requires.

But their decision to move reaches beyond practical considerations. "We really have to think of what we want to do with the rest of our lives. We're both 55 and we can retire in a few years. Do we want to? Or should we keep on working until we're 65? How do we want to live? We should have 20 years of good health before us and we want to decide what to do with

these years," she said.

One thing they've decided is to spend some time on the kinds of couple-oriented leisure activities they never took part in while raising a family. So the proceeds from the house will provide a smaller condo and a bank account.

When changes occur in our families, our work or the setting in which we live — in the basics of life — we can be moved off balance. Coming up with a new balance requires that we hold a mirror up to the values we live by.

Then what we really believe will come to the surface and be reflected in the choices we make.

### Scriptures

## Matthew's Mission

By Father John J. Castelot  
NC News Service

Matthew had a problem, a vexing one. He was a Christian leader in the bustling city of Antioch, capital in biblical times of the Roman Province of Syria, which included Palestine.

The Christian communities in Antioch were in the throes of transition from the old order to the new. It seems that Christianity had reached Antioch about 50 years earlier and much had happened since then. The good news had been preached there first by Greek-speaking Jewish Christians of a somewhat different outlook than the very observant

Jewish Christians of the mother church at Jerusalem.

These preachers in Antioch had brought the good news not only to Jews, but to gentiles. So right from the beginning the churches had been multicultural. Over the years they had grown in numbers and in complexity.

Matthew's greatest challenge came from the Jewish Christians. They had been upset by reports that Paul was establishing gentile churches. Nonetheless, as long as the Jewish Christians remained in Jerusalem, all this was taking place basically out of sight and out of mind. James, their leader, had things well under control at home.

## Transitional existence of today's society

In this age of transition, parents wonder what their children's existence will be like as adults.

One sure bet is that their children's future lifestyles will be different workwise (with electronic communications producing a whole new world of job connections); at home (as two parents hold down jobs in the struggle to meet housing costs considered modest for their day); educationally (not only for children but for adults who return to campuses for the updating they both want and need); and in child rearing (as children increasingly have "homes away from home" for part of the day in day-care centers, with relatives, whatever).

The 20th century often is called an era of transition. Many people probably feel that this century has contained many transitions.

— There was the transition to a new age of transportation.

— Developments in the field of medicine

changed the very way people perceive their lives, yielding the expectation of good health and long life.

— Space exploration altered thinking about this world's place in the universe.

— And an age of computerization in offices, schools and homes is well under way. It will continue, however, into the 21st century.

Undoubtedly, people at every point in history think they live in an age of transition. New needs develop in society in every age along with new means of meeting them. Inventions and new philosophies influence the ways people live and challenge their values.

Whether people feel that they are being pushed and shoved through the current era of transition or find a certain satisfaction in the wonder of much that is occurring, they rarely would say that theirs is an era of smooth transitions.

At some point, new ways of doing things in

society raise difficult questions, forcing people to make a decision not just about what they want to do at the moment, but about what kind of persons they want to be.

This is a characteristic of an age of transition: It forces people to come to terms with themselves. For many, it also means coming to terms with God.

Much happens to change the outward appearance of society in an age of transition. What's more, the outward changes have a far reach.

New patterns of living come into existence and the ways people think are influenced.

Amid all the outward change, a serious question remains: What, and how much, is changing inwardly for people?

In an era of such visible and dramatic transition, the question grows more and more vivid: What kind of person do you intend to become? Who — not just what — do you want to be?

## Facing up to changes

by Father Herbert Weber  
NC News Service

I recently visited a priest friend who is a pastor in the middle of a large city. He has served the same parish for 29 years.

Since he first went to the parish, he has seen many changes. There was the building of a high-rise, low-income housing project across the street. The parish experienced the flight of many parishioners to the suburbs. In terms of Mass attendance, the parish suffered years of drought.

But in the last few years my friend has noted the phenomenon called gentrification — the return of many from the suburbs and the redevelopment of once deserted parts of the central city.

Consequently, the parish is taking on a new life.

Being a parish in transition is not easy for the pastor or the parishioners. What is true about the congregation one day may not be true the next.

But facing transitions is not new in the church. The history of our faith shows some enormous transitions faced by our ancestors.

