

THE VOICE

Vol. 35 No. 11

Archdiocese of Miami

May 25, 1989

First Communion...

...and May crowning

Vivian Linero 'signs' the Ave Maria and Paul Toma holds the cushion that held the crown of flowers which was just placed on the statue of Mary (left) at the Schott Memorial Center for the Deaf and Handicapped last Sunday. First Communion Mass was celebrated by Fr. James Vitucci before the crowning.

Anyone interested in services to deaf and handicapped, including Sunday Mass, may call 434-3306

Voice photo by Marlene Quaroni

Inner-Voice

- ✓ Letter to lovers ♥
Archbishop speaks to couples.....3
- ✓ Wisdom from youth
Words of S. Florida Valedictorians.....10
- ✓ 'Not my kid!'
Parental denial won't help15



(Voice photo by Ana Rodriguez-Soto)

△ Joyous celebration
Newly ordained Fr. Tomas Marin is greeted by well-wisher. Center Fold

World / National Briefs

National:

New York bishop senses fear after jogger attack

NEW YORK (NC) — Auxiliary Bishop Emerson J. Moore of New York said in an interview that fears generated by the assault on the woman jogger in Central Park have become so pervasive that they have been directed even against him. The bishop, who is black and formerly served as Harlem vicar and pastor of a Harlem church, now lives at Holy Family rectory in a predominantly white neighborhood near the United Nations. "I am often coming home late at night," he said. "And when you walk behind white people, you can just sense how uncomfortable they are. The media have perpetrated this fear."

U.S. Priest, Soviets face common foe in alcoholism

ROCKVILLE CENTRE, N.Y. (NC) — The United States and the Soviet Union have found a common enemy in alcoholism, said a Benedictine priest who recently returned from the Soviet-American Conference on Alcoholism in Moscow. Father Peter Sweisgood, executive director of the Long Island Council on Alcoholism, attended the conference in late April as part of a 100-member U.S. delegation of specialists in alcoholism treatment. The conference was sponsored by the Center for Citizen Diplomacy in Rye, N.Y.

Alaska archbishop urges citizens to speak out on abortion

ANCHORAGE, Alaska (NC) — As trial proceedings began in Anchorage in early May for 72 people arrested in an abortion protest, Archbishop Francis T. Hurley urged Alaskan Catholics to speak out on abortion. The complexities of the issue "are not justifications for silence. Rather they are reasons to speak up," the Anchorage archbishop said in a pastoral letter sent May 5 to every registered Catholic in the archdiocese. In a separate column appearing the same day in the Anchorage Daily News, Archbishop Hurley said the idea that a so-called right to privacy "is sufficient to destroy innocent unborn human life" is a concept "that sends a shiver through the whole body."

Chicago's Catholics, Lutherans reach covenant of cooperation

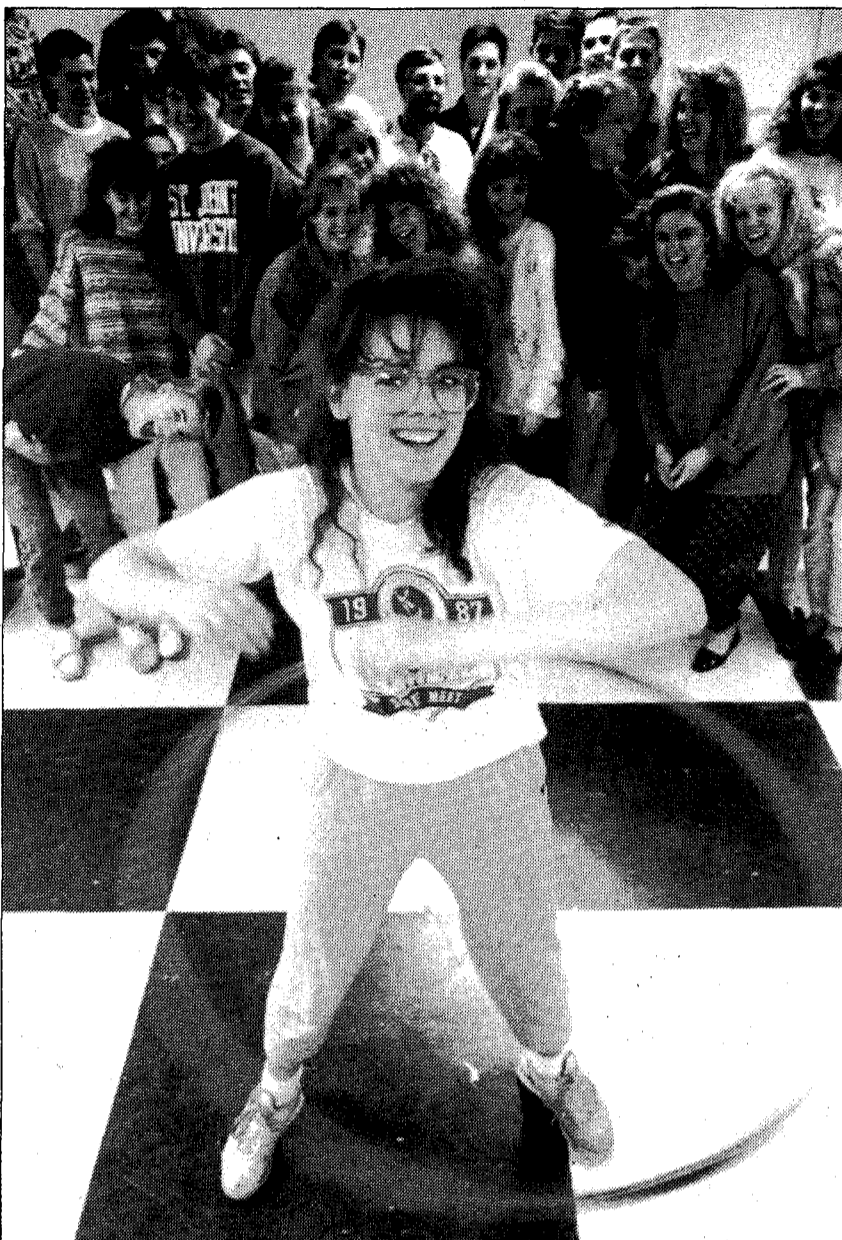
CHICAGO (NC) — Cardinal Joseph L. Bernardin and Lutheran Bishop Sherman Hicks led Chicago Catholics and Lutherans May 13 in celebrating a formal covenant which pledges closer cooperation. But serious differences, specifically on the issue of abortion, remain between the two denominations, Cardinal Bernardin said in a statement.

New Jersey homeless to benefit from task force's aid plans

CLIFTON, N.J. (NC) — The Diocese of Paterson, N.J., has approved a plan to assist the homeless that calls for providing them with emergency, transitional and permanent housing. The plan, recommended by Paterson Bishop Frank J. Rodimer's Task Force on the Homeless and approved by the diocesan Presbyteral Council, commits the diocese to use its land and buildings "where appropriate and available" to provide affordable and transitional housing.

Bishops council urges end to Nicaraguan trade embargo

WASHINGTON (NC) — Top Latin American Bishops' Council officials, in a meeting with President Bush, called for an end to the U.S. trade embargo against Nicaragua, saying new Soviet policies have forged an "opening" that must not be ignored. The church leaders also told the president they stood with the Panamanian bishops in protesting Panamanian ruler Gen. Manuel Antonio Noriega's frustrating "the will of the Panamanian people" in May 7 presidential elections.



Hooping it up

Erin Kittridge, a senior at Cathedral High School in St. Cloud, Minn., spins a hula hoop in a contest held in conjunction with her school's annual "Rockin' Round the Clock" fund-raiser. Erin spun her hoop for one hour, 22 minutes, 23 seconds. Events included a 10-kilometer run, a carnival and a concert featuring rock 'n roll favorite Bobby Vee and the Crickets, Buddy Holly's band. Vee, whose children attended the school, helps promote the event annually and performs at the concert. This year's event raised over \$80,000.

NC photo

Religious leaders denounce government's detention of refugees in Rio Grande Valley

WASHINGTON (NC) — A delegation of religious leaders, in a joint statement, has condemned federal government detention of Central Americans in the Rio Grande Valley of south Texas, calling it "inhumane" and a "violation of due process." One member of the delegation, Hernan Gonzales, director of the Division of Christian Service of the Diocese of Brownsville, Texas, in a May 17 Capitol Hill press

conference, attributed the large numbers of Nicaraguans seeking haven in the United States to the "success" of U.S. foreign policy goals. "It's ironic... but the Nicaraguans coming in show our policy in Nicaragua is working. We have destabilized Nicaragua and the economy is in shambles," he said. "The more we squeeze," the more people will come, he said.

World:

Polish Parliament bestows legal status on Catholic Church

WARSAW, Poland (NC) — Poland's Parliament has granted legal status to the Catholic Church for the first time since the communist takeover in 1944. The law, passed May 17, made Poland the first Eastern-bloc country to reach a formal reconciliation with the Catholic Church. Government and church leaders had signed the proposed law April 4. Polish church officials said that by early fall they expected Poland to establish diplomatic relations with the Vatican, another first for an Eastern-bloc country. The parliament, or Sejm, also passed a law establishing freedom of worship and a law bringing the country's estimated 62,000 clergy into the country's social security system.

Vatican recognizes heroic virtues of two of Fatima's first pilgrims

VATICAN CITY (NC) — The Vatican has recognized the heroic virtues of Francisco and Jacinta Marto, two of the three children who saw what the church has recognized as the Marian apparitions at Fatima, Portugal, in 1917. The recognition of heroic virtues is the first major step toward sainthood. The Vatican announced the decision May 13. The third person to have seen the apparitions, their cousin Lucia dos Santos, is still alive and is a Carmelite nun. A sainthood process can only begin after death. Since the apparitions were declared genuine by local church authorities in 1930, Fatima has become one of the most popular Catholic pilgrimage sites in the world.

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♥ A pastoral letter to lovers ♥

As June, the month for brides, approaches and couples pledge themselves to each other in marriage, the Archbishop of Miami reflects on the true meaning of falling in love in his pastoral letter to lovers:

My beloved lovers in Christ:

It was Tennyson who said: "In spring a young man's fancy lightly turns to thoughts of love." This is true as well, I am inclined to believe, for those of all ages. Springtime is the season for loveliness, flowers in bloom, gentle showers, sunny blue skies. It is time for being fascinated with beauty. And beautiful is the relationship of a young man and woman who have fallen in love, the unique overture to the Sacrament of Matrimony. Springtime is a time for all of us — the Archdiocese to salute our newlyweds and all of our brothers and sisters who are faithfully living out the Sacrament of Matrimony, of love and parenthood.

Falling in love is the Lord's way of assigning partners, sort of human guardian angels, to His beloved spouses in order to assure that they and their children receive tender, loving care in their temporal and spiritual pilgrimages through life. And it is the Lord's way of enlisting partners for himself in the miracle of perpetuating His human race.

Truly couples in love have a vocation to live a wondrous form of human relations. Their love reflects the divine way of loving, for genuine lovers are unselfish, seeking not so much what they can receive as what they can give.

Genuine lovers have a fascinating sensitivity to their partners' feelings, a readiness to express affection, to be caring, thoughtful, trusting, open to communication.

Matrimony is a school of holiness. It is a skilled teacher revealing how one transcends self-centeredness, lives for others — for one's beloved, and also for one's neighbor — and for one's God. So marvelous is the genuine love of spouses that the Bible and the sacraments model it on Christ's love for His people; "Husbands," St. Paul says, "love your wives as Christ loved the Church." (Ephesians 5:25)

We see the Lord's marvelous handiwork in His gift of sexuality. Couples attract and compliment each other by the gifts of their distinct personalities. By the most intimate of human relationships, the Lord encourages them in their mutual devotion and affirms their faithful assistance in helping Him to give physical and spiritual birth to new children of their family and of His Kingdom.

Lovers are wary lest their precious marriage be desecrated by the growing selfishness of our times, lest their sublime spiritual commitment to each other degenerate into a vain and frustrating effort to use each other.

Lovers are aware that they live in a time when the developments of technology, if not properly used, will threaten our ecology, even human existence. The ozone

layer is becoming less effective in screening out the harmful rays of the sun, deforestation is destroying the soil and the atmosphere, the depletion of the world's natural fuel supply is a serious concern, the nuclear bomb has become a nightmare. The fact that we can do it does not mean we may do it.

True lovers realize that even more threatening is the danger to the moral ecology of modern life from the misuse of contemporary technological developments in contraception, abortion, pornography, drugs. The security and tranquility of marriages, of families, the future of children, our very society, are in jeopardy through the sins of our times — the grave sins of unfaithfulness, artificial contraception and abortion.

Married lovers are called to witness forever to Christ's

'Falling in love is the Lord's way of assigning partners to his beloved spouses in order to assure that they and their children receive tender, loving care in their temporal and spiritual pilgrimages...'



Genuine love-making is contravened by the unnatural sin of artificial contraception — a practice which has enfeebled the true love relationship and has led to infidelity and promiscuity in our society.

As the United States Bishops have said, "In contraceptive intercourse the procreative or life-giving meaning of intercourse is deliberately separated from its love-giving meaning and rejected; the wrongness of such an act lies in the rejection of this value." ("To Live in Christ Jesus," United States Bishops' pastoral on the moral life, November 11, 1976, P. 18)

For lovers to abandon each other is a betrayal by one or both of the undying love pledged in the sacrament. It is a betrayal of the third party to their union — the Lord Himself who has said, "Let no man separate what God has

joined." (Matthew 19:6) Those who attempt a second marriage, despite a valid first marriage, are sinfully to their sacramental calling to witness to Christ's undying love for the people of His Church. Cohabitation and sexual relations before the commitment of marriage are also a seriously sinful travesty of the sacred marriage union and its purpose. A lack of respect for the sacrament and or the partner is revealed.

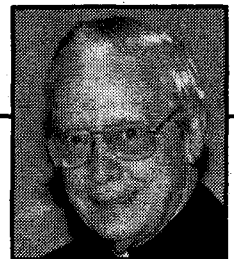
Genuine love is exclusive. Love-making needs to be limited to the context of marriage if the inherent sacredness of what takes place is to be discovered and protected in all its richness. Married lovers are totally committed to each other. The lover's commitment is incompatible, unreconcilable, with unfaithfulness, with the serious sin against the sixth commandment, "You shall not commit adultery." (Exodus 20:14)

Because lovers realize their undying relationship is based, nourished and preserved by the presence of the Lord as an unseen partner, they regard their union as sacred. They prepare for it carefully, prayerfully, with the solicitous assistance

of the Church. The religious ceremony of exchanging marriage vows is the center of the wedding event. The wedding is not desecrated by the excesses of preliminary parties. The nuptial of married lovers reflects and is enriched by this sacredness. It has been blessed. A spiritual, supportive atmosphere is created by religious images, religious reading materials, shared regular prayer.

The prayers of all of us of the Archdiocese are with the couples who are living out their love for each other and for their children in the vocation of matrimony. We join them in thanking the Lord for each other. All of us in the Church salute them. We admire them. We wish them the best. We join them for witnessing to the special love by which the Lord said His disciples would be recognized. By the intercession of our Mother Mary, may the Lord enrich their lives with the blessings of grace, health, tranquility and happiness.

Devotedly yours in Christ
Edward A. McCarthy
Archbishop of Miami



Devotedly yours

A new bishop is installed

△ See Story on page 5

My dearly beloved:

I am flying high again. This time I am on the way home from St. Petersburg. I was there for the ceremony installing the new Bishop. Bishop Thomas Larkin, who had served for ten years, asked the Holy Father to relieve him because of ill health.

The Holy Father named as his successor Bishop John Favalora who had been as the Bishop of Alexandria, Louisiana, a small diocese, once known as Natchitoches, that was established in 1853. Originally that diocese was part of the Diocese of New Orleans and the Floridas. It was the first and oldest diocese in the United States that is celebrating its bicentenary this year. I am told that in those days all of Florida was part of the Diocese of New Orleans, and the Diocese of New Orleans was under the Archdiocese of Havana, Cuba!

Bishop Favalora was warmly received in a beautiful ceremony. The Cathedral church was crowded with clergy, religious and members of the laity. There were more than thirty Bishops present, including Archbishop Pio Laghi, the papal representative. The clergy were vested alike in chasubles which we loaned them from Miami. The choir was magnificent.

According to the prescribed ritual, I as Archbishop

presided at the opening of the service. As the new Bishop entered the church, he was presented the keys of the Cathedral. I then greeted and welcomed all present, paid tribute to Bishop Larkin, the retiring Bishop, and on behalf of all the Catholics of Florida welcomed Bishop Favalora, assuring him of our prayerful support.

'In those days all of Florida was part of the Diocese of New Orleans, and the Diocese of New Orleans was under the Archdiocese of Havana!'

I then invited Archbishop Laghi to read the papal document of appointment. This he did after graciously expressing the Holy Father's commendation of Bishop Larkin for his devoted service and addressing warm words of congratulations and encouragement to Bishop Favalora and all of the Diocese of St. Petersburg.

Archbishop Laghi and I then escorted the new Bishop to his episcopal throne and I presented to him the crozier, the symbol of his leadership. Thereafter representatives of the clergy, religious and laity came to the throne to express their welcome to their new Bishop.

The Bishop presided as the Mass continued. He

preached a beautiful homily on the Bishop as shepherd. He pointed out that the Lord Himself used that title to convey His loving care and solicitude for his people. As a means of exercising that solicitude, the Lord has established Bishops in His Church. They have the responsibility of providing, personally and by their leadership, for the care of the Lord's people as teachers of the Faith, leaders in worship, and loving guides and servants. They are responsible for uniting and coordinating the living out of the life of Christ by His disciples.

A very special guest at the ceremony was the Bishop's mother. She had celebrated her 80th birthday the day before. She is high spirited and articulate. She said she hoped now the Bishop would remain permanently in St. Petersburg. He had been in his previous assignment less than three years and she is getting tired, she said, of going to repeated installation ceremonies!

At the dinner following the ceremony, a number of us spoke. Bishop Larkin said he felt like Martin Luther King — "Free at last." His fellow Bishops of Florida gave him two dozen golf balls as retirement gift!

Devotedly Christ,

Edward A. McCarthy
Archbishop of Miami

Pope warns leaders on Lebanon

VATICAN CITY (NC) — Pope John Paul II, in a personal message delivered to 16 heads of state, said foreign leaders responsible for the violence in Lebanon will be judged guilty by God and history.

The pope appealed yet again for an end to the current "intervention by armed forces of neighboring countries" against Lebanon, warning that continuing attacks are leading to the nation's "destruction."

The message, released by the Vatican May 22, was sent to United Nations secretary-general Javier Perez de Cuellar and to 16 heads of interested states. Vatican sources said the governments

of the United States, Syria and Israel were among those receiving the letter.

The pope described the current fighting, which have involved Syrian-backed militias and Lebanese Christian forces in Beirut, was a case of "a weaker state suffering the violence of the stronger ones."

"Whoever operates in this manner is guilty before God, the supreme judge, and before the judgment of human history. The moral guilt falls on all those who, in such situations, fail to defend the weak when they could have and should have," the pope said.

He urged that "indispensable steps to prevent the destruction of Lebanon"

be taken urgently. The pope did not spell out those steps, nor did he mention by name the countries involved in the fighting.

Syria maintains a military force of approximately 35,000 in Lebanon. Israel, which invaded the country in 1982 to drive out Palestinian guerrillas, has some troops along the southern border, and supports anti-Palestinian Lebanese militias in the border region.

