

THE VOICE

Vol. 36 No. 10

Archdiocese of Miami

May 12, 1989

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World / National Briefs

National:

U.S. bishops lend support to Panama peace efforts

WASHINGTON (NC) — The head of the U.S. bishops' conference has expressed support for the Panamanian bishops' efforts on behalf of a peaceful solution to conflicts in their country. Four days before the May 7 Panamanian elections, Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, wrote the head of the Panamanian bishops to commend an April 5 pastoral letter they issued for "upholding the values of true democracy and justice." "I hope and pray that its wise counsel will be seriously considered and widely accepted," Archbishop May wrote to Bishop Jose Dimas Cedeno Delgado of Santiago de Varaguas, head of the Panamanian bishops' conference.

California Catholics plan benefits to help fund AIDS research

SAN FRANCISCO (NC) — A major rock concert, other musical events and a telethon are among spring activities which will benefit a San Francisco archdiocesan program for people with AIDS or AIDS-related complex. Huey Lewis, leader of the pop group Huey Lewis and the News, and Jerry Garcia of the Grateful Dead were among those at a press conference to announce the May 27 concert and other events to raise money for AIDS projects in the nine-county San Francisco Bay area. Organizers hope to raise \$1.5 million to \$2 million from the rock concert, another \$500,000 from a June 17 telethon and \$250,000 from other concerts and events planned for May 21-28.

New York archdiocese continues work with AIDS sufferers

NEW YORK (NC) — The Archdiocese of New York is continuing to take a leading and comprehensive role in service to people with AIDS, and an archdiocesan official said it does it through an interlocking system of programs. Msgr. James P. Cassidy, archdiocesan health and hospitals director and chancellor of the archdiocese's New York Medical College, has been the key figure in implementing the program for New York's Cardinal John J. O'Connor. In an interview May 2, Msgr. Cassidy, said, "The cardinal felt that since we take such a strong stand on homosexual acts and how wrong they are, we should take an equally strong stand helping AIDS patients. Like Christ, to hate the sin and love the sinner."

U.S. Catholic Conference supports ban on assault weapons

WASHINGTON (NC) — Citing church interest in "upholding the value of human life," the U.S. Catholic Conference has announced support for legislation to ban assault guns, such as the AK-47 assault rifle. "The Catholic Church is deeply committed to upholding the value of human life and opposing those forces which threaten it," said John L. Carr, secretary for social development and world peace for the USCC, the public action agency of the National Conference of Catholic Bishops. Carr commented in a letter of support to Sen. Howard Metzenbaum, D-Ohio, sponsor of the legislation, 9,386, the Assault Weapon Control Act of 1989. The USCC position was announced in Washington May 3.

EPA gives almost \$4 million for asbestos removal in schools

WASHINGTON (NC) — The Environmental Protection Agency has awarded nearly \$4 million in grants and loans to Catholic schools for the removal of cancer-causing asbestos from their buildings. About \$45 million in aid was given to both private and public schools for 401 asbestos cleanup projects across the country, said an EPA report released April 27. Among Catholic schools, the highest amount of aid was given to the Diocese of Youngstown, Ohio. It received \$607,988 in grants and loans. The lowest amount for Catholic schools was given to Holy Angels Parish in West Bend, Wis., \$7,672.



Nun arrested

Police officers in Livonia, Mich., drag away a nun who was arrested in a abortion protest. The nun declined to give her name when asked. About 400 anti-abortion demonstrators and several hundred counterdemonstrators from the National Organization for Women clashed outside a suburban Detroit clinic. Police arrested over 100

NC photo

Hungarian Catholics look with hope at "new wave" church affairs officer

BUDAPEST, Hungary (NC) — The Hungarian government has named a new head to its church affairs office who is considered by Catholic sources to be part of the new wave of communist leaders favoring greater religious freedom and supporting political pluralism. Barna Sarkadi-Nagy has been promoted from vice director of the church affairs office to director.

Sarkadi-Nagy replaces Imre Miklos, who had been director of the church affairs office since 1971 and a church affairs official since 1951. MTI, the state news agency, said the resignation and new appointment took effect May 1 as part of the "crucial changes" taking place in government because of new policies.

World:

Newspaper: Government officials among China's Catholic converts

HONG KONG (NC) — Christianity is thriving in China's coastal city of Wenzhou, and even some Chinese Community Party members have converted, according to recent reports. Wen Wei Po, a Hong Kong Chinese-language newspaper considered sympathetic to the mainland government, reported that a survey indicated there are more than 400,000 Catholics and Protestants in Wenzhou, making up 7 percent of the city's approximately 5.6 million people. Catholicism in China is divided into a government-recognized church which elects its own bishops and has no official ties to the Vatican — although professes to be doctrinally Catholic — and an "underground" church which maintains loyalty to the pope.

Chinese bishops urge parents to discourage student riots

PEKING (NC) — Chinese bishops have expressed concern that continuing protests by Chinese students might adversely affect state unity and stability, an official of government-approved Chinese Catholic organizations said. The official, Anthony Liu Baimian, said 50 bishops and 25 other officials of the government-approved Catholic Church met in the Chinese capital in late April and discussed the decision to urge Catholic parents of college students to discourage their children from participating in the demonstrations. Liu said that although the bishops believe the students' intentions are good, they disapprove of confrontations with the government.

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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.

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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

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Pope tries to shine light on darkness

Poverty, debt, refugees, AIDS among African nation's ills

By John Thavis

LILONGWE, Malawi (NC) — In his latest trip to Africa, Pope John Paul II tried to shine a light on a corner of the continent that has known more than its share of darkness in recent years.

The countries he visited — Madagascar, Zambia, Malawi and the French department of Reunion — are known to the Western world largely for their al problems: widespread poverty, growing foreign debt, an influx of refugees and high rates of AIDS.

The pope's presence brought attention to these difficulties, and he used the countries as a platform to remind better-off nations of their duty to help alleviate them.

But as in most papal trips, his message to local Catholics was primarily a positive one that sought to reach them personally.

As he told Malawians on the trip's final day during a Mass in Lilongwe: "As converted and grace-filled people, you must proclaim the loving and powerful presence of Christ in your cities, towns, villages and country areas. Christ calls each one of you away from sin and back to the light."

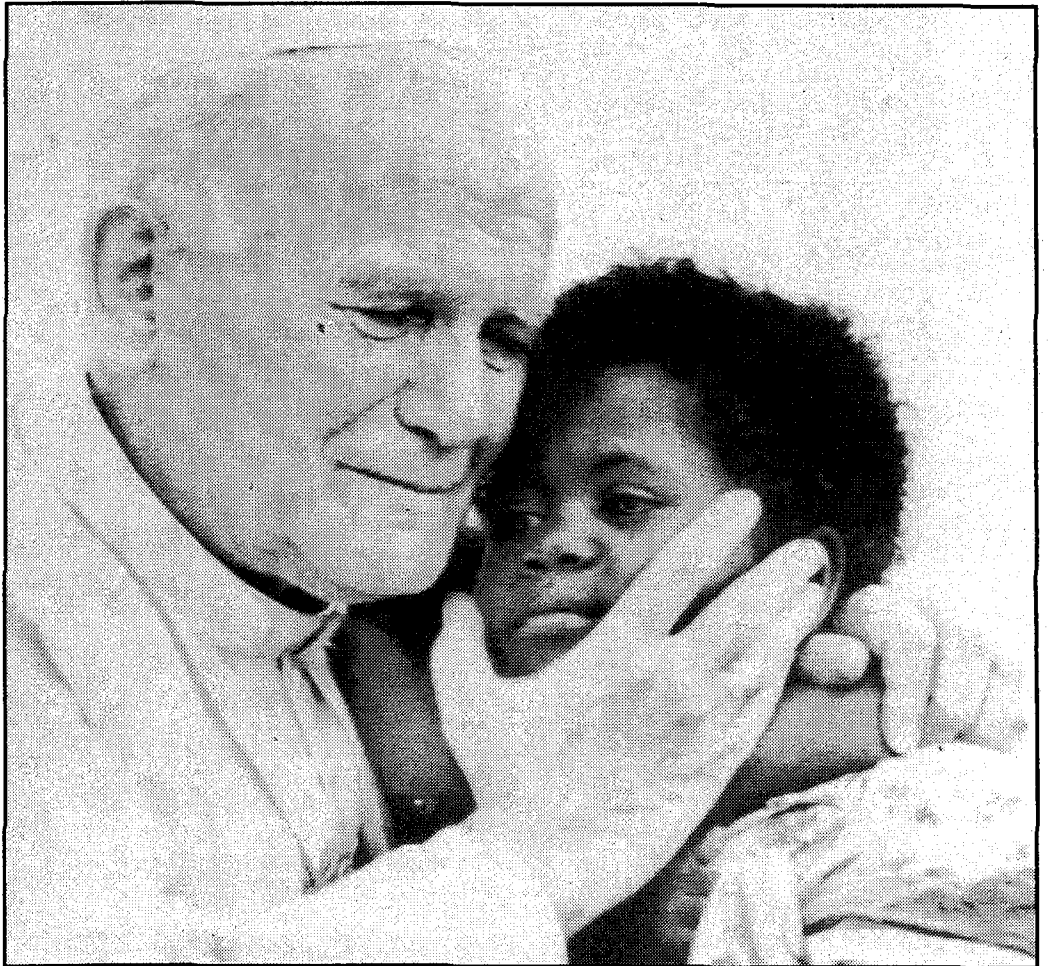
The trip said something about the way the pope sees Africa. For all its problems, it is still the continent of hope for the church, largely because its peoples are still considered open to evangelization.

In Madagascar, the pope landed in the middle of political unrest that challenged the 15-year rule of President Didier Ratsiraka. But the pope did not directly address internal political issues. Instead, he urged the island's Catholic community to lead the way in fighting corruption and "weariness and individualism."

When talking about Madagascar's crumbling economy, the pope turned to

Unplanned hug

Pope John Paul II hugs Monik and her 1-year-old sister Zin, whose eye peeks out by the Pope's chest. The two girls, dressed in rags, walked out onto the Pope's platform while he was addressing a youth rally in Madagascar. (NC photo)



the outside world with a question: can it allow that two-thirds of humanity still suffers from hunger and lacks basic education?

He also denounced a "dramatic inequality" in worldwide health care.

In Zambia, the pope's appeal on behalf of debt-ridden Third World nations was even more dramatic. He called on richer nations to act in a "new and courageous international solidarity."

"Is it merely a rhetorical question to ask how many infants and children die every day in Africa because resources are now being swallowed up in debt

payments?" he asked diplomats in Lusaka, Zambia.

The Vatican has developed social teaching on the debt question over the last two years, but the pope has rarely had such an appropriate pulpit from which to preach its message. The economies of Zambia and Madagascar in particular have been dragged down by billions of dollars owed to private lenders, foreign governments and multilateral lending agencies such as the World Bank.

The pope twice condemned South Africa's apartheid system in Zambia, which hosts the African National Con-

gress, a group working to overturn the South African government.

But he did not meet with ANC officials, whose military wing justifies violence in the anti-apartheid campaign. The pope made clear that he believes the only legitimate way to change apartheid is through dialogue.

The pope commended Zambia's and Malawi's "heroic" efforts to help some 150,000 refugees — and again called on the international community to provide more help.

On the sensitive subject of AIDS, believed to affect 15 percent to 20 per-

(Continued on page 4)

When to let go (and when not)

Florida Bishops, on life, death and treatment of dying patients

By Ana Rodriguez-Soto
Chief Correspondent

In a carefully worded statement, Florida's Bishops have reiterated their opposition to "mercy killing", including, "in most cases," the withdrawal of artificial food or sustenance. However, the bishops said, citing three-decades-old Church teaching, "this does not require that every possible remedy be used in every circumstance."

"We must take normal means to protect and preserve our own life and the life of others," the bishops wrote in their statement, "Life, Death and the Treatment of Dying Patients," which was released April 27. "We are not obliged to use means that are useless or unduly burdensome."

"Illness and intense suffering do not justify the deliberate taking of human life," the bishops said. But any treatment, including artificial nourishment, may be discontinued if the treatment itself "is causing harm to the patient or is useless because the patient's death is imminent, as long as the patient is made comfortable."

Because artificial sustenance involves "no, or very little, pain, discomfort or psychological repugnance," the bishops wrote, and because its cost is "usually minimal, not much more than the cost of ordinary feeding... we can say as a general rule that artificial sustenance should not be withheld or withdrawn."

"It is the burden of this particular treatment that must be judged, not the burden of the person's life itself. We can never justify the withdrawal of sustenance on the basis of the quality of life of the patient," the bishops stressed.

They added: "Medicine that is administered to suppress pain is permissible, even though it may have the side effect of hastening death, so long as the intention is to ease the pain."

Their statement gave cautious approval to "living wills," as long as they adhere to moral guidelines and don't "ask for or demand euthanasia, mercy killing or the withholding of 'ordinary means' of sustaining life."

'Secular Laws'

The bishops also cautioned that secular laws regarding the withdrawal of treatment or sustenance should not be based on "reasoning which leads to euthanasia, a moral evil that is to be condemned."

"We see life as a sacred trust over which we can claim stewardship, but not absolute dominion," the bishops wrote. "Therefore the Church condemns all direct attacks on

life at any of its stages, including murder, euthanasia and willful suicide. It matters not whether death results from an affirmative act or a deliberate omission intended to cause death."

They noted that "with technological development and changes in medicine, the Church has been called on more and more to protect the dignity of the human person and to assert its ethic of life against and ethic that threatens the dignity of the unproductive and the weak."

"These prohibitions against murder, euthanasia, suicide and assisted suicide are based on the dignity and fundamental value of each human being," they added, "and thus cannot be rejected on grounds of political pluralism or religious freedom."

Noting the suffering and "agony" that accompanies prolonged or terminal illness, the bishops called for "the compassion and support of the entire community."

However, they wrote, "the story of Jesus tells us that suffering need not be useless, but can become meaningful and redemptive through our response as we care for the sick and especially for those who are terminally ill."

Indeed, they said, terminal illness calls "for a profound recognition of and respect for the dignity of the patient. Such dignity

is not lost through illness, because it resides in our relationship to God. Consequently, the deliberate taking of life, even with the intention of ending suffering, is not permissible."

'Withdrawing treatment'

Regarding the conditions for withdrawing artificial treatment or nourishment, the bishops defined "death as imminent" and "terminally ill" as "imply[ing] that physician can predict that the patient will die of the fatal pathology within a few days or weeks, regardless of what life prolonging methods are utilized."

"A treatment is judged excessively burdensome," the bishops continued, "if it is too painful, too damaging to the patient's bodily self and functioning, too psychologically repugnant to the patient, too suppressive of the patient's mental life, or prohibitive in cost. Moral certainty of excessive burdensomeness is required to justify withdrawal of artificial hydration and nutrition."

In the case of patients who have been diagnosed "with medical certainty to be permanently comatose, but whose death is not imminent," the bishops wrote, "the strongest presumption must be given to continuing artificial sustenance...[since] the

(Continued on page 7)

Pope in Africa

(Continued from page 3)

cent of the youth population in Zambia and Malawi, the pope steered clear of pointing moral blame and insisted that AIDS sufferers be treated "as we would treat Christ himself."

In talk after talk, the pope placed the church squarely on the side of African traditions — a sense of family, respect for elders and children, community closeness and a closeness to God.

He spoke strongly against more recent intrusions into this way of life — such as divorce, contraception, consumerism and even urbanization.

In several stops, the pope hit the birth control issue hard. In Madagascar, for example, he criticized "contraceptive imperialism" national birth control programs as a condition of assistance.

The term has gained favor with Vatican officials and was used repeatedly by some Third World bishops during a meeting at the Vatican last year. Its application by the pope in Madagascar required some boldness, however. The country has one of Africa's fastest-growing populations, and many children live in visible hunger and poverty. The pope endorsed the bishops' natural family planning programs.

In Antananarivo, Madagascar's capital, the issue literally spilled onto the pope's path when two youngsters aged 3 and 1, clad in rags, straved onto the papal stage at a youth rally. He hugged them before they wandered back into the streets behind the platform.

On family issues, the pope appeared alarmed at an increase in divorce, broken homes and irregular marriages in some of the stops along the itinerary. He suggested that children are the ones who suffer most in these situations.

"African cultures have always stressed love for children. Is Africa to renounce that love?" he asked in his final sermon in Malawi.

The pope advised young people to resist a overly consuming attraction for consumer goods that are finding their way into Africa.

"Selfishness can easily erode the generosity of youth," he said. The Christian life involves "self-denial, a generous spirit, the taking up of the cross every day," he said.

The thrust of his visit was perhaps best summed up in Kitwe, Zambia, where the pope delivered a sermon — not on the region's dismal economic woes, as might have been expected, but on reasons for hope.

Pope would see Gorby Would visit S. Africa, speak out

National Catholic News Service

Pope John Paul II said that if he goes to South Africa, it must be with the understanding that he has a duty to speak out about injustice.

He made the remarks during an April 28 airborne press conference that also covered topics of AIDS, theological freedom and the Soviet Union. He was on his way to Madagascar, where he began an eight-day visit to Africa.

Asked about an eventual pastoral visit to South Africa, whose apartheid system of racial segregation has been condemned by the Church, the pope made clear that it could not take place under restrictions.

"Even though the pope has to behave like a good guest" and show respect to authorities, "he must be respected in his function as someone who tells the truth — in faith, in morality and in social and political spheres," he said.

As far as social issues and politics are concerned, "we all know very well what the moral problems are in South Africa."

"Therefore one can draw conclusions about the possibility or impossibility of such trip" and about "how it would be undertaken," he said.

The pope said he would welcome Soviet leader Mikhail Gorbachev to the Vatican, and said the Holy See wants to set up a papal visit to the Soviet Union.

The pope said that if Mr. Gorbachev asks for an audience during his expected visit to Italy next fall, "I would meet him with great respect, as a head of state, as head of a system."

"As far as this could be linked to the visit to the Soviet Union, that's something else because that is a Church matter," he said.

At the moment, a Soviet trip is "a hope," the pope said, adding that "we are looking for the way to go." He said, however, that the "very difficult problem" of Ukrainian Catholics remains.

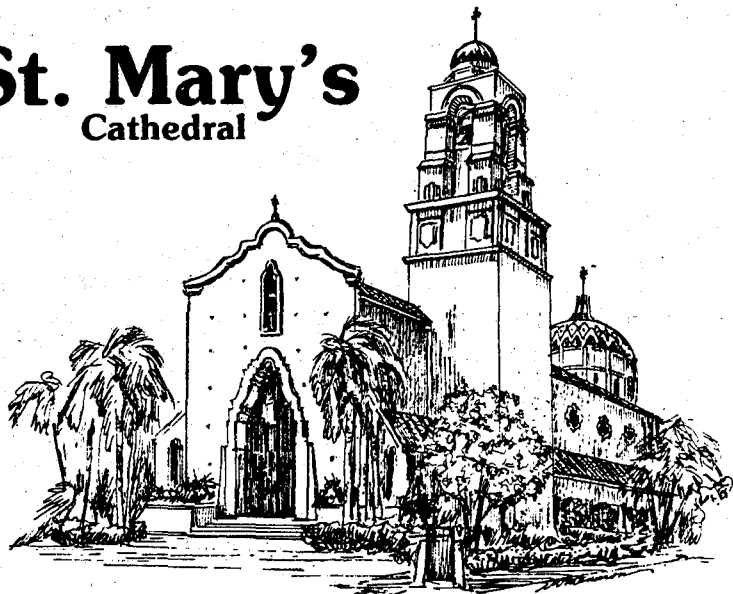
The Ukrainian Eastern-rite Church, estimated to number in the millions, is illegal in the Soviet Union.