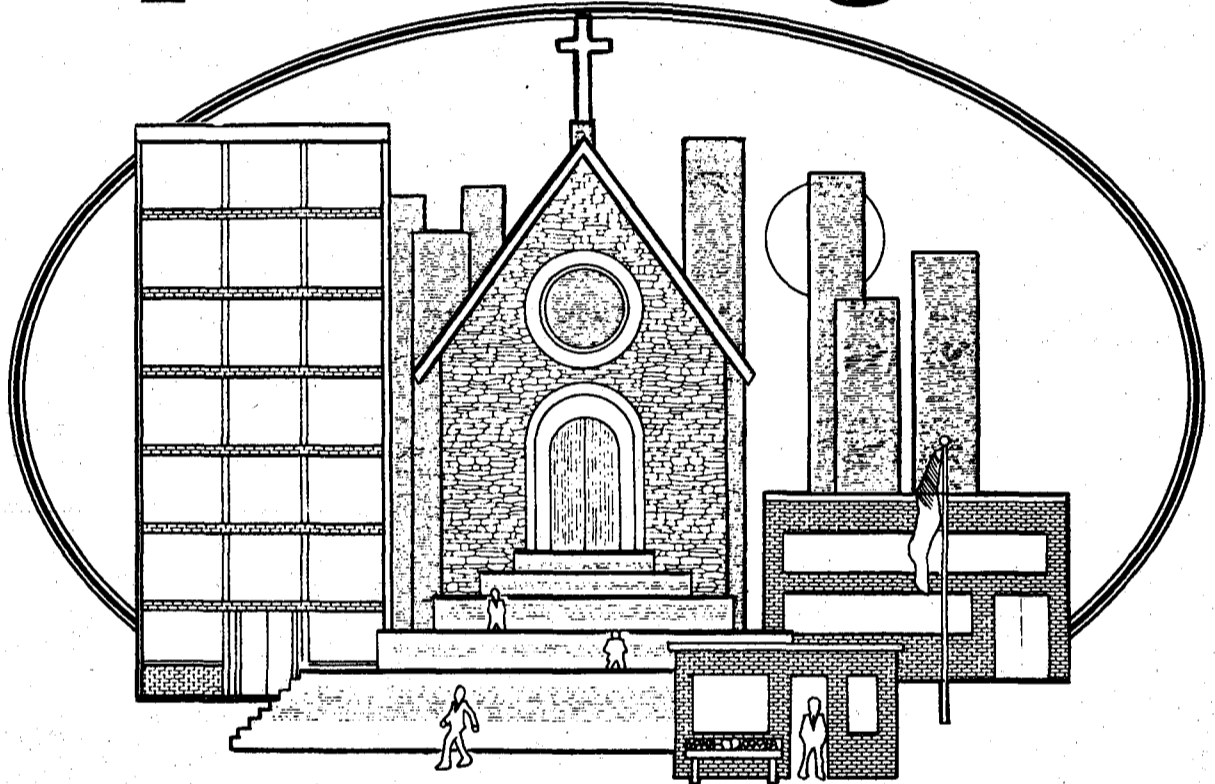
— There was the great debate between St. Peter and St. Paul about whether or not to admit gentiles to the new following of Jesus without first having them accept the Mosaic laws. This was a transition to the status of a universal church.

— A shift in the church-state relationship from one of persecution to acceptance in the empire under Constantine solved some problems but created others.

— The Protestant Reformation led to a new relationship among neighbors who now would find themselves members of differing Christian communities.

— The Second Vatican Council in the 1960s became a watershed in terms of insights into the roles of lay people, liturgical participation and conscience formation.

In all these transitions at the universal level, and in their counterparts at the local level or in personal faith development, the challenge has



been for the faithful person or community to know what to let go of and what to cling to. Both actions are necessary, but as is illustrated in the case of one couple, Jack and Diane, it is not always clear which is which.

I first met Jack and Diane when they inquired about the parish Rite of Christian Initiation of Adults program. During their 30-year marriage, religion often had been talked about, but Diane, who never had been part of a denomination, felt she did not have the gift of faith. Because of some recent circumstances, however, Diane started to believe the time had arrived to take the plunge. Jack had been raised Catholic, with 16 years of formal Catholic education before the 1960s. But he never had really had the opportunity to update his understanding of his church. As might be expected, the RCIA was eye-opening for both Diane and Jack — for different reasons. Just as Diane became excited about her new faith

connections, Jack found himself resistant.

It seemed to Jack that something was missing in terms of language, terms, images and attitudes familiar to him and with which he was comfortable. In this period of transition, he found he had to let go of some of these.