The latest round of clashes began in March after mostly Christian elements of the Lebanese army led by Gen. Michel Aoun, a Christian, moved to close illegal ports used by Lebanon's private militias.

Bishops may boot Mafiosi

ROME (NC) — The Italian bishops are studying the possibility of automatically excommunicating the bosses of Italy's major crime organizations, said Cardinal Michele Giordano of Naples.

If approved, such an excommunication would be contained in a document issued by the bishops' conference next October, he said during a May 15-19 meeting in Rome of Italy's bishop

The purpose would be "to isolate and banish the phenomenon of the Mafia and to reinforce the conscience of those who fight it," he said.

The bosses of two other Italian criminal organizations, the Camorra and the 'Ndrangheta, also would be part of the automatic excommunication, the cardinal said.

The Camorra operates in the Naples area, the 'drangheta is based on the island of Sardinia, and the Mafia operates out of the island of Sicily.

The cardinal said he already has ordered Naples priests not to accept as godfathers at baptisms and confirmations people affiliated with the Camorra.

A group of bishops preparing a document on the church's role in southern Italy is studying the possibilities of a widespread excommunication, said Cardinal Giordano.

"We still haven't decided. We are studying the proposal," he said May 17.

In 1952, the Sicilian bishops automatically excommunicated people who participate in Mafia-related crimes. They reaffirmed their stand in 1982.

Dial-a-Pope now available

National Catholic News Service
Listening to the pope can be as easy as dialing long distance with a new Vatican service that provides a daily papal message over the telephone.

The new program, which began last month, is "designed to bring the voice and teaching of the Holy Father to an even greater number of people in the United States," the announcement said.

The recorded "reflections of Pope John Paul II" are offered in three languages, reached by separate numbers, and have been "selected from among his many discourses in English, Spanish and Italian around the world," it added.

The messages, which begin with the sounds of pealing church bells, are available 24 hours a day and run about two minutes in length. Messages change daily.

Rick Wallerstein, manager for AT&T International in Basking Ridge, N.J., said the cost of a call to the U.S. would range from \$1.10 to \$3.03 for two minutes, plus tax, with the cheapest rates available from 6 p.m.-7 a.m.

The papal message may be heard by dialing the international access code and then 39-7779-3020 (for English); 39-7779-3030 (for Spanish) and 39-7779-3010 (for Italian).



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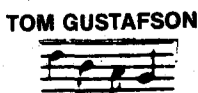
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St. Petersburg welcomes new bishop

ST. PETERSBURG (NC)—Bishop John C. Favalora said his first priority as the new bishop of the Diocese of St. Petersburg will be to support priests.

Bishop Favalora, who had been head of the Diocese of Alexandria, La., for the past three years, was installed in his new diocese May 16 during a locally televised ceremony from the Cathedral of St. Jude the Apostle.

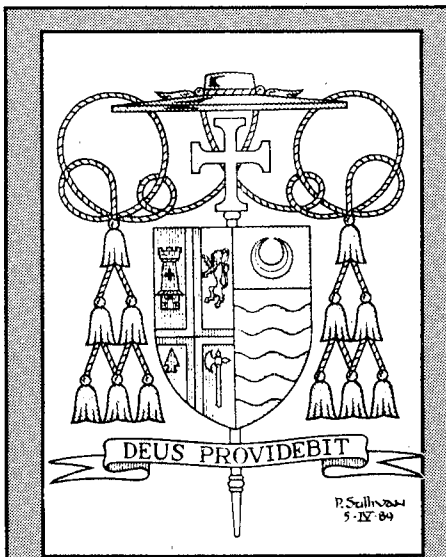
Archbishop Pio Laghi, apostolic pronuncio to the United States, presided at the installation and said Pope John Paul II encouraged Bishop Favalora to serve the Diocese of St. Petersburg with the same zeal, strong will and energy he displayed in the Diocese of Alexandria.

Archbishop Laghi and Archbishop Edward A. McCarthy of Miami escorted Bishop Favalora to the cathedral, or bishop's chair, during the ceremony.

"This is the second time in less than three years that he has put me in my place," Bishop Favalora said of Archbishop Laghi, who also had installed him as bishop of Alexandria in 1986.

During the installation Mass, Bishop Favalora was greeted by representatives of 26 ministries in the diocese,

including the Apostolate to Black Catholics, the charismatic



"Deus Providebit" ("God will provide") is the motto of Bishop John Favalora, the recently installed Bishop of St. Petersburg.

On Bishop Favalora's coat of arms, the motto is accompanied by a shield and ornamentation.

The bishop's arms occupy the right side of the shield and are composed of a silver and white field on which are displayed three wavy blue bars to signify the rivers at the three cities that had the most influence on Bishop Favalora's life — Rome, New Orleans and Alexandria, La. The upper third of the arms is composed of a green field on which is displayed a silver crescent. The green field represents the bishop's heritage, on both sides, of Louisiana farming. The left side represents Florida and the Diocese of St. Petersburg.

renewal office, the Apostolate to Persons with Disabilities, the St.

Vincent de Paul Society and the Office of Youth Ministry.

In his homily, part of which he recited in Spanish, the bishop said his first priority would be support for his fellow priests.

Pope John Paul II sent a personal message to his friend and former classmate, Bishop W. Thomas Larkin, 66, as he retired from heading the St. Petersburg See.

"You are very well known by the Holy Father," Archbishop Laghi said, "and he is well aware of all the good works you have done for the people of St. Petersburg."

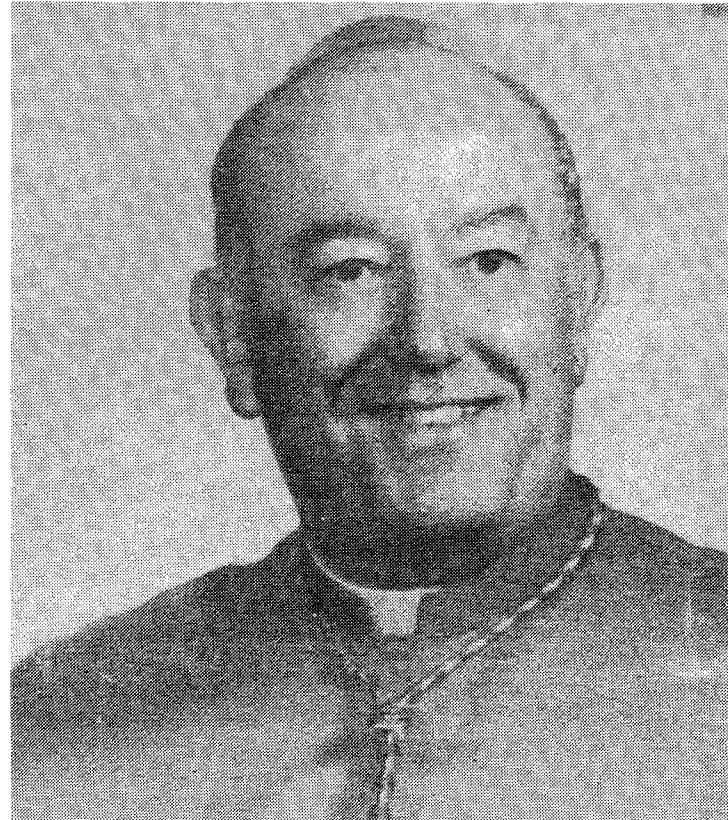
Archbishop Laghi said he was asked by the pope to express "his gratitude, appreciation and affection."

Pope John Paul II and Bishop Larkin were classmates in Rome from 1947 to 1949. Bishop Larkin was ordained a bishop by the pope at a 1979 Vatican ceremony.

The ceremony was attended by 33 bishops and archbishops, including those representing the seven Catholic dioceses of Florida.

Bishop J. Keith Symons of the Diocese of

Pensacola-Tallahassee said he was excited for the people of St.



Bishop John Clement Favalora, third bishop of the Diocese of St. Petersburg Petersburg.

"I know Bishop Favalora well," he said. "He is a gentle man and will be a good shepherd."

State and local politicians and ecumenical leaders were invited, along with representatives of every diocesan organization.

"It's a great day for the Church in Florida," said Thomas Horkan, executive

director of the Florida Catholic Conference in Tallahassee.

Six representatives of each of the 72 parishes in the diocese of approximately 300,000 Catholics also attended.

Bishop Favalora, an only child, was ordained in December 1961 in Rome and served in the Archdiocese of New Orleans until he was appointed Bishop of Alexandria.

PLEASE JOIN US FOR OUR MEMORIAL DAY MASS

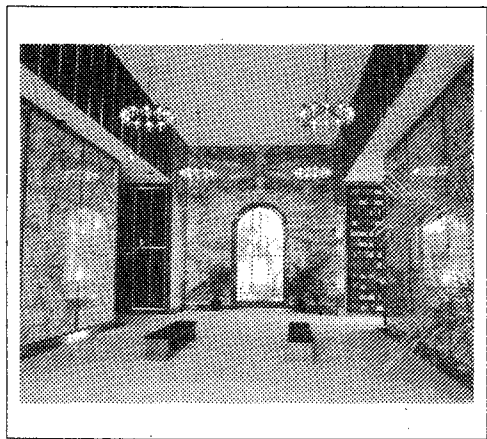
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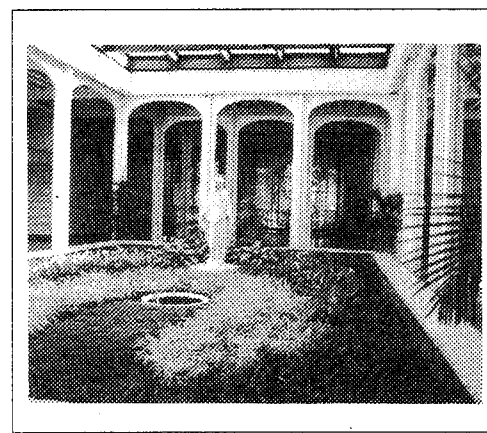
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The Most Reverend Edward A. McCarthy S.T.D., J.C.D.
Archbishop of Miami



Chapel of Our Lady of Mercy Mausoleum
Mass to be Celebrated by

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Church reacts to Central Park beating

NEW YORK (NC) — Public response to the rape and beating of a white female jogger in Central Park allegedly by six black teen-agers spurred reaction from Cardinal John J. O'Connor and Auxiliary Bishop Emerson J. Moore, both of New York.

Cardinal O'Connor reported that a visit he made to the teen-agers charged with the attack had brought him "a flood of hate mail."

"But there's not much point in being a priest if you can't do what Our Lord said, 'I was in prison and you visited me,'" Cardinal O'Connor said at a May 16 Mass sponsored by the archdiocesan Office of Black Ministry.

In a May 18 column in Catholic New York, newspaper of the Archdiocese of New York, the cardinal emphasized that his pastoral activity following the Central Park attack did not involve any attempt to influence the criminal justice process. "I went as a priest, not as policeman, judge or jury member," he wrote.

The cardinal wrote that one letter-writer took him to task for "headline hunting."

"Why this case, he wants to know. To get my name in the newspaper? Hardly. Then what's the answer? The answer is that the tragic drama of this case struck me as a potential turning point in the history of this city," Cardinal O'Connor wrote.

"The entire city seemed to have been shocked — then galvanized. It may not be too much to say that how we react as a city in this case may affect our future for years to come," he continued.

The cardinal said he made four hospital visits to the woman who was assaulted April 19 in Central Park, and then decided he should also visit the teen-age boys being held in prison for the attack. All have been charged as adults under a New York law that allows juveniles to be tried in adult courts for especially serious offenses.

Doctors reported May 16 that the

'The drama of this case struck me as a potential turning point in the history of this city'

--Cdl. John O'Connor



woman, a 28-year-old investment banker, had taken her first, shaky steps and had written her name. She was in a coma for nearly two weeks, and doctors say she suffered brain damage from the beating and from a lack of oxygen as she lay unconscious for several hours.

Bishop Moore said in a May 16 interview with National Catholic News Service that fears generated by the assault on the woman have become so pervasive that they have been directed even against him.

The bishop, who is black and formerly served as Harlem vicar and pastor of a Harlem church, now lives at Holy Family rectory in a predominantly white neighborhood near the United Nations.

"I am often coming home late at night," he said. "And when you walk behind white people, you can just sense how uncomfortable they are. The media have perpetrated this fear."

For black teen-agers, he suggested, the situation is even worse. "A lot of people are going to feel that all black youngsters are wild and crazy and no good," he said. "And some black youngsters will feel that white people are no good."

Bishop Moore, who is now archdiocesan vicar for social development and for black community development, said two basic problems were revealed

by the crime and reaction to it and were in need of church attention.

One, he said, was the need for enhanced programs of work with young people. He said studies of young people show that "the need to belong" is fundamental.

"Every parish should have a youth program," he said. "Some of them seem to be getting away from that."

The other problem revealed, he said, was the extent of "racial undertones" evident in much of the white reaction to the assault.

Cardinal O'Connor said he had met with parents of two of the accused boys at his residence and concluded after his talks that "if I had a boy I would be proud to turn him over to them to take care of."

"The more I read the newspapers," he said, "the more it seemed to me that the kids who allegedly committed the crime and their parents were already being tried and found guilty by society."

In his May 18 column, Cardinal O'Connor wrote that he was "unutterably repelled by the way in which the families seem to have been tried by the public."

"Were lynch mobs allowed, I fear the families would suffer the fate of the sons — without judge or jury," he wrote.

Editors: This story includes information from O'CONNOR-MAIL of May 17, MOORE of May 18 and other material.

Nun performs marriage

(RNS) — Roman Catholic Archbishop Francis T. Hurley of Anchorage, Alaska, authorized a nun to perform a wedding recently in what was believed to be the first such ceremony performed by a nun in the United States.

Representatives of the U.S. Catholic Conference said they were not aware of any other time that a valid Catholic wedding was performed by a nun.

In a telephone interview, Archbishop Hurley said he was to have performed the wedding of Stacey Smith Mitchell and Rodney Mitchell in Valdez, Alaska, May 6. But when bad weather made it impossible for him to fly to

Valdez, he called Sister Carol Ann Aldrich, a Sister of Mercy nun who serves as administrator of the Valdez church, and asked her to perform the ceremony.

The Anchorage prelate had made it as far as the small village of Glenn Allen before he realized he would not make it to the church on time. In his phone call to Sister Aldrich, he dispensed the couple from the church requirement that they be married by a priest.

"There are several reasons that can be given for such dispensation," Archbishop Hurley said. "One is if you can't get there."

Tony Alamo on the run

NASHVILLE, Tenn. (RNS) — Tony Alamo, the controversial head of the Music Square Church here, is fighting child abuse charges in California while the Internal Revenue Service is undertaking a criminal investigation of his church's finances. He has been traveling from place to place in a van since last October, when Los Angeles county

deputies began searching for him in connection with charges arising from a police raid on his two religious communities in Saugus, Calif., during which three children were removed by sheriff's deputies. The IRS probe is the result of Mr. Alamo's fight to reinstate the tax exemption that his organization lost in 1985.


Brothers sell wine business

WASHINGTON (NC) — The Christian Brothers announced May 16 that they are selling their wine and brandy business, including 1,200 acres of prime vineyards in California's Napa Valley.

The San Francisco province of the Brothers of the Christian Schools, the only group of U.S. Christian Brothers in the wine business, has been making wine for 107 years.

The sale to Heublein Inc., the nation's second-largest wine and spirits company, will bring the brothers a reported \$100 million to \$150 million.

"The decision to sell after 107 years in the wine and brandy business was a difficult one, but this action allows the brothers to give the highest priority to their educational works," said Brother David Brennan.



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THE VOICE

Miami, FL

May 26, 1989

Page 7

Archdiocese celebrates lay ministries

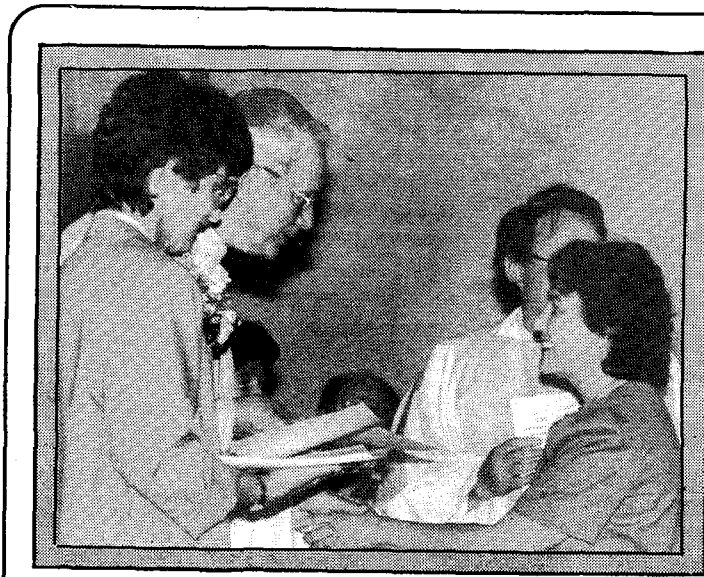
By Prent Browning
Voice Staff Writer

Witnessed by a packed crowd at St. Mary's Cathedral, over 100 people committed themselves to lay ministry for the Miami Archdiocese last Saturday.

Archbishop McCarthy presided over the commitment ceremony where he accepted 101 new candidates for the School of Ministry/Ecclesial Lay Ministry Program representing 28 parishes in the archdiocese.

There were also 27 new Ecclesial Lay Ministers commissioned and 35 re-commissioned for a second or third 5-year period of service in different ministries.

The Archbishop also awarded a certificate of completion to 20 candidates who have finished the two year formation in the School of Ministry Program. Fifteen Haitian leaders from the Broward area finished three years of formation to min-



Cathy Asanza of Nativity parish in Hollywood was among those commissioned as Ecclesial Lay Ministers by Archbishop McCarthy. Voice photo/Prent Browning

ister as Catholic Lay Missionaries among the Broward Haitian Community.

In a homily during the ceremony, Fr. Paul Vuturo, pastor of St. Bartholomew

parish, referred to the need for counteracting the materialistic climate in today's society by spreading the message of Christ through ministry.

"Do you remember when labels were worn on the inside?" he asked.

Vatican II stated that one of the reason for "unbelief" was the hypocritical example of many Christians' lives, he said.

"The celebration of ministries today is that in and through us God becomes more believable."

Basically what ministry is, Fr. Vuturo said, "is to make Christ present."

Archbishop McCarthy spoke of the vital role of the laity in today's church at the close of the ceremony.

"I was thinking as I sat there on the throne," he said, "of another Pentecost."

"There are many here who have heard the Good News and the voices and will proclaim the Word... in this United Nations Archdiocese that we have."

Corrections convocation meets at Barry

By Cynthia Thuma
Voice News Editor

These are the best of times and the worst of times for those who oppose the death penalty, Dr. Hugo Bedau, a professor from Tufts University and speaker told participants of the 10th National Convocation of Jail and Prisoners held May 20-24 at Barry University.

"There's some good news and some bad news," Bedau, a professor of ethics and social philosophy at the Medford, Mass. school told the participants. "Thirty years ago, there were six states without the death penalty; now there's a dozen."

Also, he noted, the death penalty now is called for only in cases of murder. In the past, rape, robbery and other crimes could warrant a death sentence.

"In Georgia, kids who knocked over tombstones could get the death penalty," he said. "Now, it is virtually limited to first-degree murder and today, the death penalty is nowhere a mandatory sentence."