The pope also said that "the possibility has been opened" for a trip to Cuba, following a formal invitation he received from the country's bishops a few days earlier. As for the timing of that visit, the pope said: "We shall see."

On AIDS, acquired immune deficiency syndrome, which is a dramatic health issue in much of Africa, the pope said the lethal disease was "very emblematic for our times."

"It is itself a health problem, but one cannot hide its moral aspects," he said.

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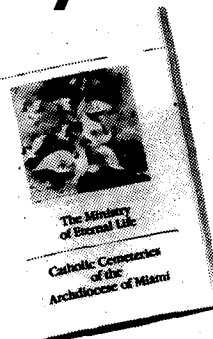
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TV cleaning up act under people pressure?

By Richard H. Hirsch

NEW YORK (NC) — There's a fresh wind blowing through NBC, CBS and ABC following a remarkable series of grass-roots protests against what many parents see as a new wave of objectionable programs on network television.

Ironically, the protests have not been directed primarily at the networks, but rather at the advertisers who buy time on network shows.

Among the significant results of the protests are the following:

- Pepsi withdrew its commercial featuring Madonna because of comments from such organizations as the Rev. Donald Wildmon's American Family Association. Pepsi said the organization "confused" its ad with the singer's controversial "Like A Prayer" video aired on the music video channel MTV.

- Domino's Pizza canceled its ads on NBC's "Saturday Night Live" because of "offensive skits," which also were cited by the American Family Association.

- Terry Rakolta, a Michigan housewife, complained to the sponsors of the Fox network situation comedy "Married... with Children" and drew solicitous responses from concerned advertisers.

- Christian Leaders for Responsible Television, an organization connected to Mr. Wildmon, announced that following its monitoring of the April 27-May 24 "sweeps," it in-

tended a one-year boycott of one or more of the "leading sponsors of sex, violence, profanity and anti-Christian programming on television."

- Amid all this activity CBS and NBC announced the appointment of new heads of their "resurrected" standards and practices departments; but claimed the move had no causal relationship to any recent consumer complaints.

In addition, hundreds of readers responded to a U.S. Catholic Conference column published in Catholic newspapers which criticized the sleazy NBC made-for-TV movie, "Full Exposure: The Sex Tape Scandals," and urged people to form an "informal coalition" between the country's ma-

nor advertising agencies and other concerned consumers.

The USCC Office for Film and Broadcasting offered to share a list of the names and addresses of top advertising agencies with anyone who contacted it.

The office to date has received over 500 written requests for this list. In replying to these requests, the office suggested how readers might go about composing their own letters to these ad agencies and asked for copies of any replies readers received from ad agency management.

By any yardstick, 500 letters represent a significant response from the readership of the Catholic press. More to the point, the actions of the

national advertisers noted above is almost unprecedented in recent times.

What's happening out there, and why now? Network management is responding in a variety of ways.

Some give the expected answer that the networks haven't changed their standards at all.

On the other hand, Brandon Tartikoff, president of NBC's entertainment division, admitted in an article in The New York Times April 23 that "people are saying they want a different texture in their programming." Texture?

Then there are those who admit that the pell-mell rush to ready programming for the air after the writers' strike last fall left insufficient time for network review of the product; that the cutback in all three networks' standards and practices divisions left few, if any, staff to review programs; that the popularity of VCRs has made the complaint process far more streamlined for those who tape programs for future review and analysis.

Bill Carter, author of the Times article quoting Tartikoff, contends in it that in the early '80s the complaints directed at the networks for explicit sex and violence on prime-time network programs were essentially dismissed by network management because they originated with religious organizations which the networks considered out of the mainstream of American life.

Assault gun ban supported

WASHINGTON (NC) — Citing church interest in "upholding the value of human life," the U.S. Catholic Conference has announced support for legislation to ban assault guns, such as the AK-47 assault rifle.

"The Catholic Church is deeply committed to upholding the value of human life and opposing those forces which threaten it," said John L. Carr, secretary for social development and world peace for the USCC, the public action agency of the National Conference of Catholic Bishops.

Carr commented in a letter of support to Sen. Howard Metzenbaum,

D-Ohio, sponsor of the legislation, 9,386, the Assault Weapon Control Act of 1989. The USCC position was announced in Washington May 3.

Carr told Metzenbaum that the USCC has previously stated that "in most of our cities and rural areas, purchasing a weapon is as easy as buying a camera. The growing reality and extent of violent crime is of great concern... to all Americans. It threatens more and more of our citizens and communities. The cost of this violence in terms of human life and suffering is enormous."



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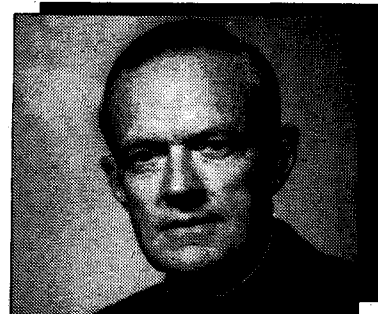


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Bishop: why not women deacons? Women: feminism destructive

KANSAS CITY, Mo. (NC) — Calling women the "backbone" of the church, Bishop Howard J. Hubbard of Albany, N.Y., said he strongly supports having women deacons and girl altar servers in the church.

"The church would be enriched if women were able to use their enormously valuable gifts in opportunities not previously available, like preaching," he told The Catholic Key, newspaper of the Diocese of Kansas City-St. Joseph, Mo., in an interview in mid-April.

Bishop Hubbard said he was "positive" about the possibility of ordaining women deacons. Research indicates that women served as deacons in the early church, he said, and there is "no reason why they can't do so again."

"The question is, 'What was the will

of Christ, handed on to the early church?' There is nothing in Scripture that indicates Christ's opposition to women deacons," he added.

Prior to the interview, Bishop Hubbard told about 70 people at the biennial Missouri Diaconate Conference in Kansas City that he wished the Vatican were more responsive to the issue of girl altar servers.

"We fight that issue all the time," he said, adding that girls function as altar servers in the Albany Diocese despite the Vatican's opposition.

"I believe that ultimately, under the guidance of the Holy Spirit, the prophetic voice will win out," he told people at the conference titled "Affirmed and Challenged for Today's Changing Church."

The U.S. bishops' first draft of their

pastoral on women said church norms excluding women from serving at the altar and in ministries not requiring priestly ordination "seem to stand in contradiction to our call for women's more direct involvement in the life of the church."

Calling permanent deacons "messengers of hope in an age of narcissism," Bishop Hubbard urged the deacons, as ordained persons, to make empowerment of the laity a priority and to engage in collaborative ministry with priests, Religious and lay ministers.

"Deacons play an indispensable role in God's family," the bishop said. "The church looks to you for leadership during this period of upheaval after the Second Vatican Council."

Bishop Hubbard said deacons may suffer morale problems, but he called for mature perspective on the "pain and frustration" they experience.

"Those tensions are a sign of renewal, which I see as a sign of hope," he said, adding that deacons should be more assertive in bringing concerns to the attention of church leaders.

"Historically, you have been reticent, but I urge you to bring forth concerns that are prophetic," he said. "Done with respect, candor and sensitivity... we have to speak our piece."

Bishop Hubbard also challenged deacons to be people of prayer, to take time to contemplate, and to avoid the heresies of activism and escapism.

feminism destructive

ST. LOUIS (NC) — Three national groups of Catholic women said feminine images of God and allowing female altar servers and other influences of feminism have a "pervasive influence and destructive effects on the church, on families and on society."

The statement was issued in mid-April by Women for Faith and Family in St. Louis, the Consortium Perfectae Caritatis in Middleburg, Va., and the Forum of Major Superiors of the Institute on Religious Life in Chicago.

"Ideological feminism, which denies the fundamental psychic and spiritual distinctiveness of the sexes and which devalues motherhood and the nurturing role of women in the family and in society, is often misrepresented as expressing the collective belief of women," the statement said.

Members of the three groups said they oppose attempts "to distort and transform language and liturgy" to conform to the agenda of feminism and other thinking "at odds with Catholic belief and practice."

Beware Shirley MacLaine message

ST. PAUL, Minn. (RNS) — A Roman Catholic bishop says "a metaphysical inward self godhood" promoted by actress Shirley MacLaine is "far from the message of Jesus Christ."

Auxiliary Bishop Robert J. Carlson of the Archdiocese of St. Paul and Minneapolis noted that the actress recently visited the Twin Cities to promote her new book, "Going Within: A Guide for Inner Transformation."

He said that Ms. MacLaine's work is a part of the New Age Movement, which, he said, "teaches a religion that godhood is within, and through reincarnation (coming back again and again) until perfection is accomplished."

Bishop Carlson said that the actress' contention that we are "basically and fundamentally spiritual beings" contradicts God's word which says that "we are body, mind and spirit."

Referring to the spiritism of the New Age Movement, especially the practice of channeling, the bishop said "the word of God warns us against consulting with such spirits or seeking oracles from the dead," citing Deuteronomy 18:11.

"I take issue with this attitude that humans are God, and that through reincarnation we find ourselves immortal," Bishop Carlson wrote in the Catholic Bulletin, organ of the local archdiocese.

"This is not new to the Catholic Church and long ago it was declared as pantheism. In this (MacLaine's) teaching, there is no need for the Savior, Jesus, because as MacLaine states, 'We purge the universe of evil, soul by soul, by getting in touch with our higher consciousness.'"

"It is my opinion that philosophies such as the New Age Movement can veil the truth; the truth of Jesus Christ, who offers the gift of everlasting life."



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Bishops, on life, death, and treatment of dying

(Continued from page 3)

burdens of this treatment are limited, there being no, or very little, pain, discomfort or psychological repugnance."

The bishops acknowledged that "to keep such [comatose] persons alive through artificial sustenance involves serious financial burdens. On the other hand, we would point out that it is a financial burden to keep alive other classes of persons, such as those with severe mental illnesses or retardation or those with long-term disabilities."

'Grave Danger'

Regarding legislation in this area, the bishops warned of "a grave danger" that laws permitting the withdrawal of artificial sustenance will lead to euthanasia.

"If statutes or court decisions look upon

the withdrawal as an act causing death," the bishops wrote. "If the law is to permit the withdrawal of sustenance in limited circumstances, it should allow this, not as an act justifiably causing death because of the diminished quality of life of the patient, but rather as an act withholding useless or excessively burdensome means of prolonging life."

'Living Wills'

Regarding "living wills," in which instructions are given as to which life-prolonging procedures a person wishes to have provided or withdrawn, the bishops noted that "some [wills]... are morally acceptable while others are clearly wrong."

"A living will is most helpful for a person who has learned of a terminal diagnosis, and wishes to make some plans for

his or her future treatment," the bishops wrote.

But to be morally acceptable, they added, living wills must meet three conditions:

"First, the document should clearly distinguish between a terminal condition in which death is imminent, and other conditions in which one could live a long time with easily provided medical care."

"Second, one would never ask for or demand euthanasia, mercy killing or the withholding of 'ordinary means' of sustaining life. This is not only wrong for the signer of the document, but it also does a serious injustice to physicians, family and medical personnel to whom such immoral demands are made."

"Third, if there is any possibility that the signer may become pregnant, then certainly every measure should be called for to pre-

serve the life of the unborn child."

Persons making such living wills should consult first with their spouses, families and, if necessary, their physicians or attorney, the bishops suggested. They concluded, however, that "one need not shy away from executing a living will."

At the end of their statement, the bishops also praised the work of hospital "administrators, physicians, nurses and all health and pastoral care persons."

"We thank them on behalf of all the people whose lives they touch through their healing ministry and we remind them of the tremendous influence they have on the people who come to them. The testimony of the Gospel makes it clear that they are following in the footsteps of Jesus and are helping the Church to fulfill its great ministry to those who are ill."

Rationing health care--but how much?

National Catholic News Service
WASHINGTON — Rationing health care is inevitable, but how it should be done is a point of contention, two medical ethicists said here.

Daniel Callahan, director of The Hastings Center in Briarcliff Manor, N.Y., an ethics think tank, and Marshall Kapp, a professor in the medicine in society department at Wright State University in Dayton, Ohio, discussed their views at a Washington conference called "Current Controversies in the Right to Live, the Right to Die."

Callahan said the most fair and effective method to ration health care was to set limits based on age or weight, in the case of newborns, for providing medical benefits.

For example, he said medical benefits for lifesustaining treatment should be denied to patients after they reach a certain age, and funding should be channeled instead to affordable and quality institutional or home care for the elderly.

"A cruel imbalance exists between support for life-extending, high-technology medicine and that less fancy medicine necessary for a decent quality of life, notably affordable long-term

institutional care and decent home care," Callahan said.

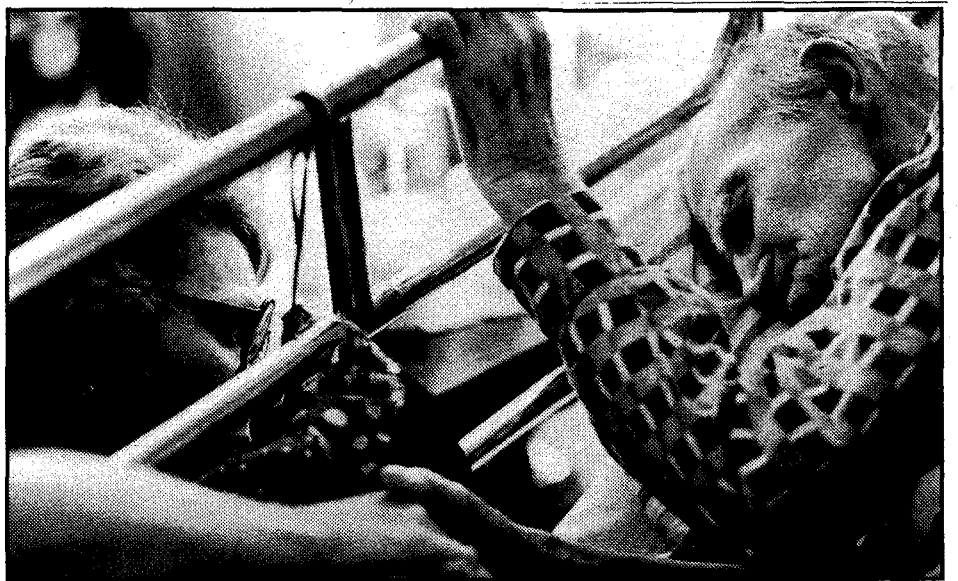
But Kapp, a critic of Callahan, said there was a "softer" approach to rationing health care.

He called for eliminating medical care found to be futile and non-beneficial, for informing patients, families and professionals of the likely outcome of expensive medical treatments, and for respecting the patient's wishes to limit care at the end of life.

"Rationing by age or disability reflects a lack of respect for the aged and results in scapegoating, symbolic devaluing of the elderly and disabled," Kapp said. "It has a ripple effect on other services to these groups and sets a dangerous precedent."

Callahan, author of a book called "Setting Limits: Medical Goals in an Aging Society," said a vicious cycle has been created in the medical field because people are constantly trying to expand their lives and medical practitioners need patients to test the effectiveness of medical technology.

"About 100 years ago, people didn't think heart failure meant there was a need for a heart transplant," Callahan said. "We must decide between need and desire. There is no end to meeting



needs because more needs always come along."

Kapp said Callahan's assumption that there is "homogeneity among the elderly" is wrong and that giving the federal government the power to decide at what age certain medical benefits are denied violates a patient's right to privacy.

"Legal governments must treat people fairly," Kapp said. "You can't deprive the elderly because of their age. It violates their due process and their right to privacy in health care decisions without government interference."

Kapp said other ways to help ration health care include creating a "comprehensive, universal national health insurance or national health service" and continuing private medical care, but forcing both to operate on "tight

cost controls based on effectiveness," and increase the contributions to medical costs of the elderly with good incomes.

The conference was sponsored by the American Academy of Medical Ethics, the Columbus School of Law of The Catholic University of America in Washington, the National Legal Center for the Medically Dependent and Disabled Inc. and the Horatio R. Storer Foundation Inc.

Plans for rationing health care coverage for the poor are already being drawn up in the state of Oregon and in Alameda County in California.

Officials in Oregon two years ago decided not to pay for transplant operations and have begun ranking medical procedure as to their effectiveness.

The slippery slope of doctor-aided suicide

WASHINGTON — A recent *New England Journal of Medicine* article that supports physician-assisted suicide for terminally ill patients shows "we really are on a slippery slope" to social killing, said a prolife lawyer.

But a California appeals court justice so ruled in the 1986 case of quadriplegic Elizabeth Bouvia said there were "no legal requirements to impose criminal sanctions on a person who assists in a suicide" in the case of a dying patient who has requested it.

Victor Rosenblum, law professor at the Northwestern University School of Law and chairman of the legal defense fund of the Chicago-based Americans United for Life, exchanged views with Justice Lynn D. Compton of the California Court of Appeals at a medical ethics conference in Washington.

"I'm not saying it should be done, I'm not here to advocate it, but I see no barriers" to deciding not to prosecute someone who assists a dying patient who wants to end his or her life, said Justice Compton.

He said the state already considered some homicides under certain circumstances justifiable, as in the case of

self-defense.

Justice Compton wrote a concurring opinion in the California court's April, 1986 ruling that ordered hospital officials to stop force-feeding Ms. Bouvia.

Bouvia finally told her doctors she would take liquid nourishment but that she could not tolerate solid foods.

In that case, he said, "I was never convinced that the doctors were motivated by altruistic concern. They saw it as a clinical case study."

Some tried "to make it a civil rights case, but it was simply a case of a patient having the ability to refuse forced medical treatment even though her avowed purpose was to die."

In his remarks, Professor Rosenblum referred to a March 30 article in the *New England Journal of Medicine* by a group of 12 doctors who said that "all but two of us believe it is not immoral for a physician to assist in the rational suicide of a terminally ill patient."

The doctor-authors also emphasized that doctors must become better educated to the needs of dying patients, particularly in controlling pain, and must provide flexible care. They also called for ways to make it easier for pa-

tients to have hospice care at home.

But they also said that despite proper care, some patients will be so distressed they will request suicide, a plea which, if the patient is not suffering from treatable depression, they said could be considered "rational."

Rosenblum called the remarks "ominous" and pointed to another article espousing the opposite view, which he said was more "in the public interest."

He quoted from an article published in the winter issue of *The Public Interest*, a quarterly journal, titled "Neither for Love or Money: Why Doctors Must Not Kill."

In it Dr. Leon Kass, a physician and professor of biology at the University of Chicago, wrote that the right-to-die dilemma was an "opportunity to learn the limits of medicalization of life and death and to recover an appreciation of living with and against mortality" and to see "that human wholeness can be cared for to the very end."

Justice Compton said the right-to-die debate must be removed from a discussion of constitutional rights and "put back in the realm of common law."