At the same time, every transition demands that something be clung to. For Jack and Diane, what would be clung to had more to do with the substance of God's call and their response than with the way that mystery might be expressed.

Surviving a transition, then — in the church in general, in a parish, a family or an individual's life — requires that a distinction be made between what is the core of one's relationship with God and the ways that relationship can be lived out. While it is essential to let go and adapt, it also is necessary to hold on and be faithful. The trick is to know when to do which. That calls for prayerful consideration.

Then the roof fell in. James was martyred in the late 60s, and Jerusalem itself was crushed by the Romans in the year 70. Leaving the city and everything they held dear there, the Christians of Jerusalem felt sure they would be welcomed by the Christian communities in Antioch, not so very far to the north.

But when those from Jerusalem arrived in Antioch they were shocked. Insecure to begin with, they were shaken by what they found.

The church was not as they had known it. As they saw it, Jesus had been a Jew, the apostles all were Jews, the church was Jewish. Period.

At Antioch they were dismayed to find at least as many gentiles in the churches as Jews. And

didn't gentiles spell trouble? They had little regard for the Mosaic law, couldn't care less about dietary regulations.

How could those from Jerusalem possibly share the Eucharist with these Christians of Antioch? Even entering a gentile house was unthinkable (see Acts 11:2-3).

It was a tense and troubling situation. But Matthew had to deal with it. He also had to be very politic. Emotions ran high.

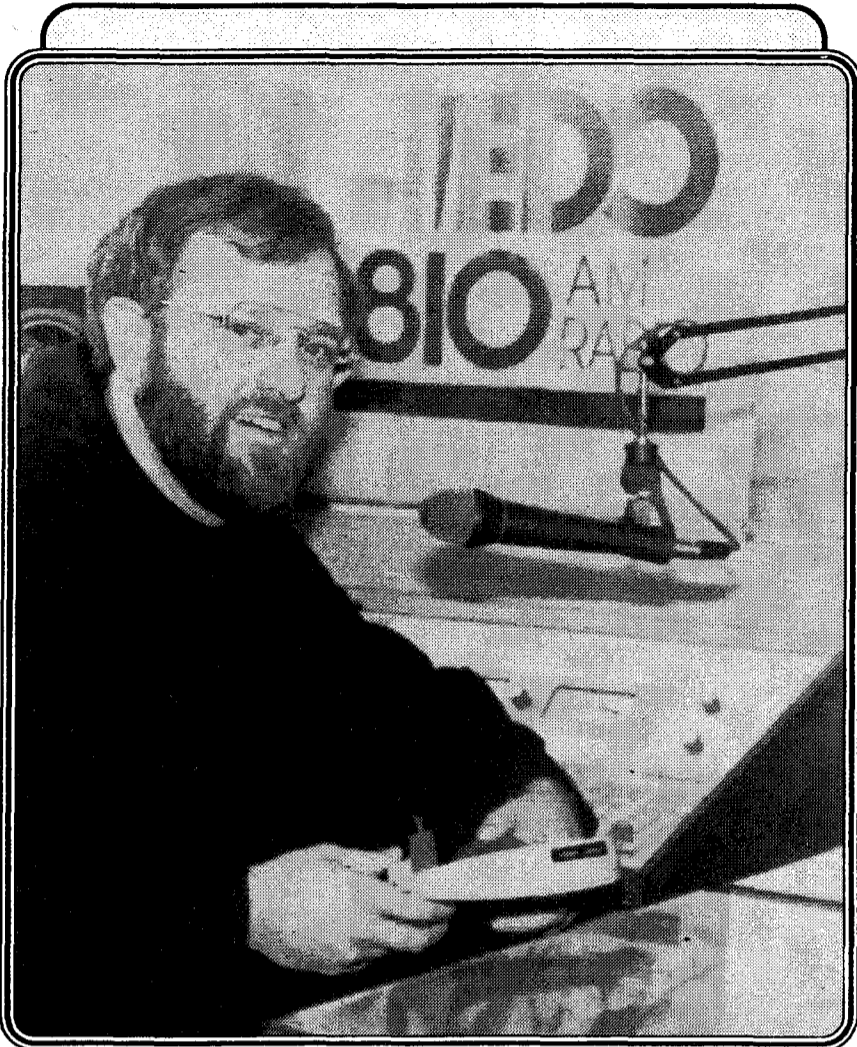
Politics has been called the art of compromise and Matthew took care to concede that the Jewish Christians were right — up to a point. Jesus had upheld the law (Matthew 5:17-20), he had limited his ministry to "the lost sheep of

the house of Israel" for the most part. But the death and resurrection had changed all that. A new world had dawned. The same Jesus who forbade his disciples to preach to any but their fellow Jews (Matthew 10:5-6) was now commissioning them to "go and make disciples of all nations, baptizing them (Matthew 28:19)."