Since the Supreme Court ruled more than a decade ago that the death penalty was not a cruel and inhuman punishment, states have not been executing prisoners with the fervor of past years, he said. Still, four Southern states, Virginia (seven executions) Georgia (13), Louisiana (18), Florida (20) and Texas (30) have sent the greatest number of prisoners to electric chairs, gas chambers, firing squads and lethal injections.

"Thirty years ago, two or three executions were carried out each week," Bedau said. "During the 80s, not even that many have been carried out each month. Then, they were executed without the assurance of review; today it's required to be reviewed, by several courts."

Among the public, support for the death penalty is "a mile wide, but an inch deep," said Bedau. "It's our job to make it one-half inch deep."

Among other speakers at the convention were Father Raymond Dowling, a former hostage, who spoke on "The Stranger Among Us"; Florida Supreme Court Justice Rosemary Barkett spoke on the juvenile justice system; Father James Conlan discussed the spirituality of creation; Joseph Durocher, a former public defender and judge, discussed "Youth in Crisis."; Rev. Gerard Jean-Juste spoke on "Haitians in INS jails" and Bishop Agustin Roman spoke on "Unkept Promises: The Cuban Detainees."

Bishop lauds law enforcers

By Cynthia Thuma
Voice News Editor

Bishop Agustin Roman lauded the work done by law enforcement officers throughout the archdiocese in the fifth annual Police Appreciation Week Mass, held May 18 at St. Martha's Church in Miami Shores.

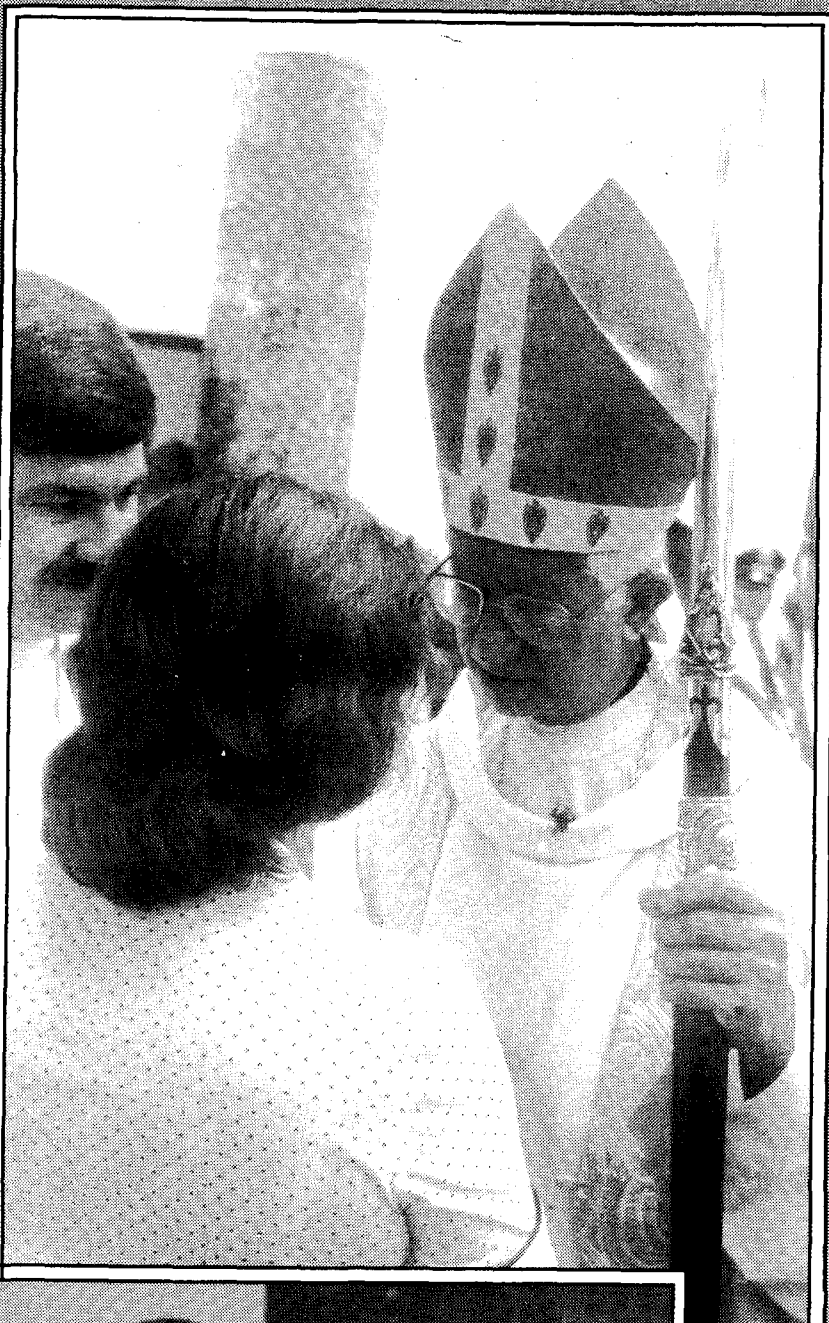
"We can see two kinds of suffering," Bishop Roman told the officers and families of deceased officers gathered. "We have medications today... (but) for spiritual and moral suffering, we have but one medication and that's Jesus Christ."

"Faith is very important for us. Faith is a gift from Jesus."

Uniformed officers at the Mass represented many law enforcement agencies in Dade and Broward county, among them the Florida Highway Patrol, Metro-Dade, Miami, Hialeah, Miami Beach, Miami Shores, North Miami, El Portal, Pembroke Pines, the Bay Harbor Islands and the Miccosukee Police.

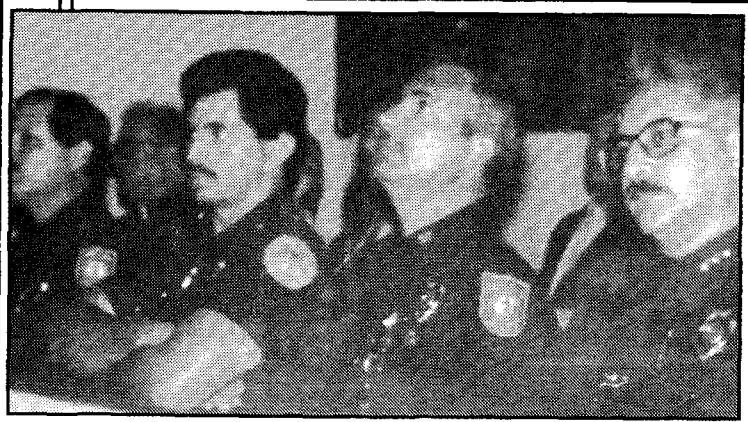
An honor guard from Metro-Dade's Midwest District Explorers led the opening procession. Chaplains from several law enforcement agencies concelebrated the Mass, as did Father Tom Honold of the Respect Life ministry and newly ordained Father Michael Lynch.

After the Mass, Bishop Roman and the congregants prayed at the Garden of Memories at the Pastoral Center, where a wreath was



After celebrating the Police Appreciation Week Mass, Bishop Roman offered words of consolation to Ena Gonzalez, whose son, Metro-Dade SWAT officer Jose Gonzalez, was killed in a motorcycle accident two months ago

Voice photos/Cynthia Thuma



Officers from Metro-Dade, Miami and 9 other South Florida departments attended the Mass at St. Martha's Church

placed at the memorial for police officers killed while on

duty. After the services, the St. John Neumann Women's Club

hosted a lunch in the atrium of the Pastoral Center.

A helping hand for Holy Redeemer

By Ana Maria Guadayol
Voice Correspondent

They came by the hundreds, with spouses and children and heavy checkbooks to see if they could pull their elementary school from the red.

"Some people wonder about us doing all this for an elementary school," said Russell R. Meriedi, Class of 1966, who is in charge of running a fund-raising reunion for the more than 600 alumni that have passed through the doors of Holy Redeemer Catholic School in Liberty City.

Meriedi said alumni came from as far as Michigan, New York, and Atlanta, to the first reunion in the school's 35-year history. He said the fund raiser should generate about \$15,000, but he said that the donations have not been tabulated yet.

"Some of us have been together for a long time," he said. "Some of us go back to kindergarten together, first grade, high school, even college; that's a lot of life lived. There are very strong bonds between us."

A personnel consultant in Fort Lauderdale, Meriedi said about three years ago when the school was about to close its doors because of dwindling enrollments in the wake of riots and the disintegration of the neighborhood, several parishioners, parents and alumni decided to keep the school open.

He said he remembers going to Mass every day before school as he attended the Liberty City school. "In addition to that there were so many things we did together," he said. "We had classes and extra curricular activities, it was a good time."

He said most people's reaction to his fund raising efforts for his Alma Mater have been, "You got to be kidding, helping out your grade school?"

He said the school, which now has an all-black enrollment is a positive force that needs to be kept in the neighborhood.

"We want to see children today have the opportunities that we had as children," he said. "There was strong discipline and

parental involvement with the school."

He said in today's world with drugs and crime so rampant in the inner city, Holy Redeemer is a sanctuary to beleaguered children.

"If many kids were able to go through that experience we wouldn't have some of the problems that we have today," he said.

He said the strategy to save the school includes making it attractive for alumni parents to send their children to their childhood school. "They must be made to see Holy Redeemer as an attractive school for their children," he said. "I don't have any children, but my wife knows that if we ever have children, they'd be going to school at Holy Redeemer."

The school's principal, Sister Majella Neale, Oblate Sister of Providence, said the school was at its heyday during the 1950s and 1960s when Liberty City was a neighborhood to be proud of.

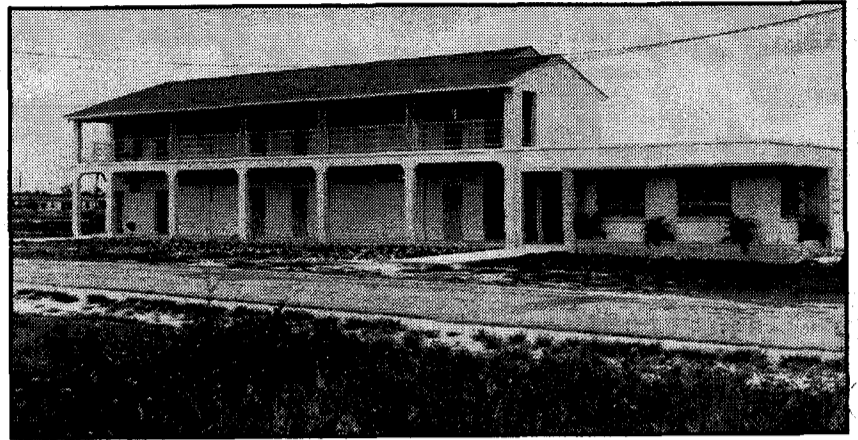
"Parents were happy to send them here because it was something else," she said. "It was a good place for the children to learn."

With children coming in droves enrollment swelled to 300 students from kindergarten to seventh grade. Currently the school has about 150 children.

"In more recent years the neighborhood has decayed and the riots just finished it off," Sister Neale said. "Parents have just decided not to send their children to a neighborhood like this, so the numbers have dwindled."

Still, she said, the school has children coming long distances from Carol City, Opa-locka, and Overtown. Neale said the teacher student ratio is small enough to give each student individual attention.

With a \$100,000 grant from the Archdiocese, the school's tuition, and the money raised by the reunion, Neale said



Top, Holy Redeemer School as it looked on opening day in 1953. Left, students in the 3- and 4th grade classroom listen intently to their teacher's words just after the first bell on the first day of class in their new school



she is confident that the school will pull through.

"I'd like to see no less than 25 students in each classroom," Neale said. "Some classes currently have between 12 and 15 students."

Neale said the school is providing some

needy youngsters with an excellent education. "We have among our alumni, doctors and lawyers, and nurses and teachers," she said. "We have priests and we have Protestant preachers. Most of our children are not Catholic; we believe in reaching out to those who need help and giving that helping hand."

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Archdiocese health plan changing

By Ana Rodriguez-Soto
Chief Correspondent

Skyrocketing medical costs — a national crisis but one particularly severe in South Florida — have forced the Archdiocese of Miami to raise its employees' health insurance premiums and, for the first time since the health plan was established in 1968, ask the employees to contribute part of the cost.

Father Kenneth Whittaker, who in Feb-

ruary was appointed associate chairman of the health plan board and supervisor of health plan administration, said the board had "no alternative" but to raise premiums.

Medical claims for the Archdiocese have increased 77 percent since 1985, 27 percent since last year alone, Father Whittaker said. In 1988, the health plan paid out \$10.2 million in claims, but took in only \$8.7 million in premiums.

"The health plan basically paid claims and drew from the reserves," said Shawn Grambusch, plan administrator.

Right now, the reserves are depleted, and "we are existing on a dollar-in, dollar-out basis," Father Whittaker said.

In fact, the health plan has been trying to catch up financially since last year. The monthly premiums, which had remained at \$107.63 since 1984, were raised 43 percent in July of '88, then 20 percent more in February of this year, at which time the co-payment — portion of hospi-

tal and medical costs covered by the plan — was reduced from 80 to 75 percent.

Including the premium increase that takes effect this July (see accompanying story), that's a 123 percent increase in rates since 1984. What has concerned school administrators is that most of that increase has taken place in one year, without any previous warning.

Father Whittaker said the Archdiocese is "simply trying to keep abreast with the cost" of health care, which is rising about 20 percent a year nationwide.

"Right now, in society at large, there is a crisis in health care, and the diocese is doing everything it can to provide premium care at minimum cost to our employees," he said. "The problem is in the cost health care, the level of service that we as Americans have become accustomed to receiving."

Up to now, the Archdiocese had been absorbing that increase cost "at great sacrifice," he said. But it can no longer do so. The goal this year is to "stabilize" the health plan

by covering costs and starting to rebuild the reserve fund.

"I am convinced [the health plan] is the best employee benefit offered by the diocese and it is competently and professionally administered," Father Whittaker said, pointing out that because the Archdiocese is self-insured, "there is no fluff. We do not have sales people, we do not pay advertising, we do not make profit."

Even those opposed to the changes agreed on that point.

"It's not mismanagement," said Sister Marie Danielle, superintendent of schools and a member of the health plan board who, on behalf of teachers and principals, has been concerned. "If there's any fault it was not being able to adequately predict the increase in costs. And I'm not sure anybody could have done that."

But Sister Danielle maintains that the changes will have a "devastating" effect on

(Continued on page 14)

Changes at a glance

Following is a brief outline of the changes in the Archdiocese of Miami employee health plan as of July 1.

1) The health plan becomes "voluntary," meaning employees "can elect to maintain [their] coverage with our plan or opt out for coverage elsewhere."

Lay employees who elect to stay with the Archdiocese must pay \$40 a month toward the premium cost. The remainder, \$200 a month, will be picked up by their employer (school, parish or Archdiocesan office).

Clergy and Religious, including permanent deacons working fulltime for the Archdiocese, will not have to pay the \$40 difference. That's because "they have dedicated themselves, either ordained or consecrated, to the service of the Church. Health care is the one reasonable thing they can expect," said Father Kenneth Whittaker, associate chairman of the health plan board and supervisor of health plan administration.

2) Children or spouses who "are covered under another group medical plan are no longer eligible for coverage under the Archdiocese plan. "Moreover", if your dependents are eligible for another plan but are not currently enrolled, it is the intent of the Archdiocese that you obtain the available coverage for your dependents from your spouse's employer."

Contrary to rumor, that does not mean that dependents currently enrolled with the Archdiocese will be dropped simply because they may be "eligible" for coverage elsewhere. "The only time we would say they would not be eligible is if they already have coverage through [another] medical plan," said Shawn Grambusch, plan administrator.

3) The premium for dependent coverage has been raised to \$150 a month from the present \$128.08. Grambusch said the actual cost of dependent coverage is \$228 a month, so the Archdiocese will still be subsidizing a portion of it.

The Medicare supplement also has been increased to \$70.30 a month.

4) The life insurance benefit for employees has been raised from \$8,500 to \$10,000, with premiums still covered entirely by the Archdiocese.

In addition, "term life" coverage up to \$50,000 may now be purchased. The cost per \$10,000 of coverage ranges from a low of \$1.02 a month for those under age 30 to a high of \$23.47 a month for those 65-69 years old.

5) The Archdiocese has entered a "preferred provider organization" (PPO) agreement with the three South Florida hospitals: Mercy in Miami; St. Francis on Miami Beach; and Holy Cross in West Palm Beach. Employees who seek admission at these facilities will have their deductible and co-payment costs reduced.

The Archdiocese is currently negotiating with individual physicians at these hospitals to obtain similar PPO arrangements with them.

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Wisdom from the best, brightest

This week and next week high school seniors from throughout the Archdiocese will graduate and mark an important transition in their lives. *The Voice* invited a few of the valedictorians to submit their speeches and thoughts for the future, excerpts of which are printed below.

Nury Renee Plumley, St. Brendan H.S.

'This transition will start a cycle in our lives, a new process of self-discovery that will lead us to new goals and aspirations. We will start an outward journey which began with us and will end with the world.'



Just as we began to venture into new frontiers that first day of school in August 1985, so we will begin that same journey upon our exit from this auditorium. Our new challenge this time will be to start a new life in a different school...with both old and new friends. Some will be moving to new cities and others will be staying at home. Nonetheless, we will never be the same. This transition will start a cycle in our lives, a new process of self-discovery that will lead us to new goals and aspirations. We will start an outward journey which began with us and will end with the world. The fields will soon be plowed and new seeds will be planted that will begin to blossom, gaining strength especially in times of trouble when we must pick ourselves up and start anew. It is precisely when life presents these tests that it is important to believe in yourself when no one seems to. This in itself will be the mark of success- a well-developed vision of yourself, your goals, and your worth.

No dream is too big and no goal is impossible for the Class of 1989. One must remember that before the long and glorious path of success comes the long and tortuous passage of nonfulfillment.

Only we can choose to be "Forever Young in our hearts and in our souls by not interpreting our departure from St. Brendan as an end, but rather a beginning. While it may mark an end to an era in our lives, the years which lie ahead of us will set the foundation for the road of life. Only we can decide whether it is paved or not.

As the Book of the Class of 1989 begins to close, let us look ahead, but also back at our former accomplishments, tribulations, and the good times. In them, we will see a reflection of the future which will be just as bright or brighter than the past.

Giovanna Laura Sabatini, Cardinal Gibbons H.S.

'We don't know what to expect from the future, whether it be college, or the armed forces or a job in the real world. But we will learn and we will make it on our own just as we did at Gibbons.'



As students, high school was probably the last time we will have personal relationships with our teachers. To our teachers at Gibbons, we were names, faces, and personalities, not just numbers in their grade books. Do you believe one of your college professors will invite you over to his home for a meal he cooked himself, like Mrs. Green did? I doubt it. And do you really think one of your professors will assume the role of our own Philosopher-King, Mr. Ott, and take time out of class to philosophize, moralize, and repeat in the manner of an ancient Greek chorus? Probably not. We won't have a Mrs. Hanke, or a Mrs. Davidson, or a Mr. Cubas, or a Sister Janet to moderate our activities each year. We will be on our own. Perhaps we didn't realize it while it was happening, but looking back on the past four years, we had some very dedicated and caring teachers, who are partly responsible for where we are this morning.