"I believe in the approach of original intent (of the Constitution)," he said.

For example, he added, "from where I sit *Roe vs. Wade* (the 1973 U.S. Supreme Court decision legalizing abortion) is an indefensible opinion. It discerns a right that never existed in the Constitution."

Rosenblum argued that there was no "common law right to suicide. Assisted suicide is a clear violation of the law."

There should be "no problem fingering the person who gives assistance. They should be brought to justice," he said. "The law has always respected the choice of an individual to refuse a particular kind of treatment when it (the decision) is made in an informed manner."

Rosenblum said the "call for legalizing assisted suicide is increasing in many quarters," reminiscent, he said, of the level reached in the debate over abortion just prior to *Roe vs. Wade*.

Quoting the doctor-authors of the *New England Journal of Medicine*, he said they rightly point out that "the courts are moving closer to the view that patients are entitled to be allowed to die, whether or not they are terminally ill or suffering," such as patients diagnosed as being in a permanently vegetative state, but not terminally ill.

'Mr. President the poor are sinking'

LOS ANGELES (NC) — Saying that America's poor "are sinking," the head of the U.S. bishops' domestic anti-poverty program called on President Bush to lend a helping hand by revising federal tax policies.

"The poor in America are sinking, Mr. President," Father Alfred LoPinto, executive director of the Campaign for Human Development, wrote in a column published April 30 in the Los Angeles Times. "Nevertheless, they still try mightily to improve their condition. But our poorest people need more help."

Father LoPinto asked President Bush to put an end to the "terribly wrong trend" of creating "paltry" tax reforms that the priest said allow the wealthy to become wealthier and the poor poorer.

"Does President Bush realize that...

'...For many years a valid idea that proposes that those who can afford it should pay more to sustain the whole of America, has now become a dirty word'

federal tax policies as they exist today make it all but impossible for the United States to be a kinder and gentler nation?" Father LoPinto asked.

Father LoPinto quoted several studies to paint a "sobering image" of a "major new stratification of American society along class lines, despite three tax reform efforts in 1978, 1982 and 1986."

A House Ways and Means Committee study showed that from 1979 to 1987, the poorest U.S. families saw an 11 percent reduction in their incomes, while 20 percent of the richest families enjoyed a 24 percent gain in purchasing power over the same time period, he said.

In a separate study, the Congressional Budget Office reported that 80 percent of U.S. families in 1988 had lower incomes than they did in 1977, Father LoPinto said. That same study also said that the richest 10 percent of Americans saw their incomes rise by about 16 percent and the top 5 percent experienced a 23 percent increase, he said.

Although 6 million poor people paid little or no income tax because of the Tax Reform Act of 1986, Father LoPinto criticized the measure. Quot-

ing a Congressional Budget Office study, Father LoPinto said any of the poor's "gains were wiped out" by higher taxes for Social Security, gasoline, alcohol and tobacco.

"Where can we begin to stop the economic punishment of the working poor and once again proclaim the social contract that made America a sign of hope for the poor and oppressed of the world?" Father LoPinto wrote.

Father LoPinto blamed the "drastic shift in income distribution" on attitude change under the Reagan Bush administrations.

"That attitude holds that progressivity, for many years a valid idea that proposes that those who can afford it should pay more to sustain the whole of America, has now become a dirty word," Father LoPinto said.

Catholic universities lack identity — educators

YONKERS, N.Y. (NC) — Dr. Catherine Mickey, a lay delegate to the congress on Catholic education held at the Vatican in April, said she sees a gap between the commitment of university presidents to Catholic identity and what is actually seen on campus.

She also urged better promotion of why choosing a Catholic institution of higher education should be relevant to prospective students.

Mrs. Mickey, a Catholic elementary school principal in Yonkers, said in an interview she went to Rome to represent Catholic parents, who, she said, are "consumers" of Catholic education "looking for a continuation

of the Catholic formation their children get in elementary and high school."

In September, Mrs. Mickey will become the first lay superintendent of schools for the Archdiocese of New York.

The congress met to consider a draft statement on the mission and norms for Catholic institutions of higher education.

In her address to the session, which she released after returning to New York, she asked college and university presidents "to bridge the gap between their vision and the implementation of that vision to the students."

"The perception of many Catholic

parents is that there is little difference between Catholic and secular colleges and universities," she added and called it "a loss" that Catholic institutions did not, in her view, reflect the vision university presidents showed at the meeting.

In the interview, Mrs. Mickey said her six daughters made their own choices of colleges, primarily on what they considered best for their majors. Three went to Catholic universities, and three to secular institutions.

"The Catholicity of the institution was not one of the criteria," she said. "It seemed to be not relevant. The sad part is the Catholic colleges and univer-

sities are not promoting the relevancy of it. I don't know how much they can."

"The formation that your Catholic clients are looking for," she said in her address, "is, very simply, support for the teachings of the church. Those of you who are concerned with brainwashing and indoctrination have to be aware of the serious indoctrination of pragmatism and narcissism to which our young people are subjected in their lives."

As the New York's archdiocesan school superintendent she said she will be looking for teachers, many of whom are coming out of Catholic universities.

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AIDS support pushed in N.Y.

NEW YORK (NC) — The Archdiocese of New York is continuing to take a leading and comprehensive role in service to people with AIDS, and an archdiocesan official said it does it through an interlocking system of programs.

Msgr. James P. Cassidy, archdiocesan health and hospitals director and chancellor of the archdiocese's New York Medical College, has been the key figure in implementing the program for New York's Cardinal John J. O'Connor.

In an interview May 2, Msgr. Cassidy said that shortly after Cardinal O'Connor was named archbishop of New York in 1984 he called for a broad archdiocesan AIDS program.

The archdiocese recently opened a home at a Manhattan church for babies born with the human immunodeficiency virus, or HIV.

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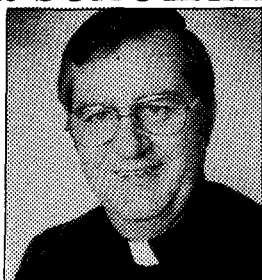
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The Synod

Now the task is keeping it alive

By Ana Rodriguez-Soto
Chief Correspondent

The labor pains are past and a child, called the Synod, has been born. But a greater task remains: raising it to maturity.

With that analogy, Archbishop Edward McCarthy exhorted South Florida's Catholic leaders, clergy included, to rekindle enthusiasm for the Synod and work diligently to see its recommendations put into practice.

"Despite all the blood and all the sweat and all the tears that we've shed, all the walking together, we are only now at the point of our dreams coming true," the Archbishop told more than 80 Synod members, parish facilitators and representatives of Archdiocesan

Synod team brings recommendations to life in S Florida

By Ana Rodriguez-Soto
Voice Correspondent

As of this Sunday, May 14, the 165 decrees become policy in the Archdiocese of Miami.

Already, a team of three — Father Gerard LaCerra, chancellor; Marsha Whelan, director of evangelization; and Father Patrick O'Neill, former president of St. Thomas University — are working on ways to bring the Synod's recommendations to life in parishes, schools, and organizations throughout the Archdiocese.

Obviously, not all of the Synod decrees can be put into effect immediately. Here are those that Archbishop Edward Mc-

Carthy considers "immediate" priorities:

165 Synod decrees become policy on Sunday

- * Creating an Archdiocesan pastoral council to advise him and parish pastoral councils

to advise every pastor; these councils should reflect the Archdiocese's multi-ethnic community and be made up of both men and women.

- * Making every Catholic in South Florida aware of the Synod and its overall purpose, which is "simply living and sharing the Gospel in order to renew our lives and transform the communities in which we live."

Subsequent areas of priority are:

- * Supporting clergy and encouraging them to take advantage of opportunities for continuing education;

- * Improving the teaching of the Gospel, and encouraging greater use of the sacraments;

- * Supporting families;

- * Reaching out to youth;

- * Fostering sensitivity to the various cultural and ethnic groups that make up the Archdiocese;

- * Improving spiritual life programs, especially in the area of "popular devotions";

- * Encouraging vocations to the priesthood and Religious life;

- * Supporting and training lay ministers;

- * Obtaining "justice" for parents of children in parochial schools by pushing credits for tax credits.

Synod booklets available now

The Synod decrees become legislation on Sunday, May 14, 1989. Both the document and decree booklets are available for five dollars and can be obtained by contacting the Evangelization Office, Archdiocese of Miami

Pastoral Center, 9401 Biscayne Blvd., Miami Shores, FL 33138, 757-6241, extension 189. All members of the Archdiocese are encouraged to obtain copies and become familiar with the Synod document and decrees.

organizations during a "reunion" April 29 at St. Thomas University.

Over the past three years, the University has been the scene of Synod member's deliberations. In countless Saturday sessions, they studied the concerns of South Florida Catholics and recommended ways in which the Archdiocese could renew itself to be a

more effective witness of the Gospel.

Last Saturday's "reunion" afforded Synod members an opportunity to review together the final Synod document and decrees, which were published in book form earlier this year. Participants also suggested strategies for implementing those decrees, which take effect this weekend, on Pentecost

Sunday.

As was true throughout the entire Synod process, the discussions were conducted with frankness, but in a spirit of brotherhood. The Archbishop outlined his priorities among the Synod decrees (see accompanying story), and the laity and priests replied with their own views and concerns.

Among all, there was consensus that the Synod process — by bringing laity, clergy and Catholics of all races and ethnic groups together to talk — already had benefitted the Church in Miami.

"Maybe the structure hasn't changed, but there's a new process in the Church," said Synod member Pascual Otazu of Our Lady of Divine Providence parish in west Dade.

Continued on Page 14



Red Mass



At left, judges, attired in their formal robes pray during Mass. Above, Auxiliary Bishop Agustin Roman receives public service award from the Guild of Catholic Lawyers and Congregations from Archbishop Edward McCarthy. Photos/Prent Browning

Lawyers pray for the 'justice and mercy of God'

Prent Browning
Voice staff writer

There are some things that never change. As long as those in the legal profession feel the need to call upon God for wisdom and inspiration in pursuing justice there will probably be a Red Mass.

Sponsored locally by the Guild of Catholic Lawyers, the annual Red Mass specially honors the work of lawyers and judges. This year the Mass was celebrated May 3 at Gesù Catholic Church in downtown Miami by Miami Archbishop Edward McCarthy and bishops Agustin Roman and Norbert Dorsey.

The history of the event goes back centuries. The first recorded Red

Mass, named it is believed after the red robes of the priest-celebrants, was held in 1245 in Paris. In England the celebration began in 1310 when the Mass opened each term of court.

Today, the Florida bishops also invite the executive, legislative, and judicial branches of the government to join them in prayer on this day for guidance in their service to the public.

Bishop Dorsey in a homily spoke of how everyone has an innate sense of justice given by God. It is up to the judges and attorneys to give expression to this "justice and mercy of God."

"How difficult that is," he said, "and that's why we gather here today for the Red Mass because without the help of God it is really beyond us."

During the Mass the judges and lawyers prayed for wisdom and understanding.

At a luncheon following the Mass, the Guild of Catholic Lawyers honored Bishop Roman with a plaque for his work defending the rights of imprisoned Mariel refugees and his efforts in negotiating an agreement with rioting Mariel detainees in Oakdale, La. and the Atlanta federal prison.

Justice was also the theme of a speech at the luncheon in the Everglades Hotel by Bob Griese, sports commentator for NBC. The renowned former quarterback for the Miami Dolphins spoke about the just punishment for athletes violating rules by taking drugs, accepting improper payments, and gambling.

Archdiocesan educators participate in workshops

By Cynthia Thuma
Voice News Editor

It looked a bit like the first day of school, but the people who scoured their mimeographed maps to find the proper classrooms at Chaminade-Madonna College Preparatory and Nativity School in Hollywood were teachers, not students.

The teachers were on campus for the archdiocese's annual professional day; students got a day off.

Professional day participants selected from a variety of workshops, covering religious education, regular curriculum and special subject areas such as art, music, physical education, library science, business education and computers. There also were programs that helped raise teachers' level of awareness, such as learning to identify children from alcoholic homes and providing emotional assistance for students who find themselves caught in custody battles.

Resource people from throughout the archdiocese served as instructors, as did many accomplished teachers, including William Heller, who was recently named Outstanding High School Teacher by the University of Miami and Mary Jo Sauro, winner of the Miriam Joseph Farrell Award from the National Catholic



LaSalle teacher Marge Avery, left, and Mary Albanese, from Lourdes, check their maps for directions

Photo/Cynthia Thuma

Education Association. Heller teaches at St. Thomas Aquinas High School; Sauro teaches at Nativity.

Teachers munched on doughnuts and sipped orange juice as they looked over the latest educational products on display in the Nativity parish hall. Book and periodical publishers and purvey-

ors of religious and educational supplies displayed their wares, as did representatives of several other archdiocesan organizations including the Catechetical Media Center, Respect Life and the Family Enrichment Center. There also were separate display rooms for educational computer software.

Aquinas teacher receives award from U. of Miami

By Cynthia Thuma
Voice News Editor

From sunrise to well after sunset, William Heller is on the job.

Even when he's away from St. Thomas Aquinas High School, where he teaches, he's still working.

And he couldn't be happier.



William Heller

Heller, 41, has been named recipient of the University of Miami's Outstanding High School Teacher award for 1989. He is the first teacher from a non-public school to win the award.

In her letter of recommendation to the award's board of selectors, St. Thomas Aquinas principal Sr. John Norton noted Heller "is truly a living example of what he teaches. Through his tremendous community involvement, he has opened the doors for literally hundreds of students to experience the true joy of the giving of themselves and be of service to others."

"Every student at St. Thomas has to meet a community services requirement," Heller said. "It's my own feeling if we're going to require students to fulfill service hours, I think it's good for the students to see the teachers are involved."

In addition to teaching a full load of social studies classes and serving as departmental chairman, Heller also is junior class moderator, student activities director, student council moderator, inservice coordinator, Close-Up Foundation moderator and a member of the executive committee for the National Honor Society. Outside school, he serves as a lector at St. John the Baptist Church, where he is a parishioner. He also has worked at Camilli House in Miami; for the past four years he has set up fund-raising projects for The Lord's Place in West Palm Beach and also has served as a coordinator for a local support group that assists the Red Cloud Indian School in South Dakota.

"Most of my daylight hours are spent of St. Thomas things," he said. "At night, well, I don't know how many people realize what kind of hours a teacher spends on his work. At night comes grading papers, writing lesson plans, writing recommendations and doing planning."

Heller's many activities arise from his personal philosophy of Catholic education and community, he said.

"I chose to go into Catholic education purposefully," he said. "You've got to have sharing, dedicated people who are willing to put in extra time."

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Collection helps spread Catholicism's good news

"The Lord encourages us very directly and very simply to take a broader view in our witness and our communication: 'Do not be afraid...and what you hear in whispers, proclaim from the housetops (Mt. 10, 26-27). To what is he referring? The evangelist throws light upon it: Christ wishes us to declare ourselves for him before men (cfr. Mt. 10,32). So here it is then, the daring, humble and serene at the same time, which inspires the Christian presence in the middle of the public media debate! St. Paul says to us: eaching the gospel is not a thing I boast about, since it is a duty which has been laid on me.' (1 Cor. 9,16).

- Excerpt from Pope John Paul II's message on the occasion of the 23rd World Communications Day

**By Cynthia Thuma
Voice News Editor**

In the mass communications industry, an entity powerful enough to reach and influence billions of people at one time, the key to success is reaching the individual, says the head of the Archdiocese of Miami's Communications Ministry.

Many times, making sure the television, radio or print media reporter is well informed and understands the issue is almost as important to the story

Visitors flock to open house at center

To help show off its improved facilities and new equipment, the Archdiocese of Miami's Radio and Television Center opened its doors to members of the archdiocesan community for an open house on May 7.

In the three hours the center was open, more than 40 visitors toured the facility at 9920 N.E. 2nd Ave. in Miami Shores. Among those dropping by were Archbishop Edward McCarthy, Monsignor Gerard LaCerra, Father Jose Nickse and Father Richard Soulliere.

as the story itself, said ministry director Mary Ross Agosta. "The greatest challenge we have is delivering and sometimes interpreting the message of the Catholic Church to the secular world," she said.

"I understand the impact of the secular media," Agosta said. "We work diligently to have clear lines of communication with them."

In Miami, a city with a high Catholic population, church matters usually attract high media coverage. But because all those transmitting the story to the public are not Catholic, it's essential that the communications ministry take care to

"We had a fantastic turnout," said operations manager Maria Clementi. "We had one group come down from Pompano Beach, some from the Miami Shores district, from the pastoral center and a lot from the parishes."

"It was a good mix."

Visitors got to see how the center's new Harris satellite dish operates and to see the center's three studios — radio, television and teleconference — in operation. Employees of the communications staff and the center's staff served as tour guides.

make sure the individual reporter's knowledge of the story is complete to make sure the message that reaches the public is accurate.

"I have to deal with members of the media as individuals and deal with them at what their level of understanding is," said Agosta. "It helps keep in focus for me the value of the secular media."

Of importance too, to the Catholic media, is using the secular media to reach unchurched Catholics. Again, Agosta says, the message must be given and delivered with care.

"If we reach them and we're not sensitive to them, we'll only push them

further away," Agosta said. "We have to encourage dialog."

As the importance of the Catholic message in the secular media has grown, the price for doing so has, too. The archdiocese's media funds are raised through each year's annual Catholic Communication Campaign collection.

This year's collection is Sunday, May 14. Half of the funds raised through the collection are used as the archdiocese's contribution to the CCC's grants program. The other half stays within the archdiocese and is used to add, repair and maintain communication equipment.

The archdiocese's radio and television center, located in Miami Shores, has a radio, television and teleconference studio. It also has recently installed a Harris satellite dish to complete the center's downlink, enabling the center to receive cable broadcasts from throughout the country. One dream of the center, said Agosta, is to eventually offer an uplink, or broadcast capability.

Another dream, said Archbishop Edward McCarthy, while speaking last week to the Miami Archdiocesan Council of Catholic Women, is "the idea of a radio station."

"I'd love to have it, but you have to look at the bucks involved," the archbishop said.

MACCW plants 'seeds of faith'

**By Cynthia Thuma
Voice News Editor**

The Miami Archdiocesan Council of Catholic Women played host to Archbishop Edward McCarthy and auxiliary bishops Norbert Dorsey and Agustin Roman as part of the organization's 31st annual convention, held April 30-May 2 at the Embassy Suites at Port Everglades.

Archbishop McCarthy lauded the participants for "living out the challenge of Catholic life in the communities."

The archbishop discussed some of the archdiocese's hopes for the future, but said its largest immediate challenge, he said, "is implementation of the Synod."

"There's been a lot of hard, earnest work done," he said. "We're happy it's been completed. But despite the blood, sweat and tears, we're still only at the point of our dreams

ause if this fails, everything we've done up to now is of little use. We're anxious that this touches every one of us."

"There's a lot of good things happening right now."

Bishop Dorsey noted the service Catholic women have been to the archdiocese, through their work in altar societies and women's guilds in the parishes and to the archdiocese.

In communist countries, people consider work "in terms of material gains. We think of work as letting God loose in us," he said. "All our work is everlasting."