It was a painful transition for the original Jewish Christians. Matthew had to try to ease them through it, delicately.

He found ways in his Gospel, sometimes subtly, to show that Jesus had come for all people — Jews, gentiles, men, women, saints and sinners.

# Ministry through the radio



Benedictine Father Thomas Acklin tapes his "Insight" series heard weekdays on radio station WEDO-AM in McKeesport, Pa. During the program, Father Acklin discusses psychological problems of interest to listeners, with topics such as loneliness, depression, alcoholism among many others.

(NC photo)

By Patricia Bartos

LATROBE, Pa. (NC) — Radio work led Benedictine Father Thomas Acklin to the priesthood, and now his ministry is taking him back to the airwaves to deal with some of the problems that drove him away.

Father Acklin, a psychoanalyst in Latrobe, is becoming a popular radio host on a show called "Insights," dealing with such psychological problems as loneliness, depression and alcoholism.

"I'm convinced that (loneliness) comes from our whole approach to others and to God," Father Acklin said. "The most important cure basically in my life is to get involved with others, often with those in great need."

The show, aired on WEDO-AM in nearby McKeesport, Pa., began last year as a two-day-a-week series, but recently was expanded to morning show Monday through Friday. "Insights" co-host and WEDO station vice president John James said the show will soon be prepared for syndication as well.

"People are struggling to live with the feeling they have with relationships they are trying to build," Father Acklin said in an interview with the Pittsburgh Catholic, newspaper of the Diocese of Pittsburgh.

People turn to drugs, alcohol, and television "to fill up the empty space in their lives" Father Acklin said.

Father Acklin teaches psychology and religious studies at St. Vincent College and theology at St. Vincent Seminary in

Latrobe and is a spiritual director and counselor for the students, faculty and staff for both schools. He also maintains a private practice as a professional psychoanalyst.

In earlier years, he said, he saw his multifaceted life as fragmented, as a "process of really just moving in different directions."

Now, he said the combination of Jesus is fulfilling because "only as time goes on I see a growing unity to my faith and work and life."

In his work teaching seminarians, he said he is impressed with their "sincerity and honesty" in their interest in the Catholic Church, but he added that seminary life can be difficult.

"(Seminary Life) is a real process of purification," Father Acklin said. "Sometimes they have a very personal agenda. There is a lot self-sacrificing that they must become comfortable with."

Although problems lay people face are sometimes different than the ones seminarians face, Father Acklin said that as a spiritual director for both groups, he must help each one find value in their lives. He encourages the sacrament of confession for both the lay people and seminarians because it's "the best means of contact with the compassion of God."

Father Acklin was ordained in April 1980. He has doctorates in the psychology of religion and in theology from the Catholic University of Louvain in Belgium and holds a diploma from the Pittsburgh Psychoanalytic Center.

# Catholic writer's vocation

by Joseph Larose

NEW ORLEANS (NC) — Author Walker Percy says a Catholic novelist "has a vocation, like the priest or apostle," but that while the priest and apostle teach "by design" the writer does so indirectly, transmitting "a theory of the way man is or should be."

The award-winning author and convert to Catholicism made the comments in an interview with the Clarion Herald, newspaper of the New Orleans Archdiocese.

Percy and his family have lived in Covington, La., across Lake Pontchartrain from New Orleans, for 40 years.

"God help you if you set out to write and edifying book," Percy said, quoting his friend Flannery O'Connor, a Catholic novelist and short-story writer who died in 1964.

Percy, who considers Miss O'Connor not only a great writer but a tremendous Christian and "great lady," said that "if you set out to write a Christian book, to edify readers, you may write a good religious tract, but it will be a poor novel."