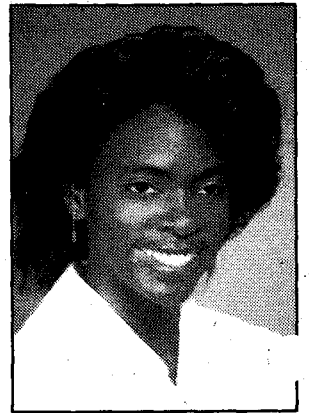
The same can be said of the friends we made during high school. Some of us grew up with our high school friends; some of us met in grade school; and others of us met at Gibbons. In any case, our friends became more important than ever before. Maybe because, deep down, we were going through the same things: disinterest with school, rebellion against our parents, insecurity about the future. We laughed, cried and fought our way through the good and bad times, and most of all, we made memories, like trying to slip out to lunch through the E-wing gate without getting caught by Dean Green; the Spring cotillions; the Debutante Ball; the parties; the beach; weekend trips to Sebastian and the Keys; and getting our drivers' licenses and becoming lethal weapons. Not every friendship lasted. To the ones that didn't, hold on to the moments that were good. To those friends who were always there for us, no matter what, we owe our love, our well-being, our occasional unwell-being, and our thanks. We truly couldn't have done it without you...

Looking back to when we first entered Gibbons, we didn't know what to expect; we didn't know what Gibbons was going to be like. But we learned, and we made it our own, in some way. Now, we find ourselves in the same situation.

We don't know what to expect from the future, whether it be college, or the Armed Forces, or a job in the "real world." But we will learn, and we will make it our own, just as we did at Gibbons. Whatever can be said about the past, the present, and the future is that we make of it what we want. Don't ever let any one convince you that you have no control over your present or your future. You can be what you want to be today, and you can realize your dreams tomorrow. That, I hope you do.

Dawn Mannings,
Archbishop Curley- Notre Dame H.S.

'We must become unyielding, never giving up even when it seems the limit has come, because there is always something more. We must approach life with the attitude that I can and will be able to make a difference in this world.'



In seeking new opportunities we must be careful to make choices which are considerate of others and consistent with our Christian values. We must pursue our opportunities with an open mind while being fully aware of where we have come from and what we hope to achieve and call success.

In defining and achieving our goals we will learn what it means to be ourselves against a sea of obstacles. For this reason we are encouraged never to set limitations on our capabilities. If each one of us uses our own unique gifts and talents, then not only will our world of today and tomorrow benefit from our efforts, but we will also serve as role models for future generations.

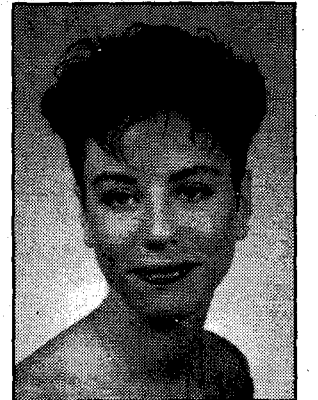
We have often heard the phrase: "The buck stops here-with you." Well, let us not apply that to our capabilities. The buck stops here with each one of us to exhibit our full potential, but it does not set limits on the achievements we could make possible if we work together in the unity of minds and hearts.

After discovering our goals we are once again called to remember the quote: "to strive, to seek, to find, and not to yield." My beloved classmates, our success comes not only in achieving but maintaining.

We must become unyielding, never giving up even when it seems the limit has come, because there is always something more. We must approach life with the attitude that I can and will be able to make a difference in this world. To use a famous and very true quotation: "It's not your aptitude, but your attitude, which will determine your altitude in life." The way to success entails not only knowledge, but also the positive attitude which we approach our endeavors and strive to overcome those obstacles which we will encounter.

Kimberly Kirner, St. Thomas Aquinas H.S.

'Why is it that the media always jumps at the chance to report the failings and the mishaps of the people our age, yet manages to gloss over the successes? Graduates, let us as a class defy such limiting stereotypes.'



John Naisbitt scares us with the idea that "this generation graduating" is comparably less skilled and less educated than their parents. Professors everywhere throw lists at us, mocking our cultural illiteracy. "Here's what every American needs to know!" We are faced with *The Closing of the American Mind*. Alan Bloom tells us: "Higher education has failed democracy and impoverished the souls of today's students." How do you feel about these statements? Don't they upset you? I have a little more faith in our generation, I'm sure we all do. Surely there are those students, the paragons of apathy, who just don't care, but these characters exist everywhere, do they not? Why is it that the spotlight is never focused on those students who do care? That the media always jumps at the chance to report the failings and the mishaps of the people our age, yet manages to gloss over the successes? Graduates, let us as a class defy such limiting stereotypes. Let us prove to those cynical people that the future need not be as they expect it to be. Refuse to accept this cynical notion that generation after generation must spiral down a lackadaisical stairway into the hell of self-destruction.

...No matter who you are or where you are headed, you can make a difference. We can all bring something special to that illustrious path ahead of us. Herein my friends, lies the unique gift of individuality. Indeed we are all slated for different routes and this is as it should be. That's what makes life so delightful, sort of like a giant jig-saw puzzle put together by God. Each of us must roll forward now and find our special niche in the puzzle, our own intricate place in the divine plan. But remember, no two puzzle pieces are exactly alike. Perhaps here is where critics such as Barbara Walters have failed in their analyses of today's students, for at least in our educational system we have not blatantly neglected the development of the individual. In countries such as Japan and the Soviet Union, however, the mass production of knowledge has stripped students of their individuality...

Life is aimed at the uninterrupted development of the priceless individual qualities of man. It is a process which we have yet to complete. "To be what we are, and to become what we are capable of becoming," Robert Louis Stevenson says, "is the only end to life."

Graduation, therefore is not the end to our education, it is only the beginning. Don't worry, then, if you miss a few questions on a cultural literacy test. Life is not finished with you yet...

Crusading for excellence

By Cynthia Thuma
Voice News Editor

They could gloat about all those victories, but they don't although they'll happily tell you about them, to be sure, but the student-athletes at St. Gregory School in Plantation prefer to talk about more abstract terms, like friendship, respect, self-confidence and community.

"It's really weird here," said athletic director Mike Higgins. "The basketball coach's son graduated from here three years ago but he's still here coaching. The pitching coach on the baseball team graduated from here in 1978 and he doesn't even have kids.

"Even our Home and School Association is becoming involved in the activities. They donated bleachers last year.

"It's all coming together."

On the field, things couldn't be much more together. The coed soccer team went 14-0 and was unscored on all season; the boys basketball team went 26-0 and won championship trophies for the Broward Non-Public School Athletic Conference and the Broward County Catholic League. The baseball team finished at 15-0; the girls' softball team went 15-1 and the volleyball team finished second in the league. They travel in style, too, on rented buses, just like the high schools. They wear spiffy new uniforms, too. No hand-me-



Tops in sports among the eighth-grade boys at St. Gregory School are (from top) Jamie Bowen, Mark Ruoff, Mike Curry and Brian Sadowski. Bowen was the only Crusaders athlete to letter in three sports; Ruoff, Sadowski and Curry each played on the Crusaders' championship baseball and basketball teams

"You buckle down."

In the classroom, too, the Crusaders excel. The Broward parochial math games' first-place trophy occupies a space on the shelf alongside the athletic

Standouts among the eighth-grade girls were Amy Honold, top, and Jennifer Facarazzo



downs for the Crusaders.

Jennifer Facarazzo, who played on the softball and volleyball teams, said sometimes their opposition enters a game intimidated, sometimes pumped up.

"Sometimes they go out there and don't play their best, but we always have to try to play our

best," she said. "We lost some games, but we'll play them again. We're getting better."

Swelled heads, said Jamie Bowen, a three-sport letterman, are not in vogue at St. Gregory's.

"With our coaching staff, we've been taught you always go out and do your best," he said,

awards. The school finished second in the countywide tournament.

"And last year, we won the National Excellence in Education Award," said Sister Mary Brendan, the principal. Nationwide, 31 Catholic school won the honor in 1988; St. Gregory and St. Patrick schools were the archdiocese's

winners. More than 800 elementary schools applied nationwide; 287 were named honorees.

The key to the school's winning spirit, said Sister Brendan, has been family involvement and teaching the students that winning is nice, but it has its place.

"It's a conscious effort to remind the kids what the role of sports is," she said. "We can become so overcompetitive. We don't ever want to lose those bonds that unite us. We feel we have to respect our opponents. If we don't, that lowers the respect for the league."

Examples of family involvement and volunteerism are evident all over the campus, which sits across University Drive from the Fashion Mall at Plantation. The inner courtyard blooms with annuals; benches, donated to the school, give students and visitors a rest stop. Even the smooth clay surface on the baseball diamond is that way because of a volunteer's interest and hard work.

And parents and boosters stand behind the students and student-athletes. At one soccer game played at a nearby private high school, the school's football coach approached Larry Bowen, Jamie's dad, after the contest. "He said we had more people there for the soccer game than they had for (high school) football games," Bowen said. "I've never seen a place where there's chemistry like this."

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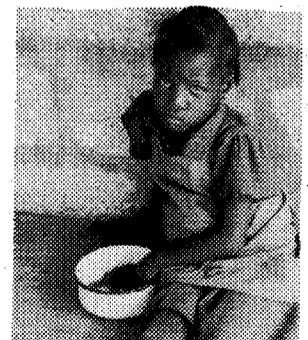
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Priesthood a shared goal

By Ana Rodriguez-Soto
Chief Correspondent

A doctor, a teacher and an almost-fireman, convinced that there is a better way to serve humanity, became priests May 13 during a joyous ceremony at St. Mary Cathedral.

In vowing perennial service to God and his Church, the three were joined by two other young men, both natives of Colombia who fell in love with South Florida and decided to stay.

A sixth young man, who served as deacon and read the Gospel at their ordination, will himself become a priest this weekend in Puerto Rico. (For brief biographies of each one, see accompanying stories.)

This is the second year in a row that the Archdiocese of Miami ordains six men to the priesthood, an encouraging sign in the midst of a national vocations crisis. More than 1,200 people and 100 Archdiocesan priests packed the Cathedral to share in the joy of the occasion.

"You have been chosen from among God's people, appointed to act for them in the work of God," Archbishop Edward McCarthy told the new priests moments before he "laid hands" upon them and anointed them with the oil of Chrism, sealing their ordination.

"Attend to the concerns of Christ before your own," he added. "Build up the house which is God's Church."

In the front pews, parents, brothers and sisters dabbed at tears, clapped and cheered during the ceremony, while

more distant relatives and friends crowded around the altar shooting pictures and filming videotapes. The family atmosphere livened up the solemnity of the ordination ritual, making it a truly joyous occasion.

"I think he's always been a very kind, gentle soul," said a glowing Jeannette Lynch of her son, Michael, 33. If he had not become a priest, she said, he have been in another "serving profession," such as policeman or fireman.

Michael, who worked as a civilian dispatcher for the Coral Gables Fire Department before entering the seminary, admitted he considered both before deciding on the priesthood.

After 10 years of thinking about it and five years of study, "the books are set aside. Now it's time for the people," he said jubilantly as he gave hugs and blessings after the ceremony, while sweating profusely under his white robes.

Tomas Marin, 32 did more than consider another career. He studied medicine in the Dominican Republic and practiced as a cardiologist for four years before entering the seminary.

The Cuban native said he discovered his vocation during his first year of medical school, when an explosion at a sugar mill killed 100 people and burned 400 others.

"I was the only one at the hospital at the time, and all they wanted was to see a priest," he explained. "What I was giving them as a doctor wasn't enough."

Now he hopes to cure both physical and spiritual

ailments by combining his medical degree with his priestly ministry. He plans to obtain his U.S. medical license and, as his parish duties permit it, provide medical services to the needy, including the AIDS patients at the Archdiocese's Genesis house.

Cesar Alejo, 40 also a native of Cuba who came to South Florida as a refugee, tells a similar story. He taught high school Spanish, Latin American literature and social studies for nine years in California before deciding to come back to Miami and enter the seminary.

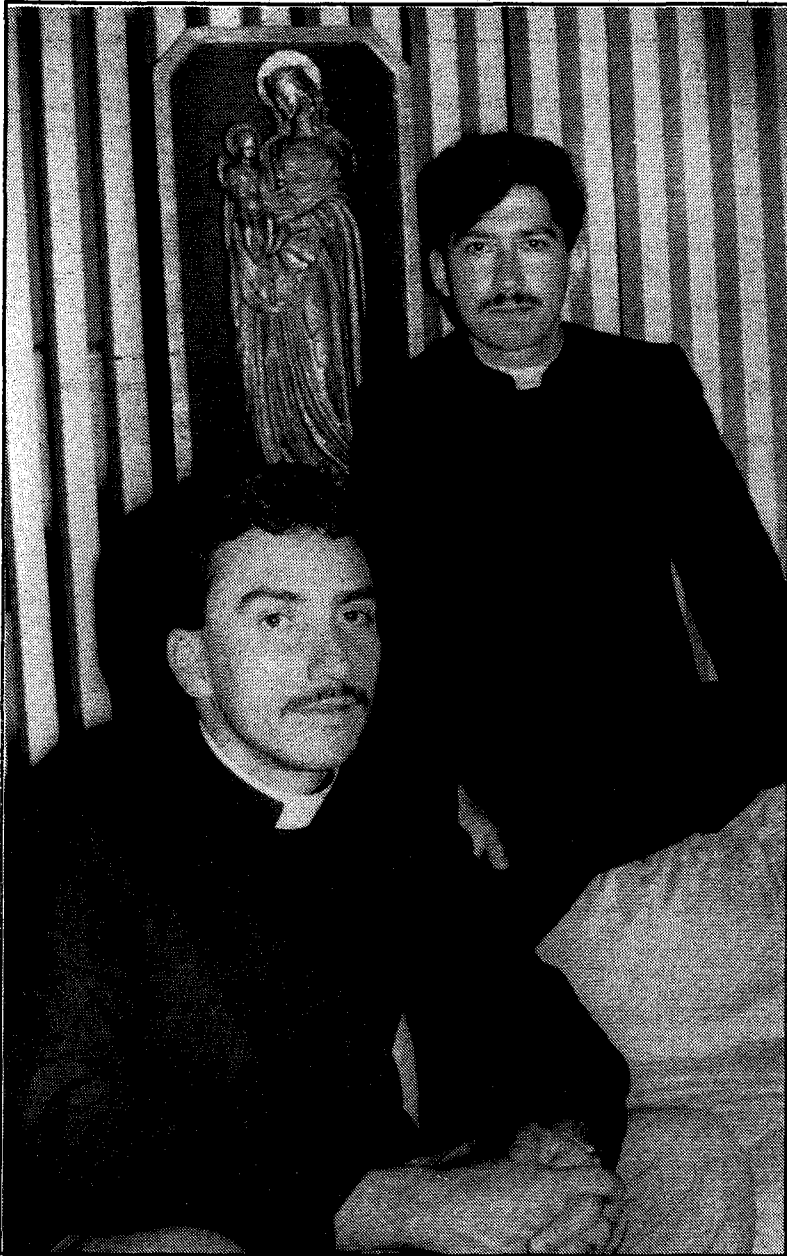
"Teaching is a service," Alejo said, "but it fell short. I wasn't reaching what I wanted to reach in the young people."

The priestly graces, he said, will enable him to do that now. And he choose the Archdiocese because this is where he grew up and where most of his relatives live. "I feel at home here."

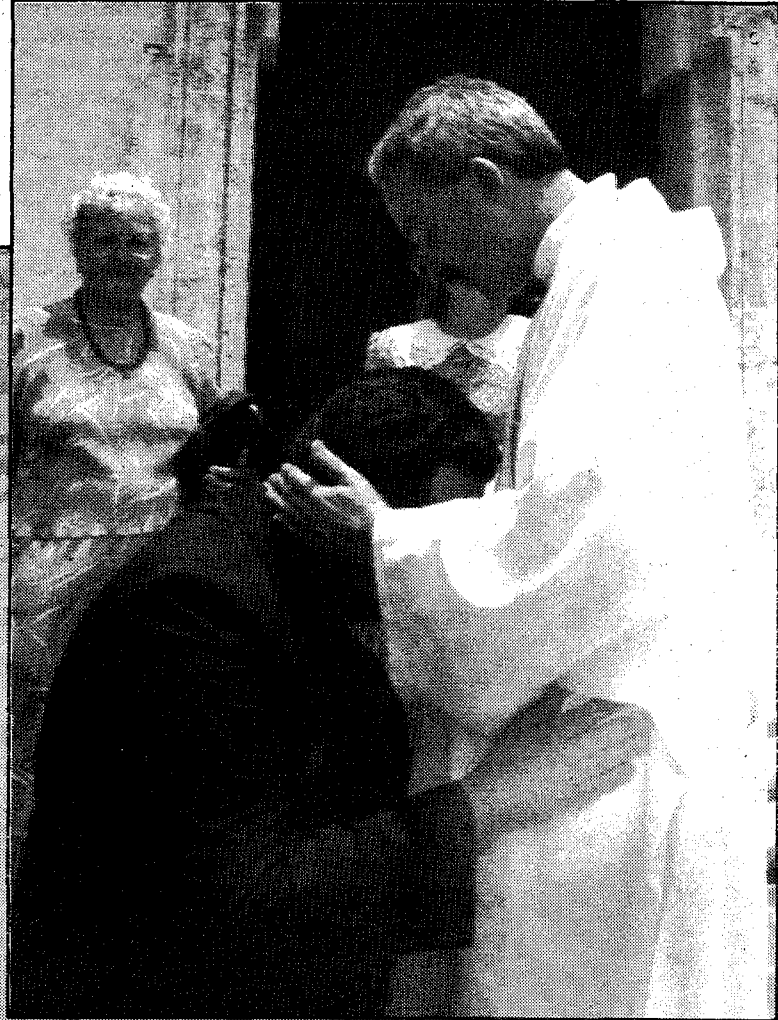
So do Juan Montoya, 30 and Jorge Puerta, 28. Both studied at seminaries in their native Colombia but have finished their formation in South Florida, where they will serve.

Puerta, whose family lives here now, has worked in prison ministry. The boyish-looking Montoya has been involved in youth and family programs.

The sixth member of their class, Carlos E. Vega, 27, will be ordained this weekend in his native Puerto Rico by Auxiliary Bishop Agustin Roman. Vega has worked in music ministry for the past six years.



(Top left) Jorge Puerta and Juan Montoya two of the newly ordained priests. (Photo by A. Cantero)



(Top right) Father Cesar Alejo giving his blessing. (Photo A.R. Soto)



(Bottom) Michael Lynch, Cesar Alejo, Carlos Vega and Tomas Marin sharing a common goal. (Photo Mary Ross Agesta)

Six new priests ordained

Cesar Alejo, was first a teacher

When Cesar Alejo understood that he could not evangelize his pupils, he decided to become a priest.

"All those students were disoriented, they were missing an ideal," said Alejo, ex-teacher of a Los Angeles public school. "I could see that I could not offer them the much needed Christian guidance. Teachers are not allowed to promote religious belief."

After nine years in that situation, he amazed his own parents when he left his employment, car, and everything else to enter Saint John Vianney College Seminary in Miami. In 1985 he became part of Saint Vincent de Paul Regional Seminary from which he graduated last May 13th, "anxious to start his ministry in full."

He confesses that the figure of his grandmother, a devout and practicing Catholic, served a great influence during his early childhood years as she took him to the church and the processions.

It was back home in Guines, Cuba his native land, in which he met many priests who became - unconsciously - his role models.