Bishop Dorsey also urged the audience members to consider their similarities to St. Joseph, whose feast day was celebrated May 1.

"Let's call on St. Joseph as patron of universal workers and as patron of copers," he said. "Our Catholic population is growing by 25 percent every five years. That calls for a lot of coping."

Sue Gomes, president of the MACCW, said she hopes more women answer the call for lay parish service.

"One thing we have to work on is our membership. With so many women entering ministries, we have to remember that the women's clubs are ministries also," she said.

The MACCW's programs, Gomes said, include the Water for Life program, providing water towers and water for third-world countries. Another project is the Pilgrim Virgin.

Additionally, some members traveled to Tallahassee to lobby for pro-life programs and other projects of interest to Catholic women.

"And this year, we're working harder on our respite programs, trying to bring help to caregivers. We're working to make it more of a diocesan program," Gomes said.

Another project in the works will affect each parish in the archdiocese, Gomes said.

"We are compiling a history book of all the parishes," she said.

Such projects already have been completed in St. Augustine and St. Petersburg, she said. "It's quite a project, but we hope to have it done in a year."

The convention also featured exhibits from many of the 62 parish organizations participating, displaying their service to the community and church.

The three-day event also featured seminars on a variety

Bishop Dorsey celebrated Mass at convention



Harriet Kennedy, from Nativity parish in Hollywood watches over the display area
Photos/Cynthia Thuma

MACCW 1989 Commission Awards

Church communities commission: Christ the King Women's Guild; **Community Affairs Commission:** St. Andrew's Women's Guild; **Family Affairs Commission:** St. Bartholomew Women's Club; **Legislation:** St. Vincent Women's Guild; **Organization Services:** St. Andrew's Woman's Club; **International Affairs Commission:** St. Maurice Women of the Stable; **Stop ERA:** Cathedral Women's Guild; **Membership:** Mary, Star of the Sea CDA; **St. Paul the Apostle and St. Matthew Women's Club;** **Outstanding Affiliation:** St. Andrew's Women's Club

of topics, including family affairs, ministry to the divorced and separated, legislation, international affairs and community affairs. There also

was an awards luncheon, presided over by Bishop Roman, a gala banquet, a living rosary and daily Eucharistic celebrations. There also were

several business sessions.

Among the group's proposed resolutions were motions dealing with pornography, the Synod and vocations.

Official

Archdiocese of Miami

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

Rev. Thomas Wisniewski - to Administrator of the newly formed Mary Help of Christians Church, North Broward,

effective July 1, 1989.

Rev. Sean Hyland - to higher studies, effective July 12, 1989.

Rev. Alfred Cioffi - to higher studies, effective October 1, 1989.

Rev. Cesare Parlato - to Associate Pastor of St. Ambrose Church, Deerfield Beach, effective May 10, 1989.

Rev. Karunei Joseph - to Associate Pastor of St. Boniface Church, Pembroke Pines, effective April 12, 1989.

Rev. Juan Quijano - to Associate Pastor of Immaculate Conception Church, Hialeah, effective April 25, 1989.

Aquinas club helps teens have fun safely

By Cynthia Thuma
Voice News Editor

When it began in April 1988, the premise was simple. PALS was a group of 12 students at St. Thomas Aquinas High School in Fort Lauderdale who banded together to seek fun while avoiding the temptation of alcohol or drugs.

Sister Virginia Bourgeois,

'It's a place where young people can come together and talk but no one ever goes out sad. You come out of there emotionally charged'

Member Carmen Garcia

Norton, the school's principal.

"They often get up and talk about what they're doing with the group. Community is almost the core of what they're always talking about. They're always using the terms 'support' and 'community.'"

"What I like about this is it's a place where young people can come

together and talk, but no one ever goes out

sad," said Carmen Garcia, a junior and one of the original 12 members. "You come out of there emotionally charged."

Along with the students, faculty members have become involved as volunteer group leaders. There now are nine PALS groups at St. Thomas and Sister Bourgeois said more students still inquire daily about how to join.

Groups pray together, share their fears and learn to be active, compassionate listeners. Through word of mouth spread by younger brothers and sisters, the club has caused a trickle-down effect at several Broward Catholic elementary schools which have shown interest in beginning groups of their own. PALS members have spoken before groups of students at St. Jerome School in Fort Lauderdale, St. Gregory School in Plantation and St. David School in Davie.

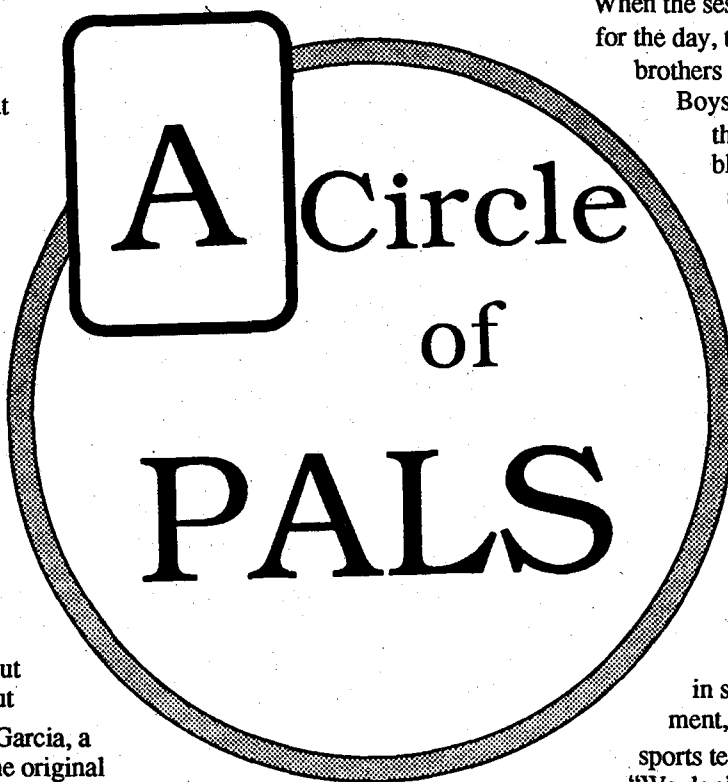
"Look at those kids," said Sister Bourgeois, gesturing toward two groups that com-

who worked with the students to develop the group, said she was surprised with the way the students immediately embraced the concept.

"It sort of boomeranged," she said. "We now have more than 100 kids involved."

PALS — which stands for Peers Acknowledging Love and Service — is a bit of many things to the students, all of them good. It offers a safe social outlet, a support group and, from what started out as a need for camaraderie has blossomed into deep friendships.

"I see the PALS kids when we have our retreat programs on weekends," said Sister John



When the session breaks up for the day, they hug as brothers and sisters.

Boys and girls are in the group; some are black, others white, some Hispanic.

They all are

intelligent students, but their families cut through several socio-economic groups. Some of the students play in the band, some are in student government, others play on sports teams.

"We don't impose our dif-

ferences on each other," said Garcia, a member of Our Lady Queen of Martyrs parish. "We accept that everybody's different and we center in Christ. Before, our emphasis was to build a Christian community. Now we've added to that and try to read some of the Bible to the group or to read Biblical texts."

"I find myself looking forward all week to the meetings," she said. "And on the weeks that I have to miss the meeting, I feel bad; I really feel like I missed something special."

The boys "move a bit more slowly," to feel comfortable in the groups, Sister Bourgeois said. In one new group, "it's taken them almost a whole year, but they dropped down their barriers."

In their Wednesday meeting, the students helped organize a weekend retreat, prayed

together and compassionately and actively helped several group members deal with conflicting feelings and face the problems of the day. Those problems included difficulties with siblings, teachers and fellow students.

Most of the problems the groups discuss, Sister Bourgeois said, deal with the frustrations faced by teen-agers, but

'It gives me a great thrill because I see these kids growing.

They're opening up to God, talking about God spontaneously

...

Sr. Virginia Bourgeois

occasionally things take a darker twist and the discussions turn to drugs, sexual abuse and other topics.

The dynamics of her group were a bit slow to evolve, said Garcia, who said she contemplated leaving the group. But once all the members felt comfortable with each other, their small faith community blossomed.

"We were all so different. Nobody really blended well at first," she said. "No one realized what we had there. Now, we don't look at our differences as differences; we see them as little extras that help us."

St. Clement youth on a roll in raising funds for hospital

By Cynthia Thuma
Voice News Editor

For most children, Saturday mornings are prime time. It's a time for catching up on extra sleep, baseball practice or Pee Wee's Playhouse.

For a group of 165 Wilton Manors youths, Saturday, April 29 was a time for fun and service. The fun was the fourth annual bike-a-thon at St. Clement's Church. Their

in the pit area.

Jimmy Miller, a sixth-grade student at St. Clement School said it was important for him to wedge the event into his busy day.

"I'm about the only one doing it in my class," he said. "A lot of them have baseball practice and some of them are serving funeral Masses. I'm serving a

'The enthusiasm spreads a bit every year. The first year we had about 50 riders'

Anne Gardner, coordinator
St. Clement's bike-a-thon

wedding as soon as I get done."

Anne Gardner, St. Clement's director of religious

pedaling — and that of some parish adults — benefitted research projects at St. Jude's Children's Research Hospital.

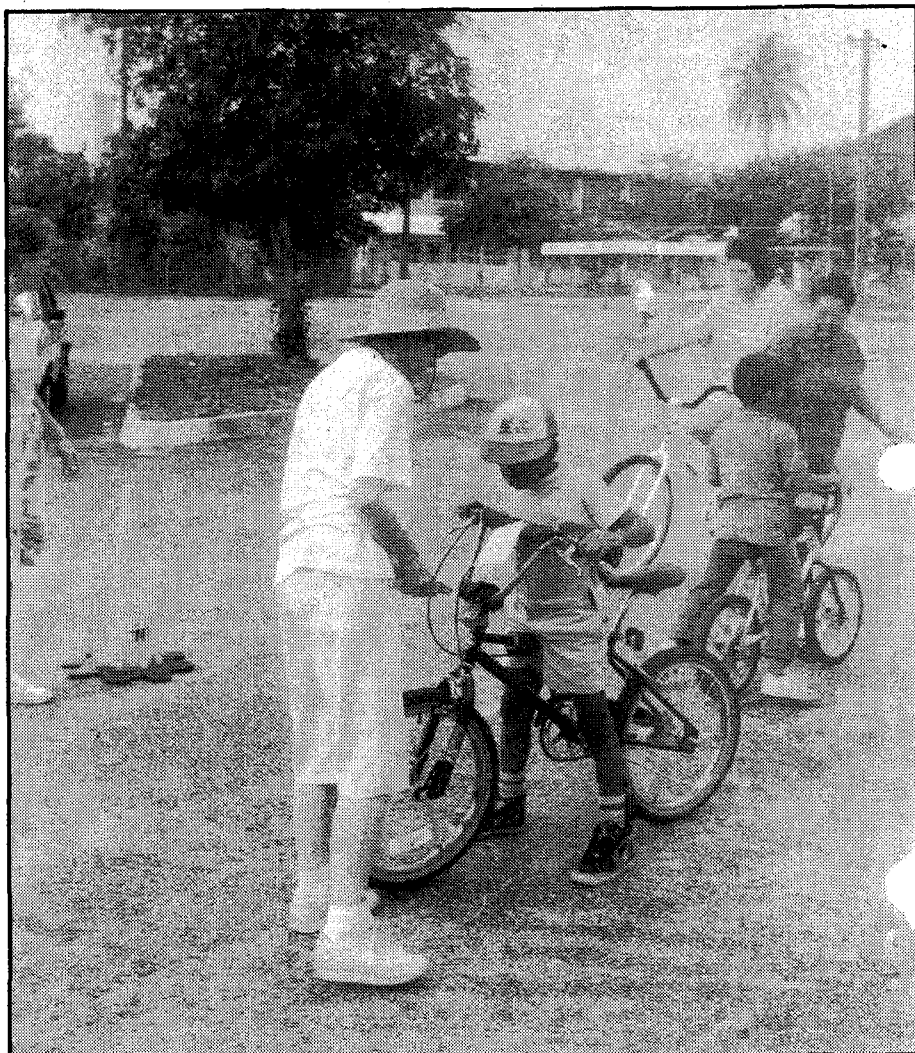
A small army of 45 volunteers laid out a winding 1-mile course on the parish grounds. After each lap, checkers validated punchcards for the riders. Each rider had procured pledges who paid on a per-mile basis.

Other volunteers were on hand to fix flats and make minor bicycle repairs, to register riders and dispense refreshments

education and the bike-a-thon's coordinator, said \$8,853.70 was pledged, almost double last year's amount.

"The enthusiasm spreads a bit every year," she said. "The first year, we had about 50 riders."

Part of the event's popularity is the safety of the course, Gardner said. "The first two years, we used a course in the surrounding neighborhood," she said. "That was a nightmare."



After completing each trip around the one-mile course around the St. Clement parish grounds, each rider had his mileage card validated by volunteers.

Photo/Cynthia Thuma

Faithful rekindle light at Damascus reunions

By Lily Prellezo
Voice Correspondent

When a bright light blinded St. Paul in the desert on the road to Damascus, his trek was transformed into a spiritual journey.

Such was the journey over 200 participants shared at St. Augustine parish last week, termed an "Afternoon of Fellowship."

Damascus afternoons are sponsored in parishes by the Offices of Evangelization and Lay Ministry of the Archdiocese.

Like Paul's account, some call Damascus a conversion experience. An afternoon of fellowship, witnessing, prayer, and music is what Damascus is all about. The original Spanish version, "Damasco," began in Spain in 1983 and was originally designed for Catholics who had strayed from the Church.

It came to Miami via Adele Gonzalez and Zoila Diaz, who participated in a "Damasco" afternoon in Los Angeles. The first

'We hear the word, we hear the message. We see it on billboards and bumper stickers: God loves us. But there's something in our make-up that resists that.'

Sr. Lucy Cardet

"Damasco" was held in a Hialeah theatre in 1983. Parishes soon started lending auditoriums for "Damasco" meetings, until they became a monthly occurrence.

When Sister Lucy Cardet, principal of Corpus Cristi, attended "Damasco" three years ago, she innocently asked, "When will there be one in English?" Leaders replied: "When will you start one?" In 1986, Damascus was born.

The first Damascus was held in Gratney Elementary in North Miami Beach. School auditoriums were utilized so as not to threaten the unchurched that were attending the meeting, said Sister Lucy. "But we later realized that most people were coming with a practicing friend, so we started using the parishes."

Sister spearheads the core team, which also includes Marie Cardet (Sister Lucy's mother) of St. James, Barbara Reitberg of St. John Neumann, and Brad and Mary Kingard of St. Bartholomew in Miramar. The music group, led by Ruben Bacalis, includes members from Dade and Broward parishes. Youth group leaders from Immaculate Conception and other parishes perform skits related to Damascus' themes.

The most important of those



Marie Cardet, from Corpus Christi parish, and Ines Hunt, from St. Augustine parish, pray over a Damascus participant

one, discussing things we have in common, and after I become comfortable with that person, I can share my faith."

Witnessing helps touch other people and helps them relate. Many of the participants later addressed their group and gave witness of their own lives. One was a mother whose son, at

'It's nourishing to see how people react, how the Spirit works in their life.'

Sister Michelle

age 19, became paralyzed from the neck down. Her poignant account of how this misfortune had strengthened her family's lives touched the entire group.

Prayer was another focal point. "It's kind of a reconnection with prayer for me," said Mrs. Fajardo of St. Augustine.

The witnessing session are followed by small prayer groups with team leaders helping participants pray for special needs. Prayer time includes a moment for filling in blue cards with personal prayer



Youth group leaders from several parishes performed a skit about St. Peter and the Apostles. St. Peter was played by Raul Escarpio of Immaculate Conception parish's Metanola group. Ruben Bacalis, leader of the music group, played Jesus.

Photos/Lily Prellezo

themes is forgiveness.

"God looks at us sometimes and sees 'yucky,' but he loves us anyway," said Sister Lucy. "Jesus called people to repent, but also to forgiveness."

"We hear the word, we hear the message. We see it on billboards and bumpers: God Loves us. But there's something in our make-up that resists that," said Sister Lucy. "We're too in touch with the

things we did wrong, with our shortcomings, and not with what's loveable inside us. We're too quick to let go of God's forgiveness."

"No matter what: we are loved," emphasized Sister Lucy. "And like Jesus said: 'No one snatches my sheep from my hands.'"

Witnessing the faith is also central to Damascus. One parish-

ioner from Immaculate Conception compared God's stepping into our life to moving over from the driver's seat, or writing out a check and letting God fill in the amount.

"There are daily opportunities to give witness," said Brad Kingard of St. Bartholomew, who gave a touching witness of God's change in plans for his life. "I could be having lunch with some-

persed with the proclamation, witnessing, and prayer, is music and song. "We're trying to use music as a statement," said Barbara Rietberg, who has been with the music group for three years.

Paul's journey didn't end with Damascus. "Lot's of people keep coming back," said Sister Lucy. "As we share Jesus, we are also evangelized."

"It's nourishing to see how the lay people react, how the Spirit works in their lives," said Sister Michelle of Corpus Cristi.

Marie Cardet best highlights Damascus' theme: "We are not bringing the faith, we are discovering it."

St. Raymond parishioners enjoy jungle feast

By Cynthia Thuma
Voice News Editor

The jungle drums were on tape, the snakes were rubber, the fortune teller's prognostications had a decidedly ecumenical ring and there wasn't a rhino in sight, but those details didn't bother several hundred people who made their way to Ann Swink's home in southwest Miami for a Sunday morning "Jungle Breakfast" recently.

The breakfast, run by Swink and fellow parishioners at St. Raymond Church, was held to raise funds for the St. Vincent DePaul Society and the poor of

the parish. Friends from St. Kieran and Sts. Peter and Paul parishes dropped by to lend

a hand. Neighbors, parish members and others from nearby parishes came to enjoy breakfast specialties like "crocodile eggs," "voodoo pineapple" and "jungle roots."

"We even had a group come up from the Pierre Toussaint Haitian

The fortune teller's message was the same for most: 'You're a good person,' she'd tell them, 'But you need to pray more'

Catholic Center, from up near St. Mary's Cathedral," said Swink.

Swink, whose father, contractor "Pop" Hahn, accompanied Henry Flagler on his first trip to southern Florida and built Dade County's first courthouse, opened her house and the four un-

haps 20 years ago, I did a jungle party as a wedding breakfast for some friends. Since then, we've held all kinds of events here."

The lots teem with exotic and tropical fruit trees, including loquats, mangoes, strangler figs, avacadoes, grapefruit and coco-

landscaped lots which surround it for the breakfast.

"This has never been landscaped," she said. "Per-

nuts.

Swink can't help but laugh when she looks at the dense foliage. "I'll bet the cure for cancer is out there," she says.

Alcoves were cut to accommodate tables and chairs; volunteers prepared the food and beverages. A group of 19 models showed off the latest in African and jungle fashion and fortune teller Lina Lopez was happy to read the palms of all who wanted. The message was the same for most, she said.

"I'd tell them, 'you're a good person...but you need to pray more,'" said Lopez.

The Synod: Now the task is keeping it alive

Continued from Page 9

"We must not allow this dialogue process to cease," added Synod member John DiPrima, of St. Maurice parish in Fort Lauderdale.