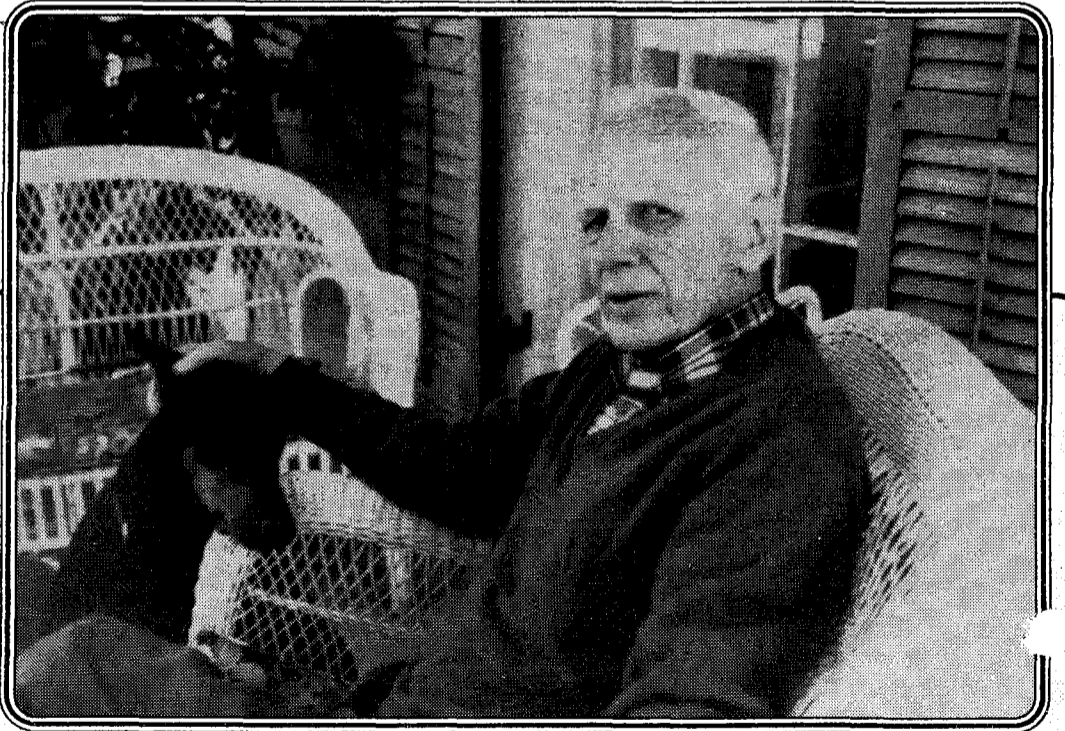
Christian-Catholic values are transmitted in fiction because as an author "you can't help but transmit the way you see the world," Percy said. "The way I see the world is unlike the way the atheist does. Every writer has to have a philosophy, a theory of the way man is or should be."

About his own Catholicism, he said that once he decided to join the church, in 1947, he "simply went to a Jesuit priest and told him, 'I want to become a Catholic.'"

What his novels convey, Percy said, is first that "man is a pilgrim, a searcher."

For example, he said, in his first novel, "The Moviegoer," which won a National

Walker Percy an author and convert, sits on a porch with his dog, Luke. Percy says the Catholic novelist "has a vocation like the priest or apostle."



(NC photo)

Book Award in 1962, he wrote about a young man in New Orleans who "is very materialistic," but "when things don't work out, what develops is a search for what is missing from his life."

A second thrust is "the church's notion of fallen nature, of a wrong doer even in the best of circumstances," Percy said.

And third is "the disintegration of modern society. Things are falling apart," he added.

In his writing, Percy said, he likes "to attack something wrong with society," and noted that Russian novelist Feodor Dostoevski had influenced him most. "Dostoevski writes about the falling apart of Western civilization."

"He almost predicted the rise of communism," Percy said, adding that in his own work he likes "to do a number" on people. "Today people are happy to have others tell them what to think, to believe," he said. "They put their faith in experts. We've become a society of experts on the one hand and laymen on the other."

In his latest novel, "The Thanatos Syndrome," a best seller, Percy presented "a paradox" between use of behavior-altering drugs and a saintly old priest, regarded as an odd ball, who warns against social engineering.

"The priest remembered when he was in Germany after the Nazis had come to

power," Percy said. "It goes back to a fundamental philosophy carried to its ultimate conclusion. Why not get rid of the unfit?"

Reading "is a great pleasure," Percy said, adding that he is concerned by the great amount of television young people watch and how little they read. "We've got to get young people turned on to reading."

Computers, too, have had the effect of making academics passive, he said. "Lost is the idea of academic work; the focus is only on business," he added. "The computer is an extremely efficient mechanical tool for business, but it's a poor model for human living."