"I would like to be involved with adult education," he says. He understands the danger - above all to the adolescents - of all the Protestant fundamentalist sects and he believes that all can be confronted with "a good understanding and orientation in Christianity and in the correct knowledge of Jesus and his redemptive work." "The Lord always call," said the 40 year old Alejo, "and we should answer without fright or shame." To the new priest "that first step is decisive." He is assigned to Epiphany Parish, South Miami.

Michael Lynch wanted to give more service

Like all children, Michael dreamed of becoming a policeman, fireman or even a famous baseball player. Yet years later he realized that his dreams had to do with the priesthood.

It was during his years working in the Coral Gables Department of Fire Rescue, the city where he grew up that it became certain that his real vocation was being a priest.

While working at the Department of Communications, he would receive calls from people who needed help. All these calls always left him wondering about the outcome of all those situations and the state of those people involved. He realized that "a priest always remains in contact with all those who need him."

Guided by this wish to help others in a better way, and by his devotion to priesthood, he entered Saint John Vianney College Seminary; then continued at the Saint Vincent de Paul Regional Seminary at Boynton Beach.

Being a member of the Little Flower Parish, in Coral Gables during the 33 years of his life, he says he would like to serve in a parish because of "all the various things going on. Also, the parish helps out different areas such as schools and hospitals."

Lynch added that his family has always been an excellent support. He says his minor sisters are questioned regarding what they will call him now, whether they will call him 'father' or not, they both answer no "he will always be our brother."

He wants "to be the best priest he can be," and to have a long life of service to the Archdiocese of Miami because "it is wonderful to be a priest in this city and during the new century." Michael has been assigned to Saint Marys Cathedral.

Tomas Marin, from physician to priest

It was during an explosion that Tomas Marin made up his mind regarding his real vocation.

"I realized while at the scene of the explosion, that all those people could not be saved by a doctor, and that they were all dying, screaming and in desperate need of a priest. There were over 500 injured and only one priest in the town." He recalls that year, in 1979 at Santo Domingo, where he later decided to enter the seminary. During that year he discussed the situation with his spiritual director and was advised "to continue practicing medicine for a while longer." He followed the advice ... but only until 1985 in which finally he entered the Saint Vincent de Paul Regional Seminary.

Tomas explains that since he was in fifth grade in his native Cuba, he felt inclined toward priesthood. He was an altar boy and at the same time studied at a Catholic school. It was during secondary school in which he went to a science seminary. "And since I liked medicine so much, I decided to become a physician."

His mother always supported the decision, "because whatever was his happiness, was also her own." His father died in 1983. He knew since the beginning that he had to leave the medicine aside. But with time "would like to be able to work both vocations together at the same time. To apply the moral side to medicine, to the genetic aspect," but also adds, "all of this does not depend on him."

Father Marin recognizes Jesus in the Gospels as his his only role model. "It is a difficult road to follow, but there you find it all." He is fully aware of the responsibility that now fall in his hands. Humbly he says: "I am not worthy of being a priest." The newly ordained 33-year-old Marin will begin his ministry at Saint Agatha in Miami.

Carlos Vega wants to guide young adults

Carlos E. Vega will hold a very special remembrance of the priest who guided him during his adolescence. It was his life's involvement in working along with the community in Puerto Rico, that helped him arrive at the conclusion regarding his vocation.

"Being a priest is to: guide people in the right path and towards an encounter with God as a friend," says Rev. Mr. Vega, who will be ordained in Manati, Puerto Rico on May 27, by Bishop Roman.

Vega is guitarist and a member of the National Institute of Hispanic Liturgy. He shares his priestly vocation with music. He says they both go together. "With music I can express what I cannot say with words." He also adds "music is closely related to me, it's my own way to pray."

The young 27-year-old, was born in Chicago, the third in a family of six children. He says since his childhood he was inclined towards a religious life. At 12 he returned to Puerto Rico and met the priest at his new parish who helped the vocation to become a serious commitment. The priest, he said, "would share his young life along with happiness to all around him, admiring his compete detachment and enthusiastic manners."

When he told them about becoming a priest, his parents have him all the support. They said "you decide, you are the one who know your real feelings." He joined the Catholic University of Arecibo, Puerto Rico. It was during 1985 that the Archbishop of his Diocese sent him to



Priest candidates during the ordination, from left Cesar Alejo, Michael Lynch, Tomas Marin, Jorge Puerta and Juan Montoya
(Photo Aracell Cantero, 'La Voz')

St John Vianney College Seminary in Miami. Later he entered Saint Vincent de Paul Regional Seminary at Boynton Beach, where he has now finished his studies. "I wanted to be ordained in Manati, so my family could be there," said Vega. One of his hopes is to become a spiritual director and study sacramental music. Regarding my immediate future I will serve wherever and will try to do so in the best way possible." He has been assigned to Saint Anthony Parish, in Fort Lauderdale.

Juan Montoya priesthood is reason for life

Since childhood Juan Montoya was used to dealing with priests, because there were many who visited his grandmother, a lady of great faith and activity in the Antioquia Parish in Colombia. He says the testimony of all those excellent people served as an example to plant the seed of desire to become a priest.

Ordained for the Archdiocese of Miami May 13, Montoya says he "is sure that in the priesthood he will find the reason for his life and his full realization as an individual." He recalls his deceased parents telling him "you will die poor" but since it was his decision they never opposed it.

Montoya was almost ordained by the Pope during his recent trip to Colombia, but he already had felt the call to serve as a priest in the States. He wrote to the Archdiocese offering himself, and received a positive response. He came to the States with all of his studies already finished at the Universidad Pontificia Bolivariana (Pontifical Bolivarian University) of Medellin Colombia.

"I have come here like the seed falls on earth," he adds. "I have a great capability of adaptation." Before being ordained he has helped in different parishes and has been learning English. Montoya says he "offers the gift of his formation, his youth, his whole person and the most important thing, his love for the Church and the Gospels." Now, ordained the 30-year-old priest says that he "dreams of giving his service to the St. Patrick Parish, in Miami Beach. He adds people need testimony of prayer, also to be loved and supported in the name of Jesus."

Jorge Puerta his vocation an act of God

Jorge Puerta's vocation is an act of the

Holy Spirit. That is what one perceives after listening to the story of how this young Colombian's vocation became a reality.

Since early in his childhood, during fifth grade, young Jorge wanted to become a priest. His mother asked him to finish high school. He never thought of his vocation again until it again became very clear by the Holy Spirit. He was about to start the university to study agriculture, when a couple of days before a friend asked him to join her at a Charismatic Retreat for three days. It was during this time that his vocation became clear. From the retreat he cancelled his plans with the university, and called his mother to confirm the fact of his decision. Now, eight years later, the Holy Spirit has sealed this vocation with his ordination as a priest last Saturday the 13th, on the Vigil to the Pentecost.

This vocation is something he does not feel sorry about. He was always sure that if it was "a call from God, all would fall into place."

Puerta's family moved to Miami and he also decided to do so before becoming ordained as a deacon. During two years he has worked along with the youth at the San Isidro Parish, in Pompano, and as a deacon in Holy Family. As a priest he wants to preach "with his life so that the young can find the path to Jesus."

From the church in Miami he has learned about the quality of brotherhood among priests and of the heavy participation of the laity. He feels it is very important because the more involved become the laity, the more is requested from the priests and more responsible do all the people feel towards a church which belongs to all. Puerta, now 28 years old, would like to offer his testimony as a priest who knows "that the sheep who need the most are those we find outside... where we must search to find them" and confirms his words with his experience from visiting prisons and the homes for the elderly. He is convinced that, "If every priest would dedicate one day to go to the prisons, when those people would come out free, they could be different and much better persons." Days before his ordination he confessed that "frightened and with tremors he approaches the priesthood." But he adds convinced "that when God calls one, He is going to fill one with His love," and that is what matters. This is the love of Jesus which Jorge Puerta wants to give to everyone who crosses his path. He has been assigned to the Saint Helen Parish in Fort Lauderdale.

(From 'La Voz' staff)

Archdiocese employee health plan changing

(Continued from page 9)

both teachers and schools and wants the board to explore alternatives.

Sister Danielle pointed out that the average salary for a teacher in the Archdiocese is between \$14,000 and \$17,000 a year, well below that in public schools. Until now, the Archdiocese could offer health benefits as compensation for the difference in salaries, but come July, that will no longer be true. Moreover, a three percent raise offered to most teachers next year will be practically wiped out by the \$40 a month insurance premiums.

Many teachers also are single parents who rely on the Archdiocese for dependent coverage. Increasing that premium to \$150 means a teacher might have to spend \$2,280 out of that average pre-tax salary of \$15,000 on health insurance.

"The response of our teachers is we can't do it," Sister Danielle said. A number of principals have told her that some of their teachers may not return next year.

Father Whittaker responded that while the health board is "extremely sensitive" to the plight of single parents and underpaid teachers, the question of wage increases is "not within our jurisdiction."

"We have agonized" over the decision, said Alex Soto, vice-president of Penekamp Insurance Agency in Coral Gables and a member of the Archdiocesan health plan board. "What is happening to the plan is really no different than what is happening in the industry as a whole. Just about all group health insurance plans are going up in prices. A great deal of them are going up considerably higher than the Archdiocese's."

Later this year, the health board plans to consider some of the alternatives proposed by Sister Danielle, Soto said. Among these are: building options such as HMO coverage into the plan, and allowing employees to select the type coverage they want — or can afford — for themselves and their dependents; and asking for bids from insurance agencies to see if their rates are less expensive.

But Soto said there is no panacea. "I would not be opposed, and we have talked

about a 'cafeteria' plan. But we've got to be very careful as to how we go about it and that it does not ruin the indemnity plan," he said.

HMOs look attractive because they charge a fixed monthly rate for all medical care, usually lower than the cost of traditional insurance. But HMO participants cannot choose their doctors or hospitals.

"Yes, there are cheaper ways of doing things," Father Whittaker said, "but the cheaper you have it the fewer options you have." He cited a recent article in the *Wall Street Journal* which said that HMOs are "increasing in cost dramatically and satisfaction with their services is decreasing dramatically."

Moreover, HMOs are losing money. According to a recent article in *Florida Trend* magazine, 21 of the 35 HMOs in Florida are "in the red" financially.

And even if HMOs were not troubled, Soto said, the "cafeteria" approach itself could backfire.

That is because the younger, healthier people are more likely to choose HMOs, leaving a smaller pool of money with which to pay the claims of older, less healthy individuals who retain traditional coverage. In the long run, this means even higher premiums for them, and financial peril for the whole plan.

"That's the economic reality of a group plan," Father Whittaker pointed out, and also "our whole [Christian] sense of common good and community... Some of those healthy dollars have to pay 'for those who are sick.'"

But Sister Danielle said the Archdiocesan plan will be similarly imperiled in July, if some teachers — most of whom are young and healthy and account for 52 percent of the participants — "opt out," either for coverage elsewhere or for jobs in the public schools.

Archdiocesan officials are warning, however, that it may not be possible — legally or morally — for groups and schools to pull out of the Archdiocesan plan.

"Breaking out at this point disrupts the whole sense of community and common

good," said Father Kenneth Whittaker, associate chairman of the health plan board and supervisor of health plan administration. In his view, the Archbishop cannot allow such splintering, either under civil or canon law.

Legalities aside, insurance experts also are issuing a warning to those looking elsewhere for health coverage: the familiar "buyer beware."

"I don't feel that anyone can go out and get insurance for \$480 a year," said Shawn Grambusch, administrator of the Archdiocesan plan.

As for dependent coverage, said Soto, it is "not untypical" for the cost to hover around \$400 a month in many group plans.

"The bottom line isn't just how much they're going to charge you but how much you're getting for that in terms of benefits," said Linda Meadows, a spokesperson for the state insurance department.

As for group rates, "it is my opinion that it would be extremely difficult on an ongoing basis to compete with a properly administered self-insurance plan" such as the Archdiocese's, Soto said.

Even if such a plan were to be found, he warned, it "might quickly turn sour" because of South Florida's lawsuit-happy climate and higher than average medical costs.

"A lot of companies are pulling out and a lot of them are being very careful."

"Right now, Miami is not one of the areas where a lot of companies are writing policies," agreed Jim Cepelcha, assistant plan manager for Christian Brothers Employee Benefit Trust, a non-profit, self-insurance.

"We do not think the number will be significant enough to adversely affect the plan," Father Whittaker responded.

Besides, he added, the 27 percent increase experienced by the health plan last year "is consistent with the industry and South Florida."

Indeed, the May issue of *Florida Trend*, reports that health care costs in Florida have increased about 20 percent a year for the past two years. And insurance agent Soto said annual increases said annual increases of 30 percent and higher are "not out of the ordinary."

"The majority of [the cost increase] has nothing to do with [the Archdiocese] individually," Soto said. "It has to do with South Florida," and with the fact that "the cost of hospitalization, the cost of medicine, the cost of doctors, continue to escalate rather steeply."

"There is no question" that the Archdiocesan premium increase "is unpalatable," Soto said, "but compared to what is out there, what they have is competitive."

Official

ARCHDIOCESE OF MIAMI

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

THE REV. STEVE T. O'HALA - to Associate Pastor of St. John the Apostle Church, Hialeah, effective July 1st., 1989.

THE REV. ROBERTO B. ROSADO - to Associate Pastor of St. James Church, Miami, effective May 5, 1989.

THE REV. CESAR ALEJO - to Associate Pastor of Epiphany Church, Miami, effective June 14, 1989.

THE REV. MICHAEL LYNCH - to Associate Pastor of St. Mary's Cathedral, Miami, effective June 14, 1989.

THE REV. TOMAS MARIN - to Associate Pastor of St. Agatha Church, Miami, effective June, 1989.

THE REV. CARLOS VEGA - to Associate Pastor of St. Anthony Church, Fort Lauderdale, effective June 28, 1989.

THE REV. JUAN MONTOYA - to Associate Pastor of St. Patrick Church, Miami Beach, effective September 1st., 1989.

THE REV. JORGE PUERTA - to Associate Pastor of St. Helen Church, Fort Lauderdale, effective September 1st., 1989.

THE REV. MR. VICTOR LOPEZ - to Member of the Metropolitan Dade County Youth Advisory Board, effective May 15, 1989.

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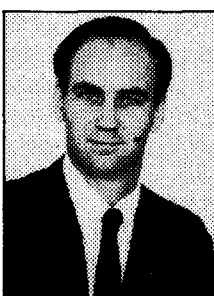
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'Not my kid!'

Parental denial of drug problem makes it worse

By Bill Dodds

What can or should parents do if they suspect their child is drinking or using drugs? Dan L. has some thoughts on that. At age 19, he's something of an expert. He's an alcoholic and drug addict.

Dan was 9 years old when his uncles got him drunk at his mother's birthday party. They kept pouring champagne in his glass and he kept drinking it. He drank until he was falling down. He drank until he passed out.

That was the first time. He remembers that.

March 31, 1986, is another date Dan remembers. That was the day he entered treatment for his alcoholism and drug addiction. He has been clean and sober since then.

Now, Dan is an associate counselor working with adolescents at the Lakeside-Milam Recovery Center in Bothell, Wash., about 15 miles northeast of Seattle. He plans on attending community college to begin studies in psychology and counseling. In his spare time, he has been visiting local high schools to talk to teens about drugs, including alcohol. But, he admits, it was only a few years ago that he would have ignored or laughed at someone coming to his school with the same message.

"I started drinking on my own when I was 10 or 11," Dan said. At that time, he was drinking about once a week and by the eighth grade he had added smoking marijuana and taking Valium and speed.

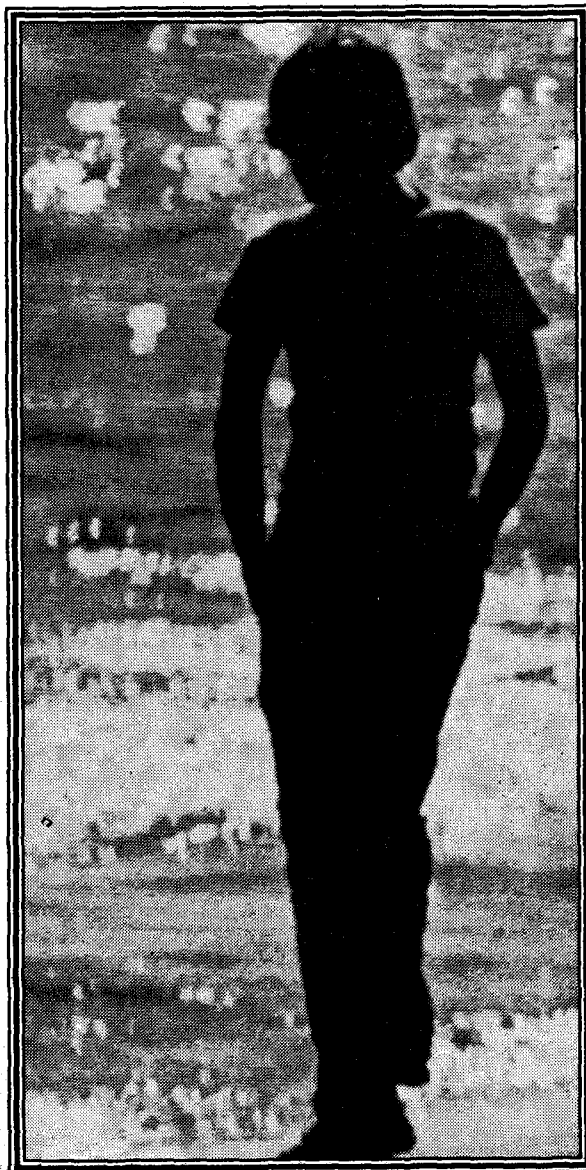
During his junior year of high school, "I was getting high five or six times a day," he said. "I took speed when I could get my hands on it and tried acid a couple of times. I'd drink five times a week, a half a case or a case of beer. I could drink a pint of Jack Daniels in one sitting, in an hour."

It's very easy for a kid to get drugs or alcohol, Dan said. He had no trouble stealing beer and wine from the grocery store where he worked or getting it from home. Drugs then, and now, are readily available. "You don't have to go to some slimy character," he said. "You can pretty much get it from anyone. It's not some guy in Mercedes with a gun who's got pot. You go up to the school (student body) president or whatever."

During this time Dan continued to get into trouble at home, work and school. He skipped a lot of classes, called in sick at work, got into fights, stole and was suspended a number of times from school. His grades had plummeted and he was "arguing all the time."

His parents suspected a drug or alcohol problem and "they probably could have proved it," he said, "but they never did. I don't think they wanted to believe it."

I should have gotten kicked out of school a long time before they caught up with me," he said now. In January of his junior year the principal finally called him into his office and said he was expelled. "I said I had a drug



problem so they wouldn't kick me out," he said. He was expelled anyway, with the condition that he could return the following fall if he had undergone treatment for chemical dependency.

The family had been going to counseling for a number of problems but drug issue had never come up, he said. Now he began attending Alcoholics Anonymous meetings but would get high after the sessions.

"I wanted to go through in-patient treatment," he said. "I wanted to get out of the house."

Dan had hit bottom. "I would sit in the basement and think and cry and cry and cry," he said. "I needed help."

Help came in the form of eight weeks of in-patient treatment, including three weeks in a wilderness "survival" program designed for teens. That was followed by 44 weeks of weekly meetings and AA meetings once a day. Now Dan attends AA once or twice a week.

And that worked?

"It's working," he answered, emphasizing the point that he is not drinking or using drugs.