Most of the laity also said they were pleased with the final document, although some worried that it was too broad and the decrees were not

'We are only now at the very point of our dreams coming true.'

Archbishop McCarthy

specific enough to make a difference in the lives of South Florida Catholics.

"I don't think it fully tells all the sweat and labor that went into it," said Leona Cooper, a Synod member from St. Hugh parish in Coconut Grove. She suggested that Synod members have to "go out and try to bring to the people what they really meant."

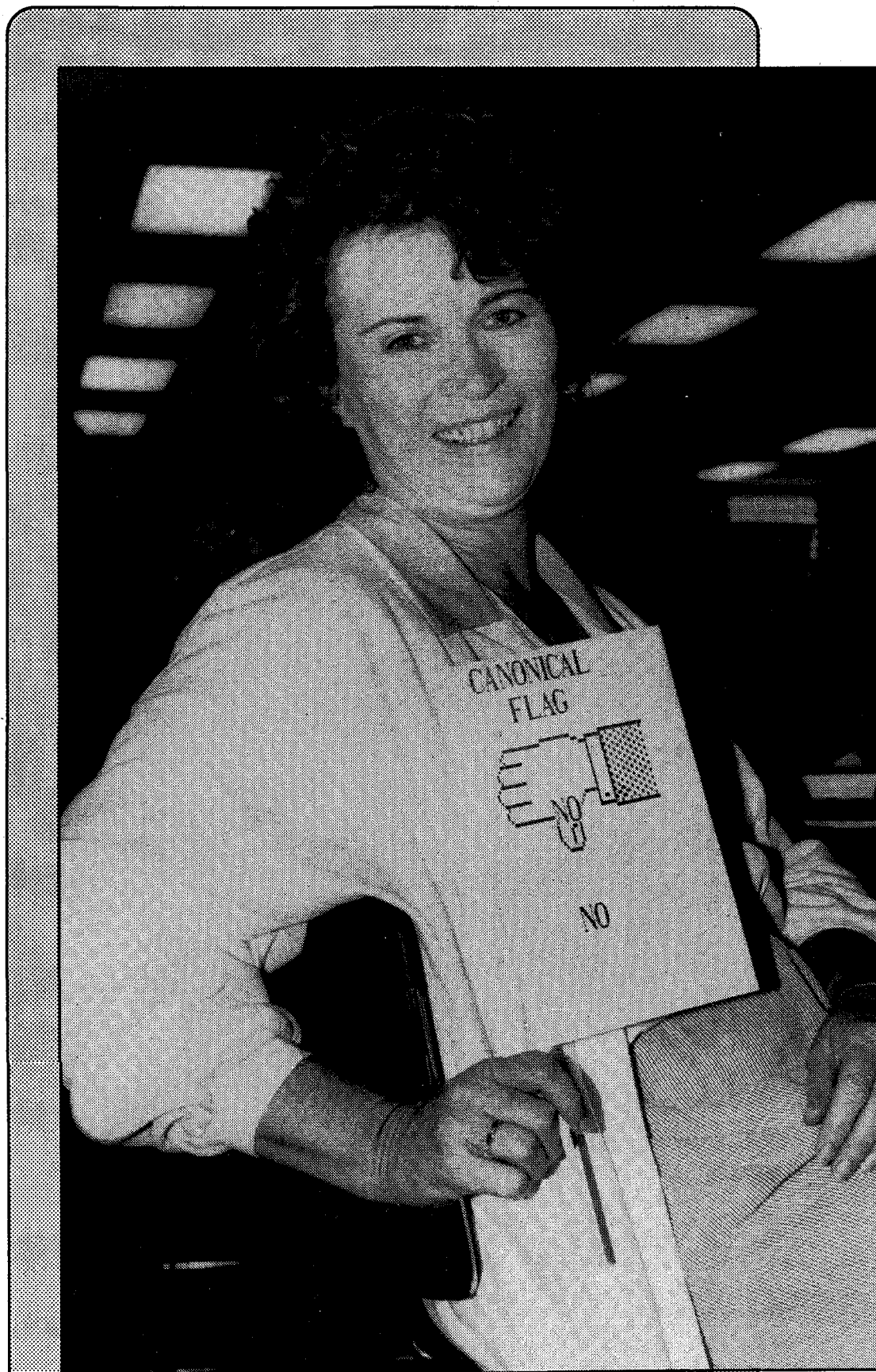
Mary Smith, a facilitator from St. Louis parish in Kendall, said the document reveals a Church "more concerned with itself than with others." She said that all but 20 of the 165 decrees are "engaged with housekeeping rather than hospitality."

"Improving ourselves should be a means to an end, not an end in itself," Smith said. "Our Synod decrees document has shortchanged the poor."

"I don't agree," said Synod member Antonio Fernandez, from St. Agatha parish in west Dade. "We have to look not only at the decrees, We have to look at the whole document and what is the spirit behind it."

That spirit is, above all, one of loving and reaching out, he said. "It's up to us now to put this into practice. We will make the difference."

"There is a need for vision before action," said Hugh Clear,



Marsha Whelan is director of evangelization for the three-member Synod implementation team.

Photo/Ana Rodriguez-Soto

director of Parish Community Services. "I do believe the Synod process is an attempt to frame a vision."

However, he added, evangelization — the cornerstone of the

Synod document — "is most clearly experienced and practiced for the non-believer or the frail believer through action... There is something sacramental in concern for the poor."

Clear also called for "a realistic costing out" of the new or improved programs called for by the Synod. "we have to put our money where our mouth is. And if we don't address that

issue, then this Synod will not really come about. Money is an index of commitment."

He noted that about 190,000 Jews in South Florida contribute \$21 million each year to their charitable drive, while 1.1

'We must not allow this dialogue process to cease.'

Synod member
John DiPrima

million Catholics barely manage to top \$5 million during the Archbishop's Charities and Development drive(ABCD).

"Catholics contribute only 1.1 percent of their income to the Church," Clear said. "I think our Catholic people need to be challenged. It's going to cost money," to make the Synod work.

Father Gerard LaCerra, Archdiocesan chancellor and one of three people charged with turning the Synod decrees into Church practices, re-

Maybe the structure hasn't changed, but there's a new process in the Church'

Synod member
Pascual Otazu

sponded that all Archdiocesan department heads currently are determining how much money they will need over the next three years to implement the Synod decrees.

Another concern among the laity was the degree to which the clergy would work to implement the Synod decrees.

"The only way (real change) can happen is if we get the cooperation of the pastors," said Leona Cooper of St. Hugh, a statement echoed by many other Synod members.

The Mother's Day martyr

By Jean Jeffrey Gietzen

Of all the stories Sister Clara told us during religion class, I loved best the tales of the Christian martyrs. Sister said that even when they were being tortured, their faces never ceased to glow with love. How wonderful it must be, I thought as I listened in awe, to prove your love by being tortured on a rack like Saint Lawrence or burned at the stake like Joan of Arc! A martyr was definitely at the top of my list of things I wanted to be when I grew up.

My chance to be a martyr came much sooner than I thought it would, however. I was far from grown up the day my mother said, "I think it would be nice if you & I had our picture taken together as a gift for Grandma Thomas for Mother's Day this year. We'll go to the professional studio downtown. But first we should have our hair done, don't you think Jeanie?"

I thought my hair looked perfectly fine, but my mother had been commenting for weeks that my pigtails were impossible and I should have a more grown-up look now that I was going on eleven. When she showed me the advertisement in the evening paper for a special on mother/daughter permanents, I knew my pigtails were doomed. I also knew that martyrdom was soon to be thrust upon me.

"Mom," I said, recalling the electric rods dangling from the tall domes above the chairs at Woolworth's beauty salon, "it looks like sheer torture to get a perm."

"Don't be silly, Jeanie. Women do it all the time. Just a simple beauty treatment. And your grandmother will be so thrilled with the results. Surely you can put up with a little torture to make your grandmother happy."

My mother had hit on the one facet of my life that never ceased to move me to docile obedience...doing something nice for my Grandma Thomas. That's why I ended up at Woolworth's draped in a long cotton cover-up that was tied much too tightly around my neck.

At what I thought of as "torture station number one," Lois, my beautician, reminded me that the neck closure had to be tight so the acids used in the perm wouldn't drip down onto my back and cause serious burns. I reminded myself that true Christian martyrs could suffer anything to prove their love and courageously let Lois rip out the rubber bands holding my pigtails in place. After she had tugged and pulled my hair almost into tomorrow, she led me over to the shampooing sinks.

"Just hop up in that chair and we'll be right with you," Lois said, abandoning me at "torture station number two." At the sinks around me, women lay with their



heads tilted back as far as possible while steam and suds swirled around them like a blizzard.

One of the women there had to be my mother, I realized, but in their beauty salon cover-ups and with their heads lost to the sinks, it was hard to discern which of the women was my own beloved mother. And if they were all getting perms I thought, would they all end up looking alike, making the further discovery of my mother even more chaotic? And what was to become of me, abandoned here at Lois' shampoo sink? Would my head snap off and roll into the sink?

Just as I was about to shout loudly for my mother, Lois appeared at my side juggling lotions, combs, scissors, and other instruments to inflict pain. But the worst pain of all came when she began to scrub and scrape at my scalp with her long pointed fingernails.

"Dear Jesus," I prayed as the hottest water I ever felt was sprayed onto my sore scalp, "help me to be a good martyr for my grandmother's sake."

But my prayers went begging, and when Lois slapped a towel over my face and cautioned me to keep my eyes cov-

ered so the soap wouldn't blind me, I could no longer stand the pain.

"Mom! Mom!" I shouted, tossing the towel on the floor and madly ripping the cover-up away from my sore neck. "Help me, help me! The pain is killing me!"

Several women rose as one from their shampooing sinks, but the loveliest one of all emerged from a sink at the far end of the row and my own mother moved swiftly to claim me. Safe and secure in her arms, I sobbed, "I can't do this. I don't want a permanent. The shampoo was bad enough. And now my braids are gone and I will look terrible in the picture. I wanted my face to glow with love for Grandma like the faces of the martyrs, but now I will look terrible! Maybe you should find another little girl. Someone more courageous."

By now the entire entourage had gathered around the mother-daughter scene being played out on the floor of Woolworth's beauty salon.

Women in various stages of beauty treatment were blowing their noses and wiping tears from their eyes as they heard my tale of woe. One of the beauticians fell

to weeping on the shoulder of another.

Lois, my tormentor, had to elbow her way through the crowd to get to my side with her lifesaving frosty bottle of Coca-Cola. Once there she announced that she wouldn't charge us one red cent for her services. "And I'll just dry her off and we'll do a simple soft pageboy," she said.

Satisfied that there would be no further torture, the crowd dispersed and my mother guided me back to Lois' little booth. My tresses were dried and the ends curled under ever so slightly.

When I looked at my reflection in the mirror at home, I hardly recognized the person smiling back at me. On Mother's Day, when my grandmother opened her gift, even she was momentarily taken aback.

"Why Jeanie!" she gasped. "You look positively glowing! And such a lovely hairdo! It must have been sheer torture for you to give up those braids."

My mother and I exchanged a wink and a smile before I said, "Oh, Grandma. Don't be silly. It was just a simple beauty treatment. Martyrs... I mean women ... do it all the time!"

(From *Liguorian*)

How top magazine's readers pray

Does God answer prayers? Ninety-two percent of those who responded to a U.S. Catholic survey on prayer say that they've had specific prayers answered; 75 percent say they could cite instances when God answered a prayer they had virtually despaired of.

When asked how often God answered their prayers, 57 percent answered "always," 28 percent said "occasionally," and 4 percent said "rarely."

Sixty-nine percent of the people who responded to this survey in the May issue of U.S. Catholic, agree that "God knows my needs without me needing to pray about them."

But nevertheless, 56 percent say that praying is still the most important part of

their faith and more than 90 percent say they pray often every day.

"Official church teaching holds that prayer is necessary for salvation," writes

'I have come to praying about everything...worrying about nothing, and thanking God for everything.'

-Mabel O'Hara, Streator Illinois

Tim Unsworth in a summary of the survey. "But Pope Paul VI put this dictum in a more human way: 'To live, it is necessary to pray.' This is closer to the sentiment of this sampling of American Catholics.

Prayer is their lifeline." As one reader from Pennsylvania says, "When young,

I had more strength, better health, bigger dreams, and greater faith in my own ability. Now, at midlife and starting over, I know I need God's help in all that I do

each and every day."

U.S. Catholic readers say they pray primarily to thank God for favors received and to ask for something they need, generally for the benefit of others, especially family members.

But they also don't forget about issues out side of their families: 89 per-

cent believe that praying for world peace will help lead to peace.

This survey showed prayer lives growing up. Only 23 percent could agree that they're more comfortable saying formal, traditional prayers than making up their own prayers.

"Now I talk to God," says Verona Johnson of Milwaukee, Wisconsin. "I love him and scold him. As a child, memorized prayers were the usual."

Mabel O'Hara of Streator, Illinois sums up the prayer habits of U.S. Catholic readers:

"I have come to praying about everything...worrying about nothing, and thanking God for everything."

(From U.S. Catholic)

Editorial Page

Who's to blame in jogger beating?

There is a paroxysm of rage and debate under way in America today over the 'wilding' assault on a jogger in New York's Central Park recently.

The discussion is over why and how such a thing could occur. How could a gang of youths in their mid-teens go marauding through the park from victim to victim, ultimately raping and beating to near-death a young woman jogger? How could they then show no remorse? How could one of the youths say of the victim, "She was nothing"?

The usual gaggle of socio-scientists, psycho-speakers and pop-apologists have trotted forth the predictable phrases about youth "rage," and "damaged psyches" and the guilt that we all must share.

Voice Editorial

Sorry.

The guilt by splatter won't work here.

Guilt must be affixed first to those youths who chose to do what they did.

Then in the larger plane causes must be examined by society, not on the hinge of social oppression or racism, but rather on those sordid and sick influences that some parts of society create while others allow it to pervade our collective consciousness in the name of freedom, ad nauseum.

To the social scientists, we would ask why their choice of vocation is a conscious decision worthy of respect and remuneration, while a young person's choice to beat someone senseless is a conditioned reflex?

Religious belief is almost never portrayed in the media in a positive way, and when right confronts wrong, it is usually at the point of a gun.

These youths laughed and joked after being caught. The one who did the lead pipe number on the woman's head said they did it because "it was fun."

Some of these youths, who happen to be black, are middleclass, good students with good reputations. Probably the more accurate truth is that they are bored, aimless American youth (like many whites) who went wolf-packing to taste the delicious pleasure of abandoning all moral restraint, of giving in to the most primitive impulses, feeling the sensation of power drawn from gang fever and inflicting pain and sex on a helpless victim.

Then we further ask the social commentators and many of our secular media writers why they ask for whom the guilt tolls? Frequently it is they who defend and minimize some of the primary causes of violence and social problems in this country.

Mention smut and they laugh smugly. Mention TV and movies and get more smugness. "I've seen pornography and I haven't raped anyone," is a typical simplistic response.

Most of us have driven faster than the speed limit and lived, but some people die from speeding and thus we restrict driving in various ways for the greater good.

As columnist Cal Thomas pointed out, there are more dirty bookstores in America than there are McDonald's, upwards of 20,000; there are billions of dollars spent on smut each year, dial-a-porn calls by the hundreds of thousands—and that is just the cutting edge.

This leads the way for constant preoccupation with sex on soap operas which have gone from corny dialogue to cornucopia of philandering, to movies and TV cop shows involving sexual exploitation, loveless liaisons and instant gratifi-



cation, and even to the popular youth music of cocky, sexist egotism. From the earliest age boys see themselves portrayed as someone to be cool and girls as something to be had.

Yes, we are sated with the message that pleasure, money and goods are the ultimate in life and that lots of people are out there getting it any way they can.

Religious belief is almost never portrayed in the media in a positive way and when right confronts wrong it is usually at the point of a gun.

And in this environment social commentators are wide-eyed with amazement that a bunch of young people could think to do such a thing as beat and rape, when they've seen it portrayed, i.e., planted on their minds, on screen a thousand times.

Yes, a 16-year-old knows it's wrong to rape and maim, and full retribution should be society's response.

And, yes, society knows, or ought to know that you cannot feed its members a constant media diet of sex and violence in a country with a tradition of violence, thus reinforcing the forces that are already in play in their lives, and expect the youth who are most impressionable to be uninfluenced by it.

(Next time: The TV-murder linkage)

Commentary

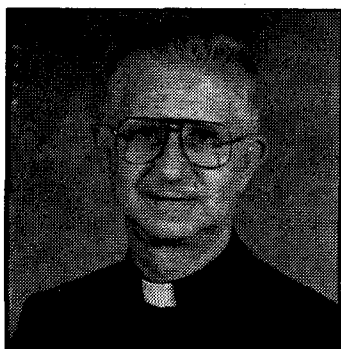
Bishop Agustin Roman's Tenth Anniversary celebrated

On Sunday, April 23rd, here in Miami, a luncheon attended by more than seven hundred persons representative of the overall community was offered in honor of His Excellency the Auxiliary Bishop of Miami, Monsignor Agustin Roman, on the occasion of the tenth anniversary of his consecration as Bishop of the Catholic Church.

The extraordinary merits of the illustrious prelate were the object, once more, of public recognition.

Monsignor Roman has done an exceptional job as shepherd of souls and as a person of great sensibility for justice and for charity. He is an eminent Cuban who suffered religious persecution in his homeland and who had to go into exile in the company of the Auxiliary Bishop of Havana, Monsignor Eusebio Boza Masvidal, and more than a hundred priests expelled by Fidel Castro's communist tyranny.

The homage referred to herein took place on the four hundred sixty ninth an-



Monsignor Roman has done an exceptional job as shepherd of souls and a person of great sensibility for justice and for charity.

-Editorial, Diario Las Americas-

niversary of the founding by Pope Leon X of the first Cuban diocese, headquartered in Baracoa, and with jurisdiction over Jamaica, Louisiana and Florida. That is to say, it was also on the four hundred sixty ninth anniversary of the founding of the first diocese of the Florida territory, where Miami is now located.

In that act of admiration and gratitude towards Bishop Roman emphasis was placed on his dedication to all that repre-

sented by the Shrine of Our Lady of Charity, built with the contribution of the Cubans, especially the poor and the most devout, under the coordination of Bishop Roman.

To his tenacity and capacity for work was due in large part the construction of this magnificent temple, that is visited by many hundreds of thousands of persons in the course of each year.

Likewise, emphasis was placed on his

performance in favor of justice undertaken by Monsignor Roman with the collaboration of the young and prestigious attorney of Cuban origin, Doctor Rafael Penalver, in the case of the Cuban rioters in the Atlanta and Oakdale prisons, who after having served their sentences were still kept confined. Bishop Roman then struggled for the revision of each and every case of those prisoners.

Up to this moment three thousand revisions have been done and two thousand seven hundred twelve persons have been released.

Very gratifying must have been for Bishop Roman receiving that spontaneous testimony of so much respect, of so much gratitude and of so great affection on the part of the Greater Miami Spanish-American community in general and from the Cuban segment in particular. May God always bless the generous work of this great Bishop of the Catholic Church.