He knows that a lot of other teens and children are, though. A recent survey reported 26 percent of eighth-graders and 38 percent of tenth-graders said they had had five or more drinks on one occasion during the two weeks preceding the survey. Dan said those numbers "sound low."

When confronted with substance abuse in a child, the first step a parent should take is to get information, advises Susan Nichols, director of public relations at Lakeside-Milam Recovery Center. "Educate yourself about this disease, especially as it manifests itself in kids."

"Most communities have help lines or crisis lines or drug-information hot lines," she added. "There are free community resources. They can often refer parents where to go. A lot of treatment centers do assessments. The greatest impediment to getting help is the attitude of 'not my kid.'"

"You don't have to get to the full-blown stage," said Ross Finke, adolescent program counselor at Milam. "Education and counseling can work at the early stages."

It's a serious matter, he pointed out. "What does a parent do if a child is caught shoplifting? The hammer comes down." Unfortunately, with drinking or drugs, often the matter is laughed at. "There's an inconsistent message," Finke said.

What can a parent do? "My parents told me not to do drugs," Dan said. Their words had no effect. The worse thing they did, he added, was they made it easy for him at home, at school, at work. They accepted his excuses, his alibis, his lies. "I could lie without even having to think about it," he said. What would he — will he — tell his own children about drugs and alcohol? "If I had a kid I would talk to him about drugs before junior high school," Dan said. "I would tell them what happened to me. About heredity. About the chance they're going to get it. I'd let them make an informed decision. They're going to do what they're going to do."

If he thought his child was an alcoholic or addict, "I'd go to Al-Anon. I definitely wouldn't make things easy for him." What advice does Dan have for parents now, if he could sit down with them and tell them one thing about teens and addiction? "Don't look the other way."

(From Columbia)

Feeling Guilty? Offer it up

By Ann O'Hara Graff

Many of us grew up in a Catholic culture in which "offer it up" sounded like a refrain. I know I did. When difficulties or personal inconvenience arose, one of the sisters in my grade school would be sure to intone, "Let's offer it up." That was the '50's. Sacrifice was supposed to be truly Christian and pleasing to God. In fact, the more dear something was to you, the more pleased God was said to be if you "offered it up." Christian love and holiness were embodied in self-sacrifice.

While I did not question this piety as a child, I did find it confusing and painful. Now at midlife, I find it repellant. Even dangerous. Yet this model of Christian love is still touted as an ideal.

The continuing popularity of Silverstein's *The Giving Tree* is an example. But I have to ask: should we really be left like that tree, without apples or branches, finally only old stumps?

I question just how far unmitigated self-sacrifice and self-denial should be a way of life. Certainly there are times when it's important to put the needs of others ahead of our own. Everyone knows that is true.

The problem appears when we think we must always put others ahead of ourselves. We forget to care for ourselves; we even think that to care for ourselves is wrong. Women have been double victims of this attitude. (Note the giving tree is female.) We have been brought up to put the needs of others ahead of our own. Anything less gets identified as selfish.

Self-sacrifice needs to be set in the context of love. Sometimes it can be a great gift of love; sometimes it can destroy the self who thinks she is trying to love. The

roots of joy and love are in the care we give ourselves. Only the self whose garden is tended can give the fruits of love and joy to others.

The twelve-step movements, such as Alcoholics Anonymous, and contemporary psychotherapy remind us of how much disorder results when the inner self is neglected or hurt.

Much of the old piety of self-denial reinforced the hurt of our inner selves. Guilt was heaped on those who thought of their own needs first. At worst, hellfire threatened. Education in caring for ourselves may be the best school for learning how to care best for others. Only through learning how to care best for others. Only through understanding and loving ourselves do we find the insight to shape gentle, healthy relationships.

I believe that the sacrifice of Jesus was the loving act of a man faithful to himself, his vision of God, and his hope for a better human world. The Jesus I can love was not a masochist — or the victim of an angry God. Jesus did not "come to die." Jesus was so full of God's love for us that if the gifts of love led to a cross in a world askew, so be it. But Jesus took care of himself. He took time alone; he took time to pray. He ate daily with his friends. He relied on their encouragement and trust. He needed them in Jerusalem, and in Gethsemane. And in the end, not only did he not deny his God, he did not deny himself. That says something to me about loving one's neighbor as oneself.

Then I can recall how Jesus include people, forgives them, binds up the wounded, raises the dead. His life is awash with mercy and healing. He works for wholeness; and he does it person by person, meeting each one with

Divine love. Those who are healed experience the new kingdom Jesus proclaims. And he is urgent about the kingdom: "Come! Come now! Leave everyone! Sell everything! Follow me!" Mercy and justice and wholeness — the new world that God envisions among us — cannot wait. I could not wait then, and it cannot wait now. This is a world made whole in love, beloved selves loving others. This is about community, the kingdom, woven in a web of love.

What would the world be like if we really did try to take good care of ourselves? If we worked for our own healing, would there be more peace and love to give? Would there be fewer angry parents and co-workers and more secure children and cooperative offices? If we sought joy for ourselves, would there be more simple happiness to share with others? Does this offer any clues about the kingdom?

My sense is truly caring for the self is a discipline that requires effort and discernment. I certainly am not urging us to self-indulgence for its own sake. We all know that doesn't work? This vision is more ecological. I return to the metaphor of the garden. As the earth requires our attention and careful cultivation if we are all to survive and prosper, so our own selves, as our primary environment, require care if we are to thrive and so be fruitful to the benefit of all.

So when the rectory calls with one more good work you really could make time for — but you had set the time aside for you — perhaps you might say no. Trust in the peace of the walk you'd planned to take and the rebirth of the tulips to refresh your soul.

(From Salt)

Why the violence in America?

What makes this country so violent?

Why do we in some of our cities have more murders than the whole of Western Europe?

More to the point, is there anything we can do to reduce the bloodflow in the streets and homes of America?

In the last issue of The Voice we examined the "wilding" incident in New York's Central Park, in which a gang of teenagers beat almost to death, then raped, a jogger. We said the youths knew what they were doing, made brutally callous choices, and should be held accountable.

However, the incident also raises questions about the influences in society that could lead these youths, many of them middleclass achievers, to even consider engaging in such barbaric behavior and then to be so coolly indifferent to their victim. "She was nothing," one of them said. "It was fun," said another.

One of the answers, we suggested, is the flood of "entertainment" violence that washes over our youth from the age of toddlerhood on, first from television and so-called "comics," then movies.

A University of Washington researcher has concluded from a recent study that half the murders in the U.S. can be attributed to the influence of television on impressionable youth.

This may seem an outlandish charge even to critics of television, but his findings lend real credence to this serious charge. Professor Brandon Centerwell studied the levels of violence in the U.S. and Canada over the past few decades and found that about ten years after the advent of television there was a sharp increase in murders in both countries. Canada is a far less violent country than the U.S. Nevertheless, ten years after TV came along, their murder rate began rising sharply like ours did, continually rising ever since.

Even more interesting is the study's findings in South Africa. That country was studied because it banned television for years. In 1975 it was legalized. Their homicide rate (among whites) had been steady. Following the pattern of



the U.S. and Canada, about eight years after the introduction of TV, their murder rate rose.

Centerwell reasons that impressionable pre-adolescents see violence on

people to act out their violent impulses in the manner that they have been observing all their lives, especially from the earliest ages when their view of the world and its ways are being formed in

decapitation, satanism, rape and profanity. *Wonder Woman*, for instance, was rated one of the worst. (see inset)

What, then, are we to do about all this?

Obviously, we need to reduce the violence level in our visual entertainment media. But, of course, howls of censorship rend the air by those who are the producers of the violence as well as the news media who see any regulation as a threat to the very foundations of democracy.

Yet, in England, due to a growing concern about violence there, the British Standards Council has found that 90 percent of American television shows that had been shown there can no longer be seen because they had become so violent. "American TV seems to be getting more violent at a time when British TV is getting less violent," said a spokesman.

Apparently England doesn't feel their democracy is threatened by regulating the violence content in their environment just as we regulate pollution in the air, or impurities in our food and drugs.

The best solution is for industry leaders to get together and set up a standards agency that would regulate fairly among them so no one loses any ratings edge. Such an action would not only reduce the violent atmosphere in our society, it would tend to establish an assumption that violence is not acceptable, especially in the visual media that impact children.

Alas, since that obviously is not yet of interest to the industry, an ecumenical Christian organization called Clear-TV is planning to organize a boycott against a sponsor who is determined by study to be a major supporter of violence on TV during May sweeps week.

We urge you to watch for news of this, probably next month, and support the boycott. It's the American way. When parents and all citizens say we will not pay for the undermining of our children and our society, then maybe things will start to change. Only then will the nation start slowly to work its way back from sickness to sanity.

'Even comic books are extremely violent today. Have you seen what the kiddies are reading lately? The National Coalition on Television violence studied 80 comics and concluded that 80 percent of them contained harmful violence, such as war, cannibalism, decapitation, satanism, rape and profanity.'

TV, reach young adulthood after eight or ten years and the violence begins for those prone to it. He doesn't believe TV is the root cause but a contributing factor.

As we have said many times, it is reasonable to expect that television violence would prompt anti-social

their minds.

Even comic books are extremely violent today. Have you seen what the kiddies are reading lately? The National Coalition on Television Violence studied 80 comics and concluded that 87 percent of them contained harmful violence, such as war, cannibalism,

Letters

The irony of the abortion-rights message

(The following letter, written by Eunice Kennedy Shriver, was published in the *Washington Post* on April 25, 1989.)

I watched the recent March for Women's Equality/Women's Lives with both pride and dismay; pride that so many thousands of women could come together to affirm significant issues affecting their lives; dismay at the sight of mothers and daughters parading together under the banner of "control of our bodies."

Whatever the arguments pro-or anti-abortion, the assertion of unlimited "control of our bodies" sends a dangerously confusing message to our generation of teen-agers.

For the fact is, our most often repeated message to teens who would claim their right to control everything that involves their bodies is, "Just say no!" We challenge their right to take drugs, to

smoke, to become addicted to alcohol, even to enhance their bodies' strength through steroids.

We say that "control of your body" must be limited to those actions and behaviors that are life-affirming. And this includes the ways in which we express and use our sexuality, and the way in which we treat the life that our sexuality creates.

When a pregnant teen-ager (or any pregnant woman) goes to the obstetrician for prenatal care, the obstetrician tells her to eat correctly, stop smoking, stop drinking, don't do drugs, exercise and get proper rest. Is this advice just for her, or is the doctor thinking beyond the mother to the fetus? Isn't it strange and confusing that we ask a physician to perform an abortion without regard for the life of the fetus, whereas at the same time, in other cases, we expend great medical resources to treat a fetus in the womb?

There is far more to this issue than

control of one's body. There is the overwhelming principle of the affirmation of life; the absolute right for the fetus, as a life, to be considered in making a life-threatening decision.

In a rational and moral society, how can we expect the physician to be responsible both for the welfare of the fetus and its destruction? Does this affirm the meaning of life or deny it? And what message does this send to our teen-age children concerning to the proper "control over their bodies?"

Morality and law should protect the life of the fetus against the absolute control of anyone, even the mother. I am not a lawyer, but if I were pursuing the legal arguments, I would take the position that the courts have already affirmed the civil right of the fetus.

If a product such as thalidomide damages the young fetus, that fetus at birth has legitimate basis for a claim of personal injury against the manufacturer,

and large awards have been granted in such cases.

Under the Constitution, and our traditions of ethics and morality, no one should exercise absolute control over another. What is missing from the easy acceptance of "control of our bodies" is due process by which the rights of the fetus must be weighed against the rights of the mother.

Such an application of due process would permit the weighing of circumstances and legitimate claims of both mother and fetus. It would make the taking of the life a serious, even agonizing decision for the physician and the mother, not an easily forgettable act. It would make getting pregnant or making another pregnant a serious, not a cavalier act. And with hope, it would move us to a more responsible and more life-affirming citizenry in matters of sex.

Eunice Kennedy Shriver

Universality of our church

All nations celebrate a mutual faith

By Father Eugene LaVerdiere

As a child I learned about the four marks of the church. It is one, holy, catholic and apostolic.

Of the four marks of the church, catholicity is the one that demands a lot of our attention today, because never before has the church had the opportunity to know itself as a world church to the degree that it can today.

The Gospel has been preached and the church planted all over the world. But it is not necessary to travel all over the world or even around a country whose population is largely immigrant to know that we belong to a world church, as I found out Dec. 8, 1965.

That was the day of the Second Vatican Council's closing session. I was a student of the Bible in Rome at that time.

Now, the square in front of St. Peter's Basilica in Rome is very large. It is easy enough for 500,000 people to gather there and several hundred thousand more can gather on the avenue in front of the square itself.

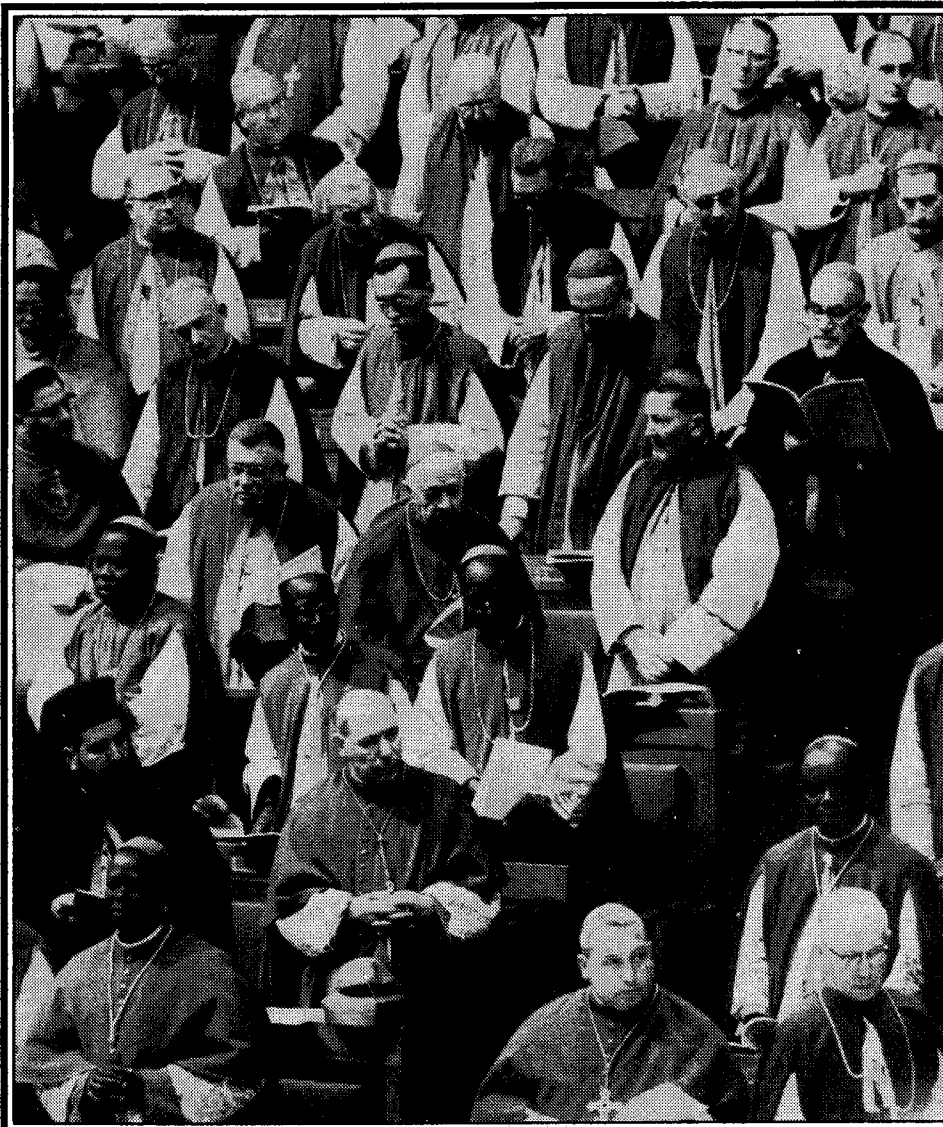
I had gone to the square for the closing ceremonies of the council and knew that this was an event of great historical importance.

Arriving at the square, I was in the company of fellow students, priests who like myself were members of the Society of the Blessed Sacrament.

When we entered the square, we all felt the need to go our separate ways, something I did not understand at first. Only later did it become clear why we might have wanted to do this.

Not that we didn't want to be with each other. We simply wanted to be with others.

I went off by myself to a place near one of the two fountains in the square, the fountain closest to the residence of the



The last session of the Second Vatican Council was a gathering of the world church, coming together to celebrate unity of faith and life in a eucharistic celebration presided over by the pope, says Blessed Sacrament Father Eugene LaVerdiere. (NC Photo)

pope. At the time that was Pope Paul VI.

For awhile I was lost in my own thoughts, aware of the fountain but not paying any attention to it, and excited about being there and trying to grasp the implications of that day in that place.

Then I looked around to see who else was there.

There were people from all over world, many in their national costumes. There were Africans, South Americans, Asians, Australians, Europeans and North Americans.

After awhile I became aware that I was repeating the same words to myself. "The whole church is here!"

The whole church was there. It was a gathering of the world church, coming together to celebrate unity of faith and life in a eucharistic celebration presided over by the pope.

Around him were the cardinals, archbishops and bishops of the world. There were also many priests, sisters, brothers and hundreds of thousands of lay men and women.

That is the most powerful experience of the world church I ever had. I realize that it was an extraordinary event. But when I went to St. Peter's Square that day, I had no idea I was about to experience the universality of the church. Nor did I know as I left the square that the experience would sustain me for all these years.

That day I knew the catholicity or universality of the church as a wonderful experience. Today, however, I know it as a great challenge.

What I learned that day must be lived out daily.

Belonging to a world church means that I must be eager to share my faith with peoples all over the world. It also means that I must be eager to have them share their faith with me.

LEARNING TO HEAR THE VOICE OF OUR 'WORLD CHURCH'

When people speak today about the world church, what's new?

Catholics traveling on business or vacation in foreign countries have virtually always taken it for granted that they would find a Sunday Mass to attend. Hasn't the church been a world church for a long time?

The term "world church" came into frequent use at a time when there was much talk of a global village. New and faster modes of communication and travel meant that the world was contracting in size, social commentators said.

The hope and expectation was that certain things could be different in a global village. The peoples of the world would

have greater access to each other. But the value of this accessibility would not be merely to deepen the domination of one people over another.

In the global village, all peoples would expect their voices to be heard. The peoples of the world would make their presence known and seek recognition.

Small nations and poor nations would insist on their rights and demand an end of oppression.

Awareness would grow in the world community of the diversity of the world's ways of speaking, of its cultures, customs and traditions. The positive aspects of each unique culture would receive new emphasis.

Naturally enough, changing relationships and changing expectations among the nations would be reflected in the life of the church. For the church itself embraces many nations. It was Vatican Council II in the 1960s that gave people in the church a new awareness of the world church is. This really happened through the simple fact of the council's participants and who they were. It was not just a question of learning through the council's participants what the special needs of the church in each part of the world were and how the people of the church in different nations might help each other — although that was an important part of the picture. It was also a matter of learning to hear

the voices of those from all parts of the world — a matter of becoming attuned to the cultural riches of the church in every corner of the global village.

In the world church, the story of faith in far-off places — the ways God acts in the midst of each people — would take on new interest. In the world church, Catholics still can find a friendly faith community almost anywhere they travel. But that community will be celebrating the Eucharist in Portuguese or Zulu or Vietnamese. And while the celebration will be familiar in many ways, it will also have ways of expressing the culture of the people of the region — a unique people a universal church.

Scriptures

A Spirited Trajectory

By Father John J. Castelot
NC News Service

When a spacecraft takes off from Cape Canaveral, it has a fixed destination. Countless factors are involved in reaching its goal, including the angle at which the spacecraft heads into orbit. This determines its arc, its trajectory.

However, at any point in its journey through space a casual observer would have a hard time figuring out where the spacecraft was headed or if it would ever get there.

When the Christian community started its mission, it too was given a mission and set on a trajectory. Luke put

it this way, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8).

Luke's readers know, and we know, what the goal is: the ends of the earth.

But when the mission was first launched it was hard to imagine how it was to get there, as it is today. History is full of strange twists and turns.

It is easy to forget that while the journey seems impossibly long, Mission Control is well aware that the trajectory has been set. In this case, Mission Control is the Holy Spirit and for God "one day is like a thousand years

Faith brings a world of love

By Father Basil Pennington, OCSO

Our bishops seem to be running here, there and everywhere. You have read it in the pages of this newspaper. The cardinal archbishop of New York visited Cuba. The archbishop of Los Angeles was in Vietnam. The archbishop of Miami was in Haiti encouraging the work of Food for the Poor.

Don't they have enough to keep them busy at home? What are they trying to say?

Have you ever been in love? When we are in love everything that concerns the person we love concerns us.

Jesus said, "No one has greater love than this, to lay down one's life for one's friends." Jesus lay down his life for every woman, child and man on this planet earth. Because we truly love him, each one becomes our concern.

In a sense we have no choice. On judgment day we will hear that what we did for the least of his dear ones we did for him. Those who failed to clothe, feed, give shelter, visit will be told, "Depart from me.... For I was hungry and you gave me no food, ... naked and you gave me no clothing."

Did you see that delightful evangelical musical "Godspell"? As the Lord is separating the goats from the sheep in the last judgment scene, one little goat pops up and says, "Lord, if I had known it was you I would have taken you around the corner for a cup of coffee."

We don't readily realize that the hungry in the slums of Haiti, the oppressed in Cuba and Vietnam, are the Lord.

There is an amazing economy in God's providence. Christ came and died for us and for our salvation, yet no one receives more glory from the cross than Christ himself.

And God so disposes things that when we minister, responding to his needs in others, it is we ourselves who most benefit.

As the old adage says so truly: It is

more blessed to give than to receive.

In giving we receive. In reaching out to the poor and needy of Haiti, Vietnam and other countries our consciousness is expanded, our lives are enriched.

We have the great joy of helping others, a joy that is greater the more it actually costs us, the deeper we dig into our own pockets.

Those who have visited Haiti with the program called Food for the Poor not only have reported this. They have said their experience of life was greatly enhanced. After seeing the miserable lot of their sisters and brothers — of Christ — they have a new appreciation of all the goodness God has shown them.

They also have come to realize that they can easily enough get by without so many things that a consumer society tries to convince them they need. Their needs are greatly simplified. They know a new freedom.

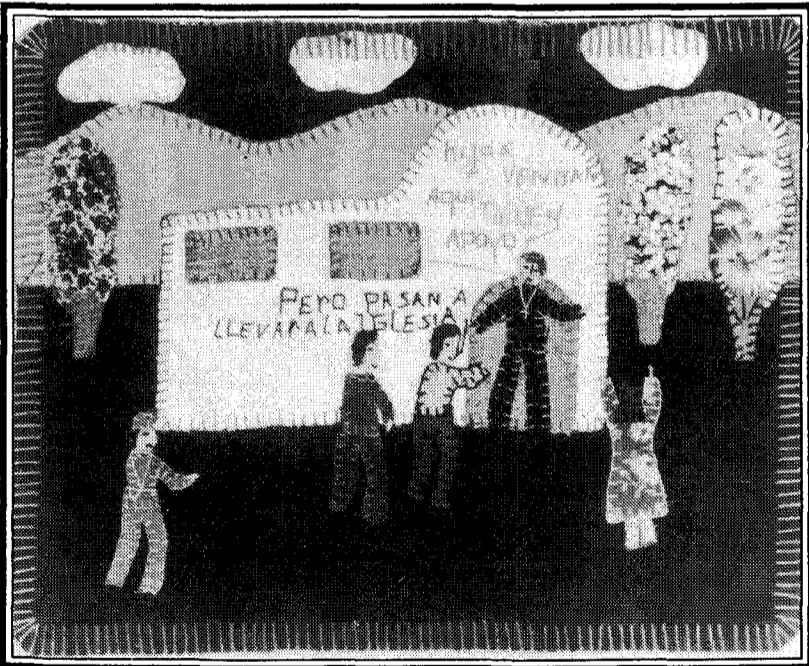
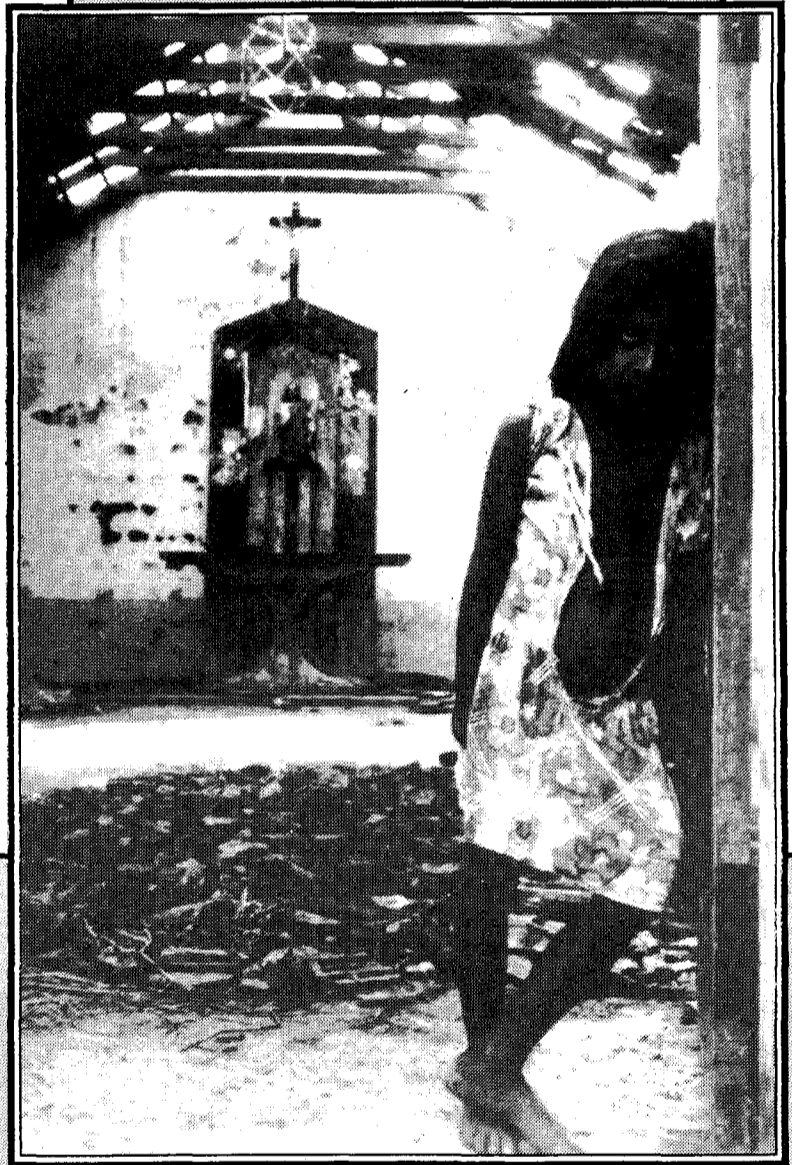
Moreover, they have discovered new ways of prayer, some of which they have been able to incorporate into their own lives and others into the life of their parish. They have made new friends, people from a wholly different culture.

The children of those who visited Haiti are growing up with expanded horizons, an international outlook.

To say the least, there is a lot less boredom in their lives.

God has created a wonderful, rich world, full of variety. There are beautiful people everywhere waiting to be part of our lives. Each has something to reveal to us about God and his love for his creation.

Our bishops with their globe-trotting, led by Pope John Paul II, have an important message for us all. We are the world. We are one Christ. We deprive ourselves of much of the richness of life that God intends for us if we do not lift up our eyes and expand our hearts to embrace the fullness of this wonderful human family, this whole Christ of which we are a most blessed part.



God has created a wonderful, rich world, full of variety. There are beautiful people everywhere waiting to be part of our lives. Each has something to reveal to us about God and his love for his creation, says Father Basil Pennington, OCSO.

(NC photos)

and a thousand years like one day" (Psalm 90:4).

There is a place in the Acts of the Apostles where Luke tells us that the reason St. Paul and his companions traveled through the Phrygian and Galatian territory was "because they had been prevented by the Holy Spirit from preaching in the province of Asia. When they came to Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not allow them" (Acts 16:6-7).

Luke does not tell us what form this guidance of the Spirit took, but one thing is clear: Luke envisions a "trajectory" and a Mission Control.

This trajectory took the apostles into strange and un-

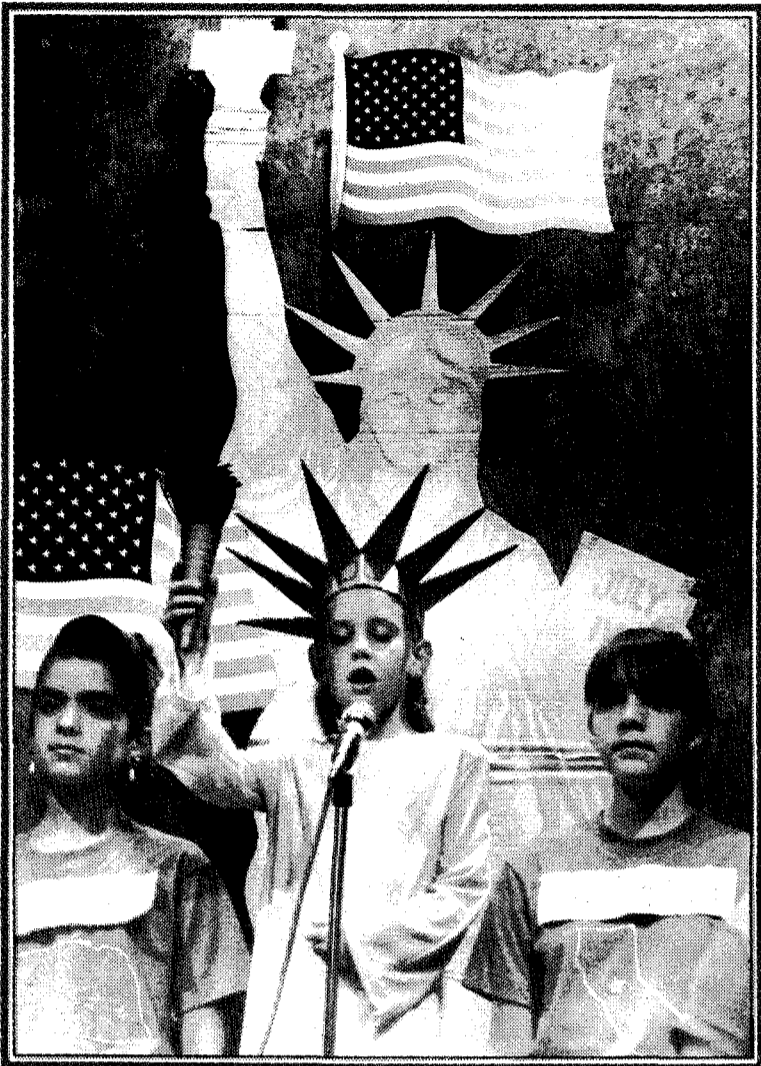
expected places. In Galatia they encountered a culture quite different from the general Greco-Roman culture of the area. For the Galatians were a distinct ethnic group that had come from Europe and settled around three towns, one of which is now the capital of Turkey, Ankara.

Ethnically and culturally the Galatians were Celts and their whole makeup was Celtic. Paul took them as they were and they accepted his message the only way they could — as Celts. Consciously or unconsciously, Paul acknowledged that to become a world religion Christianity had to recognize everything good and positive in a variety of cultures.

The church today has moved into a new era as a world church. But it is just following a trajectory set by the Spirit and followed by Paul and other farsighted missionaries throughout history. They courageously and trustingly pursued the lead of the Spirit, strange as it may have seemed at times.

They couldn't forget — nor can people of the 20th century — that God often "writes straight with crooked lines."

God has set the trajectory, even "to the ends of the earth."



(Left) "Give me your tired, your poor..." Emily Bruener dressed as the Statue of Liberty recites the famous Emma Lazarus poem flanked by Karen Parcher (left) and Sylvia Govantes representing states.

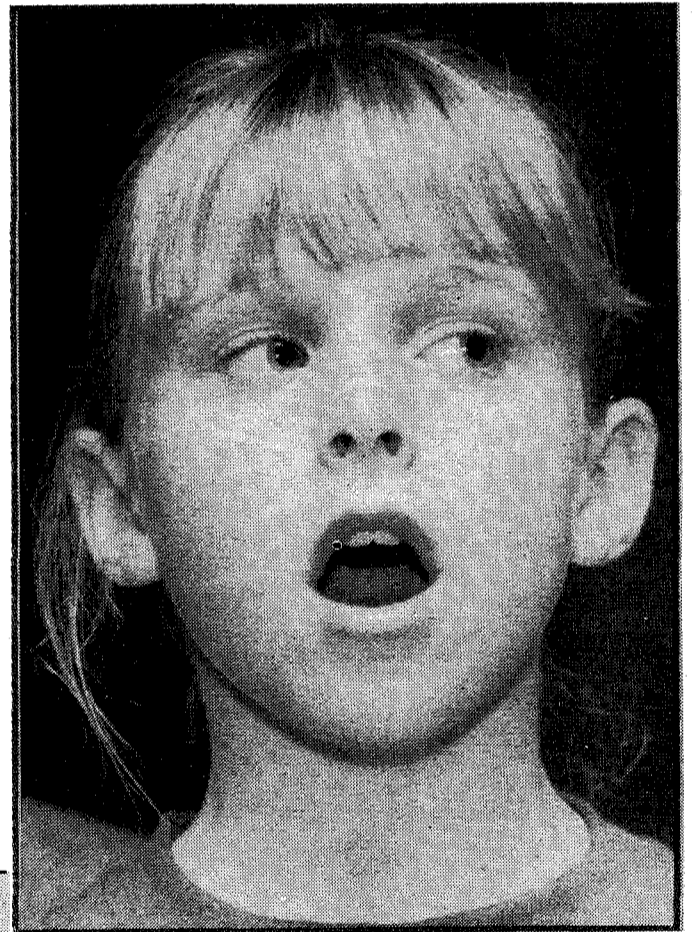


(Top) Blessed Trinity children sing "It's a Grand Old Flag."

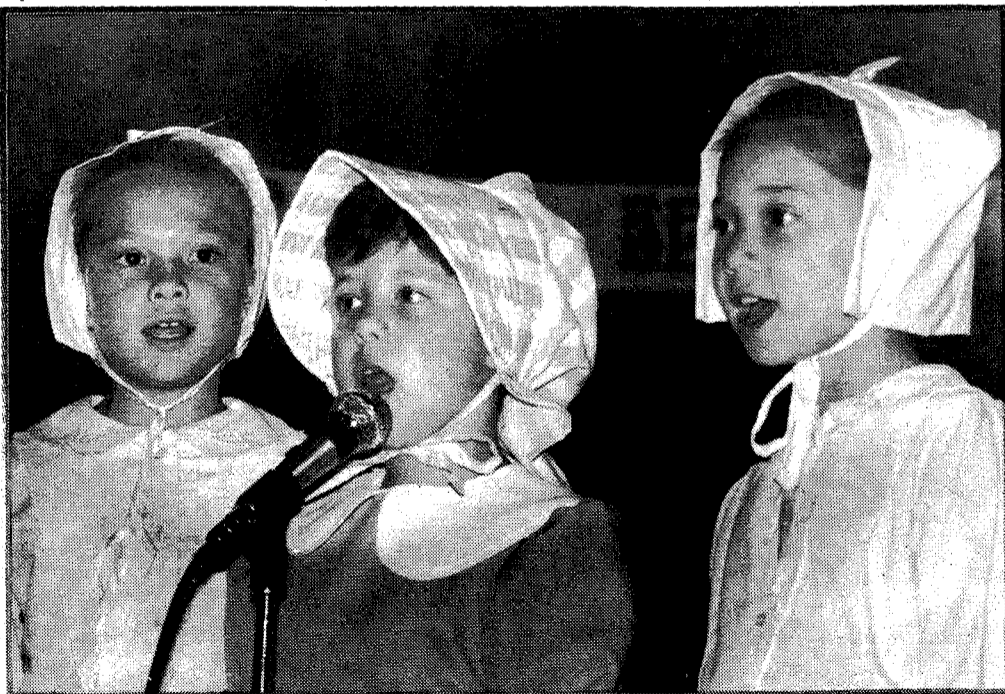
Star-Spangled Salute to history

Rarely has American history looked like so much fun. Children dressed as Indians danced around a pretend fire, and pint-size pioneer women sang about life on the range as students at Blessed Trinity Catholic School in Miami Springs participated in a unique learning experience recently.

Beginning in November grades 1-5 were assigned historical figures, types of people (cowboys, pilgrims ect.), or states to research and write reports on. The culmination of their work was a musical May 12 performed in the dress of their assigned persons or states where students recited poetry and sang national songs like "America the Beautiful," and "It's a Grand Old Flag." Following the musical the children showed off displays about their subject to their parents.



Jaime Maroon representing the state of Arkansas sings along with children representing all the other states in the union "This Land is Your Land."



(Top) Pilgrim women (from left) Sonla Nelson, Lourdes Menendez and Tanya Nelson sing "Home on the Range."



(Right) Daniel Camero played Abe Lincoln during the musical.

Photos by Prent Browning

ANNUAL REPORT

THE MINISTRY OF CHRISTIAN SERVICE

Catholic Community Services, Inc.

Catholic Health and
Rehabilitation Services, Inc.

My Beloved Friends:

As I write these words, we in the Archdiocese of Miami are celebrating a very special Feast of Pentecost, the solemn implementation of our first Archdiocesan Synod. The basic message of the Synod is that we are one people united in faith, prayer and love, walking together on our pilgrimage of life.

The Ministry of Christian Service is a constitutive part of the Church's mission of evangelization. It witnesses to our love for one another and for all of God's people.

I want to take this opportunity to thank you, the volunteers, Board members and staff of Catholic Community Services and Catholic Health and Rehabilitation Services for your commitment and service. I pray that the Holy Spirit, this Pentecost, will inspire you to ever greater efforts in the Lord's work.

Devotedly yours in Christ,



Edward A. McCarthy
Archbishop of Miami



Centro Mater's celebrations are generally the biggest and best, and draw large staff participation.



Father Sean O'Sullivan, before leaving for a scholarly sabbatical, with Msgr. Walsh and Paquita Aldrich, Assistant for Special Events.

58th Year — A loving service of the Archdiocese of Miami

Child Care Food Program
9401 Biscayne Blvd., Miami Shores, 33138
Ana J. Nadal, Admin.

Catholic Senior Center
9900 NE 2 Ave., Miami Shores, 33138
Peter J. O'Connor, Dir.