-Diario Las Americas-

Celebrating the liturgy without a priest

Q. My question concerns celebrating a Sunday liturgy without a priest.

A friend of mine in Maine says

By Fr. John Dietzen



it happens in their area, but I am confused.

How are such services performed without a priest?

Is a lay person allowed to read the Gospel, give a homily and follow the exact format as an ordained priest, excluding only the consecration? I am confused. (British Columbia)

A. Sunday liturgies without a priest are occurring in increasing numbers in many countries.

This must baffle Catholics who quite rightly always have considered the celebration of the Eucharist an integral part of Sunday worship.

As you know, the eucharistic liturgy has been essential for Christians from the beginning. We cannot even imagine the development of a custom which would contradict that tradition.

Apparently, until the church discovers some way of dealing with the diminishing number of clergy ordained to preside at the Eucharist, the phenomenon you ask about will continue to grow.

The bishops of your country (Canada) established a ceremony and policy for Sunday liturgies conducted by lay people or others who are not priests as long ago as 1981.

The Vatican Congregation for Divine Worship issued a "Directory for Sunday Celebrations in the Absence of a Priest" in June 1988.

The U.S. bishops' Committee on the Liturgy now is preparing such a ritual for our country, based on that Vatican Directory.

Generally these rituals call for a Liturgy of the Word similar to the one at Sunday Mass, with some form of thanksgiving prayer (which, as you indicate, is not to be in the form of the eucharistic prayers of our present missal), a communion rite and concluding prayers.

According to a survey sponsored by our bishops last year, 70 dioceses in the United States have parishes or missions under the administration of a deacon, lay person or a religious sister or brother.

Thirty-one of these dioceses had Sunday worship without a priest during 1987.

Leaders of Sunday prayer in almost all of these dioceses have been authorized to preach as well as read the Gospel and other Scriptures.

Statistics are yet higher in a number of other countries in Europe and Africa. More detailed information for Canada, including instructions and complete rituals, is available from the Canadian-Catholic Conference (90 Parent Avenue, Ottawa, Ontario K1N7B1).

As I indicated, similar documents for the United States are not yet available.

Are we liable for others?

If the courts stay their present course, we may be headed into a world where anyone who tries to help a troubled individual risks a lawsuit or a jail term.

Here I am thinking of people with severe emotional disorders. Those who love them are often frustrated and worried because they are never sure what to do to help.

Sometimes, though rarely, a troubled individual goes berserk, committing acts of violence. No matter how clear the signs of psychological disorder are, it is never possible to predict the one-in-a-million who will go on a killing spree. In those bizarre and freakish incidents, no one but the killer is responsible.

That is why I was appalled when I read that the parents of Laurie Wasserman Dann, the 30-year-old woman who opened fire in a school in Illinois last year, had been sued over their daughter's crime.

Norman and Edith Wasserman had to have known that their daughter was emotionally unstable, I would suppose. According to reports, the police had told them about her threatening phone calls to her ex-husband's family and a psychiatrist had urged them to have her committed to a mental institution.

The Wassermans decided instead to invite their daughter to live with them. They found her a job and hoped for the best. They did exactly what thousands of other caring parents have done or would do.

It all went wrong. One day last May, Laurie Dann set fire to the house where she had worked as a baby sitter, then walked into a nearby elementary school with a revolver and began shooting. She killed one child and wounded five. After leaving the school, Dann wounded a college student and then killed herself.

The college student and the parents of several schoolchildren wounded by Ms. Dann brought suit against the Wassermans. Plaintiffs held that the Wassermans should have followed the advice of the psychiatrist and had their daughter committed. We are dealing with two critical issues here. The

By Antoinette Bosco



first is practical. How accurate can anyone's prediction of another human being's behavior be, and how trustworthy is their judgment of a prescribed "treatment?" The second is philosophical. Can anyone be considered truly responsible for the actions of another person?

The suit against the Wassermans serves as a reflection of the growing assumption in our legal system that a psychiatrist, psychologist or social worker is an "expert" on human behavior and competent to judge what is best for other human beings.

One priest told me about a couple whose son had just been put in jail. They came in tears saying, "Where did we go wrong?" The priest told them, "You're asking the wrong question. It's where did he go wrong?"

The priest's simple remark was in fact a deep philosophical statement, consistent with the Christian doctrine of free will. Free will is what makes us human. It is a gift to every human being — of choice and responsibility.

Clearly, our citizens are moving further in the direction of pointing blame at third parties. Third-party responsibility has emerged in part because we want to believe in a fairyland where everyone is safe. In an ideal world, someone would always prevent another person from doing harm.

Regrettably, it just isn't so.

When the Lord said we are our brother's keeper, he meant we had an obligation to care. He didn't mean we were responsible for our brother's independent actions. It is a crucial distinction.

Resolving family conflicts

Family conflicts are not only normal, but commonplace. They are normal because each person is unique; one of a kind; different from all others. This uniqueness is expressed in many ways during the different stages of a person's life. When one person's needs are not understood by another, frustration and anger often result.

The way we assert our needs is at the basis of all human conflict. So if you want to minimize conflicts in the family try to understand the needs of others. Think before you overreact.

Conflicts are often inflamed by unexpressed attitudes; habits of mind which govern our behavior toward others. For instance, two people in conflict over contesting needs may interact with an unspoken bias: I am an adult, you are a teenager; I have a right to meet my needs, but you do not have a right to meet yours; or, I am the father, you are the mother, I have a right to decide the family's priorities, not you.

There are an infinite variety of conflicts based on human relationships, whether it be in the family, the factory, or the monastery. If you happen to be in the middle of a conflict, try to be a problem solver instead of a fighter.

The problem-solver knows that in a conflict there does not have to a winner or a loser. There is such a thing as a compromise. A win-win solution is possible if time is taken to assess each one's needs properly. Try to apply the following process:

(1) **Listen carefully to understand each party's needs.** Define the problem clearly, put it in writing if necessary. Let all the parties honestly face up to exactly what

By Fr. John Catoir



needs are in conflict. It sometimes happens that through listening one discovers underlying needs which are not expressed properly, needs that can be met once they're understood.

(2) **Next try to generate solutions.** Have everyone brainstorm new ideas to solve the problem, but allow no one to judge any of the solutions that are offered. Just name all the options, put them on the table, and look at them.

(3) **Evaluate the solutions.** Which ideas are most promising? Remember, certain things cannot be negotiated, e.g., the laws of God, the laws of legitimate authority. Eliminate any suggestions that might compromise valid principles.

(4) **Choose a solution together.** This is the key to peace and harmony.

(5) **Then implement the decision.** Follow up later to see that all the promises are faithfully kept.

If you work at it and pray a lot family conflicts can be minimized and your home can truly become a haven of love, peace and joy.

Time Capsules

By Frank Morgan



Some amazing predictions came true

Mother Shipton was an English psychic who lived in the 16th century. In her poem of "Prophecies", she wrote:

Carriages without horses shall go, and accidents fill the world with woe, (automobiles).

Around the earth, thoughts shall fly, in the twinkling of an eye (telegraph and telephones).

Through hills man shall ride, with no horse by his side (railroads).

Under water men shall walk, shall ride, shall sleep, shall talk (submarines).

In the air men shall be seen, in white, in black and even green (airplanes).

Iron in the water shall float, as easily as a wooden boat (steamships).

So far so good, but she should have quit while she was

ahead, for her last two lines of the poem were: "The world to an end shall come, in eighteen hundred and eighty-one."

When Spanish explorers visited South America in the 16th century, they found that the Inca Indians grew and ate a vegetable they called papa.

The Spanish thought that the the papa looked a lot like the patata, or sweet potato, so they called the new vegetable patata too. This word eventually became potato in England. It wasn't until the 18th century that the Europeans and the American colonists began to eat potatoes. In Germany, a king had to order all farmers to plant potatoes to help solve the nation's food shortage. Farmers who refused, the king decreed, would have their ears cut off!

Today, the average American eats about 120 pounds of potatoes a year.

The grace of having a family

Some years ago Ann Landers asked her readers to respond to the question of whether they would have family again if they had the chance to do it over. It shocked the nation when 70 per cent of her replies came back negative. The bitterness and pain expressed in the comments that she received were enough to make anyone who cared about families heartsick. Are 70 per cent of our children living in an atmosphere that tells them "I wish you had never been born!" There are certain horrors that my mind cannot accept. That is one of them. I hope that what happened in the poll is that those of us who experience contentment and joy in our family life felt no urgency to respond but that if we had, the percentage would have been reversed. But isn't even 30 per cent of unhappy families a tragedy?

It is time for those of us who speak up. We don't have to write Ann Landers but we should be talking to each other - in the office, over coffee, driving along, at meetings - and letting the word out that our family life is good and satisfying, that not only would we do it again but that we wouldn't have missed it for the world.

We were on the turnpike recently and a car passed us that had a large slick yellow bumper sticker across the back that proclaimed: "We have five children and we love them!" Lucky kids! It made me want to cheer. And then I felt relief and gratefulness that somebody else felt that way too. Sometimes we do feel as though we are a minority of one even when that isn't the case. Perhaps it's because it's so easy to complain - and somehow is expected - whereas it is awkward to be proud and positive

By
**Carol A.
Farrell**



because it is unexpected.

My husband is one proud father - and he isn't a new father either. Every chance he gets, it seems, he's saying how proud he is of our children. Although I share his pride I always cringe inside and wish I could be invisible because I'm afraid, it seems like bragging, that it sounds "unhumble."

I understand that he is saying they are good kids and he appreciates them and their efforts but I always fear that others may "hear" that he thinks they are perfect and that he made them that way.

Our pride and delight in them is real. It has little to do with problems, which we have, or with what they DO, which is not always what we would have them do. It has everything to do with what they ARE: good-hearted, mistake-making, loving, imperfect people who make the world a better place simply because they are. And I am very sure that many, many of you feel the same way about your children.

We've met several young couples lately who an-

nounce, perhaps a bit defensively, that they are not going to have a family, that they enjoy the freedom of traveling and parties and picking up and doing whatever, whenever they feel like it. We try never to tell them what a great mistake they are making, how they are missing the adventure of a lifetime - though it's tempting. We just share with them how much our family means to us; that sure there are problems and limitations built into committing yourself to anyone or anything, and especially to a family, but that what we've received in return has been incredibly more than we've given.

The following quote from Michael Novak seems appropriate as we prepare to celebrate Mother's Day and Pentecost. "Apart from millions of decisions by couples to bring forth children they will nourish, teach and launch against the void, the human race has no wisdom, not advance, no community, nor grace. Only emptiness of solitary space, the dance of death. It is the destiny of flesh and blood to be familial." I thank God for blessing me with the gift of children. They've enriched my life beyond measure. Because of them I understand better how He loves us.

I thank my children for their vitality, honesty, love and encouragement all of which lead me to live life more deeply.

For those who feel no gratitude this day, let us pray that they will be embraced by the life-giving Spirit.

Would I do it again? Absolutely! Pass the Word.

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

Dealing with our children's lies

Dear Dr. Kenny: How can I stop my daughter from lying? We just discovered that her "job" as a baby sitter last week was a deception. She told us she was baby-sitting so she could stay out late.

I found out accidentally by talking with the woman for whom she was supposed to be baby-sitting. She has lied to us in the past. I feel that all trust between us is gone. How can you have a good relationship with someone whom you cannot even believe? (Iowa)

Many parents spend much time trying to get to the truth and are furious when they find they have been deceived. With lying, as with any child problem, the goal is to end the problem or misbehavior. Too often parents think first, or only, about punishment. When that does not stop the lying, they blame the child's moral state. Punishment is only a means, not an end in itself.

A major problem with getting to the bottom of things is that it takes too long. As certifying the truth can turn into a lengthy inquisition. All that time spent trying to uncover the lie actually is rewarding this wrong behavior. Spend your time more productively by following these two steps:

First, do not ask your child to confess her own wrong doing.

Second, check with other sources if you have reason to

By Dr.
**James and
Mary Kenny**



doubt her word about her activities or whereabouts.

Children should have the same right of non-self-incrimination that adults have. If parents stopped asking children about their own wrongdoing, over half of the lying would be eliminated.

This does not mean parents should let their children get away with misbehavior. Rather, parents should gather the evidence from other sources, weigh it and make their own decision about whether the child is guilty. Don't require a confession.

Your daughter told you she was baby-sitting so she could stay out later. While parents cannot condone this, it is easy enough to understand. It must be stopped.

What is the best way to stop it? Not by a long lecture. Nor by some severe punishment such as grounding. These usually are ineffective.

The best way to stop such a lie is to make it impos-

sible. From now on, at least for a long time, you must check on your daughter's word.

If she tells you she wants to stay overnight with a friend, you may need to call the other parent to make sure that she is invited. If truancy is a problem, you may need to get your information on class attendance directly from the school.

Lying has consequences. This is the discipline. Parents no longer can take that child's word. Once a child has lied to benefit herself, parents must verify important information through other sources.

Many parents have a hard time seeing this as discipline. They are too accustomed to equating discipline with punishment. Actually, those two rules are an excellent way to discipline lying.

Don't ask your daughter to incriminate herself. If she lies about something, double-check from then on. If you do this, you will have eliminated almost 100 percent of lying. Most children lie at some time. That does not mean the end of parent-child trust. If you follow the suggestions above, your child is much more likely to tell you the truth because there is no longer anything to gain from a lie.

(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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Growing by listening to others

Being human, I suppose we don't like to dwell on past failures but there's usually one or two that come back to haunt us. Maybe it was the way we handled a situation in an unchristian way, maybe it was just a failure to act when we could have made a difference, or maybe it was simply not caring enough to listen to another's needs or situation.

My painful memory comes from years ago when I was teaching sophomore English. It involved Bev, a cute 16-year-old student who was consistently late and without homework. I knew she was bright but thought she was lazy. She always said, "I'm sorry," when she slipped in late but she never offered any reason.

So, eventually, I sent her parents a "down slip," a warning that her grade was in jeopardy. I didn't take the time to call Bev in and ask her about her behavior. Her parents didn't respond so a few weeks later I sent a routine failure notice.

I was unprepared for the visit from Bev's married sister who revealed to me Bev's situation. "Both our parents are alcoholics," she said. "Bev is the mother in the family. She stays up late so she can put them to bed when they pass out. She gets the three little kids fed, dressed and to school in the morning."

"So she often missed the bus and has to walk twenty blocks. That's why she's late. And, with the situation at home, it's hard for her to get her homework done." I also

By
**Dolores
Curran**



heard about the beatings and police calls.

I was horrified and chagrined. I had blithely assumed that Bev was a goof-off, possibly because she was so cute. I felt terrible but I thanked her sister and granted Bev a lot more leniency from then on.

I discovered that her great fear was that if anyone learned of her situation, the family would be separated. She knew that Social Services would remove the children and she also felt a sense of responsibility for her parents. A tough load for a sixteen-year-old.

I never informed Social Services of the situation but I did contact Bev's other teachers to alert them of the situation so they would have more empathy than I had displayed with Bev. And I began to be her confidant.

Eventually she graduated and I retired to start my

own family, I never knew what happened to her and she never knew she taught me a valuable lesson, that unless we really understand the constraints under which others live, we will not understand their behavior. She made life easier for my subsequent students.

The memory of Bev came back to me while reading a wonderful book, *Ordering Your Private World*, by Gordon MacDonald (Thomas Nelson Pubs.), minister and chaplain. In it, he talks about how we grow by listening. We learn to ask questions, he says, and we listen to mentors and critics.

He writes, "A second part of mental growth by listening came when I started to visit people at their places of labor, to see what they do, meet the people with whom they work, and so learn something of the particular challenges they face."

I learned about Bev's challenges so late that I wasn't very helpful. If I had visited her home or even shown more interest in her personal life, I would have grown by listening and caring.

When we minister to others, we can heed Gordon MacDonald's advice, visiting people at home and work or at least listening to them talk about the challenges they face so that we can be of help instead of being another problem, as I was to Bev. By listening to others, we grow and we also help them grow.

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Crime comedy is lame

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

"Disorganized Crime"

Four seasoned cons (Ruben Blades, Fred Gwynne, Lou Diamond Phillips and William Russ) go ahead with a planned heist of a small-town Montana bank without their ringleader (Corbin Bernsen).

Bernsen is dodging the clutches of two Newark, N.J., detectives (Ed O'Neill and Daniel Roebuck).

The dimwitted detectives, the four disorganized bank robbers and their desperate boss spend lots of time running around each other in the wilds of

their point is unclear.

Much profanity laced with intense sexual vulgarity, and acceptance of teen sexual promiscuity and mockery of those who take their own lives and those who are murdered by remorseless individuals.

The U.S. Catholic Conference classification is O—morally offensive.

The Motion Picture Association of America rating is R—restricted.

"La Lectrice" (The Reader)

A young woman (Miou-Miou) who fantasizes she is the heroine in a popular novel starts a business as professional reader.

Much of the film, co-written and directed by Michel Deville, is a delightful series of vignettes about the woman's interaction with her eccentric clients of all ages.

Miou-Miou is entrancing and so is her charming method of handling most of her clients and matching them with suitable literary works.

Unfortunately, she becomes both reader and sex surrogate, usually simultaneously, to one sexually frustrated male client.

This action, in addition to another sexually explicit fantasy vignette, is off-putting. In French, with English subtitles.

The U.S. Catholic Conference classification is O—morally offensive.

The Motion Picture Association of America rating is R—restricted.

"Powwow Highway"

Explores the philosophical conflicts between two Native Americans as they travel from their Cheyenne reservation in Montana to Santa Fe, N. M.

One is a volatile activist (A. Martinez) who sees Cheyenne tradition and culture as irrelevant in the fight to pull his tribe up from Third World poverty.

The other is a sweet-natured loner (Gary Farmer) who cherishes Cheyenne legends and folklore and longs to become a spiritual warrior.

Director Jonathan Wacks injects little suspense into this low-key road picture, both his protagonists are fascinating and well worth the trip.

The movie touches on the personal and political struggles being waged within the Native American community to regain and sustain their fast-disappearing cultural and religious heritage and their land base.

The U. S. Catholic Conference classifi-



'Dead Calm'

Sam Neill and Nicole Kidman stand on the deck of their becalmed yacht in "Dead Calm". The U.S. Catholic Conference describes the film as "a taut psychological thriller expertly directed." Due to some gratuitous violence and a brief graphic sexual encounter with nudity, the USCC classification is A-IV-adults, with reservations. The Motion Picture Association of America rating is R—restricted.

(NC photo)

cation if A-III—adults.

The Motion Picture Association of America rating is R—restricted.

"Say Anything"

A charming teen love story between a misfit jock (John Cusack) and a beautiful brain (Ione Skye). Written and directed by Cameron Crowe, that additionally addresses problematic issues of open communication, honesty and trust between a close-knit father and daughter.

With minimal profanity, some solid relationships between peers and family members, no blaring filler music, among

other strong points, this film is a sensitive, optimistic portrait of teen-agers.

Unfortunately, the girl ultimately has sex (off screen) with her boyfriend despite objections from her father. Father-daughter talks about the pressure to have sex make the film useful for parents and their older adolescent children to share and discuss.