South Florida Young Adult Program
6007 NW 7 Ave., Miami, 33127
Morris Atkinson, Dir.

Catholic Community Services-Refugee Resettlement Program
1603 SW 8 Street, Miami, 33138
Zita Herrera, MSW, Admin.

Marian Center
15701 NW 37 Ave., Opa Locka, 33054
Sr. Lucia Ceccotti, SSJC, Dir.

Parish Community Service
9401 Biscayne Blvd., Miami Shores, 33138
Hugh Clear, Dir.

Carroll Manor
3667 S. Miami Ave., Miami, 33133
Luis Zaldivar, Mgr.

Marian Towers
17505 N. Bay Road, Miami Beach, 33160
Rosemary McMahon, Mgr.

Opa Locka Village
13201 NW 28 Ave., Opa Locka, 33054
Roslyn Williams, Mgr.

Palmer House
1225 SW 107 Avenue, Miami, 33174
Juan Jimenez, Mgr.

St. Dominic Gardens
5849 NW 7 St., Miami, 33126
Juana M. Sanabria, Mgr.

Stella Maris
8638 Harding Avenue, Miami Beach, 33160
Ann Sanabria, Mgr.

Catholic Hospice, Inc.
14100 Palmetto Frontage Road, Miami Lakes, 33016
Janet Jones, Dir.

South Dade Catholic Nursing Home, Inc.
11855 Quail Roost Drive, Miami, 33177
Mrs. Daniele Davis, Assistant Admin.

Catholic Home Health Care Services, Inc.
14100 Palmetto Frontage Road, Miami Lakes, 33016
Kathleen Hoehn, Dir.

Catholic Health and Rehabilitation Services Foundation
11855 Quail Roost Drive, Miami, 33177
Rolando Rodriguez, Exec. Dir.

Genesis Residence
3675 S. Miami Ave., Miami, 33133
Martin J. Greene, MSW, Dir.
Rev. Daniel Dorrity, Chaplain.

BROWARD COUNTY
Catholic Family Services
1300 S. Andrews Ave., Fort Lauderdale, 33316
Julie Hampton, MSW, Dir.

Broward Catholic Senior and Adult Day Care Centers
1300 South Andrews Ave., Fort Lauderdale, 33316
Gwen Duncan, Dir.

Central West Senior Day Center
4644 SW 64 Ave., Davie, 33314
Sara Bell Huther, Coord.

St. George Senior Day Center
3640 NW 8 St., Fort Lauderdale, 33311
Therese Caraccino, RN, Coord.

St. Elizabeth Senior Day Center
801 NE 33 St., Pompano Beach, 33064
Mrs. Ana Mandiola, Coord.

Haitian Catholic Center
300 W. Sunrise Blvd.

Parish Community Service
1300 S. Andrews Ave., 3316
Lynda DiPrima, Coord.

St. Andrew Towers
2700 NW 99 Ave., Coral Springs, 33065
Ilba I. Donnelly, Mgr.

St. Elizabeth Gardens
801 NE 33 St., Pompano Beach, 33064
Debra Hamelrath, Mgr.

St. Joseph Towers
3475 NW 30 St., Lauderdale Lakes, 33311
Richard T. Fischer, Mgr.

St. John's Rehabilitation Hospital and Health Care Center
3075 NW 35 Ave., Lauderdale Lakes, 33311
Diane Duby, Assistant Adm.
Rev. Trevor Smith, Dir. Pastoral Care

St. Joseph's Residence
3485 NW 30 Street, Lauderdale Lakes, 33311
Phil Raymond, Admissions Coord.

Catholic Home Health of Broward County
2331 North State Road 7, Lauderdale Lakes, 33313
Irene Perkins, Admin.

St. John's Foundation
3075 NW 35 Ave., Lauderdale Lakes, 33311
Philip A. Jarmack, Exec. Dir.

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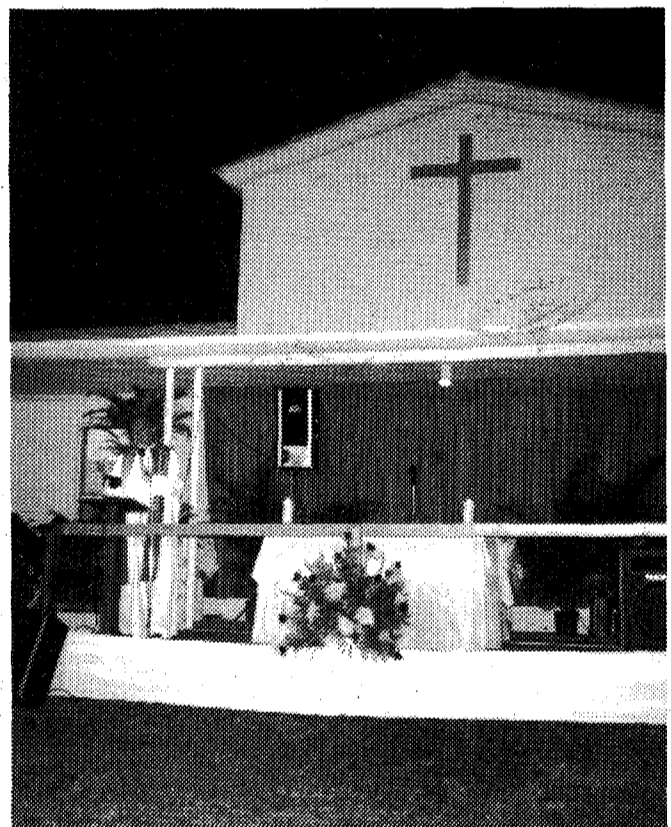
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Msgr. Walsh gave the homily at the Genesis dedication.



The seniors at Catholic Senior Center in Miami Shores held a sale and raised over \$600 which they donated to Genesis, the new AIDS program.

**MINISTRY OF CHRISTI
STATEMENT OF INCOME
CATHOLIC COMMUNITY SERVICES -
CATHOLIC HEALTH AND REHABILITATION SERV**

**Dade/Monroe Counties
Catholic Community Services**

	Total Income	Operating Income	Cash Donations	United Way	Government
Catholic Family Services	613,388	65,258	3,855	317,064	
Little Havana Outreach	113,346	650	1,788	81,699	
Refugee Resettlement Program	114,855		630		113,645
Refugee and Migration Services	178,876	39,597	21,049	25,000	1,690
Total Family Services	1,020,465	105,505	27,322	423,763	115,335
Child Welfare					
Catholic Home For Children	906,699		146,788	67,000	645,661
Boystown of Florida	932,375	11,537	230,389		631,842
St. Vincent Maternity & Adoption Center	321,536	97,705	24,754	92,000	12,353
Catholic Foster Services	212,633		250	15,000	163,321
Total Child Welfare	2,373,243	109,242	402,181	174,000	1,453,177
Child Day Care					
Good Shepherd Neighborhood Center	889,413	25,693	1,728	66,240	720,940
Centro Mater Child Care and Neighborhood Ctr.	965,094	47,814	6,779	103,188	768,844
Centro Hispano Day Care	438,550	102,827	22,455	31,000	197,123
San Juan Day Care & Neighborhood Ctr.	260,121	9,615	29,259		164,577
Notre Dame Day Care and Neighborhood Center	687,711	42,504	10,847	95,000	357,588
Little Havana Child Care	216,177	36,255	5,793		174,129
St. Luke's Day Care Center	347,555	42,513	5,837	31,400	224,792
Child Care Food Program	82,785				82,785
Total Child Day Care	3,887,406	307,221	82,698	326,828	2,690,778
Elderly Services					
Catholic Services to the Elderly	138,851	26,968	2,535	59,812	
Miami Senior Center	357,955		19,903	1,654	267,386
Total Elderly Services	496,806	26,968	22,438	61,466	237,386
Substance Abuse					
St. Luke's Center/Bethesda	1,098,123	143,114	7,690	40,000	897,711
Retarded and Handicapped					
Marian Center Services	949,790	367,461	144,003		250,231
Other Programs:					
South Florida Young Adult Program	302,688	1,092			301,596
Emergency Food & Shelter	125,918				125,918
Parish Community Services	58,738		688		
Total Programs	10,313,177	1,060,603	687,020	1,026,057	6,102,132

**Catholic Health and
Rehabilitation Services**

	Total Income	Operating Income	Ancillary Services	Government	Archdiocese
South Dade Catholic Nursing Home	5,250,938	1,074,869	227,912	1,329,025	16,062
Catholic Home Health Care	312,500	147,806	44,411	120,283	

**Office of Housing
Management
(Parish)**

	No. of Tenant Units	No. of Staff Units	Average Years Wait Time	Occupancy Date	Amount of Loan	Pay-off Year	No. of Subsidized Units
Marian Towers (St. Mary Magdalen)	215	5	3.5	1972	4,023,100	2012	90%
Carroll Manor (St. Kieran)	230	6	8.5	1980	6,696,100	2020	100%
St. Dominic Gardens (St. Dominic)	149	1	9	1981	4,462,200	2021	100%
Stella Maris House (St. Joseph)	136	1	2.5	1985	6,413,000	2024	100%
Opa Locka Village (OLPH)	113	1	6 mos.	1986	4,743,000	2027	100%
Palmer House (St. Agatha)	120	1	12	1988	5,456,800	2028	100%
St. Mary Towers (St. Mary)	99	1	(Construction begins 7/89)	1990	4,268,000	2030	100%

Broward County

Catholic Community Services

	Total Income	Operating Income	Cash Donations	United Way	Government
Catholic Family Services	616,814	57,837	114,844	190,000	
Broward Haitian Catholic Center	26,600				26,600
Broward Catholic Senior Centers	636,877	520	25,384		567,417
Total Programs	1,280,291	58,357	140,228	190,000	4,017

**Catholic Health and
Rehabilitation Services**

	Total Income	Operating Income	Ancillary Services	Government	Archdiocese
St. John's Rehabilitation Service and St. John's Health Care Service	6,736,739	1,918,382	1,613,009	3,105,144	100,204

**Office of Housing
Management
(Parish)**

	No. of Tenant Units	No. of Staff Units	Average Years Wait Time	Occupancy Date	Amount of Loan	Pay-off Year	No. of Subsidized Units
St. Elizabeth Gardens (St. Elizabeth)	150	1	1.5	1968	1,868,000	2020	86%
St. Andrew Towers (St. Andrew)	432	6	2	1974	6,856,600	2014	75%
St. Joseph Towers (St. Helen)	107	1	3	1981	3,332,900	2021	100%
Hurley Hall (St. Charles Borromeo)	120	1	(Opening June 1, 1989)		5,827,873	2029	100%

**IAN SERVICE
AND EXPENSES
- YEAR ENDED JUNE 30, 1988
VICES - YEAR ENDED SEPTEMBER 30, 1988**

In Kind Income	Archdiocese	Total Expenses	Salaries	Benefits and Taxes	Indirect Costs	Specific Assistance	Supplies & Services
7,406	219,805	624,865	356,178	77,805	82,361	13,497	95,024
4,034	25,175	111,561	66,163	14,847	15,125	1,538	13,888
580		112,909	52,685	9,990	16,434	14,476	19,324
	91,590	175,934	102,545	19,072	24,646		29,671
12,020	336,520	1,025,269	577,571	121,714	138,566	29,511	157,907
47,250		875,391	352,739	80,888	84,085	52,868	304,811
58,607		927,377	364,325	85,913	97,244	59,754	320,141
39,000	55,724	323,259	117,672	31,983	37,008	37,335	99,261
5,000	29,062	209,073	97,854	14,829	38,864	30,143	27,383
149,857	84,786	2,335,100	932,590	213,613	257,201	180,100	751,596
37,750	37,062	892,078	245,179	63,514	119,730	342,635	121,020
38,469		986,698	472,631	129,150	108,509	146,982	129,426
81,713	3,432	441,768	245,587	55,330	48,625	36,159	57,067
91,750	36,920	240,728	121,748	19,612	29,637	20,475	49,256
120,450	61,322	688,955	293,820	71,351	69,001	67,376	187,407
		218,348	119,950	32,038	26,284	18,902	21,174
29,402	13,611	388,765	182,916	43,094	38,955	64,099	59,701
		83,105	37,828	8,816	25,846	42	10,573
327,534	152,347	3,940,445	1,719,659	422,905	466,587	696,670	634,624
	49,536	139,898	80,497	17,320	20,184	5,212	16,685
11,594	57,418	352,362	56,911	14,874	39,238	185,362	55,977
11,594	106,954	492,260	137,408	32,194	59,422	190,534	72,662
9,608		1,142,153	417,107	93,636	135,859	275,571	219,980
188,095		950,743	370,490	74,258	74,630	137,329	294,036
		331,814	156,791	36,183	26,545	39,240	73,055
		125,918	58,738	35,312	7,410	1,024	124,894
					6,397		9,619
698,708	58,050	10,402,440	4,346,928	1,001,913	1,166,231	1,673,889	2,213,479

Total Expenses	Salaries	Benefits and Taxes	Indirect Costs	Contract Services	Capital Ins. and Int.	Supplies and Services
5,985,339	1,979,499	461,805	804,496	338,985	1,700,450	700,104
272,880	99,908	28,491	141,965		285	2,231

% of Average Subsidy
46
66
73
84
85
86
n.a.



Volunteers from St. Louis parish perform a liturgical dance at the opening of the Genesis residence.

In Kind Income	Archdiocese	Total Expenses	Salaries	Benefits and Taxes	Indirect Costs	Specific Assistance	Supplies & Services
26,485	227,648	604,496	289,176	58,121	42,987	28,777	185,435
		26,600	17,258	2,567			6,775
34,099	9,457	613,553	307,403	76,640	51,564	27,919	150,027
60,584	237,105	1,244,649	613,837	137,328	94,551	56,696	342,237

Total Expenses	Salaries	Benefits and Taxes	Indirect Costs	Contract Services	Capital Ins. and Int.	Supplies and Services
7,071,254	2,746,517	420,353	1,036,728	345,671	1,251,130	1,270,855

% of Average Subsidy
34
37
65
n.a.



General Board meetings take place monthly. Mrs. Jo Korge, President, always has a contribution to make.

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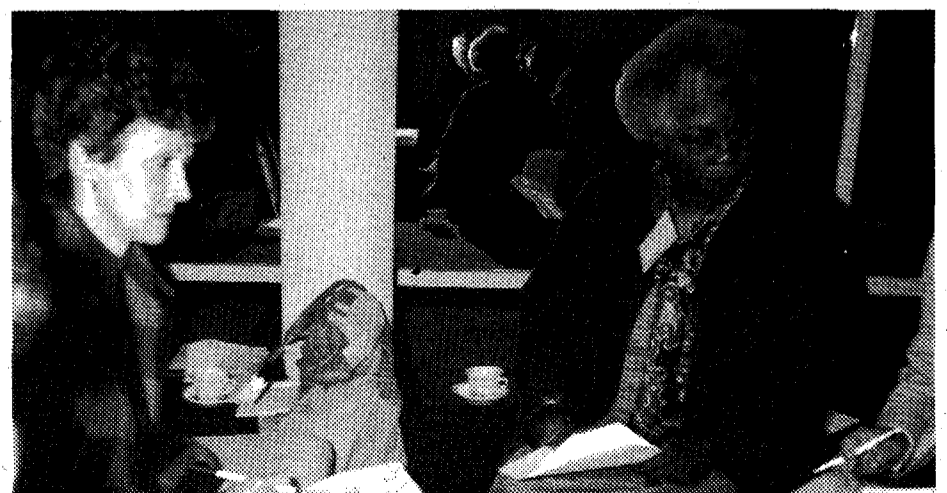
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Housing Management staff attended the annual Florida Catholic Conference, hosted this year by the Miami Archdiocese.



Leona Cooper of the CCS General Board of Directors participated in the Florida Catholic Conference sessions.

Dear Friends:

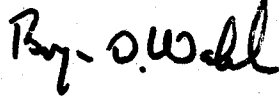
As Director of the Ministry of Christian Services, I offer to the laity, religious and clergy of the Archdiocese this annual report on the work of Catholic Community Services and Catholic Health and Rehabilitation Services.

Behind the stark figures of numbers of people served and funds collected and expended, there is the hidden story of real people helping real people. Every case is a story of human suffering that becomes a vehicle of Christian love.

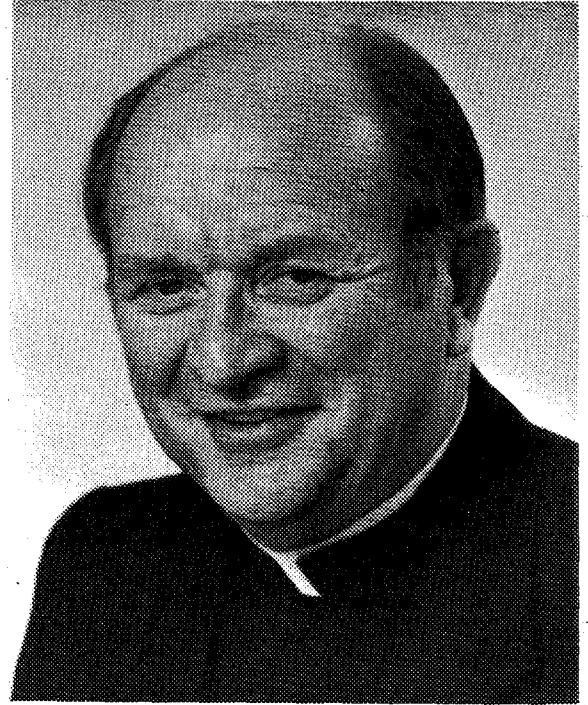
Our newest program, Genesis I, a residence for people with AIDS, exemplifies this. Through their suffering, these men and women, even a little child, are exposed in some instances to their first experience of real love in this world. In the first six months, twenty-five percent of our residents died. These deaths were a little more peaceful, a little easier, thanks to the commitment of dedicated staff and volunteers. This is what our ministry is all about.

Without the financial support and the committed service of so many people, this would not be possible. Thank you.

Sincerely yours



Monsignor Bryan O. Walsh
Executive Director



Catholic Community Services, Inc. General Board of Directors 1989-1990

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Dear Friends of Catholic Community Services:

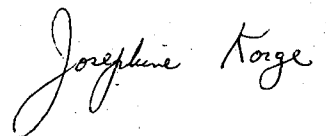
The Ministry of Christian Service takes time today to honor those from their number who have carried out the work of Catholic Charities in the Archdiocese of Miami for five, ten, fifteen, twenty, and twenty-five years.

Catholic Community Services and Catholic Health and Rehabilitation Services play a vital role in the life of South Florida. The services provided touch people at their most vulnerable moments, and the members of the General Board of Directors are proud to work with those who are engaged in carrying out the spiritual and corporal works of mercy. We are proud that there is a Catholic presence in foster care, day care for children and the elderly, and substance abuse treatment. All of these services are essential to supporting family life at a time in history when it is threatened in so many ways.

We are proud too that the Ministry of Christian Service in this Archdiocese where there are so many elderly has reached out to them in so many ways. Housing for the elderly as managed here provides a model for other agencies across the nation. Similarly, our nursing homes and health services fill a need and set a standard.

This year, as every year, we are working to make the best use of funds and to find new sources of funding. This task tests the ingenuity of both the General Board and the staff. The task is made less burdensome by the numbers of volunteers who give their time and talents to serving in so many ways. Together we want to carry out the mission of Christian service in the manner of Jesus, our teacher and leader.

Sincerely yours,



Josephine Korge, Chairperson
General Board of Directors
Catholic Community Services