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

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

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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 Joe Cinesi.
- **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-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 51.
- **El Día del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40.
- **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WBTV-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

Dr. Greene named St. Thomas U. president

Upon the recommendation of the Board of Trustees, Archbishop Edward A. McCarthy has appointed Richard E. Greene President of St. Thomas University effective immediately.

Dr. Greene came to St. Thomas University in 1987 as the Vice President of Academic Affairs and has served as In-

terim President of the University since July 1, 1988.

He received his Bachelor's and Master's degrees from the Massachusetts State College System. He received a second Master of Arts degree in History and International Relations from Clark University and his Doctorate from Boston University.

Prior to coming to St. Thomas, Dr. Greene was a professor for twenty years, teaching full time and part time in several Catholic colleges including Assumption

College and the College of Holy Cross as well as teaching history at Worcester Polytechnic Institute.

Dr. Greene has held major administrative posts, including deanships and vice presidencies at various universities and colleges.

Archbishop McCarthy stated April 28: "I am pleased that Dr. Richard Greene has been unanimously chosen today by the Board of Trustees as the new president of St. Thomas University. His period of service as interim president has demonstrated

his outstanding qualifications to lead this unique university into a new period of flourishing development."

"Dr. Greene is experienced in and committed to the high classical ideals of university scholarship. He represents, as well, an understanding of and commitment to the unique values of church-related education. Dr. Greene is well received by the professors and students of St. Thomas. I am confident that under his leadership the university will become an even greater asset to our community."

Catholic Volunteers announces two new workers

Catholic Volunteers in Florida, formerly the Augustinian Volunteers, announces two new volunteers in South Florida: Julia Bollini and Lori Barbero.

Bollini of Nova Scotia, Canada is assigned as a social worker to Transition, Inc., in Miami which provides rehabilitation to ex-offenders. She will conduct life management seminars and seek work

opportunities for ex-offenders in the community. Bollini has been active as a birth-right counselor and also in Amnesty International. She graduated with a B.A. in Political Science from the University of California at Berkeley.

Barbero of Rockville, Connecticut is assigned as a treatment specialist to Bethesda Manor which provides a therapeutic

setting for individuals breaking their drug dependence. Barbero has a psychology degree from St. Michael's College of Winooski, Vermont and has been active as a Glenmary summer volunteer.

The Catholic Volunteers seek to promote the values of social justice by direct service to those persons who do not have access to educational, cultural, social and economic resources. For more information call (407) 677-8005 or write: Catholic Volunteers in Florida, P.O. Box 702, Goldensrod, FL 32733-0702.

'Thank you Miami for donations'

Most Reverend William J. McCormack, National Director of the Society for the Propagation of the Faith has personally thanked the Archdiocese of Miami for offerings of \$155,160 and \$5,719 in support of mission seminarians.

"It is often in areas of extreme poverty and suffering," he said in a letter to Archbishop McCarthy, "that great miracles of faith are occurring today. In Awasa, Ethiopia, some 6,000 catechumens are receiving instruction. In war-torn Angola, the increase in vocations has required the opening of three new major seminaries in just one year. The young churches of Africa, Asia and Oceania truly depend on the annual subsidies available only from the General Fund of the Propagation of the Faith/St. Peter Apostle."

Summer Academy offered at Barry U.

The ABC's along with fun and sun will be part of a special program for kids this summer at Barry University. The Barry University Summer Academy will be open to students entering grades 1-6 next fall.

To accommodate family vacation plans, enrollment can be by the week or for as much as the entire six weeks program extending from June 19-July 28, 9 a.m. until 3 p.m. daily.

Academics, especially strengthening of math and English skills will be taught. Sports, including swimming and tennis, plus many field trips will be offered. If desired, extended care will also be available. This is an opportunity to broaden learning experiences under the direction of certified teachers. For more information call 758-3392, Ext. 278.

It's a date

The Fr. Solanus Guild will host their annual raffle at Blessed Sacrament Parish Hall on May 28 at 2 p.m. at 1701 E. Oakland Park Blvd. in Ft. Lauderdale.

The Franciscan Center in Tampa will be the location of a get together July 16 of the many people who have had religious experiences in Medjugorje, Yugoslavia. For more information call (813) 324-4192 or write to Medjugorje Sharing, P.O. Box 78, Cypress Gardens, FL 33884-0078.

The Catholic Educator's Guild of the Archdiocese of Miami is having its last meeting on June 4 when the Lumen Christi Award will be given at 11 a.m. Mass at St. Martha's Church. Luncheon will follow. All Catholic educators are eligible for membership and invited. For reservations call Marguerite Miller at 635-8885 or Verna Hodges at 895-2127.

The North Dade Catholic Widow/Widowers Club will have a meeting on May 26 at 7:30 p.m. at Visitation Church Social Hall, 100 N.E. 191st St. (near N. Miami Ave.) Miami. All faiths welcome. For information call 685-9976.

St. Thomas University Center for Justice and Peace will host a supper on May 19. Dr. Joe Iannone will speak on the recent encyclical of John Paul II, "On the Social Concern of the Church." Call Connie Popp at 628-6641 (37) by May 18.

Amputee and Alzheimer Support Groups meet monthly at the Bon Secours Hospital-Villa Maria Nursing Center. Free to public. For more information call 891-9751.

Courage, an organization of gay men and women trying to lead chaste lives, will be hosting a national meeting on August 11-13 at the Cardinal Spellman Retreat House in the Bronx, N.Y. For more information call (714) 925-0028.

Volunteers needed

Bon Secours Hospital-Villa Maria Nursing Center, 1050 NE 125th St., needs volunteers in recreation therapy, counseling and rehabilitation services. Call Pat at 891-8850 ext. 215.

For information about openings in the Thrift Shop for the hours of 10 a.m. to 4 p.m. call Ron at 891-2404.

Directory available

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

Copies also available at the Pastoral Center Reception area in Miami Shore.

Homeless fundraiser set May 12-14

Friday, May 12 more than 150 people will gather at St. Maurice Catholic Church in Ft. Lauderdale (Stirling Road, 1/2 mile West of I-95) for the 2nd annual 40 hours in their shoes. Participants will sleep under a giant tent and fast from 5 p.m. May 12 until 9 a.m. Sunday, May 14 in order to raise money for South Florida's hungry

and homeless.

Last year \$12,600 and two truckloads of food was raised and this year they hope to surpass their goal of \$20,000. The public is invited to drive by and drop off donations of food and money all of which will be distributed in South Florida.

Barry U. breaks ground on new gym

Ground was recently broken for a new gym on Barry University's "back 40 acres" north of the baseball diamond.

Construction of the 60,000 square foot sports and recreation pavilion will take place during Barry's Golden Jubilee Year with completion expected for the opening of the 1990 academic year.

The sports center will match Barry's architectural style. Included will be four

multipurpose classrooms, offices for coaching staff, a weight room, locker rooms and conditioning rooms. Bleachers will hold 1,500 with room for another 1,500 on the floor.

Priest 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.

Fr. Michael Himes of the University of Notre Dame in Indiana will speak on sacramental theology (its new focus and pastoral implications) and Fr. Enda McDonagh, St. Patrick's College, in Maynooth, Ireland will speak on moral theology, its new focus and effect on special questions.

Prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions.

Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Devito not connected to Archdiocese

It has come to the attention of the Archdiocese of Miami that a man identifying himself as Brother Anthony Devito, a member of the "Vocationist Order," is soliciting funds. This man has no connection or relationship with the Archdiocese of Miami.

Belen graduate chosen for Who's Who

George A. de los Reyes of Coral Gables has been selected for the 1988-1989 edition of *Who's Who Among Students in American Universities and Colleges*. He is currently a sophomore theology and engineering major at Franciscan University of Steubenville, Ohio.

Criteria for nomination is based on academic achievement, service to the community, leadership in extracurricular activities and potential for continued success. De los Reyes attended Belen Jesuit Preparatory School in Miami. His parents are Rafael and Dulce de los Reyes of Coral Gables.

Memorial Day Masses

On Monday, May 29, at 10 a.m. the annual Memorial Day Mass will be celebrated at both Our Lady of Mercy Cemetery, 11411 N.W. 25th St. in Miami, and Our Lady Queen of Heaven Cemetery, 1500 S. State Road Seven in North Lauderdale.

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Mayor and cardinal exchange views in unique book

HIS EMINENCE AND HIZZONER: A CANDID EXCHANGE, by Cardinal John J. O'Connor and Mayor Edward J. Koch. William Morrow and Co. (New York, 1989) 366 pp., \$18.95. Reviewed by Joseph R. Thomas, NC News Service.

If you didn't know better - but, of course, everybody does - you could make a case for mistaking "His Eminence and Hizzoner" for a vaudeville billing rather than a book title, a case strengthened by the back-to-back pose of these two friends that graces the cover. Strange friends they seem to be, given the deep disagreements between them, but friends nevertheless, linked as much by need and force of personality as anything else, one suspects.

To govern New York well, the mayor, Ed Koch, if anyone requires identification, needs some cooperation from the church as institution and the political support of Catholic voters. To manage institutional affairs in this city well, Cardinal John J. O'Connor needs the cooperation of the city's bureaucracy.

While this dialogue on a wide range of church-state issues is indeed candid, lively and provocative, it is not quite the exchange the title seems to promise. Rather it is the thoughts of each on a given topic of special interest not just to New York but to cities everywhere. We hear from first one and then the other on the homeless, on school aid, on homosexual rights, on abortion, on city-church relations and a variety of other topics where interests merge. But for one would have appreciated as well a direct response by each to the other in addition to the basic pieces.

The mayor and the cardinal, of course, have much in common. Both are vocal and accessible to the media, a combination which has led each to make some well-publicized public relations mistakes along the way. Both are strong managers who, for different reasons, consciously seek publicity (their chapter on the media shows they both know how to get the most out of public exposure). They are comfortable in their leadership roles, are unafraid of confrontation, and have a strong sense of the mission they believe to be theirs.

In print the mayor is every bit as outra-

geous as his reputation, even predicting that history will judge him well for having restored fiscal responsibility and a sense of pride to the city. Like many politicians, he is a pragmatist, concerned more with making the system run well than with philosophical niceties. Yet, in his writing he is more interesting when he is explaining his views than he is when enumerating what he feels are his accomplishments. If the city worked only half as well as he claims it does, however, it would be, if not a paradise, at least an oasis.

The cardinal's essays, on the other hand, are much more focused. A skilled writer with a strong philosophical bent that makes for persuasive argumentation, he relies on self-deprecating humor and poignant human anecdotes to reinforce his points. A major theme is church teaching, his own adherence to it, its relevancy to particular issues, and the right of the church to insist on that teaching in conducting its affairs, including those affairs that bring it into contact with secular authority.

He expresses the hope that the book will "help further dialogue on how the re-

ligious and political can relate to each other effectively in our pluralistic society." Whether it will do that time will tell. But the book surely stands as a forthright exposition of church rights as the church sees them in relation to the secular sphere.

The cardinal speaks warmly of the mayor at times and critically at others. The mayor, completely out of character for a man given to berating or insulting those who differ with or criticize him, has nothing but praise for the cardinal even when disagreeing with him on abortion, homosexual rights and other issues. One suspects that political realities are at play here, as they were with the release of the book in the midst of what is likely to be a difficult political campaign for the mayor.

As entertaining as it is informative, the book stands as a unique collaborative effort. "His Eminence and Hizzoner" ought to play as well in the sticks as on Broadway.

(Thomas is editor-in-chief of *The Christophers*)

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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.

A.J.E.

5A - Novenas

THANKSGIVING NOVENA TO ST. JUDE

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

A.A.R.V.

Special Thanks to St. Jude for prayers answered. Publication promised. A.N.F.

My thanks and appreciation to the Heavenly Father, Our Lord Jesus, Mary Mother of God, St. Jude, St. Anthony, and the Holy Spirit for prayers answered and favor granted. Publication promised.

E.J.A.

Thanks to the Sacred Heart, St. Jude and the Blessed Mother for prayers answered. Publication Promised. G.M.

Thanks to St. Jude for prayers answered. Publication Promised. Denise Fisher

Thanks to St. Jude for prayers answered. Publication Promised. H.P.

5A-Novenas

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Thanks to St. Jude and St. Anthony for prayers answered. Publication promised. C.S.

Thanks to St. Jude for prayers answered. Publication promised. CARMEN BELEN

Thanks to Blessed Mother and St. Jude for prayers answered. Publication promised. D.M.

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.

Thanksgiving to St. Jude, Sacred Heart of Jesus, Virgin Mary, Mother of God St. Theresa and all the Saints. Request granted. Publication Promised. A.M.B.

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

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

Thanks to the Holy Spirit for prayer answered. Publication promised. E.C.P.

5-A Novenas

Thanks to the Sacred Heart, Blessed Mother, St. Jude and St. Joseph for prayers answered. V.K.J.

Thanks to St. Jude for prayers answered. Publication promised. A.B.

Thanks to the Sacred Heart and St. Jude for favors granted. Publication Promised. S.M.A.

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Know Your Faith

During times of transition

by Father Herbert Weber
NC News Service

Keep these three points in mind

During any time of transition there are those who want faster change, while others want an elimination of — or at least a slowing down of — change. That is certainly true in the church. People living in a church during a time of transition, however, have to keep several points in mind.

First of all, everyone has to admit that a transition in the church universal will affect people locally as well. There will likely be some pain associated with changes.

I know of a parish that has not had a pastor for several years. But it has functioned rather well with a pastoral administrator who is a nun. She is well-liked and welcomed. On weekends and on some other occasions, a priest comes to celebrate the sacraments with the parish community.

This arrangement is not considered ideal by members of the parish but is seen as an indication of the decreasing number of priests. The pain of the arrangement was expressed to me when a parish representative spoke about the difficulties of celebrating the sacraments with a priest who is not a leader of this particular community and does not know it the way a pastor would. Moreover, parishioners vacillated between the belief that they were trailblazers in terms of new models of church and the fear that they were somehow being oppressed by the diocesan church.

Obviously, people at the local level are going to be affected by transitions that happen to the larger church.

But it is wise not to stop with that insight. For knowing that one is somehow going to be involved in a transition in the church and affected by it can be seen as an opportunity for new growth. This is my second point.

Another parish, one that was going through a struggle over personnel changes, had a decision to make. People could get angry or they could try to do something positive about it. What did they do? They chose to come together in prayer. Every Thursday night for weeks they met together in the church and prayed for the guidance of the Holy Spirit. Their concerns did not disappear. No. But somehow their concerns took on more acceptable proportions. Eventually, the leaders felt they knew what first steps to take. A sense of hope returned.

Finally, and this is my third point, it is helpful for those enduring a transition to keep in mind the bigger picture.

—A sense of history can help tremendously. It serves as a reminder that the church has experienced and survived changes before.

—A notion of geography is also beneficial. It can make allowances for the universality of the church — allowances for the different kinds of needs that exist in different regions and nations, and for the ways in which this factor influences the pace of change.

Whether a transition is a normal development or an extraordinary event, change can become more understandable when it is seen as part of a continuum that spans the decades and the globe.



A time of transition in the church offers people an opportunity for new growth, writes Father Herbert Weber. It also helps if people keep the bigger picture in mind.

(NC photo)

Facts of life and signs of our times

Most people consider Johnny a happy teen-ager. Just 15, his smile and his wit are familiar to everyone who knows him. He performs quite well in his schoolwork, though like others his age he procrastinates too much on the big projects. Several fine teachers have been good influences on him. Since Johnny is in an accelerated math program, he already has taken the PSAT exam for college. Now colleges near and far are sending him brochures.

This generates feelings of excitement and optimism about the future for Johnny. But his parents' feelings are mixed. For each new brochure fuels their growing apprehension about their ability to deal with the high cost of college. But first things first. In three weeks Johnny turns 16. Getting a driver's license is the most important thing in the world to him right now. But his attitude toward driving

— He and his friends never get their fill of telling how "cool" it will be — is another factor fueling apprehension for his parents right now. Is he really old enough? Is he ready to drive responsibly?

Peer pressure is yet another worry for Johnny's parents. They long have struggled to convey a sense of values to Johnny. They have talked with him innumerable times about saying no if friends inject alcohol and drugs and sex into their lives, and urge him to do so. Johnny's parents enjoy his friends. But lately they've noticed that one friend has become rather pushy when it comes to getting others to do what he wants. And they see that Johnny doesn't find it easy to handle this pressure. For Johnny himself struggles with ambivalent feelings about what he wants to do and what he believes.

In the view of Johnny's parents, his world is a mixed blessing. It offers much to be grateful for. But they also perceive his world as risky.

Picture them at a parish meeting called to plan a new youth ministry program. Undoubtedly, they will bring a sense of urgency to the discussions. In their view, if the parish youth program is strong, it can offer true support both to them and to their son. They perceive this as a need. So their voices may have an anxious and somewhat demanding tone when they speak. Like many others who approach the church today for a wide variety of reasons, these people's hopes and expectations are large, the way they perceive their personal needs to be. In both church and society, these are facts of life and signs of the times.

Scriptures

Transitional phases of the Bible

By Father John J. Castelot
NC News Service

A pope named Damasus I lived in the fourth century. He was a person of considerable literary skill and sensitivity. So it was probably not surprising that the translations of the Bible available at that time offended him.

In the second and third centuries the Scriptures had been translated into Latin, the vernacular or commonly spoken language. But these translations left a great deal to be desired.

Their Latin often was barbarous. More seriously, these translations were not based on the original languages of Scripture, but on a Greek translation.

So Pope Damasus commissioned Jerome to produce a new translation, starting from scratch and from the Bible's original languages. It was a formidable challenge, but Jerome met it. His translation, known as the Vulgate, still is acknowledged as a monumental accomplishment.

However, the translation created consternation in the ranks. Augustine, a friendly rival of Jerome's, complained bitterly about the effect it would have on the people.

The people, after all, knew the old one practically by heart, at least the psalms, which they used to sing while at work in the fields.

But Jerome's translation was here to stay. It marked a

Collaboration

The key to success in most situations

By Katharine Bird
NC News Service

About 20 years ago I was part of a small group called together by the pastor to organize our parish's first board of education. We met at first with minimal expectations. Our assumption was that the pastor would make all the important decisions.

It took awhile for us to realize that the pastor actually intended us, the lay people, to take responsibility with him or the board and for making decisions about the parish's educational mission. We also spent many long and difficult hours together studying the parish's religious educational needs and evaluating our commitment to the parish school.

That experience was pivotal for me. It changed my view of how I as a lay person could participate in the church and in parish life. It was an exhilarating experience that made a long-lasting impact on me. For it was in that time of transition that I also came to value the benefits of collaborating with others in the church. I learned that collaboration builds a spirit of camaraderie as people struggle together for a common goal.

Collaboration works because it "is rooted in life experience," said Virginia Sullivan Finn, a religious educator. "It bears close resemblance to what people are used to in good family life, in friendship" and at work where teamwork is often valued highly.

Mrs. Finn is assistant to the president at the Weston School of Theology, Cambridge, Mass.

In a collaborative undertaking, each person "pulls his or her own weight and is responsible, yet each cares about the others," she said.

The roots of collaboration in ministry go straight back to the Bible, Mrs. Finn said. She thinks "it's no coincidence that Jesus called fishermen first."

For Mrs. Finn has spent considerable time on the New England coast watching fishermen ply their trade. Frequently, she noticed, they work in unison for three hours without saying a word.

To bring in a good catch, fishermen

learn early on that they have to collaborate, she observed. "I think the disciples brought that kind of talent into ministry."

Paul Henderson, a leader in the field of youth ministry, also finds collaboration particularly important in times of transition. Such times, he explained, "have a way of throwing our equilibrium off."

Henderson is special assistant for youth and young adult ministry in the U.S. bishops' Secretariat on the Laity and Family Life.

Collaborating with others means we "don't have to go it alone," he said. He thinks this helps to counterbalance the sense of insecurity people feel during transitions.

Mrs. Finn echoed this view. In a time of transition we need "more voices from the believing community coming together to discern and sort out what is happening," she said. Collaboration encourages people with differing experiences and expertise to work together within the local community.

"Youth ministers just can't exist without collaboration," said Henderson. Getting the cooperation of parents and other parish ministers as well as youths themselves is essential to making parish youth ministry work.

At a time of crisis, collaboration becomes crucial. Henderson told of a youth, a high school sophomore, who was headed for a steep dive because of his daily drug use.

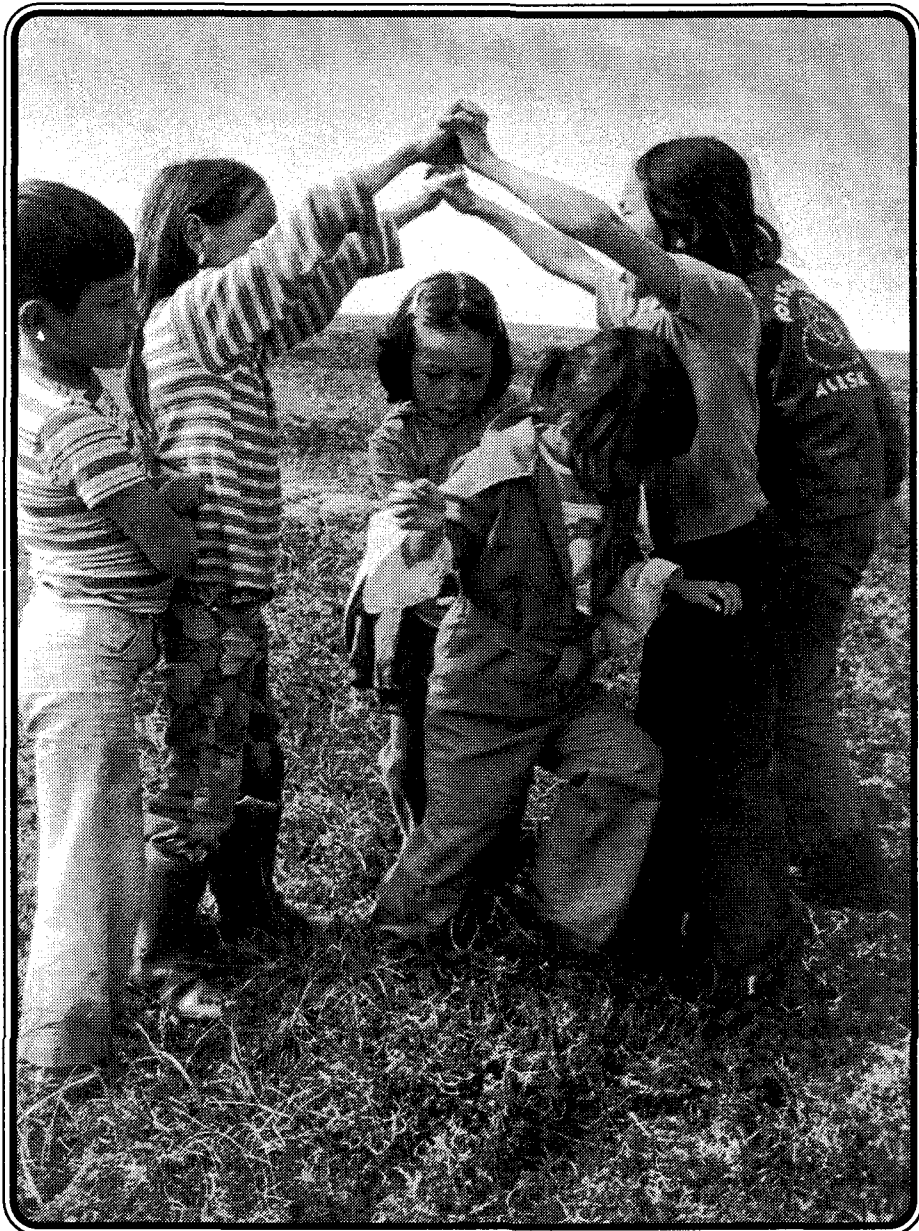
His family ignored the signs of drug use and the youth resisted the efforts of his peers to wean him away from drugs. The youth turned away from his peers to "friends" who bought into the drug culture. But periodically the boy would attend a parish youth function. On one such occasion, and after a particularly bad experience with drugs, he admitted to Henderson that he used drugs, but not the extent of his involvement. "He was asking for help, but hiding how desperate he was," Henderson said.

In time, Henderson was able to get the youth started on the long process of re-

covery. But in doing so, the youth minister had to enlist the help of others including a professional counselor, a long-time parishioner, the boy's family and a

youth group which provided "a nurturing, supportive community."

In this difficult situation, collaboration became the key to success.



Teamwork helps to build a spirit of camaraderie among people, writes Katharine Bird. Collaborating with others can be the success during a time of transition.

(NC photo)

Sebastian's persistence in the face of challenge

by Janaan Manternach
NC News Service

Sebastian de Aparicio was born in Spain 10 years after Columbus discovered America in 1492. Sebastian's parents were poor. So young Sebastian worked as a fieldhand and a shepherd to help them. As a teen-ager he worked as a servant for a wealthy widow in the city of Salamanca and later as a farmhand. He sent as much money to his family as he could. When Sebastian was 31, he sailed for the New World. He settled in Mexico and began working as a farmer. He soon realized it was much harder to make a living as a farmer in Mexico than in Spain. There were few tools, no wagons

and no roads. So he set to work building plows and carts and training oxen to pull them. He taught the Indian people to do the same.

Then he began the awesome project of building a road almost 200 miles long, from his town, Puebla de los Angeles, to Veracruz. He had no tools except those he could make. He had no earthmoving machines, just oxen and homemade carts. Next, Sebastian built an 84-mile road connecting Puebla with the capital, Mexico City. In 1542 he began a road of almost 500 miles from Mexico City north to the silver mines at Zacatecas. It took ten years.

Sebastian's creativity and hard work made him wealthy. But he lived a simple life and was unusually generous to the poor. He used his many talents to help develop his new homeland. After building Mexico's first roads, Sebastian returned to farming when he was 50. Everyone came to love him. When he was 60 he got married, but his wife died before their first anniversary. Two years later he married again, but his second wife also died not long afterward. In 1572, Sebastian himself almost died from a dangerous sickness, when he recovered, he decided to sell everything he owned and give all the money to the poor. He worked without pay in a mon-

astery in Mexico City. Two years later, at 72, Sebastian joined the Franciscans. After profession as lay brother his task was to provide the Franciscan House of Studies at Puebla de los Angeles with all their material needs.

He went from village to village begging for food and other necessities. Brother Sebastian became so admired and loved that people considered him a saint and called him the Angel of Mexico. He died at 98. Pope Pius VI beatified Sebastian de Aparicio in 1789. Mexicans honor Blessed Sebastian as a national hero. He is also honored as patron of travelers.

new beginning and remained the official text of the Bible for the Latin church up until the Second Vatican Council.

However, that was not to be forever. And in 1943, Pope Pius XII, recognizing the Vulgate's obvious inadequacies, authorized fresh translations from the original languages. Before this time, translations of the Bible into spoken languages of the day had to be made on the basis of the Vulgate. So they were translations of an already imperfect translation.

What happened was that scholarly work on the Bible opened up for Catholics and their work was to have a tremendous impact on Vatican II. It awakened a sense of

the historical development of Christianity and the dynamic development in our understanding of truth.

By the same token, Vatican II was not an ending. It was another beginning.

It is obvious that all of this exerted a telling impact on Catholic life in general. Just in the area of people's practical appreciation of the Scriptures, the effect has been amazing.

The council renewed the Liturgy of the Word—the part of the Mass in which the Scripture readings are proclaimed. Now the Mass offers a wide variety of biblical readings over a three-year cycle, opening vast treasures for millions of Catholics.

They heard passages they never had heard before.

Their interest was aroused and they looked for further enlightenment. In fact, the council positively urged the promotion of biblical study among people.

Parish lectures and study grew apace. I conducted four just this last Lent.

One happy side effect of all this has been an awakened sense of history, a realization that God's plan of salvation involves a historical process. It will be finished only at the end of time.

There are no endings, only beginnings.

Castel Gandolfo

History and legend surround the pope's summer home in Italy

By Agostino Bono

VATICAN CITY (NC) - When Pope John Paul II goes to Castel Gandolfo for the summer, he stays at a papal villa sitting atop centuries of history and legend.

The older the story the more difficult it is to separate the two.

Legend says the town was founded as Alba Longa by Ascanius, the son of Aeneas. Aeneas was the Trojan hero who led the remnants of his people into exile after their defeat in the Trojan War by the Greeks in the 12th century B.C. Legend and Roman literature have Aeneas wandering around the Mediterranean Sea before settling near what is now Rome.

Currently, Castel Gandolfo is a hilltop town of 7,000 people, 1,400 feet above sea level, and famous as a summer Sunday gathering spot for tourists and pilgrims attending the pope's noon Angelus talk.

In between its founding and its current use, it was the headquarters of a major alliance against Rome, was destroyed by Rome, and later became a summer villa for a Roman emperor.

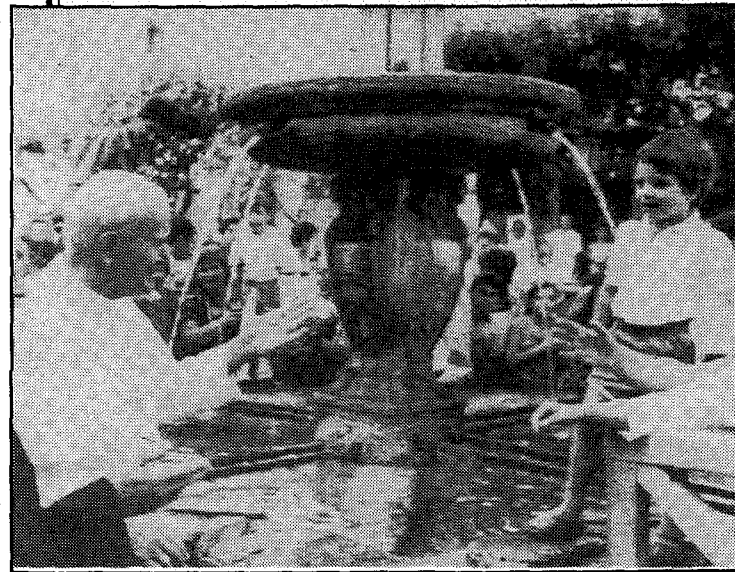
Located 15 miles south of Rome, above a volcanic crater lake, Castel Gandolfo still provides a quick escape from urban Rome's double-barrelled summer swelter of 90-degree temperature and 90 percent humidity.

Popes have been no exception, using it as a summer retreat since the Gandolfo castle became part of papal property at the turn of the 17th century.

The town gets its name from the castle, which belonged to the Gandolfo family in the 12th century. But the town's documented history goes back much farther, to the Iron Age.

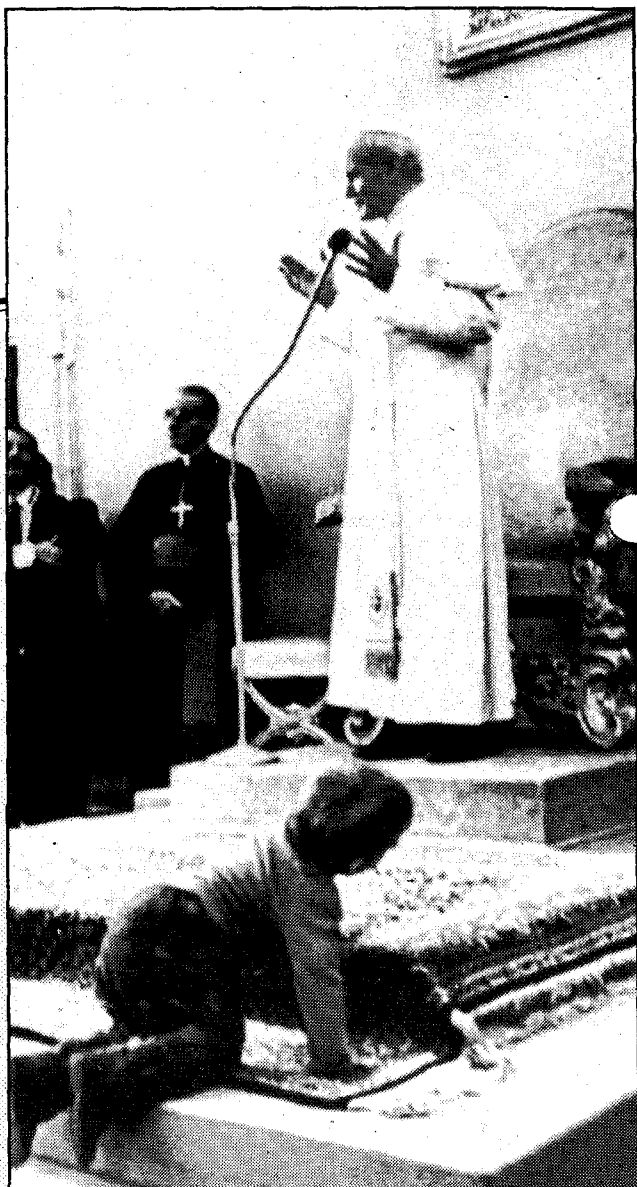
Although there is no clearly identifiable trace of the town founded by Ascanius, an Iron Age burial ground, dating from the seventh to the ninth century B.C., is located just west of the city.

Alba Longa is prominent in Roman legends. Centuries before the establishment of the Roman Empire, it was the center of the Latin League, which opposed Rome for domination of central Italy when Rome was still a small-town



Pope John Paul II greets a child during a walking tour around Castel Gandolfo. The pope spends his summer holidays at the retreat, about 15 miles south of Rome.

(NC photos from UPI-Reuters)



A young child crawls up on the podium to get a better look at Pope John Paul II during an audience at Castel Gandolfo, Italy. No one, including the pope, seems to mind as the child selects a front row seat.

kingdom looking to expand.

It went to war with Rome and was defeated by Roman King Tullus Hostilius, listed in Roman tradition as the second king after the legendary Romulus, founder of Rome.

Rome destroyed Alba Longa and never rebuilt it. In the first century, the Roman Emperor Domitian, who ruled from the year 81 to the year 96, restored some of the splendor, building a summer villa on the site.

Ruins of Domitian's villa still exist inside the walls of the papal property.

During medieval times, it was customary for noble families to build castles, for defensive purposes, on the highest hill in a region. Towns slowly grew up around these castles, often becoming known by the name of the castle. Such is the case with Castel Gandolfo, which retains its name despite several changes of castle ownership until it came into the Holy See's possession in 1596.

The current papal villa was ordered built in 1624 by Pope Urban VIII. It was erected over the ruins of the Gandolfo castle, retaining some of its towers and

walls. Subsequently, the neighboring Villa Barberini, with its gardens atop the site of Domitian's summer retreat, was incorporated into the papal domain.

Since 1936, papal property has housed the headquarters of the Vatican Observatory, one of Europe's most important astronomical research centers. The entire property, almost 100 acres in size, is surrounded by a wall. Special Vatican permission is needed to enter, except for the pope's summer Angelus talks.

Several popes, including Pius XII and Paul VI, died at Castel Gandolfo.

Mother Angelica, soul of cable T.V. network

By Cindy Wooden

BIRMINGHAM, Ala. (NC) - Angels are everywhere on the grounds at Mother Angelica's Eternal Word Television Network. The plaster of Paris cherubim seem to greet guests, and often Mother Angelica is not far behind.

She's not a media mogul, business executive or television star — she's a Poor Clare Nun of Perpetual Adoration with a touch of each who uses her television apostolate to bring millions of viewers a vision of the church "in all her truth and beauty."

From 1986 to 1988, the network Mother Angelica founded in 1981 at her monastery in the wooded hills overlooking Birmingham was the fastest growing religious cable network in the country, according to statistics in Cablevision magazine. The network has a potential audience of almost 12 million U.S. households, said Marynell Ford, EWTN's vice-president for marketing.

In 1987 and '88, Protestant televangelists — rocked by scandals involving the Rev. Jim Bakker and the Rev. Jimmy Swaggart — saw major declines in viewership and revenue. During the same period, Mother Angelica's network dedicated a new studio went from a six-hour broadcast day to 24 hours and provided live coverage of Pope John Paul II's 1987



Mother Angelica, a Poor Clare Nun of Perpetual Adoration, sees her EWTN as a means to portray the church "in all her truth and beauty."

(NC photo)

U.S. visit.

According to EWTN's 1987 audited financial statement, contributions to the network declined by more than \$600,000 from 1986; the network had revenues of almost \$4.3 million and expenses of just over \$4.4 million. The deficit was covered by a surplus from 1986. In the 1987-88 fiscal year, the Rev. Jerry Falwell's "Old-Time Gospel Hour" ministry experienced a \$10 million decline in public contributions, bringing the total down to \$40.7 million, according to the Lynchburg (Va.) News and Daily Advance.

"A Catholic channel is so different," Mother Angelica said, "The sacramental

system does not allow us, thank God, to become a substitute" for a local community. "We're supplement."

The television show she hosts — "Mother Angelica Live," which airs for an hour twice a week and is shown in reruns at other times — "is not a fundraiser," she said. The maximum amount of on-air time Mother Angelica spends requesting contributions is four minutes a week, she said. The network is run by religious order whose members do not receive salaries "and people know that," Mother Angelica said, adding that probably is the reason contributions to EWTN haven't dropped as dramatically as some

television ministries' have. "I have great vice presidents, a tremendous staff and crew... They are working for the Lord and they know that their salaries depend on the Lord," she said.

The network has no budget and does not conduct feasibility studies before moving into new areas. "I don't ever plan the future," Mother Angelica said, "I believe in going wherever the Lord opens." One door that opened to Mother Angelica and others at EWTN in 1987 was the founding on May 1 of a new religious order for men and new order for women.

Father Michael McDonagh, co-host of "Mother Angelica Live," and Mother Angelica are co-founders of the Order of the Eternal Word, a religious congregation of priests and brothers. In addition to Father McDonagh, the order had eight members. Mother Gabriel and Mother Angelica are founders of the Sister Servants of the Eternal Word. A congregation with six members.

Sets, control rooms, satellite dishes and television cameras bring with them a danger of getting "too involved in the medium," Mother Angelica said. But if a ministry never loses its purpose and mission, she said, "then the Lord will continue to bless it." "God wants to do great things for his people and his church, but God is first."